

**SOCIO-LINGUISTIC REPRESENTATIONS OF POINTS OF VIEW ON
HOMOSEXUALITY IN SELECTED NIGERIAN NEWSPAPERS**

BY

Olubunmi Funmi ADEGBOLA

B.A. (Ado), M.A. (Ibadan)

MATRIC. No.: 166702

**A Thesis in the Department of English
Submitted to the Faculty of Arts
in partial fulfilment of the requirements for the degree of**

DOCTOR OF PHILOSOPHY

of the

UNIVERSITY OF IBADAN

August, 2018

ABSTRACT

The global debate on homosexuality has been dominated by arguments on social justice and human rights. Scholarly attention on the phenomenon has dwelled on these legalistic perspectives, with little attention paid to peculiar socio-linguistic and ideological values surrounding the arguments in the Nigerian context. This study was designed to investigate points of view on homosexuality as linguistically represented in selected Nigerian newspapers in order to identify the ideological presuppositions underlying the views in the Nigerian context.

Fairclough's Critical Discourse Analysis, Halliday's Systemic Functional Grammar and Martin and White's Appraisal Theory were adopted as framework, for their ideological and contextual approaches to language. A total of 130 articles: Ten editorials, 20 opinion articles and 100 news reports on homosexuality from five purposively selected Nigerian newspapers (*Vanguard*, *The Punch*, *The Guardian*, *Nigerian Tribune* and *The Sun*) were randomly sampled. The newspapers were selected based on their preponderant coverage of the discourse of homosexuality between 2013 and 2015. Data were subjected to critical discourse analysis.

Points of view for and against homosexuality were identified and grouped into ideological principles of humanism, moralism, religious fundamentalism, secularism and culturalism. Humanistic views affirmed the rights and dignity of humans, while moralism opposed the practice as demeaning. Religious fundamentalists upheld moral principles resisting homosexuality in Holy Books, while some secularists, supporting homosexuality, accentuated separation of religious injunctions from state laws. Culturalists' views bifurcated into pro-culture and anti-culture. Pro-culturalists argued that cultural values are against homosexuality, while anti-culturalists emphasised cultural dynamism. These points of view were lexically and grammatically represented. Lexically, collocations and synonymic relations, such as 'taboo' and 'abomination', foregrounded culturalists' view, while lexical reiteration of 'change' emphasised anti-culturalism. Labelling and reiteration of holy books-related words, such as 'sin' and 'unscriptural' were both used to express secularists' and religious fundamentalists' views. Moralism was articulated through reiterations of evaluative adjectives, 'bad', 'wrong' and 'evil'. Humanists deployed equality and rights evaluative adjectives, such as 'unconstitutional' and 'illegal'. Grammatically, transitivity of material processes represented homosexuals as negative actors of 'murder' and 'rape', ideologically depicting them as social threats, thus affirming the moralists' stance. Verbal processes either supported or opposed the phenomenon. Religious fundamentalists deployed exhortatives ('urges', 'warns') to refute the practice of homosexuality; political leaders chose assertives ('states', 'asserts') to articulate their pro-culturalists' sentiments; gay activists and international bodies used accusatives ('condemned', 'blamed') to discourage discrimination against homosexuals, endorsing anti-culturalists' and humanists' views. Deontic, boulomaic, epistemic and perception modalities were deployed to either support or debunk homosexuality. Deontic 'should' and 'must' expressed culturalists' and humanists' assertiveness; boulomaic 'hope' and 'wish', humanists' yearnings for social acceptance of homosexuals. Epistemic 'will' and 'can' as well as perception modality 'clearly' foregrounded the resolute attitude of religious fundamentalists. Homosexuals appraised 'self' as dynamic and normal.

Lexicalisation, transitivity and modality were deployed to encode divergent points of view on homosexuality, based on peculiar socio-cultural values and taboos in the Nigerian context. Thus, the socio-linguistic understanding of the discourses of homosexuality throws insight into the underlying ideological presuppositions on the phenomenon.

Keywords: Homosexuality in Nigerian newspapers, Socio-linguistic representations, Ideologies on sexuality

Word count: 495

CERTIFICATION

This is to certify that this study was carried out by **ADEGBOLA OLUBUNMI FUNMI** in the Department of English, Faculty of Arts, University of Ibadan, Ibadan, under my supervision.

.....

Supervisor

M. A. Alo

B.A., M.A. (Ife), Ph.D. (Reading)

Professor, Department of English,

University of Ibadan,

Ibadan, Nigeria.

DEDICATION

This work is dedicated to the Almighty God, my parents, Mr. and Mrs. Adegbola and my husband for their love and especially, for adding meanings to every step of my life. A child can never ask for more of what you have been doing.

ACKNOWLEDGEMENTS

First, I would like to express my profound gratitude to God, my heavenly father, the all sufficient God, the author and the finisher of my faith, who has remained so faithful to me from time to time. Father, I say thank you for everything. If the hair on my head were tongues, they will not be enough to appreciate you.

Next, my appreciation goes to my amiable supervisor, Professor, M.A. Alo. You have treated me not only as your student but also like your daughter throughout my study. You believed so much in me and have equally developed me intellectually in the best way possible. Your mix of straight forward criticism combined with heart-warming support has given me great confidence as a researcher. It was a great privilege and honour to work under your guidance. As my teacher and mentor, you taught me more than I could ever give you credit for here.

My appreciation also goes to Professor Sally Hunt of the department of Linguistic, Rhodes University, South Africa, for taking out time to critically read my work and writing a detailed and very useful report. The extended discussions and valuable suggestions have contributed greatly to the improvement of this work. I am equally grateful to Ian Sieborger and other staff of the department of Linguistics, Rhodes University, South Africa, for giving me insightful suggestions as regards my research during my stay at the University. Being able to discuss my work with you has been invaluable for developing my ideas.

I am also indebted to all my lecturers at the department of English, University of Ibadan, Prof Ogunsiji, Prof Oyeleye, Prof Oha, Prof Omobowale, Prof Odebunmi, Prof. Fashina, Prof Adeyanju, Prof Lamidi, Prof Jegede, Prof Raji, Prof Dasylva, Prof Kehinde, Prof Akinjobi, Dr Sunday, Dr Osisanwo, Dr Adebiyi, Dr Akinseye, Dr Oyemade, Dr Akinsete and Mr Tella. I have drawn out of your wealth of knowledge all these years and I am forever grateful. Dr Tope Ajayi, I am so grateful for always being there for me.

I am also grateful to the African Humanities Program of the American Council of Learned Societies for funding this research. Thank you so much for this great opportunity.

My heartfelt gratitude also goes to my parents, Mr and Dr (Mrs) Adegbola. I can boldly say you are the best parents on earth. You have always encouraged and supported me spiritually, financially, morally and in other wise. You are part of the best gifts given to me by God. Thank you for your patience. You are the ultimate role models. I also appreciate my two brothers Barrister Femi Adegbola and Mr Bayo Adegbola. You are simply the best.

I want to celebrate and appreciate my husband, Barrister Seun Oyebanji. You have been so supportive morally, financially and spiritually. Thanks for being so loving and patient even when I had to travel for so long shortly after our wedding all in the name of research. You are the best and I love you. I also extend my gratitude to our unborn baby for co-operating with me in the process of completing this research. I pray that you shall be exceedingly great.

I also express my gratitude to my spiritual parents, Pastor and Mrs Muyiwa James, for their support spiritually, morally and financially all through the course of this research. May God continue to increase you on every side. I also extend my appreciation to my in-laws. Then of course my colleagues and friends, who have in one way or the other contributed to the success of this research. I particularly appreciate Tomi Olaifa for always standing by as a friend and a sister. Thank you for always editing my work for me. I am also grateful to Dr Simeon Ajiboye, Dr Henry Abaya, Dayo Ogunsiji, and Mr Akin Ayinuola for their support.

Finally, my thanks go to all the scholars who I have drawn from their wealth of knowledge and everyone who has supported me in the completion of this research directly or indirectly.

TABLE OF CONTENTS

Title page	i
Abstract	ii
Certification	iii
Dedication	iv
Acknowledgements	v
Table of contents	vii
List of figures	xvii
List of tables	xviii

CHAPTER ONE: GENERAL INTRODUCTION

1.0	Introduction	1
1.1	Background to the study	1
1.2	Statement of the problem	4
1.3	Aim and objectives of the study	5
1.4	Research questions	5
1.5	Research design	6
1.6	Significance of the study	6
1.7	Definition of terms	7

CHAPTER TWO: REVIEW OF RELEVANT LITERATURE AND THEORETICAL FRAMEWORK

2.0	Introduction	9
2.1	Discourse analysis	9
2.2	Socio-linguistics and Discourse analysis	11

2.2.1	Social context of language use	13
2.3	Socio-linguistic representations	14
2.4	Global studies on the discourse of homosexuality: a critical review	15
2.5	Studies on the discourse of homosexuality in Africa/Nigeria	23
2.5.1	History of homosexuality/same-sex marriage	28
2.5.2	History of homosexuality in Africa/Nigeria	29
2.5.3	Nigeria's stand on homosexuality and same-sex marriage	31
2.6	Studies on points of view	32
2.6.1	Perspectivisation	38
2.7	Media discourse	39
2.7.1	The print media	40
2.7.1.1	Different sections in the Newspapers	41
2.7.1.1.1	News reports	41
2.7.1.1.2	Opinion articles	42
2.7.1.1.2.1	Editorials	42
2.7.1.1.2.2	Letters to the editor	43
2.7.1.1.2.3	Interviews	43
2.8	Studies on some concepts relating to the discourse of homosexuality	44
2.8.1	Studies on cultural relativism	44
2.8.2	Studies on gender	46
2.8.3	Studies on sexuality	48
2.8.4	Studies on the concept of marriage	50
2.8.5	Studies on religion	51

2.9	Theoretical framework	53
2.9.1	Critical Discourse Analysis (CDA)	53
2.9.1.1	Fairclough's model of CDA	58
2.9.1.2	The concept of Ideology	60
2.9.2	Fowler-Uspensky's Ideological point of view	61
2.9.3	Systemic Functional Linguistics (SFL)	63
2.9.3.1	Transitivity system	64
2.9.3.1.1	Van Leeuwen's theory of social action	67
2.9.3.2	Modality	69
2.9.3.2.1	Deontic modality	70
2.9.3.2.2	Boulomaic modality	70
2.9.3.2.3	Perception modality	70
2.9.3.2.4	Epistemic modality	71
2.9.4	Appraisal theory	71
2.9.4.1	Types of attitude	73
2.9.4.1.1	Affect	73
2.9.4.1.2	Judgement	74
2.9.4.1.3	Appreciation	75
2.10	Critical Discourse Analysis, Ideological point of view and Systemic Functional Linguistics	76
2.11	Conclusion	79
CHAPTER THREE: METHODOLOGY		
3.0	Introduction	80

3.1	Sources of data	80
3.1.1	Profile of the selected newspapers	81
3.1.1.1	<i>The Guardian</i>	82
3.1.1.2	<i>Vanguard</i>	82
3.1.1.3	<i>The Punch</i>	82
3.1.1.4	<i>Nigerian Tribune</i>	83
3.1.1.5	<i>The Sun</i>	83
3.2	Choice of period and justification for the choice	83
3.3	Methods of data selection	84
3.4	Sample size for the study	85
3.5	Methods of data analysis	87
3.6	Contextualisation	89
3.6.1	Cultural context	90
3.6.2	Social context	90
3.6.3	Political context	91
3.6.4	Historical context	92
3.6.5	Religious context	92
3.6.6	Writers' intention	93
3.6.7	Intention of the Newspapers	93
3.7	Presentations of data	94
3.8	Conclusion	102

**CHAPTER FOUR: LEXICALISATION, POINTS OF VIEW AND IDEOLOGY IN
THE DISCOURSES OF HOMOSEXUALITY IN SELECTED
NIGERIAN NEWSPAPERS**

4.0	Introduction	103
4.1	Social actors, perspectives and points of view in the discourses	103
4.2	Lexicalisation, points of view and ideologies	107
4.3	Discussion of table	112
4.3.1	Cultural perspectives on homosexuality	112
4.3.1.1	Pro-culturalists' view/Culturalism	112
4.3.1.1.1	Synonymic nouns and adjectives showing pro-culturalists' view	113
4.3.1.1.2	Borrowed lexical items showing pro-culturalists' view	114
4.3.1.2	Anti-culturalists' view/ Cultural dynamism	115
4.3.1.2.1	Lexical items showing anti-culturalists' view	116
4.3.2	Religious perspectives on homosexuality	117
4.3.2.1	Religious fundamentalists' view/Religious fundamentalism	118
4.3.2.1.1	Reiteration of holy books-related words and negative evaluative adjectives showing religious fundamentalists' view	118
4.3.2.2	Secularists' view/Secularism	120
4.3.2.2.1	Collocations expressing secularists' view	121
4.3.2.2.2	Labels expressing secularists' view	121
4.3.3	Moral perspectives on homosexuality	122
4.3.3.1	Moralists' view/Moralism	123
4.3.3.1.1	Metaphor and negative evaluative adjectives expressing moralism	123
4.3.3.1.2	Labels expressing moralism	124
4.3.3.1.3	Hyponyms expressing moralism	125
4.3.3.1.4	Collocations expressing moralism	126
4.3.3.2	Defenders of opposite-sex marriage / Heterosexism	128
4.3.3.2.1	Lexical items and phrases expressing heterosexism	128

4.3.3.3	Moral humanists' view/Egalitarianism	130
4.3.3.3.1	'Equality' terms expressing moral humanists' view	131
4.3.4	Legal perspectives on homosexuality	131
4.3.4.1	Legal humanists' views	131
4.3.4.1.1	Anti-gay law as unjust and hypocritical/Equity	132
4.3.4.1.1.1	Evaluative adjectives expressing this view	132
4.3.4.1.1.2	Labelling expressing this view	133
4.3.4.1.2	Anti-gay law against the fundamental human rights of homosexuals/ Equality	133
4.3.4.1.2.1	Reiteration of rights-related words	134
4.3.4.1.2.2	Labels expressing inequality	134
4.3.4.2	Pro-majority rule's view/Majority rule	135
4.3.4.2.1	Collocates expressing pro-majority rule's view	135
4.3.5	Health perspective on homosexuality	136
4.3.5.1	Health protectors' view/social health	136
4.3.5.1.1	Diseases-related terms expressing health protectors' view	136
4.3.5.1.2	Sickness metaphors expressing health protectors' view	137
4.4	Other important lexical strategies in the discourses of homosexuality in selected Nigerian newspapers	138
4.4.1	Choice of nominal expressions	138
4.4.1.1	Nominal expressions representing homosexuals/homosexuality by supporters	138
4.4.1.2	Nominal expressions representing homosexuals/homosexuality negatively	140
4.4.2	Lexical reiteration	141
4.5	Conclusion	142

**CHAPTER FIVE: TRANSITIVITY AND MODALITY IN THE REPRESENTATION
OF POINTS OF VIEW IN THE DISCOURSES OF
HOMOSEXUALITY**

5.0	Introduction	144
5.1	Transitivity in the representation of social actors and views in the discourses of homosexuality in selected Nigerian newspapers	147
5.1.1	Participants/social actors in the discourses of homosexuality	147
5.1.2	The processes in relation to participants and views	148
5.1.2.1	Material processes in the representation of social actors and views	150
5.1.2.1.1	Material processes expressing moralists' views	151
5.1.2.1.1.1	Homosexuals as actors/criminals	152
5.1.2.1.1.2	Homosexuals as actors/violent people	153
5.1.2.1.1.3	Government officials/ law enforcement agents as actors – homosexuals as goals	155
5.1.2.1.1.4	Government officials/ law enforcement agents as actors – act of homosexuality as circumstance	156
5.1.2.1.1.5	Collective nouns as actors of violent acts against homosexuals	157
5.1.2.1.1.6	Passivisation: homosexuals as goals(victims) in agentless material clauses	158
5.1.2.1.1.7	International bodies/rights activists as aggressive actors – Nigeria and the law as goals	159
5.1.2.2	Verbal processes as a tool for power relations and the expression of views	160
5.1.2.2.1	Religious leaders as 'sayer', expressing religious fundamentalism	167
5.1.2.2.2	Political leaders/government as 'sayer', expressing pro-culturalist view	172
5.1.2.2.3	Professionals as 'sayer', expressing culturalists' view	174

5.1.2.2.4	Nigerians as ‘sayer’	174
5.1.2.2.5	Homosexuals as ‘sayer’, represented as criminals	175
5.1.2.2.6	International bodies as ‘sayer’, represented as being aggressive	176
5.1.2.3	Relational processes in the expression of views	178
5.1.2.3.1	Intensive attributive relational processes	178
5.1.2.3.1.1	Attributive relational processes expressing pro-culturalists’ view	179
5.1.2.3.1.2	Attributive relational processes expressing religious fundamentalists’ view	179
5.1.2.3.1.3	Attributive relational processes expressing moralists’ view	179
5.1.2.3.1.3.1	Homosexuality as a social deviance/homosexuals as deviants	180
5.1.2.3.1.4	Attributive relational processes expressing moral humanists’ view	181
5.1.2.3.2	Identifying relational processes expressing denial of sexual identity	181
5.1.2.3.3	Possessive relational processes expressing moralists’ view	182
5.1.2.4	Mental processes reflecting opinions of social actors	183
5.1.2.4.1	Mental processes expressing humanists’ view	184
5.1.2.4.2	Mental processes expressing anti-culturalists’ view	184
5.1.2.4.3	Mental processes expressing religious fundamentalists’ view	185
5.1.2.4.4	Mental processes expressing moralists’ view	185
5.1.2.4.5	Mental processes expressing pro-culturalists’ and pro-majority rule’s views	186
5.1.2.5	Behavioural processes	186
5.1.2.5.1	Behavioural processes showing emotional reactions of social groups	187
5.1.2.5.2	Behavioural processes for identity construction	187
5.1.2.6	Existential processes	188

5.1.2.6.1	Existential processes expressing religious fundamentalists' view	189
5.1.2.6.2	Existential processes expressing pro-culturalists' view	189
5.1.2.6.3	Existential processes expressing moralists' view	189
5.1.2.6.4	Existential processes expressing humanists' view	190
5.2	Modality and points of view on homosexuality in selected Nigerian newspapers	190
5.2.1	Cultural perspectives on homosexuality	192
5.2.1.1	Deontic modality expressing culturalists' view	192
5.2.1.2	Epistemic and deontic modalities expressing anti-culturalists' view	193
5.2.2	Religious perspectives on homosexuality	194
5.2.2.1	Epistemic modality expressing religious fundamentalists' view	194
5.2.2.2	Perception modality expressing religious fundamentalists' view	195
5.2.2.3	Deontic modality expressing religious fundamentalists' view	196
5.2.2.4	Neutral shading in the expression of secularists' view	196
5.2.2.5	Epistemic modality expressing secularists' view	197
5.2.3	Moral perspectives on homosexuality	197
5.2.3.1	Deontic modality expressing moralists' view	197
5.2.3.2	Perception modality expressing moralists' view	198
5.2.3.3	Epistemic modality expressing moralists' view	199
5.2.3.4	Epistemic modality expressing moral humanists' view	199
5.2.3.5	Boulomaic modality expressing moral humanists' view	201
5.2.3.6	Deontic modality expressing moral humanists' view	201
5.2.4	Legal perspectives on homosexuality	202
5.2.4.1	Deontic, perception and boulomaic modalities expressing legal humanists' view	202
5.2.4.2	Epistemic modality expressing legal humanists' view	203
5.2.4.3	Deontic modality expressing pro-majority rule's view	204
5.2.4.4	Epistemic modality expressing pro-majority rule's view	204
5.2.5	Health perspectives on homosexuality	205

5.2.5.1	Epistemic, deontic, perception modalities expressing health protectors' view	205
5.3	Conclusion	206

CHAPTER SIX: EVALUATION OF 'SELF' AND THE 'OTHER' IN THE DISCOURSES OF HOMOSEXUALITY IN THE NIGERIAN CONTEXT

6.0	Introduction	209
6.1	The appraisers/evaluators in the discourses of homosexuality in the selected newspapers	214
6.2	Affect as a tool for representing positive and negative emotional reactions in the discourses of homosexuality	215
6.2.1	Emotions in 'other' (homosexuals) representation by the media	216
6.2.2	Emotions in self- representation of the media	217
6.2.3	Emotions in 'self'-representations of homosexuals and gay rights activists	218
6.2.4	Emotions of heterosexual individuals to the practice of homosexuality and the passage of the anti-gay bill	221
6.2.5	Emotions in other- representation (religious leaders) of the media	223
6.2.6	Emotions in other- representation (political leaders) of the media	224
6.2.7	Emotions of the world societies towards the passage of the anti-gay bill by 'self' and the 'other' (media)	224
6.3	Judgement as a tool for evaluating human behaviour in the discourses of homosexuality in the Nigerian context	226
6.3.1	Judgement of homosexuals/gay rights activists by the 'other' (individuals/heterosexuals)	226
6.3.2	Judgement of homosexuals/gay rights activists by the 'other' (media)	228
6.3.3	Judgement of homosexuals by the 'other' (gay rights activists)	229

6.3.4	Judgement of heterosexual individuals, lawmakers and religious fundamentalists by ‘other’ (gay rights activists)	229
6.3.5	Judgement of the Nigerian government by ‘other’ (homosexuals)	231
6.3.6	Judgement of the Nigerian government by ‘other’ (world societies)	232
6.4	Appreciation in the discourses of homosexuality in selected Nigerian newspapers	232
6.4.1	Evaluation of homosexuality by political leaders	233
6.4.2	Evaluation of homosexuality by religious leaders	234
6.4.3	Evaluation of homosexuality by individuals/heterosexuals	236
6.4.4	Evaluation of homosexuality by the media	236
6.5	Conclusion	238

CHAPTER SEVEN: SUMMARY OF FINDINGS, GENERALISATION AND CONCLUSION

7.0	Introduction	240
7.1	Summary of chapters	240
7.2	Generalisations	244
7.2.1	The ‘us versus them’ dichotomy	244
7.2.2	The peculiar socio-cultural and contextual presuppositions on homosexuality in Nigeria	245
7.2.3	The global implications of the study	245
7.2.4	The impact of the Nigerian media in the representation of homosexuality	245
7.2.5	Implications of the study for scholarship and newspapers’ readership	246
7.2.6	Contribution of the theories to the understanding of the phenomenon	247
7.3	Conclusion	249
	REFERENCES	250
	APPENDICES	275

List of figures

Figure 1.1. Penalties on homosexuals in Africa	2
Figure 2.1. Fairclough's three dimensions of discourse analysis	59
Figure 2.2. Transitivity structure	65
Figure 2.3. Types of processes	66
Figure 2.4. Representational categories of socio-semantic inventory	69
Figure 2.5. Simpson's classification of modality	70
Figure 2.6. An overview of appraisal resources	72
Figure 2.7. Affect	74
Figure 2.8. Judgement	75
Figure 2.9. Appreciation	76
Figure 2.10. Analytical framework	77
Figure 4.1. Collocational network of 'gay'	127
Figure 5.1. Distribution of processes in relation to major social actors	150

List of tables

Table 3.1. Common features in the selected newspapers and the criteria Newspapers' selection	for 80
Table 3.2. Newspapers' coverage of homosexuality for twelve months	85
Table 3.3. Number of articles in the selected newspapers	86
Table 3.4. Sample size	86
Table 3.5. Distribution of opinions across two dichotomies	87
Table 3.6. Presentation of data on points of view on homosexuality	95
Table 3.7. Presentation of data on lexical strategies in the discourses of homosexuality in the selected newspapers	96
Table 3.8. Frequency of occurrence of some lexical labels in the representation of homosexuality and their percentages in the corpus	99
Table 3.9. Presentation of data for modal categories in the selected newspapers	100
Table 4.1. Social actors, perspectives, point of view and ideologies in the discourses of homosexuality	105
Table 4.2. Lexicalisation in relation to points of view and ideologies on homosexuality	109
Table 4.3. Lexical reiteration in the discourses	141
Table 5.1. Summary of the analysis of transitivity in the representation of social actors in the discourses	145
Table 5.2. Frequency of occurrences of major social actors	148
Table 5.3. Frequency distribution of process types in relation to social actors	149
Table 5.4. Frequency of occurrences of some material processes	151
Table 5.5. Verbal processes in the discourses of homosexuality	162
Table 5.6. Frequency of occurrence of verbal processes in the discourses	166
Table 5.7. Frequency of occurrence of mental processes in the discourses	183

Table 5.8. Modality and points of view on homosexuality	191
Table 6.1. Summary of evaluations in the discourses	210
Table 6.2. List of evaluators and the evaluated in the discourses	214

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

In this chapter, the background to the study, statement of the problem, aim and objectives, research questions, significance of the study and the definition of terms are presented. The chapter forms the introductory part of the research work, a pre-requisite to understanding the issues dealt with in the study.

1.1 Background to the study

Sexuality as an essential aspect of humans, which revolves around the issues of gender, sex, sex roles, identities, reproduction and sexual orientation, and is often expressed in relationships, behaviours, attitudes, fantasies, beliefs, practices and thoughts (Izugbara, 2004). According to Akinwale (2009:2), “human sexuality is a life-long and multi-dimensional process involving all aspects of behaviour. Its layers are biological, cultural, economic, physical, political, psychological, sociological and spiritual”. This means that sexuality affects all aspects of human endeavours. Sexuality can be based on identities and members of a society can be segregated into different identity categories. Pierson (1990:257) asserts that “homosexuality and heterosexuality are two aspects of sexuality”. Homosexuality is the sexual relationship between persons of the same biological sex, while heterosexuality is the sex relationship between persons of opposite biological sex.

The issue of homosexuality is one of the controversial topics in contemporary Africa. Many African leaders have stood their grounds against the practice, while very few have approved of it. For instance, in 1995, the Zimbabwean President, Robert Mugabe publicly made his stand against homosexuality known by saying that “homosexuals were worse than pigs and dogs”, therefore, should not be accorded any rights at all (Reddy, 2002:168). Likewise, President Sam Nujoma of Namibia, in 1997, opined that homosexuality is an awful immorality meant to “be uprooted totally” from the society (Phillips, 2004:157). One of the few African nations where homosexual relationship is recognised is South Africa.

In homophobic nations of Africa, different laws have been passed against the practice of homosexuality. For instance, a gay couple was sentenced to a fourteen year jail term by a Malawian court in 2009 because the sexual behaviour is considered lewd. Also, a Cameroonian court in November 2011, pronounced a five year jail verdict on three men

caught in the act of homosexuality. The Ghanaian President, John Mills also vilified the act, stating that he will never instigate or back up any effort to legalise homosexuality because it contradicts the Ghanaian values on sexuality (BBC News, 2011). More recently, in Nigeria, a fourteen year jail term was pronounced on homosexuals if found; though they are often convicted to death if caught in the Northern part of the country. However, the Nigerian anti-gay law does not only criminalise homosexuality and same-sex marriage, but also punishes anyone who witnesses, abets, and aids the solemnisation of individuals of the same gender. In essence, not only will homosexuals suffer but so will anyone associated with them. The map below shows the penalties attached to the practice of homosexuality in different countries in Africa.



Figure 1.1 Penalties on homosexuals in Africa:*Nostrings.com*

Figure 1.1 above shows the attitudes towards homosexuality in the different parts of Africa. It can be seen that homosexuals are penalised in almost all African nations. The negative reaction against homosexuality in many African nations is premised on the idea that it is “unafican” (Cock, 2003:41). Homosexuality is perceived as a disease/sickness, a demonic possession, an occulticpractice, or awestern influence (Reddy, 2002). These homophobic views have been repeatedly espoused in Africa through the media, churches, mosques, political speeches and everyday dialogues. Most homosexuals in Africa have been forced to

hide their identities from the people around them because of the criminalisation of the act and the attendant negative reactions of the majority to it in most African nations. However, more recently, some, against all odds, have stood up for their rights as humans who should be respected irrespective of their sexual identities.

The Nigerian society largely supports heterosexuality as against homosexuality because of the belief that homosexuality is “un-African”. Many Nigerians react negatively to homosexuality as death and imprisonment are the penalties for culprits. Recently, the issue of homosexuality became prominent in the Nigerian media due to the criminalisation of homosexuality in Nigeria and the legalisation of the phenomenon in the United States and other places. These events have drawn different reactions and points of view from the Nigerian public, including the international community and have been given coverage in the Nigerian print media. These reactions include the positions of homosexuals themselves, their supporters (gay rights activists), heads of religious bodies, politicians and private individuals. These different opinions are packaged into news by journalists who tactfully inject into the media implicit ideologies. The newspapers show divergent judgemental stances and implicit ideologies of groups and individuals which can be known by studying the language used.

The issue of homosexuality has been argued from religious, cultural, legal and moral perspectives. The following question can therefore be raised: how is homosexuality viewed by a typical African/Nigerian? This question necessitates the investigation of the different points of view and the attitude presented vis-à-vis the African worldview about marriage, culture, family, sexuality and homosexuality. The different views and reactions to the practise of homosexuality and same-sex marriage are packaged into different sections of newspapers, such as news report, opinion column, viewpoint, interviews open letters and editorials.

Stances, which are seen as expressing “personal feelings, attitudes, value judgements, or assessments” (Biber et al., 1999: 966) are made using language. Thompson (2004:30) opines that,

We use language to talk about our experience of the world, including the worlds in our own minds, to describe events and states and the entities involved in them. We also use language to interact with other people, to establish and maintain relations with them, to influence their behaviour, to express our own viewpoint on things in the world, and to elicit or change theirs.

Language is an important tool in constructing stances and points of view on social issues, such as the issue of homosexuality; hence, this study is socio-linguistic as it seeks to unearth how language is used to foreground socio-cultural values and ideologies.

The language use of individuals, either spoken or written, depicts their ideologies about issues of discourse. Over time, the ideological analysis of language use has been critically explored by some scholars in the social sciences and the humanities (Van Dijk, 1998:140). Hence, the implicit ideologies of speakers or writers are revealed through the understanding of their language use. This study therefore, is a socio-linguistic investigation of public discourses, opinions and points of view on homosexuality, generated by both heterosexuals and homosexuals. Writers' or speakers' different stances result in conflicting, yet related, representations of homosexuality. This research is significant in its study of language use relating to specific issues of homosexuality and ideologies in Nigeria.

1.2 Statement of the problem

The global debate on homosexuality has been dominated by arguments on social justice and human rights. Many scholars have examined discourses on homosexuality from different perspectives, ranging from social, psychological, political, religious, legalistic and linguistic aspects and contexts. Some of these scholars are Lyonga (2014), Onuche (2013), Obidimma & Obidimma (2013), Atoi and Ojedokun (2013), Abah (2012), Kuhar (2012), VanderStouwe & Martin (2010), Baker (2005), Kuhar (2003), Lillian (2001), Kulick (2000), among others.

Kuhar (2012; 2003) has explored the ideological representations of homosexuality in the Slovenian print media and found that stereotyping, medicalisation, sexualisation, secrecy and normalisation were the strategies used by the Slovenian media in their representation of homosexuality during the period studied. In the same vein, VanderStouwe and Martin (2010) have examined the construction of identity within the gay community by analysing discussions on same-sex matrimony prior to and subsequent to the passage of Proposition 8 in California. Lillian (2001) uses critical discourse analysis to examine the writings of a Canadian neo-conservative writer, William D. Gairdner, specifically focusing on his discourse about homosexuals and homosexuality and realised that homosexuals were represented as criminals in the texts. The central issues in the reviewed works are social justice, human rights and the behavioural representations of homosexuals, with little attention paid to the use of language in relation to social issues surrounding the practice of homosexuality.

In the Nigerian context, scholarly attention has been paid to the portrayal of homosexuality in some Nollywood movies (Lyonga, 2014; Abah, 2012), particularly from the literary perspective. Scholars such as Lanre-Abass, 2012; Onuche, 2013; Atoi & Ojedokun, 2013 have also examined the phenomenon from the philosophical, legal and religious perspectives, arguing that homosexuality is immoral, 'un-African' and unscriptural. Obidimma & Obidimma(2013) specifically questioned the morality behind the passage of the anti-gay marriage bill. Generally, studies on homosexuality in Nigeria have been legalistic and sociological. However, peculiar socio-linguistic and ideological values surrounding the different arguments on homosexuality in the Nigerian context, as represented in the Nigerian media have not received adequate attention. The understanding of this provides insights into the underlying ideological presuppositions on the phenomenon in the Nigerian context.

1.3 Aim and objectives

This study aims to explore the socio-linguistic representations of points of view on homosexuality in selected Nigerian newspapers so as to unearth the socio-cultural and ideological presuppositions underlying the views in the Nigerian context.

The objectives of the study include:

- i. to identify and classify different social actors, their divergent points of view as well as the underlying ideologies found in the discourses of homosexuality in the selected newspapers based on lexicalisation.
- ii. to describe the lexical strategies in the representation of viewpoints in the discourses
- iii. to analyse the grammatical structures in the representation of the points of view identified and their ideological implications
- iv. to appraise the attitudes of writers to the practice of homosexuality and the passage of the anti-gay marriage bill.

1.4 Research questions

- i. What are the different categories of social actors, their divergent points of view and underlying ideologies; and the lexical choices foregrounding them in the discourses of homosexuality in the selected newspapers?
- ii. What lexical strategies are used in the representation of viewpoints in the discourses?
- iii. How do the writers' grammatical structures depict their points of view and ideologies?
- iv. What are the attitudes expressed by the Nigerian public and writers in the discourses?

1.5 Research design

The present study focuses on both the print and online versions of five Nigerian newspapers, which include *Vanguard*, *Nigerian Tribune*, *The Guardian*, *The Punch* and *The Sun*. These newspapers have wider coverage of the discourse of homosexuality when compared with other Nigerian newspapers. They have given considerable space to the issue of homosexuality. Each of the selected newspapers has online visibility and articles and reports are written in Standard English. Using the purposive sampling technique, editorials, news reports, opinion articles and interviews on homosexuality and same-sex marriage are searched in the newspapers.

Applying Fairclough's socio-semiotic approach to Critical Discourse Analysis, Halliday's model of Systemic Functional Linguistics, as well as White and Martin's Appraisal Theory, the analysis involves the identification of points of view in the public reactions to homosexuality, the lexical and grammatical choices that have ideological imprints, the evaluation strategies employed by different participants and the attitudes they show towards the practice of homosexuality and the criminalisation of the phenomenon in Nigeria.

Fowler-Uspensky's idea of ideological point of view is employed for the identification of the different points of view in the discourses and the lexical items reflecting the points of view are highlighted. The theory of lexicalisation is also used in the analysis of lexical choices, while transitivity and modality are investigated under Systemic Functional Linguistics. Appraisal theory is employed to evaluate the reactions of social actor to the issues surrounding homosexuality in Nigeria. Data analysis includes the identification of the formal properties of texts in terms of vocabulary and grammar, their functions and their ideological implications. For instance, the use of passive or active statements, nominal choices, metaphors among other lexicalisation strategies, signify that certain choices are made by writers in a bid to depict a particular viewpoint targeted at either promoting or challenging somebody or an ideology. More details on the methodology will be seen in chapter three of this study.

1.6 Significance of the study

The intellectual significance of this study lies in the strength of its potential insight into divergent points of view on homosexuality in Nigeria. This divergence may further lead the way to the understanding of the phenomenon in other African nations which have similar historical and cultural backgrounds. Instead of the usual generalisations in previous works,

this study offers concrete evidence that points to the need to revise what is usually the common assumption about the acceptance or otherwise of homosexuality in Africa. The linguistic analysis, in terms of lexicalisation and grammaticalisation vis-à-vis discourse contents, unearths the socio-cultural and ideological presuppositions that originate from the African worldview about the concepts of family, relationships, sexuality and homosexuality.

Another significance can be observed in the context of media discourse and the use of language. This study gives insight into the more or less ambivalent posture of the Nigerian print media on important social/national issues such as homosexuality, thus, suggesting the need for the readers to be more sensitive and critical of such reportage.

This research is significant in the literature of language, discourse analysis and the discourse of homosexuality in Africa and Nigeria in particular. By studying the socio-linguistic representations of opinions and points of view on homosexuality in the Nigerian print media, journalists and readers will understand that beyond the ordinary meaning that can be derived from a text, a writer's attitude and point of view can also be traced by studying the use of language. Readers will have a better knowledge of the role language plays in depicting ideology.

1.7 Definition of terms

The terms that are central to this research work are defined as regards their meanings in the study. These terms include homosexuality, same-sex marriage, linguistic representation, public opinion, points of view, ideology, lexicalisation, discourse, and print media.

Homosexuality: The term 'homosexuality' means 'same-sex', which is a fusion of the "Greek prefix 'homo', meaning 'same' and Latin root 'sex', meaning 'sex'" (Mallon & Betts, 2005:594). It connotes sex between members of the same biological gender. In this study, the term homosexuality is used for both male and female homosexuals.

Same-sex marriage: This is the union of people of the same sex, for instance, when a man decides to marry another man.

Socio-linguistic representation: This means how issues, events, people are represented, illustrated or depicted via the use of language. It includes the lexical and grammatical structures.

Public opinion: This means the view, judgement, estimation, belief, attitude of people in a community about a particular issue of discourse.

Points of view: This means the perspective with which a person speaks about an issue of discourse.

Ideology: This is the orientation that characterises the thinking of an individual, a group or nation. Ideologies include ideas, values and beliefs of individuals about the world.

Sexuality: This concerns biological matters relating to the male and female sexes of human beings.

CHAPTER TWO

REVIEW OF RELEVANT LITERATURE AND THEORETICAL FRAMEWORK

2.0 Introduction

In this chapter, attention is paid to the review of relevant literature and the theoretical framework for the study. The first part of this chapter explores discourse analysis, the relationship between socio-linguistics and discourse analysis, studies on the discourse of homosexuality globally, in Africa and in Nigeria; studies on points of view and other related topics such as gender, culture universalism and relativism, sexuality, religion and marriage. The review of studies done under these topics gives a form of background to the present study as it reveals what other scholars have done relating to this work and what they have left undone, providing the necessity to carry out this research. The part provides insights into why this study is both linguistic and sociological. The theoretical framework for this study is the focus of the second part. It is a synthesis of the Critical Discourse Analysis (CDA) and the Hallidayan Systemic Functional Linguistics (SFL). Other relevant approaches reviewed include: Fowler-Uspensky's ideological point of view, Martin and White's evaluative semantics and van Leeuwen's social action theory. These approaches are reviewed and their principles identified. The analytical framework for the study is also constructed in this chapter.

2.1 Discourse analysis

The term 'discourse' is a broad one which according to Titscher et.al. (1998: 42) "integrates a whole palette of meanings", ranging from linguistics, through philosophy, sociology and other disciplines. This means that the meaning of discourse extends beyond text, though texts provide the avenue for the analysis of discourses. Discourse is considered in this study, from the linguistic perspective, capturing "the whole process of social interaction of which a text is just a part" (Fairclough 1989: 24). The study considers different texts on homosexuality in some Nigerian newspapers, all forming the discourses of homosexuality.

Discourses need to be explored not only directly, but by also examining the texts that constitute them. The systematic study of texts in relation to their invention, distribution and use is the focus of discourse analysis. This way, the association between discourse and social reality can be explored. The site for data collection is the text, which can be easily accessed and subjected to analysis systematically. However, discourse analysis does not merely centre

on single texts but on bodies of texts, because social reality which is its focus does not depend on individual isolated texts. Therefore, discourse analysis focuses on the analysis of bodies of texts, how the texts collectively make meaning through interrelationship, how they are produced, to whom they are distributed, and how they are received and consumed.

Foucault (1977, 1980) conceptualises discourse as historically situated systems of representation which includes language and practices that produce the understanding of a particular issue and dictate how it can be meaningfully considered and discussed. Discourses influence and regulate the behaviour of people by defining, creating and controlling the way in which the issues of discussion are understood and managed. A position of knowledge could be celebrated as normal, while some others vilified as abnormal in discourses. This is in line with the view of Fairclough (1992: 64), who argues that “discourses are practices that do not merely represent the world as it is; the world is also signified, constructed and constituted in meaning through discourse practices”.

Stubbs (1983:1) describes discourse analysis as

...the linguistic analysis of naturally occurring connected speech or writing discourse. Roughly speaking, it refers to attempts to study the organisation of language above the sentence or above the clause, and therefore to study larger linguistic units, such as conversational exchanges or written text.

The definition above implies that discourse analysis is an aspect of linguistic study which is not limited to the sentence level. It includes larger linguistic units such as collections of texts, either written or spoken. This definition looks at discourse from a formalist perspective.

According to Schiffrin (1994: 20), definitions of discourse are influenced by three linguistic paradigms. The first is the formalist paradigm, where discourse is seen as “language above the sentence”, focusing on the way different units of structures function in relation to one another. The second is the functionalist paradigm which is of the view that discourse is “language use”. For instance, according to Foucault (1972: 80), the broad domain of all statements is discourse. Statements are generally made to perform certain functions. Also corroborating this viewpoint is van Dijk (1990) in Wodak (1996:14), who opines that discourses are a particular form of language use and a variety of social interaction. Osibanwo (2008: 8) also defines discourse as “language in use”. These definitions emphasise that discourse is the use of language for specific purposes and the realisation of certain meanings.

There is a third definition which attempts to close the gap between the formalist and functionalist paradigms. It defines discourse as an “utterance”. This third definition views the relationship that exists between structure and function. In a wider sense, discourse analysis does not only entail the description of the formal properties of texts, but also includes the connection between texts and realities, as the contexts in which texts are produced are equally important. For the purpose of this study, discourse is considered from both the formalists’ and the functionalists’ perspectives because structures, their functions and the contexts of texts production are considered in the analysis.

2.2 Socio-linguistics and discourse analysis

Sociolinguistics and discourse analysis are two inter-related branches of linguistics known for their interdisciplinary nature. For Boutet and Maingueneau (2005:14), “sociolinguistics and discourse analysis developed around discursive and linguistic practices within the language sciences and in creative interaction with other fields in the social sciences and the humanities”. These two areas of linguistic study are both interdisciplinary ventures and have similarly recommended interdisciplinarity in action and practices. However, the interdisciplinarity in these two fields is inherently interactive and less theoretical. Discourse is a form of social interaction and an interface between different disciplines. For instance, texts which are studied by discourse analysts are not automatically autonomous. According to Hymes (1974:116), sociolinguistics mediates between disciplines of Linguistics and Sociology. It shares the boundaries of linguistics and the social sciences. A good textual or linguistic analysis will not disregard its cognitive or social dimensions. This is why researchers in the field of discourse and sociolinguistics find it normal to be interdisciplinary in their approach.

Sociolinguistics has been defined by several scholars. For instance, Hudson (1996) considers sociolinguistics as an aspect of sociology because it shows the relations between language usage and the sociological basis for such usage. For van Dijk (2009), language is considered in relation to its social context in sociolinguistics and Trudgill (2000) believes that how every aspect of the society, including cultural values, expectations and context affect the way language is used is the focus of sociolinguistics. It is obvious from these definitions that language is used in relation to the society and that every linguistic choice carries social information about the speaker or writer. This means that there is a connection between language use and the social structure. This kind of linguistic study, according to Widdowson

(1998:136) is “linguistics with a conscience and a cause, one which seeks to reveal how language is used and abused in the exercise of power and the suppression of human rights”. This has led to what is called ‘critical discourse analysis’, which considers the manner in which language is used to express ideologies, perpetuate power in the society and the way people being dominated, fail to grasp the abnormality in the system.

Discourse analysts and sociolinguists often share common grounds methodologically in their analysis and description of language, which is often not restricted to the acquisition of knowledge and understanding of the social world, but also for critical reasons such as changing the way things are. These methodological common grounds can be summarised as follows:

- Studies on features of language use produced naturally by actual language users, rather than studying systems of abstract language.
- Studies on larger units, such as texts, discourses and communicative events instead of isolated words and sentences.
- The extension of linguistic analysis beyond grammatical structures to a study of action and interaction.
- Study of the role of contexts of language use.

Having considered some of these methodological common grounds, it is vital to say that the nature of language and human communication is sociological, which provides the need for an integrated approach for linguistic phenomena. For Gadet (2003:5), “the study of real language practices in a social context is part of sociolinguistics in the broad sense”. Fairclough (1994) offers an understanding on the interconnectivity of language and social practices as he argues that “linguistic texts and socio-linguistic conventions incorporate power differentials, that they arise out of, are the outcome of and also themselves give rise to power relations and struggles” (Morley, 2004:20). These power relations are embedded in commonsense assumptions that consider hierarchical relations as natural. The strength of a critical approach to language lies in its capacity to bring together multifaceted, extensive, interpretative social theories and insights with a critical linguistic analysis of specific discourses (Morley, 2004:22).

However, critical discourse analysis builds on the weaknesses of sociolinguistics. Some of such weaknesses according to Fairclough (2001:6) include the failure of sociolinguistics to deal with the why and how questions of language. He argues that the strength of

sociolinguistics resides in asking the question “what?”, but its weakness is the failure to ask “why?” and “how?” questions relating to the development of social relationships of power. The focus of sociolinguistics should cover the consideration ‘who speaks (or writes), what language is being used, to whom, when and to what end (Fishman, 1972b: 46). Critical Discourse Analysis is deployed in this study in order to put into consideration the ‘who’, ‘why’ and ‘how’ questions in the discourses of homosexuality in Nigeria.

The combination of discourse analysis and sociolinguistics allows for the explicit and systematic description of texts in their social contexts since discourse and social analysts are often concerned with tackling complex and socially relevant issues. Discourses are strongly entrenched in society and culture, hence, strongly associated with all forms of social inequality and power abuse. A sociolinguistic study therefore focuses on how language use is governed by social factors, including gender, race, religion, among others. These concepts help to observe variations that characterise discourses on homosexuality in Nigeria. It is therefore necessary to complement discourse analysis with some sociolinguistic tools such as context as would be examined in this section.

2.2.1 Social context of language use

Context is a common term in both discourse and sociolinguistic analysis. It is very important to the analysis of discourses because “language is always produced by someone to someone else, at a particular time and place, with a purpose and so forth” (Blommaert, 2005: 39). Blommaert (2005: 251) further defines context as “the totality of conditions under which discourse is being produced, circulated and interpreted” and summarises the meaning of context, asserting that it “addresses the way in which linguistic forms—‘text’—become part of, get integrated in, or become constitutive of, larger activities in the social world” (2005: 39). Van Dijk (2009) considers context as a cognitive model and representations used by speakers to make their contributions suitable to the situations they find themselves. He believes this cognitive model is the mediating link between language and society. Therefore, carrying out a linguistic analysis without a consideration for context is limited because language will be isolated from the dynamic, changing, social context in which it is produced.

Language and society are intertwined such that none can function effectively in isolation. For instance, critical discourse analysts look for the relationship between language and social processes and this form of investigation will require probing how texts and interactions are incorporated into the context of cultures, socio-political action, social structures, among

others (Halliday & Hasan, 1985; Fairclough, 1989). Also, scholars in sociolinguistics, discourse analysis and pragmatics have often highlighted the importance of considering the “immediate environment in which a text is actually functioning” (Halliday & Hassan, 1985: 46).

Scholars like Hymes (1972), Fetzer (2004), Halliday & Hassan (1985), Fairclough (1989), among others have tried to explain what context entails. For instance, Hymes (1972) devised the SPEAKING grid, which focuses on eight contextual parameters useful for the analysis of speech events. They are the setting, the participants, the ends, the sequence of actions, the key, which is the manner and tone of speech, the instrumentalities (i.e., the channels of communication used), the social and cultural norms foregrounded in the interaction, and the genre. Fetzer (2004) differentiates between “linguistic context”, “social context”, “socio-cultural context” and “cognitive context”.

Language is used and comprehended in relation to the social context in which they are placed or produced. At different times, a speaker may decide to make different linguistic choices based on the purpose s/he wants to achieve. Every individual has a verbal collection like a mental dictionary from which words are chosen depending on the occasion. However, the verbal collection is often influenced by the society or communities in which individuals belong. Therefore, meaning of words and sentences in this study is understood in relation to the contexts of usage.

2.3 Sociolinguistic representations

A sociolinguistic perspective generally assumes language as a social phenomenon used in the representation of thoughts and ideas and an important tool for social representation. Moscovici (1961, 1981, 1982) opines that social representations are manifested in speech and language. A sociolinguistic approach, therefore, sets a link between the society and language. This means that the features of representations are both social and linguistic. Markova (2003: 121) observes that social representations can be regarded as “thoughts in movement” which develops through discourse exchanges. They reflect socio-cultural and historical contexts and practices. Moscovici (1988: 214) opines that,

Social representations [...] concern the contents of everyday thinking and the stock of ideas that give coherence to our religious beliefs, political ideas and the connections we create as spontaneously as we breathe. They make it possible for us to classify persons and objects, to compare and explain behaviours and to objectify them as part of our social setting.

From the definition, it can be deduced that the issues surrounding the discourse of homosexuality are sociological and ideological. A social representation is a “system of ideas, values and practices which enable individuals to familiarise themselves with the social world; and to also facilitate communication among members of a community by providing them with the code for social exchange, naming and classifying unambiguously the various aspects of their world and their individual group history” (Moscovici 1973: xiii). Olausson (2010) notes that, there is a connection between social representation and the concept of ideology as they help in making sense of the society and everyday experiences.

Social representations could be perceived as the “network of ideas”, “theories”, metaphors and images which are intricately part of communicative practices, such as media discourses, dialogues, scientific discourses and debates, pointing out the relevance of language to social representation (Moscovici, 2000: 153). However, the aim of all representations is to make the unfamiliar familiar (Moscovici 1984b: 24). A way of making an unfamiliar phenomenon familiar is through the instrumentality of language. For instance, when something is named, it makes the phenomenon become familiar and comprehensible.

The processes of naming and classifying of concepts or entities are closely related to processes involved in stereotyping. For instance, the naming of someone as a deviant, an alien or a fundamentalist, or naming of behaviour as an act of madness or an evil cannot be said to be a form of neutral classification. Lippman (1998: 119) notes that such classifications are “loaded with preferences, suffused with affection or dislike”. According to Pickering (2001), naming of social groups in terms of inclusion and exclusion, showing some forms of bias, unequal power relations and dominance are aspects of stereotyping, which are inherently social representations.

All these conceptions necessitate the need to carry out a sociolinguistic analysis of points of view on homosexuality in the Nigerian context. The study focuses on how social issues are constructed by the media and citizens through the instrumentality of language.

2.4 Global studies on the discourse of homosexuality: a critical review

Different studies have been carried out on the discourse of homosexuality globally and from different perspectives: sociological, psychological, legal, literary, linguistic, and so on. The review reflects how the discourses of homosexuality have drawn on different approaches and the scholarly gap this study intends to fill. A review of some of these studies is presented in this section.

There continues to be widespread prejudice against homosexuals globally, though this negativity seems to be disappearing. This prejudice is due to certain factors ranging from religious inclination to other social factors. For instance, Fone (2000) observes that discrimination against homosexuals usually arises due to some factors, including the Christian religious sentiments against homosexuality, the view of homosexuality being a threat to family life and cultural mores and the re-awakening of fears of death caused by homosexuals. Scholars such as Roggemans *et al.* (2015), Cameron-Ellis (1999), Wilcox and Wolpert (2000), Sherkat *et al.* (2011), Wood and Bartkowski (2004), Burdette, Ellison, and Hill (2005), Tuntiya (2005), Olson, Cadge, and Harrison (2006) and Whitehead (2010) have considered attitude towards homosexuality vis-à-vis the different religious sentiments and concludes that the attitude of religious persons has been largely negative towards homosexuality. In Ellison's (1993) view, when the issue of homosexuality is studied by bible scholars, they are often challenged in studying completely what the Bible says and does not say about the phenomenon. Haider-Markel and Joslyn (2008a) discover that people branded as "born again" and Evangelical Protestants are unlikely to subscribe to the notion that homosexuality is inborn. They also note that a high rate of religious service attendance is also likely to influence the view that homosexuality is a choice and not caused by genetics. Also, Whitehead (2010) observes that the literal interpretation of the Bible by some individuals is responsible for the belief that homosexuality is a choice.

However, Anderson (1996) considers the theological, moral and pastoral implications of previous research which indicates that homosexual orientation might be due to genetic predisposition, and not due to choice. He realises that discrimination is a part of the discourses of homosexuality and opines that the church should provide a place for Christians who are homosexuals while, at the same time, uphold God's preference for heterosexual expressions of human sexuality. Anderson tries to strike a compromise between accepting Christian homosexuals and upholding the scriptural notion of heterosexuality. Then, one would ask whether there are Christian homosexuals. Can homosexuals be called Christians? Anderson's study gives an insight into some of the points of view from which people who are outside the African/Nigerian context have considered the practice of homosexuality. Issues of discrimination, human rights, moral guidelines and Christianity are discussed with regard to homosexuality. The present study also considers the issues of discrimination, human rights, religion and morality in relation to the discourse of homosexuality in the Nigerian context, but not from the theological perspective. These concepts are considered vis-à-vis the use of

language. The study examines how language is used to construct the religious ideologies of Nigerians in relation to homosexuality.

Another important interest area of investigation on homosexuality and to this study is how the media represents homosexuality and homosexuals. The media constructions of issues and social actors have an impact on the attitude of readers since the media is one of the social institutions that shape the society. The premise on which this study is based is the idea that media representations are important means of constructing and legitimising identities as Luthar (1998) opines that the discourses and representations which individuals are exposed to often shape their identities. To construct ones' identity socially, there is need to understand the texts which mirror such identity. Hence, the reliance of many people on the media for information on happenings around them results in the same, helping them form opinion on issues. Therefore, the media sets the public agenda on pertinent issues. In the news making process, events are framed by the media in a way that they would capture the interest of the public and would be considered important, thus attaining its agenda. By reproducing dominant ideology recurrent in society, the media through its agenda setting role makes sense of the world.

On the framing of homosexuality by the media, Kuhar (2003) studies the depiction of homosexuals in the Slovenian print media within 1970-2000. These media texts were situated within their historical contexts by the author, presenting a synopsis of the history of gay and lesbian movement in Slovenia. According to the research, five basic categories in which media portrayal of homosexuality in Slovenia bifurcates into stereotyping, medicalisation, sexualisation, secrecy and normalisation. Stereotyping, according to the researcher, manifests in the rigid gender schemas deployed by the media in representing gays as effeminate and lesbians as masculine. Medicalisation manifests in the search for the causes of homosexuality and its relegation to the medical and psychiatric spheres, representing it as a mental disorder. Sexualisation manifests as a reduction of homosexuality solely to sexuality and sex. Secrecy is also deployed by the media in order to make homosexuality appear like a thing of shame and regret. Normalisation is a feature of the late 1990s, when past representations of homosexuals as criminals and patients of mental disorder among other negative depictions, were suppressed. The author's conclusion is that media reporting on homosexuality in the period 1970-2000, was generally compassionate, though, with homophobic tendencies encouraging the perpetuation of negative attitude towards this phenomenon by the public. The

media often chooses highly stereotyped images, which causes uncertainty and discomfort for homosexuals, but aligns with the views of the masses, so as not to upset them.

The reviewed work is related to the present study. The point of convergence is that both studies deal with the portrayals of homosexuality in the print media. Kuhar (2003) considers both the positive and negative attitudes of Slovenians to homosexuality from the historical perspective. The present study also examines the different attitudes expressed in the discourses of homosexuality in Nigeria, though, historical development is not considered. The point of divergence is that while the reviewed work deals with the Slovenian newspapers, our present study deals with the Nigerian newspapers and not restricted to media representation but also includes different public opinions, points of view and their linguistic indicators. Kuhar's study however, provides useful insights for the present study as it looks at whether the Nigerian media during the period of study also aligns with the masses, using highly stereotyped images at the detriment of homosexuals

Recently, the attention on the language of homophobic discourse within the field of language and sexuality has relatively increased (Leap, 2012: 567). Morrish (2010: 325) asserts that hate speech is a form of homophobic language which is capable of inciting the masses into voting for a proposition that discriminates against homosexuals, or murdering or abusing individuals suspected of being homosexuals. An overt expression of hatred is portrayed by such definitions. However, Peterson (2011: 748) observes that, "homophobia works in often complex ways, such as by negatively evaluating queer relationships in a covert way via the questioning of their validity". Studies have explored hate speeches in relation to homosexuality. For instance, Reddy (2002) analyses print and electronic news sources in Africa, considering examples from Namibia, Egypt, Uganda, Swaziland, Zambia, Kenya and Zimbabwe, and identifies homophobic discourse as hate speech. What is clear from the analysis is that homophobia cuts across geographical and political boundaries. It manifests cross-culturally and internationally, intimidating homosexuals both physically and psychologically. This is a sociological study of the discourses of homosexuality. The present study is a linguistic approach, focusing on the overt and covert evaluation of homosexuals/homosexuality and its focus is Nigeria.

Having argued that homophobia could be implicit or explicit, it is therefore essential to consider homophobic discourse in terms of its covert realisations. Some scholars have also considered the discourses of homosexuality from the linguistic perspective, especially with emphasis on critical discourse analysis, making homophobia explicit. The analysis of texts at

different levels ranging from a close linguistic analysis to an analysis of broader discursive and socio-historical levels has the potential of revealing hidden homophobia in discourses. For instance, Lillian (2001) employs critical discourse analysis in her study of three aspects of a Canadian neo-conservative writer's (William D. Gairdner) discourse on sexism, homophobia, and racism. She discovers that Gairdner's sexism and his homophobia are related, both ideologically and linguistically. Feminists are equated with lesbians, and both are denigrated along with gay men. However, while all three groups are denigrated through inflammatory lexical choices and metaphor of cancer and disease, gay men are represented differently from feminists and lesbians in terms of transitivity. She concludes that the writer attempted to discredit homosexuals, suggesting that they are violent, dangerous and unhealthy. Lillian considers the linguistic representation of homosexuality in a social actor's discourse on homosexuality.

Lillian's study bears a relationship with the present study, in that, they both seek to explore the linguistic representation of opinions on homosexuality, relying on critical discourse analysis. The difference between both studies is that, while Lillian examines the discourse of an individual (Gairdner) on homosexuality, the present study considers the opinions of many social actors and their viewpoints on homosexuality in the Nigerian newspapers. Also, the context of Lillian's study is Europe, while the present study is situated within the Nigerian context. However, lexical choices and metaphors are also considered in the present study. Therefore, Lillian's study becomes important to the present study.

Looking at Lillian's study and some other studies on homophobic discourses, critical discourse analysis and Halliday's systemic functional linguistics have become useful tools for analysis. Gouveia (2005) for instance, explores how homosexuals are depicted in a Portuguese newspaper- *Diário de Notícias*, examining the transitivity patterns deployed. The paper examines the social representations of gays and lesbian in some newspaper texts published over a week, titled "Gay Power" ("Poder Gay"). The theories for the study are Fairclough's approach to Critical Discourse Analysis and Halliday's Systemic Functional Grammar. Gouveia realises that the noun 'gays' is mainly used as a participant in attributive relational processes with about 65% of occurrence. Gays are depicted as carriers of attributes. In existential clauses, gays are mainly existents and in material processes, they are often represented as goals. Gouveia (2005: 238) opines that "[t]his type of representation serves the purpose of confining the social group under consideration to a set of characteristics... which helps to differentiate them from other social groups". Gouveia's study is of great significance

to the present study, in that, transitivity system is also considered in the representation of homosexuals in the Nigerian newspapers. Its emphasis on linguistic analysis is of enormous benefit.

Also, Bartley & Hidalgo-Tenorio (2015) explore articles on homosexuality in some Irish newspapers in order to detect instances of homophobia in their discourse construction of the topic. Using a corpus-based critical discourse analysis with attention paid to the idea of transitivity, they investigate how segregation and homophobia are enacted in the public sphere. The investigation is done in a bid to uncover people's perspectives on the topic. The researchers realised that there is the profusion of negative emotive mental processes with gays as phenomenon, verbal processes with negative depiction of homosexuality as verbiage and attributive relational processes with negative attributions being ascribed to gays, especially in the statements made by Democratic Unionist MP Iris Robinson. Iris Robinson overtly expresses her dislike for gays, describing the homosexual act as "an abomination which made her feel sick". This study is closely related to the present study especially in the area of transitivity, but differs in terms of context.

In the same vein, Baker (2005) explores the use of language in public discourses on homosexuality, drawing data from a range of publicly available sources, both written and spoken. He explored texts on homosexual law reform represented in newspapers and the UK's House of Lords' debates in order to unearth homophobic language and the discourses of degradation that still pervade the present-day understanding of homosexuality. Corpus linguistic tools are deployed to show how homosexuality is constructed by homosexuals and non-homosexuals. The study explores how different discourses of homosexuality interrelate with and affect each other and impact upon the identities of gay men. Baker's study is similar to the present study in its exploration of public discourses on homosexuality, especially in the media. This study deviates because of its focus on Nigerian newspaper and its shift from corpus linguistics. However, Baker's idea of constructing a collocational network as a means of understanding a writer's viewpoint about the phenomenon is borrowed in the present study.

Koller (2008) also carried out a comprehensive linguistic analysis of eight texts written by self-identified lesbian authors between 1970 and 2004. The work centres on the notion that the "[lesbian] group identity and community differ vastly across time, as [...] do the linguistic features used to define and communicate such a community" (Koller, 2008:18). Koller argues this point, combining Wodak's (2001) discourse historical approach (DHA) to critical

discourse analysis with Anderson's (1983) notion of 'imagined communities'. Her sources of data are wide-ranging, including pamphlets, magazine articles, and web-based documents that clearly display disparate conceptions of lesbian community. Koller focuses on six rhetorical devices: social actors' representation; the evaluation of those actors; the types of action ascribed to different actors; various forms of linguistic modality; in-text references to other texts and discourses; and the use of metaphor. From the analysis, one can observe, for example, whether, how, and to what ends each author uses the personal pronoun 'we', which is widely recognised as a linguistic tool for constructing collective social identities. Koller's research provides an imitable example of CDA, which is service to the communities she studies and applicable to the study of other marginalised communities such as the present study.

Vanderstouwe & Martin (2010) is a corpus based investigation of discourses on same-sex marriage by its supporters. The paper investigates the construction of identities within the homosexual and related communities by analysing data from discussions of same-sex marriage in California both prior to and subsequent to the passage of Proposition 8 in November 2008. It examines three areas of interest within the discourses including, straight versus gay responses in relation to sexual identity and community membership; the comparison of responses of married couples before the passage of proposition 8 with the responses of the general public after proposition 8 on the meaning of marriage legally, romantically and socially; and the use and significance of relationship terms such as 'husband/wife' as compared with 'partner'. These areas of investigation were explored using Critical Discourse Analysis and Corpus Linguistics techniques. The researchers realised that among responses, the overt mention of one's sexuality is the main difference between the heterosexuals and homosexuals. Critical Discourse Analysis reveals the scarcity of an inclusive "we", creating less of a "they" to compare to, which presents an interesting challenge to the assumed power dynamics of dominant versus subversive discourses and communities. The difference of this study to ours is that the research is based on California's proposition 8 and it is not focused on the print media. The similarity it shares with the present study is the use of CDA in the analysis and the focus on the discourse of homosexuality. The use of CDA is of enormous significance to the present study. The concept of 'we' and 'they' is also considered in the present study. Both studies focus on opinions and reactions to the issue of homosexuality.

Peterson (2011) examines how legitimacy is derived from the broader political economic discourses associated with the neoliberal moment by a U.S.-based, conservative Christian organisation's institutionalised homophobic text-making practices. The connection between homophobic language use and its social context is the focus of the study. Using the Family Research Council's statement on marriage and the family as the basis for analysis, the research investigates how the organisation represents homosexuals as threats to human development. Linguistic strategies that revealed these representations include lexical choices that avoid overtly identifying homosexuals as the object of discussion, the categorisation of what constitutes "proper" families that implicitly excludes homosexual-related formations, and the deployment of neoliberal discourses of self-governance and marketisation as the basis for that exclusion. This is a linguistic investigation of a homophobic discourse which bears a relationship with the present study. However, the context of investigation is different. Insight is gained from Peterson's analysis of linguistic strategies, especially lexical choices, because the present study also investigates the lexical choices used in the representation of certain points of view on homosexuality.

An essential question to be asked in this area of research, however, is the question of who actually contributes to debates about gay rights in the media? Who the visible participants in the discussions on homosexuality are as represented in the media. Whose voices are heard and whose opinions are shared? Moscovitz (2010) focuses on these questions in the analysis of a body of US news reports, investigating the social actors who were given airtime or allowed to talk about/for same-sex marriage by the media. Moscovitz (2010: 34) discovered that "gays and lesbians were not often given a chance to speak in news reports". This implies that homosexuals who are the real subjects of debate are denied the privilege of airing their views about the legislation that affects them. Therefore, they are not part of the decision making process in the public sphere. For the purpose of the present study, Moscovitz's finding is considered interesting, though it does not set out to provide a quantitative analysis of the representation of social actors. Moscovitz (2010:27) further noted that when the issue of homosexuality is being covered, "gay and lesbian people are typically pitted against opposing 'official' sources from legal, medical, religious and political authorities". This view is also examined in the present study.

Also, Kuhar (2012) examines the media representation of selected minorities, which include gays and lesbians, Roma and Muslims, in Slovenia within the period of February 2006. The first part of the study presents a statistical analysis of the sample, using the SPSS software.

The second part of the report presents a discourse analysis of the texts in the sample, deploying Fairclough's (1992) approach to Critical Discourse Analysis. Kuhar considers the question of who speaks, what and how they speak, whose views and interpretations are reproduced by media, which implicit (common sense) assumptions about the target groups underlie these media texts, and which discriminatory/ intolerant practices are given legitimacy. The analysis covered eight Slovenian print media and four broadcast media. The researcher realised that secrecy, normalisation and eccentricity were the themes of the media representations of homosexuality. The analysis clearly reflects the "we versus they" dichotomy. This study has a relationship with the present study as they both involve the study of how homosexuals are represented in the print media, using critical discourse analysis. The point of divergence is the context. The present study is situated in the Nigerian context. However, the use of CDA in Kuhar's work makes it relevant to this study. All these studies have focused on different aspects of the discourse of homosexuality and the subject has been considered at different contexts. However, the reviewed works provide useful insights for the present study.

2.5 Studies on the discourse of homosexuality in Africa/Nigeria: a critical review

Studies on homosexuality have also been carried out in the African/Nigerian context from different perspectives- religious, cultural, philosophical, among others. Some of these works are reviewed below.

Generally in the Africa/Nigerian context, attention has been on the attitudes of people towards the practice of homosexuality and the reasons for such attitudes. For instance, Atoi and Ojedokun (2013) consider the disposition and attitude of students of four selected Nigerian tertiary institutions –The University of Ibadan, Oyo State School of Nursing, The Polytechnic Ibadan and Immanuel College of Theology in Ibadan, Nigeria - to the practice of homosexuality. A set of 300 semi-structured questionnaires was administered and eight focus group discussion sessions were held over a period of three months (October - December, 2011). Multi-stage sampling technique was adopted for respondents' selections. Findings revealed that respondents confirmed the practice of homosexuality among students in Nigerian tertiary institutions; however, there was no clear cut consensus among them as to the level of its prevalence. Also, the majority of the respondents (78%) expressed preference for heterosexual relationship over same-sex relationships. This research however looks at homosexuality from the sociological perspective. The research alludes to the fact that there

are homosexuals in Nigeria and there are different stances and attitudes towards the practice of the phenomenon, though majority react negatively to it.

Examining some of the reasons behind the negative attitude towards homosexuality in the African context, Adelgaard, *et al.* (2011) investigate the history and culture of Ugandans in relation to the practice of homosexuality. In the study, an analysis of the Ugandan Anti-Homosexual Bill proposed in 2009, alongside articles, speeches and interviews on the subject was carried out. The researchers realise that certain factors influence the people to have negative views towards homosexuals; these include the influence from statements of political and religious authorities, the negative labels attached to the term “homosexuality”, among others. He asserts that, as a result of the profusion of homophobic discourses in the public sphere, homosexuals have become scapegoats for problems not directly related to their sexual orientation. The reviewed work has a close relationship with the present study because both are concerned with the attitudes towards homosexuals and homosexuality. Both studies focus on public opinions and reactions to the practice of homosexuality. However, the point of divergence is that while Adelgaard, *et al.* (2011) focus on the factors responsible for the negative attitude towards homosexuality, the present study considers not only the factors responsible for both positive and negative attitudes towards homosexuality but also their linguistic indicators. The present study provides linguistic evidence, which concretises any finding on attitude. The reviewed work is carried out on Ugandans while the present work is on Nigerians.

Still on the reasons for the negative attitude towards homosexuality in Africa, Otunba (2014) examines how the LGBT rights are enhanced in Africa, using Nigeria as the case study. He explores the impediments to the recognition of the rights of LGBT (Lesbians, Gay, Bisexual and Transgender) in Nigeria and how the problem can be tackled. Data were sourced from persons believed to be deeply informed about the phenomenon in Nigeria through semi-structured, formal and open ended interviews. These individuals included gay rights activists, policy makers who are essentially government officials, academic scholars and homosexual individuals. The data collected were subjected to thematic reading so as to identify recurrent themes in the interviews.

The researcher observes that religious beliefs and insufficient knowledge of the subject are the major obstacles to recognising the rights of homosexuals in Nigeria. The findings suggest that closing the knowledge gaps on LGBT through enlightenment will suppress the strong religious-related and ideological homophobic views held against homosexuals in Nigeria.

The success of this will naturally bring about a change in the attitude of the masses towards respecting the rights of the sexual minorities. The research tilts towards the religious point of view as it gives insights into the ideologies of Nigerians in relation to the discourse of homosexuality. It reveals some prevalent themes in the discourses of homosexuality in the Nigerian context, which are relevant to this present study. The reviewed studies are merely sociological surveys of the acceptance or otherwise of homosexuality in the Nigerian context.

Nmah (2012) argues in favour of culture as a reason behind the negative attitude towards homosexuality in the Nigerian context. He explores a descriptive study on plural marriage and homosexuality in the Nigerian context from both cultural and religious perspectives. He submits that Africans must be courageous in the affirmation of their cultural heritage, without any indulgence in cultural anachronism. For him, Africans logically explore and borrow from other cultures when there is a genuine need to strengthen theirs. They should, however, be proud of their sexual ethics. This is a socio-religious perspective to the discourse of homosexuality. The study shows that western culture might want to influence Africans into accepting homosexuality. Nmah believes that Nigerians should fight against such influence. The study is a representation of a viewpoint in the discourses of homosexuality in the Nigerian context. The study provides insights into the influence of culture and religion on Nigerians in relation to the practice of homosexuality. These are part of the factors responsible for the negative attitude towards homosexuality in the Nigerian context.

Mabvurira and Matsika (2013) also examine the views of Zimbabwean traditional leaders on homosexuality as a public discourse. Data were sourced through in-depth interviews of village heads, chiefs, traditional healers and a spirit medium in the Mashonaland Central Province of Zimbabwe. The researchers discover that most of the respondents disproved the existence of homosexuality in their communities. Most of them unanimously approved that homosexuals should be seriously penalised. The reason for this view was premised on the notion that homosexuals are the cause of disasters and misfortunes, such as droughts and infertility of the soil. They argued that homosexuality did not exist in traditional Zimbabwe but was brought by the Whites and that it is against African Traditional Religion. In the same vein, Obasola (2013) explores the moral perspective of Africans on homosexuality especially on the claim that homosexuality is 'un-African' and it is culturally unacceptable. The paper suggests that homosexuality is unethical and unnatural. Therefore, it should be condemned in strong terms. The research is hinged on the culture of Africans.

Lanre-Abass (2012) also considers the morality or otherwise of homosexuality as an act. The paper emphasises the fact that it is typical of a Yoruba person to make reference to either Christianity or Islam in order to defend the moral unacceptability of the phenomenon. The study argues that homosexual act is unnatural and contradicts the dictates of reason. The paper also argues that the notion of homosexuality being a result of certain biological factors, which cannot be controlled, cannot be completely ruled out. In the light of this, the paper argues for both nature and nurture as predisposing factors responsible for homosexual behaviour. It concludes by emphasising that biological argument in favour of homosexuality notwithstanding, such act challenges the values of the Yoruba community where marriage and procreation are highly esteemed. This study is carried out from the philosophical point of view. It explores how homosexuality is viewed in the Yoruba context. The relevance of the study to this present work is its emphasis on the culture and the moral ethics of Nigerians and their consideration vis-à-vis the practice of homosexuality.

Also, Onuche (2013) views same-sex marriage from the philosophical perspective in order to probe the significance or insignificance of the argument on morality as against the demand for legal recognition of same-sex marriage in Nigeria. Onuche believes that Nigerians will continue to see homosexuality as an aberration as long as Nigerian moral context remains communitarian. This study is insightful on the notion of morality as perceived by Nigerians in relation to the discourse of homosexuality. It reveals the thought of an average Nigerian about the immorality of homosexuality. The present study goes beyond identifying the attitudes of Nigerians to the practice of homosexuality; it also identifies the linguistic indicators of these attitudes.

Some African scholars have also considered the practice of homosexuality from the legal perspective. While some have argued for the rights of homosexuals against any constitutional barricade, some have said the constitutional barriers are just right because of certain African worldviews. For instance, Ilyayambwa (2012) investigates the legal position of homosexuality in South Africa, showing the sufficiency of the legal changes. The paper also highlights the international position on homosexuality, concluding that the legal system of South Africa has crossed all major legal and parliamentary barriers to ensure the universality of human rights. This decision has, however, been challenged based on religious and other sentiments. Notwithstanding, the rule of law has been allowed to prevail. There are still perceptions that being homosexual or being labelled as one is humiliating. Ilyayambwa submits that challenges associated with individual's perceptions cannot be dealt with legislatively since

they are within the conscience of individuals. This is a legal perspective to the discourse of homosexuality. The attitude of South Africans to the practice of homosexuality is also shown. Obidimma and Obidimma (2013) also consider the provisions of various laws, including the Nigerian Constitution on homosexuality and same-sex marriage. The paper compares the contents of the Nigerian anti-gay marriage law with what holds in other jurisdictions. The conclusion of the study is that the Nigerian anti-gay marriage law is not in agreement with the fundamental rights provided by the Constitution and what holds in developed countries. Nigeria should therefore borrow a leaf from countries that have legalised same-sex marriage. The study takes a legal perspective. The study gives an insight into some views of individuals on the passage of the anti-gay bill in Nigeria. While some say it is not in agreement with the law of fundamental human rights, some are of the opinion that the passage of the bill is the best decision because Nigerians are expected to be heterosexuals. Obidimma and Obidimma's (2013) study reveals the provision of the Nigerian law in comparison with the laws in other jurisdictions in relation to the practice of homosexuality and fundamental human rights.

Ezekiel-Hart (2014) presents the plights of homosexuals in Nigeria as regards the legislation against homosexuality in the country. The paper tries to advocate alternative measures in dealing with homosexuals, a measure that will not necessarily impinge on their fundamental rights. The writer avers that rather than death sentence for homosexuals, other measures such as the teaching of sex education both in schools and by parents at home should be undertaken. Such measures would enable members of this group to handle their sexuality appropriately. Ezekiel-Hart (2014) concludes that human rights should not be put aside by national legislation. This study is hinged on human right.

Lyonga (2014) explores how homosexuality is represented in two contemporary Nigerian films namely, 'Men in Love' and 'Rag Tag'. Engaging the concepts of trans-nationality and stereotype as framework, the paper uncovers the divergences in how homosexuality is represented in the two Nigerian movies. The analysis reveals that the movie 'Men in Love' reproduces predominant negative stereotypes on homosexuality by portraying homosexuality as a demonic or satanic influence that is tied to immorality. The film 'Rag Tag', which is more transnational in orientation, radically challenges negative same-sex stereotyping, as it represents homosexuality on equal level with heterosexuality; that is, as a relationship that can be grounded on strong love and respect. This research takes a sociological stance and a comparative analysis of the two movies to ascertain whether or not homosexuality is

stereotypically represented and the manner in which they challenge or maintain societal stereotypes on homosexuality.

Linguistically, Kamwendo (2015) establishes that homosexuality is a social taboo and crime in Malawi and other African countries. He examines the linguistic expressions that attack homosexuals and homosexuality, referring to these linguistic expressions as linguistic assaults. With the use of readers' comments drawn from a Malawian online newspaper, he illustrates how the dominant voices attack homosexuals and homosexuality. Using the notion of face to analyse readers' comments on homosexuality, it is shown how the positive face and the negative face of homosexuals come under attack. The paper is constructed within the face-saving view of linguistic politeness. This study takes a pragmatic analysis of the discourse of homosexuality in a Malawian newspaper while the focus of the present study is a linguistic analysis of the discourse in the Nigerian newspapers.

In all, in the African/Nigerian contexts, homosexuality has mainly been considered from the sociological, philosophical, religious and literary perspectives, with little attention paid to the sociolinguistic representations of divergent views on homosexuality and the underlying ideologies on homosexuality in the Nigerian context, which are the concerns of this study.

2.5.1 History of homosexuality/same-sex marriage

It is important to trace the history of homosexuality and same-sex marriage and its emergence in Africa and Nigeria in particular, as this provides a better understanding to this study. According to some scholars, homosexuality has always existed but the emergence and acknowledgement varies from one nation to another. According to Fone (1980: xvii), “gay people have always been here... we have a history as ancient, rich, and honorable as the heterosexual history which rarely if ever mentioned us.” The very first historical and comparative studies of homosexuality were the products of the earliest wave of the homosexual emancipation movement. In 1883, John Addington Symonds assembled materials on ancient Greece in order to explain that when a society values homosexuality, it could be considered as being noble but if otherwise, it is repressed. Edward Carpenter, who gathered reports written by travellers and anthropologists about homosexuality among ancient people, made a claim that homosexuals appeared to have extraordinary mental and spiritual abilities that made them superior. From time to time, historical treatments of homosexuality did appear but their concerns rarely went beyond the identification of famous figures of the past as homosexual (Greenberg, 1988).

During the early Roman Empire, there was the earliest talk about the act of same-sex marriage in history (Boswell, 1995). The act was said to have begun with Emperor Nero who in a public ceremony married one of his 'Freed men' named Pythagoras and they lived together as a couple. Two other men were said to have been married by him in similar extravagant open ceremonies (Cassius, 1984). A chariot driver named Hierocles was also said to have been married by Emperor Elagabalus, who further proceeded in marrying another athlete named Zoticus also in an extravagant open ceremony in Rome amidst the rejoicings of the Roman citizens (Scarre, 1995).

These events notwithstanding, it should be pointed out that same-sex marriage was not given any legal recognition in ancient Rome. Hence, *conubium* (the right, sometimes given to non-Romans, of contracting a Roman marriage) existed only between a male Roman Citizen and a female Roman Citizen so that same-sex marriages or marriage to a slave would have no legal backing under the Roman law. The concept of *matrimonium* under the Roman law is an institution involving a mother. The implicit meaning of the word is that a man takes a woman in marriage in order to have children in a process called *matrimonium ducere* (Treggiari, 1991). However, in 342 AD, Emperors Constantius II and Constans, being Christians, gave a decree in the Theodosian Code (C. Th. 9.7.3) barring same-sex marriage in Rome, with death penalty attached to it (Kuefler, 2007).

There were also instances of same-sex marriage during the medieval and modern periods. For instance, on April 16, 1061, Pedro Diaz and Muno Vandilaz, who were both males, were married by a priest (CBC News, 2009). In modern times, in 2001, the Netherlands emerged as the first nation in the world to give legal recognition to same-sex marriages. This followed the recommendation of a special commission appointed to deliberate on the issue in 1995 and the subsequent passing of the same sex marriage bill by both the House of Representatives and the Senate in 2000. The law took effect on April 1, 2001. Other nations that legalised same-sex marriage include Canada, Norway, Belgium, South Africa, Spain, Argentina, Portugal, Denmark, France and New Zealand (Lavers, 2013) and most recently, many states in the United States of America also permitted same-sex marriage.

2.5.2 History of homosexuality in Africa/Nigeria

The first most influential comment on the absence of homosexuality in Africa was said to have been made by Edward Gibbon in a study published in 1781 titled "I believe and hope, that the Negroes in their own country were exempt from this moral pestilence [i.e.

homosexual vice]” (Gibbon cited in Murray & Roscoe(1998: xii)). On the eve of the colonial invasion of Africa, a prominent Englishman, Sir Richard Burton also wrote that “the negro race is mostly untainted by sodomy and tribalism” (Burton cited in Murray & Roscoe(1998: xii)). Also, in the works of social anthropologists who visited Africa during the first half of the twentieth century, a connection has always been drawn between homosexuality and cultural infiltration and imperialism. These colonial era writers assert that Africa had archaic cultures, which were not only pure, but also devoid of the influence from Western cultural traits, which are highly characterised by sexual laxity (Murray & Roscoe, 1998). Echoing this view that homosexuality was introduced to Africa by the Whites, Kenyan President Daniel Arap Moi claims that “words like lesbianism and homosexuality do not exist in African languages” (Mail and Guardian, 1995:3).

Contrary to the opinion about the absence of homosexuality in Africa before colonialism, some other scholars have said that homosexuality had always existed in Africa. There is the story of the *Kabaka* (king) of the Buganda who was rumoured to have executed thirty pages for declining his sexual advances in 1886, which was before colonialism. This story according to Hoad(2007: xi), emphasises the presence of homosexuality in the nineteenth century Buganda. While this story appears to have confirmed the acceptance of same-sex relationship among the elites in that part of Africa, attempts have also been made to link the practice to the influence of outsiders, notably the Arab traders who were present before colonialism.

Igwe (2008) has also argued in favour of the existence of homosexuality in Africa before colonialism. His view is that homosexuality existed before the contact of Africans with the Arab traders and the Whites. For him, homosexuality is as old as Nigerians in Africa. It is possible to say the phenomenon never existed before colonialism because gays in Africa just as in other climes have mainly remained in the secret, only exhibiting their sexual feelings privately, with heterosexuality being celebrated as the standard. Subsequently, homosexuals in Nigeria get engaged in heterosexual relationships in order to cover up their sexual preferences and to bear children according to the cultural standard. He buttresses this by saying same-sex marriage is a practice by Igbo women basically for the purpose of procreation. For him, the notion that homosexuality is un-African and a Western culture is a misconception, that should be done away with for the purpose of progress.

Supporting this view, Mensah (2009) argues that the insertion of anti-gay laws in statute books by the departing British colonial masters is an obvious proof that same-sex relationship

is not a Western conception and therefore not strange to Africa. Homosexuality, according to him, is simply human nature and it cuts across all cultures. In fact, until relatively recently, homosexuality was frowned at and criminalised in many western countries. However, in spite of the legalisation of gay marriage in western societies, many homosexuals still hide their sexual identities, going into marriages with heterosexuals just for the sake of keeping up appearances; afraid of the mockery and disdain from their peers if their secrets were revealed. He posits that argument on homosexuality as essentially a western pervasion forced on poor Nigerians is simply an ignorant one devoid of any intellectual evidence.

Igbodo (2012) also claims that homosexuality existed in Nigeria even before its existence as a nation, though practised in great confidentiality. There has never been an incident of same-sex marriage. However, in recent times, the issue of homosexuality has grown from its silent days when people with such preference hid and denied their sexual identities vehemently to a period when it has become a matter of right that must be respected. Bold homosexuals have stood for their rights; an action which may have provoked the subsequent ban of the practice by the government. Since various studies have shown that homosexuality is nobody's culture, it could have grown out of developmental processes such as urbanisation, international travel, education, and the spread of the Internet in Nigeria. However, with the intrusion of these developmental changes into Africa and Nigeria, it is inevitable that some of the moral structures would be affected.

2.5.3 Nigeria's stand on homosexuality and same-sex marriage and reactions

Nigeria is mainly a homophobic nation. A 2007 Pew Global report claims that 97% of Nigerians think that homosexuality should be rejected. There are severe penalties against the practice of homosexuality including a 14-year jail term. More recently, a bill was passed in Nigeria that banned same-sex marriage ceremonies, penalising those involved in them as well as attempt promoting such activity, through any means. There is also a penalty of up to 10-year imprisonment for witnesses or collaborators in such ceremonies.

The discourse of homosexuality has been tossed into the forefront of political and religious, and social consciousness of the Nigerian polity in the last decade by a series of events. However, despite the severity of sanctions for homosexual acts in Nigeria, several individuals continue to live their lives as homosexuals in Nigeria mainly covertly and there are now organisations that exist to protect homosexuals from public persecution. In fact, some individuals now reveal their identities as gays, pointing out that their fundamental rights

should be respected. Igwe, expressing the view of the Nigerian Humanist Movement, avers that the anti-gay bill is a huge distraction and a waste of Nigeria's limited legislative resources. He claims "It will worsen Nigeria's human rights records and undermine the efforts by Nigerians to foster true democracy, national dialogue and tolerant pluralism" (Igwe, 2008).

It is discovered from the arguments above that there are two major views on homosexuality in the Nigerian society. These two views are the conservative view and the liberal view. The conservative view, which is negative towards homosexuality, holds that homosexuality is a disorder, an aberration and the behaviour is pathological, while the opposing liberal view which is positive towards the practice of homosexuality holds that the act is normal and determined before birth. These views sum up the stand of Nigerians on homosexuality.

2.6 Studies on points of view (POV)

The study of point of view (henceforth POV) in language aims at "exploring the ways in which things are made to look in language" and focuses "on language as representation, as a projection of positions and perspectives, as a way of communicating attitudes and assumptions" (Simpson, 1993:2). This means that the use of language indicates speakers' or writers' points of view. A study of viewpoints, therefore, reveals the angle from which a language user perceives an issue of discourse. The issue of POV has received much attention in the literature in recent years, with literary scholars, structuralists, stylisticians, linguists and even cognitive psychologists converging on the topic from their different theoretical perspectives. Examples of scholars who have worked on point of view in prose fiction include Booth (1961), Uspensky (1973), Chatman (1978, 1990), Genette (1980), Fowler (1986), Simpson (1993), Bal (1997), with relatively little attention paid to point of view in other discourses. However, some scholarly works on points of view are reviewed below.

According to Rasley (2008:9), "a point of view is the perspective from which the reader experiences the action of the story". Perspective to him is the perception, thought, and emotion. POV determines whose perception, whose thoughts, whose emotions are presented to the readers. He further posits that POV is a writer's closest connection to her reader as it creates meaning beyond what is offered by the combination of character and plot. POV is an essential part of developing plot and character as it adds subtext, secrets and suspense to a narrative.

In a narrative, the point of view could be the perception of a character in the text, which is often determined by the author. This means that POV is reader oriented but author controlled. Narrative POV is the very essence of a story's style, that is, what gives it its 'feel' and 'colour' (Simpson, 1993:4). According to Rasley (2008:75), a narrator's worldview can be optimistic or pessimistic, naïve or cynical, suspicious or trusting; it could also have a political outlook or religious faith that colours his view. This work provides insight into writers' worldview in relation to the practice of homosexuality as represented in the Nigerian newspapers. Writers' writings reveal their optimism, pessimism, and other factors that colour their views.

McIntyre (2006) considers a cognitive stylistic approach to viewpoint in drama and other text types. He concentrates predominantly on Alan Bennett's play, *The Lady in the Van*. He is of the view that the study of points of view in drama has been abandoned because there are no narrator which is the primary concern of point of view. He asserts that point of view can be as important in dramatic texts as it is in the novel, and that applying viewpoint analysis in detail to play-texts can be interpretatively revealing and can highlight the structural complexity of a dramatic text and show up the kind of viewpoint effects most commonly associated with prose fiction.

He considers point of view to be closely related to the narration style adopted by a writer. He further says that the term 'point of view' is controversial because many writers prefer to use alternative terms. For instance, Genette (1980) explains his objection to the term 'point of view' by referring to the work of Brooks and Warren (1943), who suggest the term 'focus of narration' as an alternative. Genette decides not to use the term 'point of view' on the grounds that writers who favour this term are conflating two different aspects of narrative that should be studied separately (Genette 1980: 186). These two aspects of narrative being referred to here by Genette are 'narrative mood' and 'narrative voice'. He explains the distinction by saying that 'mood' focuses on the question 'who is the character whose point of view orients the narrative?', whereas the category of 'voice' concentrates on the question 'Who is the narrator?' (Genette, 1980:186).

Rimmon-Kenan (1983) and Bal (1997) also follows Genette's (1980) lead and prefer 'focalisation' to 'point of view'. In his later work, Genette himself appears to change his mind about the term 'focalisation' and suggests instead the term 'foyer' (Genette 1983: 49). The fact that 'point of view' has overt visual connotations is a criticism often levelled at those writers who prefer this term, but this criticism is itself open to question. It is not made clear

by Genette or other writers who favour the term 'focalisation' what is so objectionable about retaining the visual connotations of 'point of view'. The literal (i.e. non-metaphorical) sense of 'point of view' (an 'angle of vision' as Wales (2001: 306) defines it as an important aspect of the phenomenon of viewpoint, and it is from this that the metaphorical senses of the term are analogised.

Another scholar who dissociated from the non-metaphoric meaning of point of view 'angle of vision' is Uspensky (Wales 2001: 306). The relationship between non-metaphorical and metaphorical point of view is systematically covered in Uspensky's (1973) study on point of view in narratives. Uspensky (1973) asserts that point of view exists in four 'planes', these being the spatial and temporal plane, the ideological plane, the phraseological plane and the psychological plane. Uspensky (1973) considers spatial point of view and temporal point of view to exist on the same 'plane'. Spatial point of view, being the non-metaphorical aspect of the term *point of view*, refers to the special position from which a scene is viewed. Uspensky (1973) observes that, in a narrative, the spatial position of a narrator does not necessarily equate to the spatial position of a specific character. For example, an omniscient narrator has the capacity to describe events in more detail than a specific character would be able to. Spatial point of view can also be realised in the stage directions of dramatic texts, and is often used to express what the spatial point of view of an audience watching a performance of the play would be. Temporal point of view focuses on the fictional presentation of events from a particular position in time. The concepts of distance and proximity apply metaphorically to temporal viewpoint.

Uspensky (1973) explains that point of view on the ideological plane is concerned with the following question: "[. . .] whose point of view does the author assume when he evaluates and perceives ideologically the world which he describes?" (Uspensky, 1973:8). Semino (2002: 97) submits that ideological points of view "capture those aspects of world views that are social, cultural, religious or political in origin, and which an individual is likely to share with others belonging to similar social, cultural, religious or political groups". In Uspensky's (1973) taxonomy, point of view on the phraseological plane concerns the viewpoint effects that can arise as a result of an author's choices with regard to the presentation of speech and thought. This plane also concerns the naming of characters and the consequences for the expression of point of view that this has. Point of view on the plane of psychology concerns the choices an author makes with regard to the various ways in which a story might be narrated. Uspensky's notion of point of view on the ideological plane is useful for the present

study because it provides the tool for the identification of writers' worldview on the issue of homosexuality.

Fowler's work on point of view (1996:160–84) is developed from Uspensky's (1973) taxonomy, with some modifications. He concentrates on the study of narrative point of view and identifies three categories which are spatio-temporal, ideological and psychological points of view. Fowler (1996) also chooses to conflate the temporal and spatial planes of point of view, referring to the category as spatio-temporal viewpoint. Fowler (1996) explicates that the focus of point of view on the ideological plane is the set of beliefs and values a person has, and the categories by which they comprehend the world. The narrative voice or the character could be the vehicle for the ideology. Fowler (1996:162) argues further that point of view on the phraseological plane is better thought of as being part of Uspensky's 'psychological plane' rather than being construed as constituting an independent level. Fowler refers to Uspensky's (1973) point of view on the plane of psychology as psychological point of view. Fowler goes further to describe the term "worldview" and introduce the term "mind-style". These are important concepts with regard to points of view. Fowler notes that the social environment into which individuals were born, the patterns of interaction they were involved in as they grew up, and the different experiences that they have had will determine how such individuals understand the world. This understanding of the world is reflected in language and, as Fowler views it, "the point is that every person's sociolinguistic abilities are diverse, so that their language-use incorporates a repertoire of ideational perspectives" (Fowler 1996: 212).

In essence, what Fowler is saying is that every individual's language experience and use (and, indeed, non-linguistic experience) will reflect their understanding of the world, and he refers to this understanding as a worldview. Fowler then explains that he prefers the term 'mind style' to Uspensky's point of view on the ideological plane. Mind style as a concept has received a judicious amount of critical discussion. Semino (2002), for example, questions whether Fowler's use of the term really is an equivalent to ideological point of view. Semino has argued that the notion of "ideological point of view" is most apt to capture those aspects of worldviews that are social, cultural or political in origin. The notion of "mind style", on the other hand, is most apt to capture those aspects of worldviews that are primarily personal and cognitive in origin (Semino, 2002: 97).

Simpson's (1993) work on point of view attempts, in part, to resolve some of the problems that are noted in Fowler's taxonomy. Simpson takes Fowler's categories of narration as a

starting point and tries to introduce more precision into this framework in an effort to identify the linguistic components common to each category. He formulates a grammar of point of view by connecting different grammatical systems of the language with each of the categories of points of view identified by Fowler. He connects the psychological point of view with the modality system, the ideological point of view with the transitivity system and the spatio-temporal point of view with deixis. He also extends his argument to pragmatics and gender studies. Central to Simpson's model of point of view is the concept of modality, which he explains as referring to "a speaker's attitude towards, or opinion about, the truth of a proposition expressed by a sentence" (Simpson, 1993: 47). Simpson attempts to extend Fowler's work on modality as an indicator of viewpoint not only by identifying the different means of expressing modal commitment (for instance, modal auxiliaries, modal adverbs, among others.), but also by examining in detail the various types of modality in English.

Language and media discourse study has been mainly established in connection with the ideological point of view. For instance, Simpson (1993) uses newspaper discourse to illustrate the relationship between ideological point of view and the transitivity system. It is argued that transitivity is useful in accounting for the 'ideational' dimensions of viewpoints, showing how experiences of world are encoded in grammatical configurations of the clause. This is intended to supplement the 'interpersonal' aspect of viewpoints which is realised primarily through modality. However, the transitivity model also constitutes a framework of analysis in its own right and, to this effect; it is developed in two different ways in the central sections of the work. First, it is deployed stylistically, in that it provides a further means of analysing point of view in narrative fiction. On the other hand, its potential as a critical linguistic technique is demonstrated by the analysis of different types of short media texts. This critical linguistic application gives an insight into the analysis of what was defined as 'ideological' point of view.

Short's (1996) approach to point of view differs from that of Chatman, Uspensky and others, in that it does not attempt to categorise narration, but rather concentrates on the linguistic phenomena within texts that give rise to viewpoint effects. Short collates these into a checklist of prototypical linguistic indicators of viewpoint, though there is no suggestion that this is a comprehensive list. The indicators include, schema-oriented language, value laden language, given versus new information, deixis, representations of thoughts and perceptions, psychological sequencing, graphology, presupposition and Grice's co-operative principles. Examples of these linguistic indicators, especially the value-laden language, are examined in

the study of points of view in the discourses of homosexuality in selected Nigerian newspapers. Therefore, Short's study is relevant to the present research.

Parina and De-Leon (2014) use Simpson's approach to modality in carrying out a stylistic analysis of Ian Rosales's *Things You Don't Know*, in a bid to identify the writer's point of view. Since linguistic choices embedded in a text are the focus of a stylistic analysis, the modal choices of the writer based on Simpson's framework for modality allow the readers to identify the attitude of the narrator. The researcher finds out that the epistemic type of modal is preponderant in the text, which apparently reveals the narrator's uncertainty in situations or events to the readers. Furthermore, Simpson's modal structure also allows readers to identify the shade of a text, which can either be positive, negative or neutral. Since the epistemic modal is the preponderant modal, the story definitely has a negative shade. This study is relevant to our own study especially in the area of modality and its ideological implications, though the concept of shading deviates from Simpson's style.

Iwamoto (1998) explores points of view and modality of war time discourses in Japanese newspapers. He considers POV to be classified into both internal and external. The study is a demonstration of the existence of a wartime register in Japanese newspaper journalism and characterises its major linguistic and stylistic features. Attention is given to the analysis of modality in relation to point of view identified by Simpson (1993). The issues of point of view, deontic and epistemic modality, certainty and probability, and the use of classical style are considered in relation to, or as a part of, modal functions. To demonstrate the special features of modality in the wartime register, a diachronic comparison is made with texts from peacetime discourse. He concludes that strong modality is employed towards a country directly at war with Japan, with abundant use of classical stylistic features. Also, in terms of Simpson's theory on the relationship between modality and point of view as applied to Japanese war discourse, the point of view from which it was written was an internal and positive one (in the sense that the world should change to fit the words expressed), as shown by the type of modality employed. In Japanese war discourse, as opposed to peacetime discourse, modalities of deontic and strong epistemic commitment are foregrounded. This present study tries to reveal the relationship between the ideological points of view and modality in the discourses of homosexuality in the Nigerian context, therefore, Iwamoto's study becomes useful to this study.

In the media context, some scholars have also considered POV in relation to language. Sierra (1994), for instance, has considered point of view of political discourses in the Spanish media,

using Fowler's (1986) and Simpson's (1993) idea of psychological and spatio-temporal points of view. He explores how these perspectives of point of view influence ideologically the angle from which written media present events. The paper examines the point of view from which Spain and Spaniards have been portrayed in the British press during the coverage of the general election. The paper concludes that a number of values/events associated with Spain were detected. They are bullfighting, the sun, a fascist past, drinking, Catholicism and partying. Deictic elements and modification serve the purpose of painting the image of a picturesque, underdeveloped, exotic country.

2.6.1 Perspectivisation

Perspectivisation is the angle from which an individual writer or speaker views something or an idea. It is the subjective representation of something, which is always a part of that which the author depicts for the readers. In discourses, texts are framed from different perspectives by writers or speakers as the case may be. The content of the discourse is certainly displayed from a particular perspective. Perspectivisation is when the speakers invoke ideological perspectives to position their point of view (Reisigl & Wodak, 2009). It involves expressing the positioning of a speaker on a certain issue of discourse.

Sandig (1996: 37) defines perspective as the representation of something for someone from a given position. For instance, during an act of giving, an external observer can make his/her focus of perception be on the person who gives (agent) or the object being transferred (patient) or the person who receives the transferred object (recipient). The observer's focus of perception forms his/her perspective over the issue being observed. There are different linguistic means to perspectivise such an act of giving, or better, to perspectivise the participants of such an action. Textual perspective as defined by Sanders and Redeker (1993:69) is "the introduction of a subjective viewpoint that restricts the validity of the presented information to a particular person in discourse". Perspective is how one sees or feels about something, which is often subjective or personal. It could mean that people describing the same event could have different opinions depending on their physical location. If they are at different places viewing the same object, it is therefore possible to see the event differently. Their opinions about the same object or event might also be different.

In the discourses of homosexuality, different perspectives have been engaged in the representation of views on homosexuality. This study therefore considers the perspectives from which arguments are made in the discourses.

2.7 Media discourse

Media discourse is a broad term which refers to a totality of how reality is represented in broadcast and print media. One can say media outfits such as newspapers, the television, and other forms of communication play active roles in mediating the society to itself. Interactions that take place through a broadcast platform, whether written or spoken, are media discourses. They are public, manufactured forms of interactions. The discourse analysis of the media allows for the understanding of which representation of the social world predominates and the different ways people think and see issues. The media has developed from just the television and print due to the introduction of the new media (Internet). The Internet has been greatly explored by media institutions as a response to the ever-growing preference of people around the world to click through pages rather than turn them as well as to reach greater number of audience without the hassle of traditional broadcasting and publishing practices. The potentials that the Internet offers for mass media have made it a prime subject of intellectual scrutiny (Guinto, 2012).

The media play an important role in legitimising certain beliefs and values held by the society. Individuals are often influenced, their opinions shaped, reinforced and altered by their exposure to the media. van Dijk (2001) asserts that public opinion is often ideologically sustained and reproduced by the media. According to Fairclough (1993:3), the media “do not just reflect or represent social entities and relations, [but] they also construct and constitute them”. Therefore, it can be said that the norm of practice in a particular socio-cultural context is what shapes a media discourse just as Candlin and Maley (1997: 202) opine that “any discourse is a way of talking about and acting upon the world which both constructs and is constructed by a set of social practices”. Since media discourse is manufactured in relation to what is obtainable in a context, there is a need to examine how it is done both literally and ideologically as would be done in this study.

Power is closely connected with the media. There is usually power play in media representation of events and actors. Previous studies on media discourse have revealed social inequalities in the representation of actors, as some are represented as being powerful or influential than others. This power play is often uncovered through the analysis of linguistic choices made by media personnel. Power relation is revealed when the voices of some actors are heard and that of others are not heard. In summary, media discourses provide the platform for power relations. This study, therefore, seeks to understand the power relations in the discourses of homosexuality as evident in the selected Nigerian Newspapers.

The media also suggests expedient solutions for societal problems by providing the platform for the discussion of such issues, especially by experts. When the society is faced with a new problem, it becomes a media discourse. For instance, recently, the media has frequently addressed the issues of homosexuality and same-sex marriage within the context of current political questions, primarily connecting the debate to the law guiding the existence of such relationships. The listing of pro and contra arguments and statements by parliamentarians and other stakeholders, which is the classical pattern for reporting on homosexuality, pervades the media discourse on the issue. Though in the Nigerian context, rather than providing solution to the problem, the media has provided a platform for the reproduction of intolerance against homosexuals.

Previous studies on media discourse from the standpoint of critical discourse analysis have demonstrated how the media linguistically construct ideological representations of different groups of people, events and different countries, and how these representations have become powerful forces in shaping readers' interpretation of the world. In Nigeria, various studies have been carried out on media discourse from different perspectives, ranging from linguistics, political science to other fields of study. However, important to this work is the linguistic representations and interpretations of the discourse on homosexuality in the Nigerian media.

2.7.1 The print media

The print media is an embodiment of history, opinion and ideology. It reflects people's values and lifestyle based on historical facts and other factors such as, culture and religion. Different scholars have analysed news reports, editorials, headlines, etc on different issues of discourse such as politics, wars and conflicts, in a bid to explicate the ideologies that inform the representation of these issues in the media by looking into the writers' use of language. A growing number of studies on the print media from different perspectives (Fowler, 1991; Caldas-Coulthard & Coulthard, 1996; van Dijk, 1988a, 1988b, 1991, 1993; Fairclough, 1989) has established that news reports cannot be completely value-free even in its representation of facts.

News-producing involves the construction of realities in a way that corresponds with the underlying ideologies of media outfits and the intended audience. Therefore, the processes of news production include selection, interpretation, and presentation of events to the audience. Anything that is said or written about the world is articulated from a particular ideological

standpoint. A news report, editorial, comment, or letter imposes a structure of values on whatever it represents, and so inexorably produces meanings that construct ideological representations of the social world. The focus of this research work therefore is premised on this idea.

2.7.1.1 Different sections in the Newspapers

There are different sections in newspapers; these sections include opinion articles (such as editorials, letter to the editor), News reports, Health section, Entertainment, Science, Feature Story, Human Interest Story, Sport, Finance/Business, Education and Adverts. The main sections in the newspapers, particularly in Nigeria and of interest to this study include news reports, editorials, letters to the editor and interviews. These sections are considered in turns.

2.7.1.1.1 News reports

News reports are considered to represent the realities of the world as people depend on them for information about happenings and events. The language of news report is rather formal and official. Colloquial words and sentences are not used by journalists in news reports; they can only appear in quotations. Scholars have argued about the complexity of sentences in news reports. While some have said that news reports are characterised by simple and short sentences (Tuchman, 1978:106), others have said sentences are often long and complex in news reports (van Dijk, 1987:8; 1988a:76; 1988b:10). News reports have syntactic structures that are usually not found in other sections. An example of such structures is an inverted declarative sentence.

News reports are not haphazardly done; they are organised in such a way that the most important is presented before the less important. van Dijk (1988a:52ff) analyses the structure of news reports. It is believed that news reports have top-down, relevance-dependent and cyclical information structure. The organisation of news reports includes the headline, lead and body. The headlines are often designed to be short and catchy in such a way that readers will recall headlines even when they forget the content of the body. Headlines express the core of the important information and are meant to sell the entire article to readers; they can be called the ‘abstract of the abstract’ (Bell, 1991:150). Headlines are often used by journalists for the expression of their ideological view in the news stories being reported (van Dijk 1988). After the headline, is “the lead” which is often the first sentence of the news story. It introduces and summarises the story by advancing some explanations to harness the view initiated in the headlines. It forms the lens through which the remaining of the story is

viewed (Bell, 1991:152). The body, which is the third part of a news report, consists of a series of details, examples, statistics, etc. that serve as concrete illustrations that sustain and justify the intended ideologies.

A news report may also contain verbal reactions of different people as well as the journalist's comment. Quotations and reported speeches are an integral part of news reports because what people say is what makes the news. News actors' words can be quoted directly or indirectly. However, in the process of quoting or reporting what others have said objectively, journalists still insert their opinions either overtly or covertly. Sayings are transformed through the perspective of the teller in a discursive practice, such that the use of a reporting verb can be evaluative, prompting the readers into how to interpret the reported speech. It is also expedient to note that the selection of quotations may not be objective as journalists only select those parts, which they consider important and serve their ideological aim (Caldas-Coulthard, 1994:298, 303; van Dijk, 1988a:56).

2.7.1.1.2 Opinion articles

The opinion section includes articles written by prominent national writers, activists, experts, individuals, among others. Personal editorials, which are labelled the opinion section in this study, on the other hand, can be written by individual authors approaching and taking sides on different issues that are not necessarily published a priori.

2.7.1.1.2.1 Editorials

Editorials constitute a part of a newspaper, where editors bare their minds on issues of discourse. Bhatia (1993: 170) opines that the editorial page could be generally regarded as the newspaper's analysis, discussion, opinion or verdict on the issues of discourse. It offers views and opinions of the newspaper, which often align with the ideologies of the media outfit. Sinclair (1995) cited in (Ansari & Babaei, 2004: 7) defines an editorial as "an article in a newspaper that gives the opinion or ideology of the editor or publisher on a topic or item of news". Studying editorials is important when analysing the ideological role of the media because editorials are expressions of "the broader ideological stance of the newspaper's owners and managers" (Henry & Tator, 2002: 93). The main function of editorials according to van Dijk (1996: 13) is "the expression and persuasive communication of opinions". This means that the editorial is often persuasive in its approach.

Three organisational schematic categories make up editorials. These categories are defining the situation and giving a summary of the news event, presenting an evaluation of the situation

especially of actions and actors and advancing pragmatic conclusions in the form of expectations, recommendations, advice, and warnings (van Dijk, 1992). Generally, an editorial is a type of journalistic article that is meant to persuade the readers to think in a particular way about an issue, which could be local, national or international. What characterises editorials according to (Richardson, 2007:86) is that they are “opinion articles and... will never qualify as ‘objective reporting’”. This means that they are meant to express subjective opinions. van Dijk (1996:23) categorises them as “public-mass communicated types of opinion discourse par excellence”. Thus, editorials are newspaper texts expressing opinions directed to a large public and consequently, their aim is to persuade and convince. They are also described as “rhetorical” (Billing, 1991 in van Dijk, 1995:7), because they occur in interaction contexts. This means that, their objective is to convince the recipient with the legitimacy or invalidity of ideas.

Editorials include leading articles, letters to the editor, and personal editorials (Koubali 2007:31). Koubali (2007:31) explains that leading articles or institutional editorials are regularly written by members of the editorial board, and so reflect the ideology of the newspaper.

2.7.1.1.2.2 Letters to the editor

This is where readers are able to get their opinions and views published in the newspapers. Letters to the editors are usually received by the newspaper from the readers as answers or comments about a particular issue already published in the newspaper. The publishing of letters by readers in the newspapers makes them “feel a sense of importance and special communication” (Wober, 2004:50). Letters are often written in response to previous articles in the newspapers and the section represents an important site for the (re)production and resistance of ‘us’ versus ‘them’. Thus, while leading articles follow the opinion of the newspaper, letters to the editors reflect those of the mass public, which might be the case for personal editorials as well. Belmonte (2008) supports this conclusion.

2.7.1.1.2.3 Interviews

Interviews are also parts of newspapers’ sections; this is where particular social actors are questioned about certain issues of discourse. Media practitioners often probe important persons in the society over certain issues. The ideological standpoints of these individuals are often revealed in the process of answering these questions. Interviews can therefore not be ignored in the exploration of viewpoints in the media.

2.8 Studies on some concepts relating to the discourse of homosexuality

Some concepts are considered important in the understanding of the discourses of homosexuality. Some of these concepts include cultural relativism/universalism, religion, and sexuality. In the discourse of homosexuality, especially in the Nigerian newspapers, it is discovered that arguments have centred on religion, culture, sexuality, marriage, law, among others. It is therefore necessary to consider these important concepts in the study.

2.8.1 Studies on cultural relativism/universalism

Culture is an important concept in the discourses of homosexuality. Roohul-Amini (1989:15) asserts that “culture has multifarious meanings”. This means that culture could mean different things to different people. However, from the sociological perspective, it could be seen as the totality of the inherited values, beliefs, ideas and knowledge which form the shared foundations of social action. Similarly, from the anthropological point of view, culture includes the total range of commonly shared activities, traditions and ideas of a specific group of people, which are conveyed, distributed, and highlighted by members of the group.

Culture is a system of unconscious behaviours and modes (Sapir, 1956). Rocher (1972, 2004:142) opines that “Culture is a connection of ideas and feelings accepted by the majority of people in a society”. Taylor (1974) also observes that culture includes beliefs, arts, skills, moralities, laws, traditions and behaviours that an individual, being a member of a society, obtains from the society. Kroeber and Kluckhohn (1952) regard civilisation and culture as being synonymous. For them, both concepts point to different levels of the same subject. Civilisation and culture signify the great development of a civilised society. Every society has its own unique culture which may be different from what is obtainable in other societies. Culture, according to Schein (1990:109), “is the pattern of basic assumptions that a given group has invented, discovered or developed in learning to cope with its problems of external adaptation and internal integration, and have worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems”. From these definitions, it is realised that culture includes the basic assumptions and values of a group of people.

The concept of cultural relativism is rooted in discussions on relativism in the philosophy of science and the philosophy of language. However, relativism is usually viewed in contrast to realism, which is believed to be the idea that what is true and real exists independently of the mind. Cultural relativism focuses on the nature of morality and guided by some principles

including the notion that there are no objective general moral rules and that existing moral rules are culture-bound. This means that moral rules in a particular culture might not be obtainable in others. Consequently, a moral rule such as *killings is wrong* may not necessarily apply to every culture. The theory claims that there are moral rules but they vary depending on the culture, society and context. Cultural relativism argues that, what is morally permissible is what agrees with socially approved customs or standards while what is morally wrong is what goes against the customs or standards of society. If one does a particular action in one culture, it might be morally acceptable, whereas if in another culture, it would be morally wrong. The definition of what is morally right or wrong is culture-bound. For instance, suicide is considered immoral in most Western cultures, whereas, it is considered honourable in the hara-kiri tradition of the Japanese. Suicide bombers are also highly esteemed in some Arab cultures but regarded as terrorists in many other cultures. The stand of the cultural relativists is that rights, moral rules, values, etc are culturally determined. In the same vein, Howson (2009:2) opines that “cultural relativism is associated with a general tolerance and respect for difference, which refers to the idea that cultural context is critical to an understanding of people’s values, beliefs and practices”. Different cultures have different criteria for making judgments about what is good, bad, false, true or real. While postmodernists and poststructuralists continue to celebrate the principles of cultural relativism, moral conservatives view it negatively, claiming that it aids the demise of moral obligation among other negative effects (Horowitz, 2004).

Cultural universalism on the other hand argues that there exists common human nature and cross-cultural universals of perception. This means for the Universalists, there are moral principles that are common to all cultures, such as the universality of human rights, language, family structures, rules and laws among others. For them, the premise that human rights standard varies from one culture to another, often made by cultural relativists should be dismissed because if there is an international human rights standard, the meaning should be uniform across cultures.

The different arguments from both sides involve differing ideologies, but ironically, can both function as a solution to discrimination. For instance, in the view of the Universalists, all humans share a common nature; if this assertion is true, then no one can pretend to be naturally superior to others. Likewise, Relativists believe that cultures and what obtains in them are different from one society to the other. If this is true, everyone should be tolerant with one another; no one can pretend to be superior to the other as everyone has rights.

Conversely, both viewpoints can also be interpreted as supporting the inequality of men, because the theory of the existence of cross-cultural universals can be considered as an imperialist extension of categories which in fact are construed by the Western culture while the relativism can be accused of sustaining inequality. Language is an important factor in cultural relativism and universalism since it is a means of categorising, constructing and actively shaping what counts as reality. Cultural relativism and universalism seem to be important in the discourses of homosexuality.

2.8.2 Studies on gender

Gender, which describes the social condition of being female or male, is central in the discourses of homosexuality. A Greek Sophists in the fifth century BC first used the term 'gender' to describe the threefold categorisation of the names of things as masculine, feminine, and intermediate. The more familiar term 'neuter' which is equivalent to the intermediate category was derived from French or German and later from Latin usage that described the category as 'neither' (Lyons, 1968). Although older dictionaries show that 'gender' was only used as equivalent to 'sex' in a jocular manner, it has now entirely replaced 'sex' in politically correct speech, except when sexuality is meant (as in 'the sex act'). Thus, when asked by a form whether one is a man or woman, it is now customary to make use of 'gender' instead of 'sex'. 'Gender differences', instead of 'sex differences' is habitually used by many psychologists.

The reason for this change of usage was to highlight the notion that the categorisation of man and women is largely culture based, not biological, which the term 'sex difference' could imply. It can therefore be assumed that gender is cultural. Words such as 'womanly' or 'manly' and 'masculine' or 'feminine' are considered as not being associated with a person's biological sex, but as describing culturally variable characteristics. In the 1950s and 1960s, the British and American psychiatrists and other medical personnel working with intersex and transsexual patients were the first to distinguish between the terms 'sex' and 'gender'. They opined that gender is culturally and socially constructed while 'sex' is basically biological.

According to OCHA gender toolkit (2012:1), gender has also been referred to as the social qualities associated with being male and female and the relationships between women and men and girls and boys. These qualities and relationships are socially constructed and learned through socialisation processes. In a particular context, gender roles are assigned to both male and female. The gender roles determine what is expected, valued and allowed for these

groups of individuals. In societies, different responsibilities are assigned to both men and women in terms of activities undertaken, decision making and control of resources among others. For instance, in the African context, boys are generally nurtured to be bold, independent, dominant and aggressive, which ultimately define their masculine role. Girls on the other hand are nurtured to be submissive, tender, emotional and dependent, which also define their femininity (Pipher, 1994; Thompson, 1995). It is also essential to say that these gender roles are context dependent and can change with time. In essence, gender is essentially a part of the broader socio-cultural context.

Attesting to the notion that gender is socially constructed, West and Zimmerman (1987) and Butler (1990) opine that gender is a performance and not what people are born with or have. Gender is importantly what people do, which is constructed through the everyday practices of individuals (Butler, 1988; Lyons, 2009). Since gender is a performance, it manifests in the ways that individuals speak, move, gesticulate, dress and carry themselves (Butler, 1988, 2004). It is through the repetition of these gendered practices (e.g., body gestures, mannerisms) that gender is performed (Butler, 1988, 2004). Furthermore, as Lyons (2009:395) explains, “through engagement in these behaviours or practices, gender becomes accountable and assessed by others, and aspects of gendered identity become legitimated”. Therefore, gender comes alive. Gender “is not a homogeneous category, but involves status, identity and display” (Lorber, 1999:417). It is seen “as derived from socialization and social context and thus potentially both multiple and fluid” (Lorber, 1999:418-9).

Anne Fausto-Sterling (2000:3) sums up the situation as follows:

Labelling someone a man or a woman is a social decision. We may use scientific knowledge to help us make the decision, but only our beliefs about gender – not science – can define our sex. Furthermore, our beliefs about gender affect what kinds of knowledge scientists produce about sex in the first place.

Sex is an ascribed status because a person is born with it but gender is an achieved status because it must be learned. In essence, sex is fixed and based in nature while gender is fluid and based in culture. Sexuality and gender are strongly linked (Rutter & Schwartz, 1998). It might be difficult to speak of one without the other.

Educational institutions, the media, religion and other socio-political institutions are agents that produce, shape and construct gender. They create highly influential gender structure that is rarely questioned. Institutionalised gender refers to the ways that gender is rooted in and

expressed through these large social systems through the different responses, values, expectations, roles, and responsibilities given to individuals and groups according to gender (Johnson et al., 2007).

2.8.3 Studies on sexuality

The issue of sexuality is integral to understanding homosexuality. Sexuality occupies an important space in the lives of human and evident in every aspect of human endeavours. The World Health Organisation defines sexuality as:

A central aspect of being human throughout life and encompasses sex, gender, identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviours, practices, roles and relationships (ARSRC, 2003:17).

Sexuality is all encompassing and has influenced communities, families and nations for a long time. It “defines the very essence of one’s humanity including one’s self-image, and his/her definition of being female or male, physical looks and reproductive capacity. Sexuality therefore is a fundamental aspect of human existence” (Ikpe, 2004:2). It is believed to be an attribute of all humans and not restricted to a particular group of individuals or area (Madunagu, 2007). Sexuality in humans is “experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviours, practices, roles and relationships...” (Ikpe, 2004:3). In his own view, Ikpe (2004:3) sees sexuality as:

The manner we decide to or are conditioned to enjoy or deny our sexual desires. Sexuality has a lot to do with sex but is more than that as there are other processes and activities surrounding it. Although this should be a private matter, it has always remained at the centre of societal organisation...

It can be deduced from the definition above that sexuality concerns ways in which sexual desires can be achieved. It is not restricted to just sex, because other aspects of the society such as economic policies, religious laws revolve around it. It includes values, relationships, the feelings of people about themselves and others, and even issues such as substance abuse and peer pressure.

The term can be defined biologically, sociologically, psychologically, among others, because psychological, biological, cultural, legal, religious, economical and historical factors influence the phenomenon. Different scholars have attempted to trace the history of sexuality. One of such is Lerclerc-Madlala (2004:5), who opines that:

The term 'sexuality'..., gained currency from the mid-19th century Victorian Europe and America. It developed simultaneously with the development of western biomedicine and the scientific method, typified by preoccupations with classifying, determining, and producing predictable outcomes.

Foucault (1990) points out that the concept of "sexuality" was not seen as a feature of the human nature until the 19th century. Ikpe(2004:5) notes that "the history of sexuality therefore, is the product of various forms of dealings, communications, influences and social interventions to control or enhance sex". For Foucault (1990), the manifestation of human sexuality would determine the fortune and future of the society.

The description of identities and segregation of members of the society into different categories fall under the political layer of sexuality, where gender plays a vital role. Gender influences the reading of sexuality in terms of homosexuality, heterosexuality and bisexuality. Thus, there are homosexuals, heterosexuals and bi-sexuals in every society and countries have either criminalised or legalised the practice of each of these sexual identities. For instance, Nigeria, which is the case study of this research, criminalised the practice of homosexuality, upholding heterosexuality as the standard and accepted form of sexuality. Basically, the Nigerian society promotes opposite-sex marriage and family to control human sexuality.

The understanding of desires in human sexuality belongs to the psychological layer of sexuality. Sexual desires and expressions are closely related to this layer, as sexual script is one of the main issues here. Sexual script encompasses the different stages and methods to be followed in order to secure the interest of the potential lover. It exists in dating and courtship as well as the entire family life cycle from marriage to death. Also part of this layer are communication and intimacy which have an effect on the outcomes of sexual relations. All facets of interaction, including relationships, friendship, courtship and marriage, intimacy, love, romance and sexual intercourse, and their implications are covered at the sociological layer of sexuality.

Agents of socialisation, such as schools, family, religious organisations, mass media, pressure groups and the state are often used by societies to regulate all layers of sexuality. However, there is usually clash of interests among these agents, especially, when they produce conflicting information about sexuality. This leaves the society confused on the values of sexuality to uphold. For instance, peer pressures and unwholesome exhibitions in the mass media could be conflicting with sexual values acquired through the family, schools and

religious organisations. Each of these agents differently contributes to the modifications of lifestyles of members of the society who are usually expected to perform specific roles that fit their sexualities. Ikpe (2004:30) concludes by urging us to negotiate and have a rethink on sexuality which is not naturally given.

2.8.4 Studies on the concept of marriage

Marriage is another important issue in the discourse of homosexuality because of the constant reference to same-sex marriage. It is therefore expedient to consider the meaning of marriage from different dimensions. Badgett (2009:117) observes that “marriage is a complex, multilayered institution that is deeply imbedded in legal, psychological, social and economic layers of life.” Sociologically, marriage has been described as the union of a man and a woman for the purpose of procreation and for the benefit of the society. This description has been given credence by a District court in the United States of America, which also describes marriage as the social union of a man and a woman exclusively including procreation and rearing of children within a family (*Skinner v Oklahoma*, 1942). From the religious standpoint, marriage is the union of a man and a woman, thereby becoming one flesh (Elwell, 1993). Corroborating this view, Lord Penzance defines marriage as “a voluntary union for life of one man and one woman to the exclusion of all others” (*Hyde v Hyde*, 1886). These definitions foreground the opposite-sex marriage for the purpose of procreation and the ultimate benefit of the society.

It is often said that marriage is the world’s oldest institution. In Christianity, marriage is believed to have been instituted by God himself at the beginning of man’s creation. It is therefore believed to be a sacred union that exists between a man and a woman. In Islam, marriage is conceived as the coming together of a man and a woman for the purpose of supporting each other within the limits of what has been laid down for them in terms of rights and obligations. Furthermore, it is a shared agreement between a man and a woman whose goal is the enjoyment of each other to start a good family and by implication a healthy society. Marriage is considered by couples for several reasons, including romance, to gain societal acceptance, financial benefits, among other reasons (Badgett, 2009).

However, presently, there seems to be a paradigm shift in people’s conception of marriage as a new ideology has been formed. At the beginning of the 21st century, a new ideology about marriage emerged, agitating for gender neutrality in marriage laws. The agitation is premised on human rights and the development in medical technology which has resulted to successful

sex transplants. The marriage laws stipulating that marriage is a union between a man and a woman are seen as discriminatory and against the fundamental human rights of homosexuals. Homosexuals therefore started agitating for legal recognition and acceptance in the society. Besides, the legal recognition of same-sex marriage in some countries makes it imperative to redefine marriage to include homosexuals and trans-sexuals. Same-sex marriage is marriage between two persons of the same biological gender. It is known in some jurisdiction as 'gay marriage' while some people call it 'gender neutral marriage' apparently because it involves persons of same gender (Ifemeje, 2008). The marriage can be between two males or between two females.

2.8.5 Studies on religion

Religion is also an important issue in the discourses of homosexuality. However, several scholars from different fields have attempted to define religion from different perspectives. There is no generally conventional meaning of religion, taking into accounts the nature of the discipline, multiplicity of religions, religious experiences, and religious origins, among others. For example, there has been a shift between delineating religion with reference to its social or psychological functions and its belief contents in scientific approaches to religion (Berger, 1974). In terms of etymology, the term "religion" derives from the Latin word 'religare' meaning "to bind back" or "to rebind". This implies that religion is a process of reconnection between God and his worshippers by worship. Another less popular etymology of religion is the Latin word 'relegere' denoting "to re-read" (Griffiths, 2000).

Scholars like Taylor (2005), Frazer (1990), Pecorino (2000), Olayinka and Olusegun (2007), among others have attempted to define religion. Taylor (2005) defines it "as a belief in spiritual beings". Frazer (1990) on his part defines it as appeasement of powers considered superior to man, which control the cause of man's life. Olayinka and Olusegun (2007) have further defined religion as "a system of beliefs, rituals and practices or a code of moral conduct involving the recognition by man of a superhuman power which has control over his destiny and which is entitled to obedience, reverence and worship". In these definitions, there is the recognition of a supreme being, who controls the affairs of men. The Supreme Being should be feared, respected and worshipped.

Anih (1992:31) opines that the feeling of absolute reliance on a supreme being for everything that cannot be achieved by human power is the concern of religion. This definition of religion implies that man feels inadequate in some areas of life and therefore needs a supernatural

power beyond the natural to meet these needs. Therefore, religion is the belief in a supreme being as the all powerful. In the same light, Anih (1992:68) citing Otto (1968) posits that religion relates to the “feeling of awe, dread, mystery, and fascination men experience when confronted with what is holy, uncanny or supernatural”. Though the supernatural being is not seen, he is feared and believed to be in existence.

Seventeen definitions of religion relating to different perspectives were outlined by John Ferguson, including moral, theological, philosophical, sociological and psychological definitions, according to the National Open University of Nigeria (2012: 1-3). Theologically, religion can be defined as the belief in God and spiritual beings, the life of God in the soul of man and an awesome mystery. These definitions connote that religion centres on the existence of God or spiritual beings, which is also considered a mystery. Morally, Ferguson describes religion as: leading a good life, the recognition of all our duties as divinely commanded and the totality of impediments to use human initiative as against divine instructions. The general definition of religion from the moral perspective is living a good life, behaving appropriately in accordance to divine instructions. Philosophically, religion is considered as an abstract concept. For instance, the twentieth century philosopher, Alfred North Whitehead (1925) describes religion as what a man does with his solitariness. He identifies the abstract notion of solitariness as the fundamental religious dimension within human existence. For him, when one achieves a condition of the solitary, one has achieved a religious experience.

In view of the above definitions, it appears that religion focuses on the mysterious yet undeniable relationship between man and the supernatural or Supreme Being. For many advocates of religion, it is believed that religion enhances orderliness and morality in the society. It is an important factor in living a good life for many. From this perspective, religion plays a significant role in establishing and maintaining peaceful co-existence among human beings. Though, it has also been used as a tool for violence and terrorism by some extremists. Nigeria is a very religious country, where it is believed that religion, particularly Christianity and Islam, shapes what is good and what is bad. Majority believe that the rules for leading a good life can be found in religious books as authorised by the Supreme Being. Therefore, when national and controversial issues such as homosexuality come up, it is common to see people argue based on religion.

From the foregoing, it is realised that one cannot talk about homosexuality and not make reference to the notions of cultural relativism/universalism, religion, gender, sexuality and

marriage. A review of these concepts provides a better understanding of the study. In the Nigerian context, these concepts often come up during discussions on homosexuality and therefore, an understanding of these serves as a means of contextualising the study.

2.9 Theoretical framework

This study adopts a synthesis of Fairclough's approach to Critical Discourse Analysis (CDA), Fowler-Uspensky's notion of ideological point of view, Martin and White's Appraisal theory with Halliday's Systemic Functional Linguistics (SFL) serving as the umbrella. These approaches are discussed in this section.

2.9.1 An overview of Critical Discourse Analysis (CDA)

The concept "Critical Discourse Analysis" (CDA) refers to the aspect of applied linguistics, linked with scholars such as Roger Fowler, Norman Fairclough, Teun van Dijk and Ruth Wodak. These scholars have suggested different analytical approaches for studies on Critical Discourse Analysis. For instance, Fairclough is associated with the socio-semiotic approach, Wodak, the discourse historical approach and van Dijk is known for his socio-cognitive approach to CDA. These different approaches have come together to make up what is called CDA. According to Weiss and Wodak (2003:12), "studies in CDA are multifarious, derived from quite different theoretical backgrounds and orientated towards very different data and methodologies". Critical Discourse Analysis is a cross-disciplinary approach and a branch of Discourse Analysis. Both critical discourse analysis and discourse analysis are concerned with how language is used. CDA emerged by the influence of the social theories of Foucault, Bordieu, and Habermas as well as Halliday's linguistic theories (Burns, 2001:138; McCarthy, 2006:5).

While Discourse Analysis is concerned with studying the relationships between language and the contexts in which the language is used, CDA is instead concerned with the issues of language, power and ideology in discourses (McCarthy, 2006:5; Coffin, 2001:99). It also considers as important the 'context of language use'. CDA investigates the discursive constructions that are found in texts in relation to their contexts of usage. Language is thus seen as a social act in critical discourse analysis. The relationship of language, discourse and the society cannot be overlooked (Fairclough, 1997).

Critical Discourse Analysis entails critical thinking of texts and the description and explanation of such texts from a critical standpoint. The critical thinking of texts is expedient

because texts are not just written; they are written for specific purposes and from certain ideological standpoints. Critical thinking helps to identify these purposes and the ideologies embedded. There is a need to consider whom a text is written for, that is, the intended audience, and the social, cultural, historical context in which the text is written. The consideration of these facts would make for a more accurate opinion about the text. The approaches in CDA focus on the “detailed analysis of text in context and thus draw on concepts taken from argumentation theory, linguistics, pragmatics, rhetorics, semantics and syntax” (Forchtner and Wodak, 2018:135). The goal of these detailed analyses is to understand the workings of language within the society as it relates to power and ideology.

Critical Discourse Analysis attempts a detailed explanation of how ideologies, identities, attitudes and knowledge that are socially shared are manufactured through reproduction (van Dijk, 1993:258-259). It helps in the identification of important features of a text in order to decode the underlying ideologies expressed within the lexical and grammatical representations of the discourse. CDA, as a multidisciplinary approach to language, attempts to emphasise the nature of social power and dominance by substantiating the intricate relationships among text, talk, social cognition, power, society and culture (van Dijk, 1995: 253).

A theoretical discourse-cognition-society triangle was advanced by Van Dijk (2001) and the three concepts of ‘discourse’, ‘cognition’ and ‘society’ were defined differently. Discourse, according to him, means any text whether written, visual or verbal. Cognition includes beliefs and goals, personal and social cognition, emotions, evaluations, and any mental representations involved in discourses and interactions. The society is made up of social groups, political structures, movements, organisations, group relations in terms of inequality and power, institutions, social processes, political systems, among other components of societies and cultures. The three concepts identified by van Dijk foreground the relationship that exists between texts and contexts in discourses which is an essential aspect in Critical Discourse Analysis (van Dijk, 2001: 96-99).

van Dijk (1998:1) observes that CDA is a discourse analytical approach that basically focuses on how dominance, inequality and power abuse are produced, distributed and resisted in texts and talks in the socio-political context. Therefore, critical discourse analysts take overt position in order to comprehend, uncover and eventually oppose social inequality and the abuse of power in the society. The investigation of peculiar social ideologies that manifest

inequality and abuse of social power to the detriment of the minorities or the underprivileged in society is the concern of critical discourse analysts. They are mainly concerned with how these inequalities are created by the privileged or the advantaged and resisted by the underprivileged or the minorities.

CDA gives significant insights to the relationships between language and its use in the social context because it is often complemented with the “Hallidayan’s view of language in which language is itself inseparable from its socio-linguistic context, its mediation of ideology and its relation to power structures within society” (Orphin, 2005:37-38). CDA is able to uncover the concealed slant that an author takes within discourse in order to represent the world, whether consciously or unconsciously. This is done by identifying the linguistic means through which ideology is constructed or enacted. A speaker or a writer has access to a variety of linguistic (lexical or grammatical) choices. The notion that the choice of one word over another or the choice of a grammatical structure over another can suggest a speaker or writer’s ideological stance towards a given topic is an essential aspect of doing a critical discourse analysis.

Furthermore, the understanding of the potential of language and its realisation within texts helps in making explicit hidden ideologies. Stubbs (1996:93) states that:

It is necessary to identify the linguistic mechanisms which convey ideology...Ideology need not function at the level of conscious or intentional bias...Once it is realized that choices have been made, it is also realized that other choices could be made, and that reality could be presented differently.

Stubbs explains that the choice of a particular linguistic pattern or strategy over another in discourse has the capacity to reveal certain ideological meaning. This is because other choices could have been made instead of the ones made.

Critical Discourse Analysis as suggested by Pietikäinen (2000:191-192) is a multidisciplinary approach which is not restricted to one strict method of analysis but has different methodological variations. This means that critical discourse analysis is an approach to language study that goes beyond the text in its analysis. In line with this, Fairclough (1995a:9) opines that critical analysis should not only focus on textual level of discourse because it extends beyond that. Moreover, critical discourse analysis should be considered as an approach that constantly evolves as it spreads into new disciplines. This means that different methods can be used in critical discourse analysis to make explicit hidden or embedded

ideology in texts. It draws from different theories and models. Some approaches, such as Fairclough's (1992a, 2001) socio-semiotic approach and Wodak's (1996) discourse historical approach, rely on the linguistic analysis of texts, especially Halliday's Systemic Functional Linguistics (SFL), starting with the analysis of lexical properties, moving through an analysis of syntactic features and functions to the analysis of genre and text metafunction.

According to Fairclough and Wodak (1997:271-280), critical discourse analysis is guided by the following summarised eight tenets.

1. CDA addresses social problems: CDA does not just focus on language and language use in relation to context, but also on social problems. It is concerned with the linguistic characteristics of social and cultural processes. It seeks to achieve results that are practically relevant to the social, political, cultural and economic contexts. It approaches social issues using a critical method.
2. Power relations are discursive: CDA points out how social relations of power are exercised and negotiated in and through discourses. According to Forchtner and Wodak (2018:136), all approaches share a view that CDA highlights the substantively linguistic and discursive nature of social relations of power in contemporary societies. This is partly the matter of how power relations are exercised and negotiated in discourse.
3. Discourse constitutes society and culture: This means that every form of language use contributes to reproducing and transforming society and culture, just as both society and culture influence discourse.
4. Discourse does ideological work: Ideologies are produced through discourse.
5. Discourse is history: Discourses can be understood with reference to their historical context. In accordance with this, CDA refers to extra-linguistic factors such as culture, society and ideology in historical terms (Fairclough & Wodak, 1997; Wodak, 1996, 2001).
6. The link between text and society is mediated. CDA, thus, is concerned with making connections between socio-cultural processes and structures on the one hand, and properties of texts on the other (Fairclough & Wodak, 1997; Wodak, 1996, 2001; Wodak & Meyer, 2001; Scollon, 2001).
7. CDA is interpretative and explanatory. CDA goes beyond textual analysis. It is not only interpretative but also explanatory in its approach (Fairclough & Wodak, 1997; Wodak, 1996, 2001). These interpretations and explanations are dynamic and open, and may be affected by new readings and new contextual information. Richardson (2007:15) agrees with this, explaining that CDA offers "interpretations of meanings of texts rather than just

quantifying textual features ... [and] summarising patterns” or merely ‘reading off’ textual meaning from coding frames.

8. CDA is a form of social action: It attempts to bring about change in communicative and socio-political practices.

Relating to the above list are five other features of CDA identified by Phillips and Jørgensen (2006:61-65):

1. Discursive practices contribute to the construction of social identities and relations.
2. Discourse constitutes the social world and is constituted by other social practices.
3. Language should be analysed within its social context.
4. Discursive practices create and reproduce unequal power relations; CDA aims to reveal these.
5. CDA seeks to discover the role of discourse in maintaining social relations, and aims to achieve positive change.

From the foregoing, it is realised that CDA is a useful approach in the explication of social identities, ideologies and power and how they are enacted in discourses through the instrumentality of language. These scholars corroborate on the importance of context in the interpretation of texts in CDA and the notion that it addresses social problems. For the purposes of this study, CDA is chosen because it is able to offer not only an explanation as to why specific choices of language are made in discourses, but also how specific choices of language are categorised within ideologies to construct textual personas which are used for the intention of reproduction via interaction to maintain power.

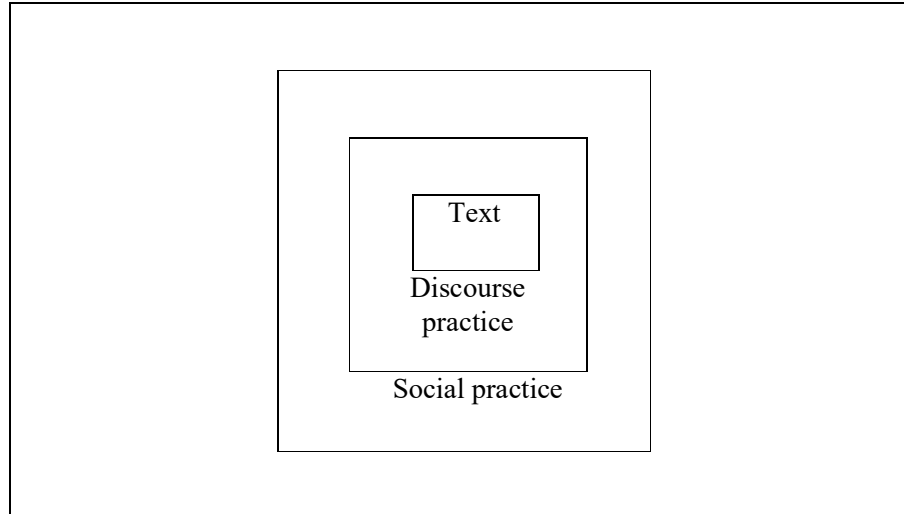
In media discourses, CDA has been recognised as a useful analytical tool in understanding the bias posturing and subjectivity in news reports. Research on news reports and other aspects of the media has established that various ideologies are embedded in media contents. For instance, McKay (2006:77) recognises that the reporter’s “attitude of mind” or subjectivity which contributes to “the shape of the final story” is inevitable in news writing. Furthermore, he opines that bias is absorbed in the news writers (McKay, 2006:78). CDA helps to unearth such biases embedded in news reports and other segments of the media. This points out the need to deploy Critical Discourse Analysis in this study in order to uncover the ideologies and power relations in the discussions of homosexuality as represented in the selected Nigerian Newspapers.

2.9.1.1 Fairclough's model of CDA (Socio-Semiotic Approach)

Norman Fairclough is a British sociolinguist, who sees CDA as an approach for examining socio-cultural modification that could be deployed in protest against the dominance and control of an elite group on other groups (Fairclough, 1989). Fairclough (1989, 1992a 1995c) initially identifies his approach to the study of language as critical language study. After reviewing other approaches such as linguistics, sociolinguistics, pragmatics, conversation analysis and discourse analysis, he concludes that they are not critical enough despite the fact that they add one thing or another to the study of language. He criticises the positivist aspects of sociolinguistics, the promotion of individualism in pragmatics and the lack of consideration for context in conversation analysis. Fairclough (1989:10) identifies his approach as an “alternative orientation” and not as another method of language study. His attempt to “bring together linguistically – oriented discourse analysis and social and political thought relevant to discourse and language” is what he describes as a “social theory of discourse” (Fairclough, 1992a:92). However, he believes that a close analysis of language contributes to the understanding of power relations and ideology in discourse. He works towards developing “a method of language analysis which is both theoretically adequate and practically usable” (Fairclough, 1992:1).

In recognising that language is part of the society, that linguistic phenomena is a type of social phenomenon and that social phenomenon are partly linguistic, Fairclough conceptualises discourse as a three dimensional concept. He identifies the discursive event, discursive practice and an instance of social practice as forming discourse. This can be seen in figure 2.1. below:

Figure 2.1 Fairclough's three dimensions of discourse analysis



Fairclough's three dimensions of discourse analysis (1989, 1992, 1995b)

Fairclough (1989) prescribes three stages of CDA as description, interpretation and explanation

- Description stage: This stage is concerned with the identification of the formal features of texts, such as vocabulary and sentence structure.
- Interpretation: At the interpretation stage, the relationship between text and interaction is foregrounded. The stage emphasises the conception of text as an outcome of production, and as a resource in the process of interpretation.
- Explanation: The explanation stage focuses on the relationship between interaction and social context. It is at this stage that the identified formal properties, linked with their interpretations are viewed in relation to the social context.

The first level is an analysis of the text and it focuses on the linguistic features of the text itself, such as vocabulary, grammar and semantics (Fairclough, 2003:36f). In my analysis of the text, I have chosen to concentrate on how vocabulary and different grammatical structures are used and how they give meaning to the text. To identify what other texts and discourses the text relates to is the main focus of the second dimension in Fairclough's model, the discursive practice. This focuses on the analysis of how other texts and discourses are used in the production and consumption of a text (Jørgensen & Philips, 2000:75). In my analysis of discursive practice, I will concentrate on intertextuality. Intertextuality is the "relations between one text and other texts which are 'external to it', outside it, yet in some way

brought into it” (Fairclough, 2003:39). This is based on the supposition that all communicative events are built upon previous events and that texts thus relate to other texts in an intertextual chain; therefore, intertextuality thrives on “a series of texts that are bound together in a chain through the incorporation of elements from other texts into each text” (Jørgensen & Philips, 2000:77). This relation can be more or less obvious but this study will concentrate on *manifest intertextuality*; when a text quotes, summarises or alludes to another text (Fairclough, 1992:117). In a statement such as ‘the Bible says that homosexuality is wrong’, that statement alludes to another text, which is the Bible, and is hence intertextually related to that text. The analysis of discursive practice is what Fairclough calls the ‘intermediate level’ between the text itself and other social practices that are external to the text. To look at the “external relations” of the text, that is to say how the text relates to a broader social context, is the focus of the third dimension of Fairclough’s analysis, the social practice (Fairclough, 2003:37). In this dimension, one interprets the texts by applying other relevant social theories in the analysis of the text.

2.9.1.2 The concept of ideology

Since CDA does ideological work and a major part of this study is the discovery of ideologies on homosexuality in the Nigerian context, it is important to explain what it means. Ideology is described as inherent assumptions held by groups, largely in interaction with power relations (Fairclough, 2001; Wodak, 1996). Ideologies are often not very explicit. They may be hidden, concealed or implicit; appearing in the form of opinions about specific events, or in the way such an event is described, more or less prominently. In this implicitness lies the capacity of ideology to give sustenance to inequalities and thus serve “political” purposes (Fairclough, 2001). Supporting the view that ideologies could serve political purposes, Wodak (1996:18) sees ideologies as “particular ways of representing and constructing society, which reproduce unequal relations of power, relations of domination and exploitation”. The process of representing and constructing the society involves the use of language; since language is the site of ideological representations, language can be investigated to expose implicit stances, attitudes and political leanings of people. The choice of words and grammatical structures in discourses can be a pointer to the ideologies of the speakers. This is because speakers’ ideologies form the foundation of their discourses.

On the view that all texts are ideological, Coulthard (1996:228) states, “all texts code the ideological position[s] of their producers.” This means that no text can be void of ideologies;

therefore, a critical examination of texts will reveal these often implicit ideologies. Ideologies are directly or indirectly expressed in the process of language use. Fairclough sees ideologies as the viewpoints and ideas of people about the world and how it should be. They are also beliefs of people about how they influence the world and are influenced by the world. Ideologies are not simply learned, but reconstructed in all the aspects of life. Fairclough (1992:87) suggests that the ideologies that are embedded in discursive practices are most effective when they become naturalised, and people see them as common sense, which need not to be questioned. In addition, Fairclough (1992:90) notes that ideologies are so natural and habitual; therefore, people are not always aware of the ideologies being practiced by them.

Ideology, according to van Dijk (1998), provides the following important social functions:

Membership: This focuses on the question: “Who are we?” It seeks to define how individuals and groups can be classified or characterised based on sexual identities, race, gender, ethnicity, socio-economic class, age, religion, language, culture, among other sociological features. It also focuses on the question: “Who is our enemy?” Thus, this creates the ‘we’ and ‘they’ dichotomy.

Action: This concentrates on the question: what do we do as a group? It focuses on the actions of group members.

Value: What do we value most? Of what do we want to convince other people?

Belief: What do we believe as a group? For example, religious beliefs by a religious group.

Relationships with other group: Where do we stand on certain issues?

Resources: What (realistic or symbolic) resources do we have and lack? Ideological groups usually protect their resources, or fight for resources they do not have.

These social functions are probed in the quest for the identification of ideologies surrounding homosexuality in the Nigerian context. In understanding an ideology and its competing ideologies, how the written and spoken discourse enacts, reproduces, and promotes an ideology becomes very important. In this study, the ideologies underlying the different arguments on homosexuality in the Nigerian context are examined.

2.9.2 Fowler-Uspensky’s ideological point of view

The narratologist Boris Uspensky, in a publication on prose composition projected a four-way category for the study of point of view in fiction (Uspensky, 1973). This model was later revised and refined by Roger Fowler (Fowler, 1996:127–47), which makes it probably correct referring to this combined framework of analysis as the ‘Fowler-Uspensky model’. Fowler-

Uspensky's model of point of view projects four components: point of view on the ideological plane, point of view on the temporal plane, point of view on the spatial plane, point of view on the psychological plane. However, the focus of this study is on point of view on the ideological plane.

Fowler's idea of the ideological point of view is what Uspensky calls 'point of view on the ideological plane'. These two concepts are the same but the researcher prefers to use the term ideological point of view. Boris Uspensky coined the phrase "ideological plane" as one of the five distinct planes on which point of view functions in a narrative text. Fowler (1996) explains that point of view on the ideological plane concerns the set of beliefs and values a person has, and the categories by which they comprehend the world. For Uspensky (1973:8), the ideological point of view is significant for its consideration of the question "Whose point of view does the author assume when he evaluates and perceives ideologically the world which he describes?" According to him, the point of view in a narrative could belong to the author; or the narrator who could be distinct from the author in the case of an unreliable narrator or it could belong to one of the characters. The term 'ideology' refers to the matrix of beliefs we use to comprehend the world and to the value systems through and by which we interact in the society. This therefore means that the concept 'point of view on the ideological plane' refers to the way in which a text mediates a set of particular ideological beliefs through character, narrator or author. The ideology of an author can be perceived from his/her writing(s). One of the tenets of the Fowler-Uspensky's model is that a work becomes richer and more interesting by virtue of the different competing value systems articulated in the work, the more the competition, the more interesting the work would be.

The criteria to analyse how the use of language highlights certain values in a text are provided by the ideological point of view. According to Fowler (1986:130), narrator, speech and thought presentation, the transitivity system of language, the modality system, the lexical choices and the pragmatics, all contribute in one way or another to reveal different points of view in a text. For him, the ideological point of view is the "set of values or belief system, communicated by the language of a text". This brings about the consideration of Halliday's Systemic Functional Linguistics into this research, in a bid to understand the different points of view and ideologies in the discourses of homosexuality in the Nigerian context.

Some stylisticians have criticised the ideological plane on the ground that it is too broad to offer any fruitful analysis of point of view; Simpson (2004:78) describes it as something of a "bucket category". However, it might also be argued that, for this exact quality of being

'broad', the ideological plane is perhaps the most important of all, in that it brings together the other three planes under an overarching umbrella that attempts to establish the point of view of the work as a whole. The study of point of view was originally developed as a tool for analysing narratives or fictional stories. Nevertheless, the theoretical model could also be applied in other fields. Therefore, in this study, the model is used in the analysis of media discourse.

2.9.3 Systemic Functional Linguistics (SFL)

Systemic Functional Linguistics (SFL) is a grammatical model developed by Michael Halliday in the 1960s. The term *systemic* refers to the view of language as "a network of systems, or interrelated sets of options for making meaning" (Halliday, 1994:15); whereas the term *functional* refers to the view of language as a means of communication in different social contexts. Thus, SFG does not focus only on how language is structured but it also deals with how language is used. Harris (1993:33) opines that grammar should be regarded as the "system in a language by which elements are combined to create meaning"; in other words, looking at the word and sentence level alone, one cannot fully grasp the meaning of a statement.

Hallidayan Linguistics is a theory, which examines language in relation to the social interactions which the language encodes and the cultures within which these social interactions are embedded. The four main theoretical claims of SFL are:

- (i) language is functional;
- (ii) the function is to make meaning;
- (iii) these functions are influenced by the social and cultural contexts in which they are exchanged; and
- (iv) the process of using language is a semiotic process, the process of making meanings by choice.

In summary, one can say that the focus of Systemic Functional Linguistics is on how people use language and the meanings that are generated from such usages. According to Eggins (2004:11), "the overall purpose of language then is a semantic one. Each text we participate in is a record of meanings that have been made in particular context". Three kinds of meanings are expected to be made by language simultaneously. These three kinds of meanings are referred to as the language metafunctions in SFL. They are the ideational or experiential function, the interpersonal function and the textual function. The ideational

metafunction covers how the experiences of the world are conveyed, including those of consciousness and those encountered in the environment lived in. The interpersonal metafunction focuses on how social relations are established and maintained among language users, how different roles are taken up by speakers in different discourse situations and how these roles affect the kind of discourse produced. Lastly, the textual metafunction is concerned with how the linguistic elements in a text are linked to produce a cohesive and coherent whole. It also deals with how the information is structured in the clauses, the relationship between each part of the clauses to the whole and the setting of the discourse. In this study, the transitivity system belonging to the ideational metafunction and modality of the interpersonal metafunction are considered under this framework.

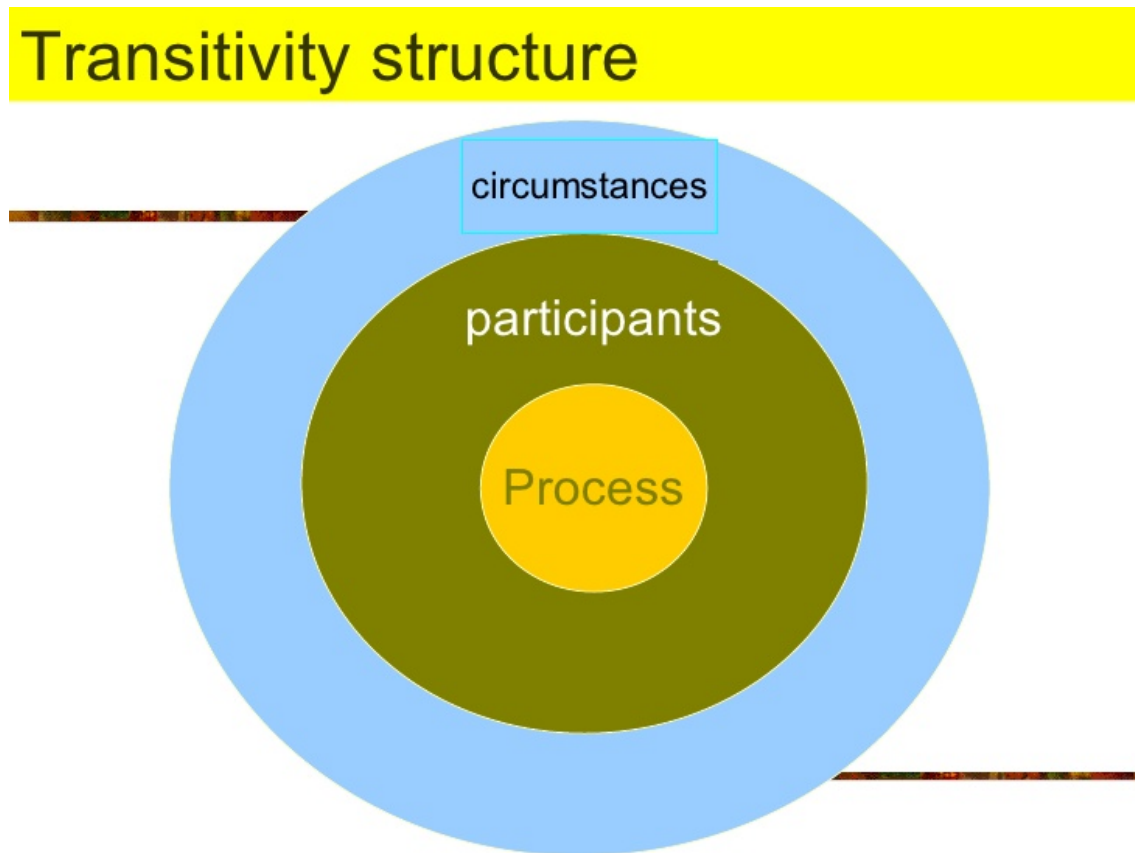
2.9.3.1 Transitivity system

The transitivity system, which belongs to the experiential/ideational metafunction, is concerned with how the experiences of reality of the world are captured in terms of processes (goings-on), happenings, doings, sensing, meanings, beings, and becoming. These processes constitute the transitivity system of language. In transitivity analysis, how language construes our experience of the world is explored. Revolving around these processes are participants and circumstances. Fawcett (1980:134) explains that in the ideational component, ‘the referent situation that has been formulated by the performer’s problem solver for transmission to the addressee is viewed as “process”, and that the term “process” is to be interpreted in a sense that includes “relationships” and “states” as well as “actions” and “changes of relationship and state”’.

Processes are the happenings or states of affairs which are usually represented in clauses. A process is realised by means of a verbal group. If one wants to know what is going on, one will need to know the process, the participants involved in the process and the circumstances associated with the process. It is the essential part of a clause which gives it its meaning. Participants are those elements which denote who or what is directly involved in the process, usually realised by the nominal group. The analysis of participant roles helps in the understanding of the worldview of the person producing a text. In a written or spoken text, the author’s worldview is often revealed quite unconsciously. The circumstances add additional information relating to the questions of who, when, where, how and for how long of the process; they are realised by adverbial or prepositional group. English clauses can be seen in the ideational metafunction to be made up of combinations of participant(s) and circumstance(s) revolving around the obligatory process. According to Mills (1995:143), the

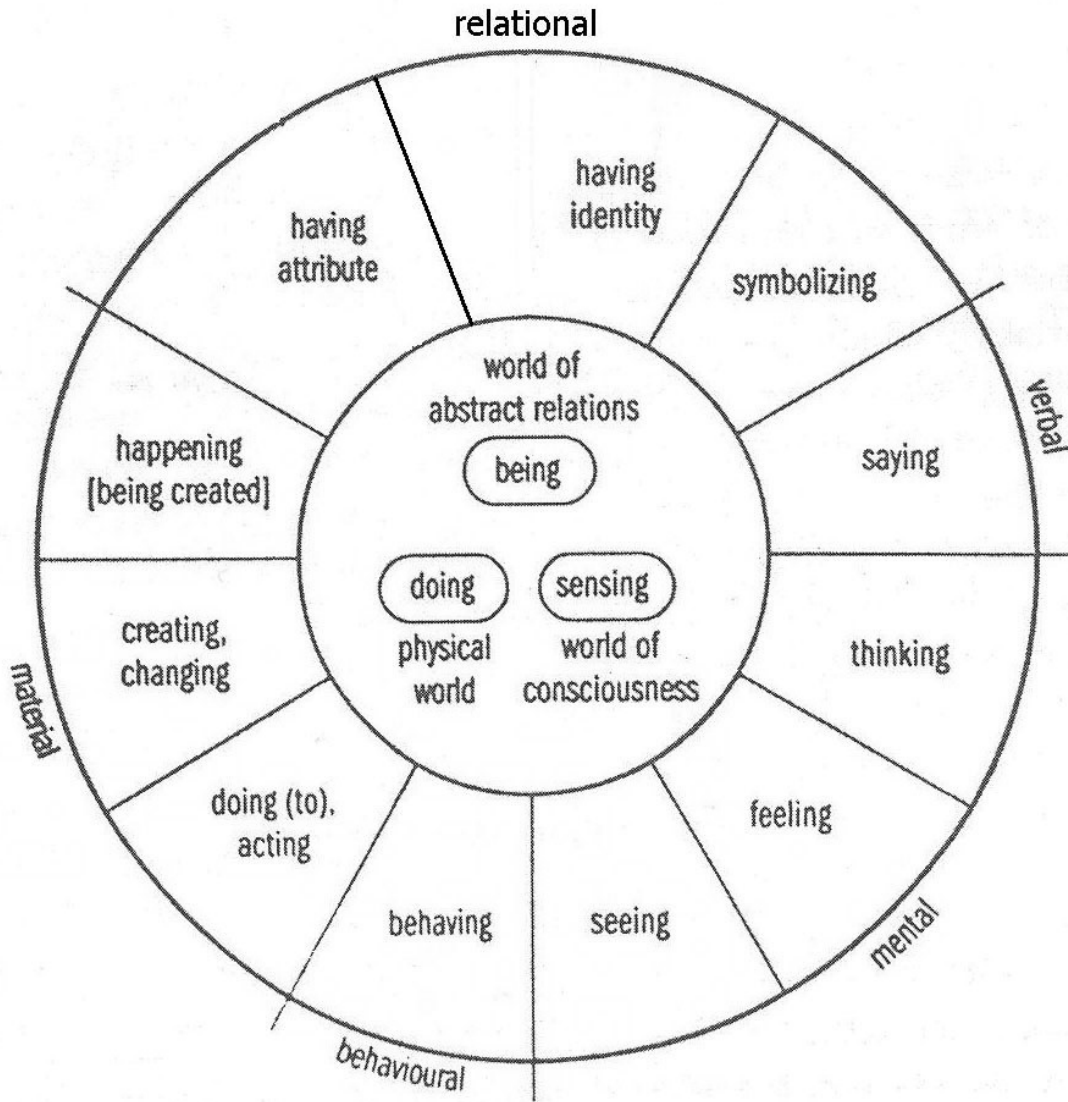
analysis of transitivity choices is primarily concerned with the roles of human participants, which are represented in processes. The process is thus the obligatory part of a sentence. The diagram below shows the components of the transitivity system.

Figure 2.2. Transitivity structure



There are mainly three types of processes in the English transitivity system. They are: material, mental and relational processes. They are semantic categories which explain how phenomena of the real world are represented as linguistic features. However, these three processes have other intermediate categories sharing some features and boundaries of each and acquiring a character of their own. These intermediate categories include verbal, existential and behavioural processes. The diagram below shows the different processes of the transitivity system.

Figure 2.3. Types of processes



Types of process: Halliday & Matthiessen (2004: 172)

Sharing some features of both material and the mental processes is the behavioural process, which is the acting out of processes of consciousness and psychological state. Sharing boundaries with both mental and relational processes is the verbal process which deals with the symbolic relationship built in human consciousness and used in form of language. Between the relational and the material processes is the existential process in which all phenomena are recognised to exist or to happen.

Transitivity refers to the manner in which meaning is represented in a clause. The grammatical choices made by a writer indicate the way the writer views the world around him/her under the transitivity system. The system therefore examines how a writer represents the agent, who acts and the goal, which is acted upon. Since transitivity is part of the ideational metafunction portraying the worldview of a speaker or writer, it is analysed to uncover the relationships between language and ideology. It is carried out to understand which meanings are foregrounded, backgrounded and not included in a text. The choices made are reflected on the syntax of the text. The notion behind every transitivity analysis is that every text could have been produced differently by the author and this difference would have presented an alternative worldview. An assessment of the ideological, political, cultural and theoretical factors influencing the way a process is expressed in a text is also the aim of a transitivity analysis. Transitivity is therefore an important semantic concept in the analysis of representation of reality, it enables one to analyse and represent the same event and situation in different ways. The transitivity patterns can also indicate the certain mindset or worldview “framed by the authorial ideology” in texts. A major concern in analysing transitivity is whether agency, causality and responsibility are made clear or not in the text.

2.9.3.1.1 van Leeuwen’s theory of social action

The social action framework of van Leeuwen was adapted from Halliday’s Systemic Functional Linguistics, mainly the grammar of transitivity, which accounts for the representation of experience. van Leeuwen’s (2008) framework describes the representation of social action in English discourse, attempting to relate sociologically relevant categories of action to their grammatical and rhetorical realisations in discourse. As a departure from Halliday’s theory of transitivity, van Leeuwen describes 15 types of action and their characteristic grammatical realisations. He further identifies objectivation, deagentialisation, generalisation, abstraction and overdetermination as the transformations which social actions can undergo in discourse.

van Leeuwen modifies Halliday’s notion of transitivity by emphasising the concepts of ‘social action’ and ‘reaction’. The notion of “transitivity” in van Leeuwen’s framework refers to the identification of the activities, activation and passivisation, that are related to roles signified by processes. van Leeuwen (2008:33) observes that social actors can be represented with either active or passive roles. *Activation* occurs when social actors are represented as the active, dynamic forces in an activity while *passivisation* occurs when they are represented as “undergoing” the activity, or as being “at the receiving end of it.” Both activation and

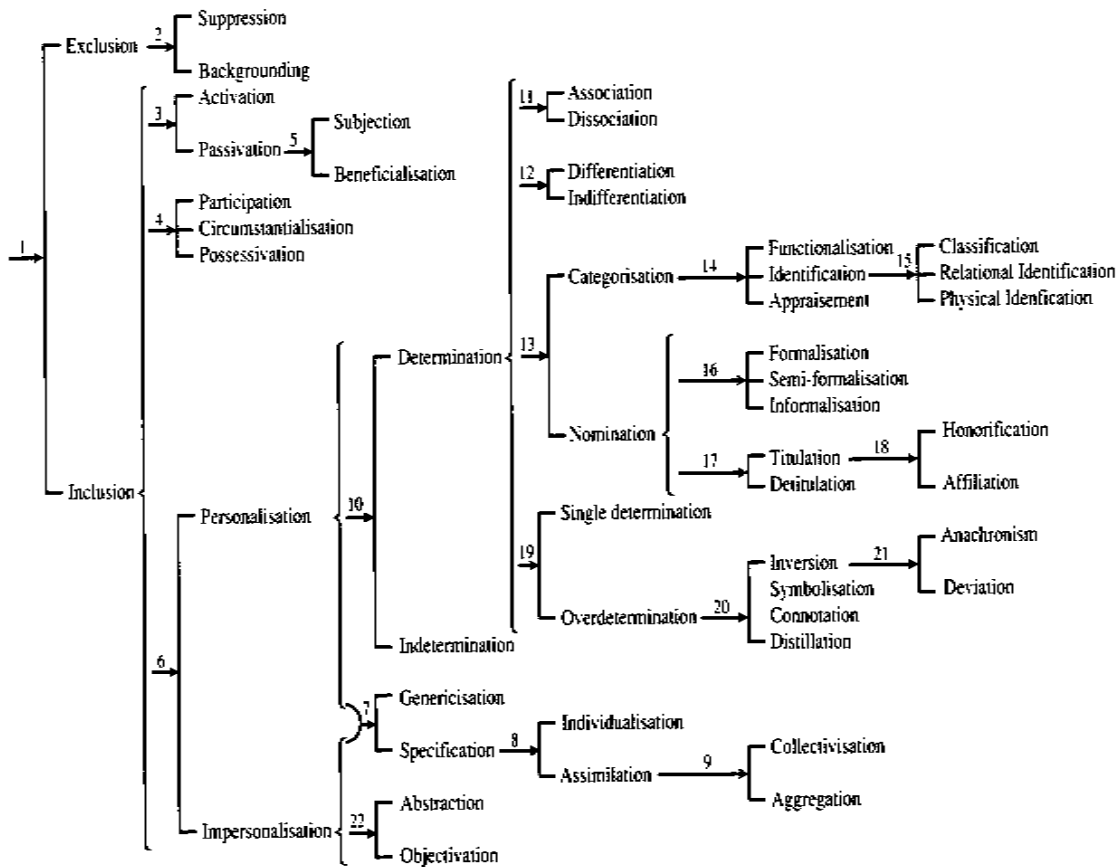
passivisation are realised by grammatical participant roles, by transitivity structures in which activated social actors are coded as actor in material processes, behavior in behavioural processes, senser in mental processes, sayer in verbal processes, or assigner in relational processes (Halliday, 1985) and structures in which social actors are coded as goal in material processes. Reactions may also be behaviouralised; this makes them to assume the role of actions in their own right. The performance of a social practice may require that participants smile, or look solemn, or even cry. What matters here is not what the participants really feel; what matters is whether or not the participants act out their feelings in accordance with social expectations or not (van Leeuwen, 2008:19).

Social action can be interpreted as *material* or *semiotic*, as “doing” or as “meaning”. It is material when it is an action with a material purpose and effect and semiotic when it is an action without an effect. In van Leeuwen’s categorisation, “verbal processes” share boundaries with both material and mental processes, that is, between actions and reactions, as opposed to Halliday’s categorisation of the verbal process, occupying an intermediate position between the mental and relational processes. For van Leeuwen, verbal processes resemble ‘doings’ on the one hand and resemble ‘cognitive mental processes’ on the other hand.

Material actions can be transactive or nontransactive. Transactive material action involves two participants, the “actor” and the “goal”. The actor is the “one who does the deed,” and the “goal” is “the one to which the process is extended” (Halliday, 1985:102–5). The goal, according to Halliday (1985:108), must be a “thing”, that is, “a phenomenon of our experience, including, of course, our inner experience or imagination—some entity (person, creature, object, institution or abstraction) or some process (action, event, quality, state or relation)”. Nontransactive material actions, on the other hand, involve only one participant, the “actor,” who in the case of “behavioural processes” and mental processes must be human. This distinction is not just a grammatical one but also distinguishes between actions which have an effect on others and by implication, on the world, and actions which do not.

In all, news actors are constructed from their actions of doing, saying, and becoming. Since the identity of an actor is defined by the actions used in constructing him/her, how the actions are represented in the news will construct particular images of the news actors. The diagram below represents van Leeuwen’s framework for the analysis of social actors.

Figure 2.4. Representational categories of socio-semantic inventory



The Representation of Social Actors in Discourse: System Network, Van Leeuwen (1996:66)

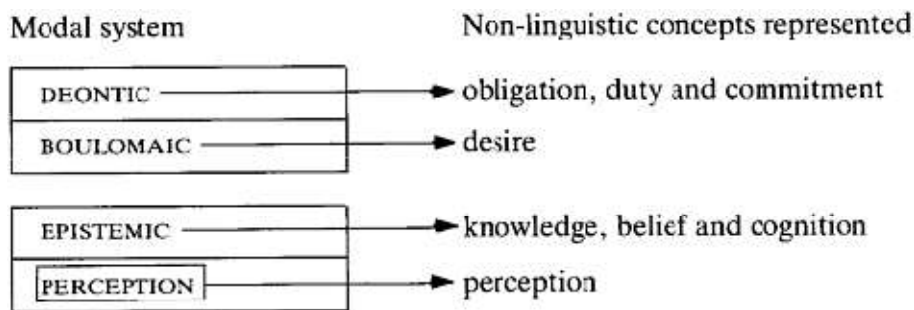
2.9.3.2 Modality

Modality is a linguistic device which covers a variety of forms, including (but not limited to) modal auxiliaries, modal verbs, modal adverbs, and modal adjectives. There are grammatical modality and lexical modality. The grammatical modalities encompass auxiliary verbs while lexical modalities include modal adverbs, modal verbs and modal adjectives. Modality is generally defined as the grammaticalisation of speaker's attitude and opinions. This position is further corroborated by Palmer (1986:14), who describes it as the expression of the speaker's attitude or opinion regarding "the contents of the sentence" and Lyons (1977:452) that sees it as the expression of the attitude or opinion of a speaker regarding "the proposition that sentence expresses." Thus, modality may be considered as the "grammar of explicit comment" (Simpson 2004:124).

Modality is a major component of the interpersonal metafunction of language, which reveals the relationship between a writer and the readers. Language does not just convey factual information; a writer may wish to indicate the degree of certainty with which he makes a statement, or try to influence others in various ways, exercise authority or signal submission to somebody else's authority, give permission or ask for permission, make people do things or stop them from doing things. As such, modality provides a means of actualising these functions as it covers all semantic categories underlying all these uses of language.

Several scholars in the field of Systemic Functional Linguistics have attempted to classify and categorise modality types differently. For example, Halliday (1985) examines modality within propositions which is called modalisation and modulation within proposals. Palmer (1986) focuses on epistemic and root modalities. Simpson's (1993:47) classification includes deontic, boulomaic, epistemic and perception. The researcher however prefers Simpsons' classification of modality for its simplicity and relevance to the study.

Figure 2.5. Classification of modality



(Simpson, 1993:47)

2.9.3.2.1 Deontic modality: is the modal system of “duty” as it is concerned with writer's attitude to the degree of obligation attached to the performance of certain actions. The deontic modal auxiliaries ‘must’, ‘should’, ‘ought to’ and ‘need to’ realise a continuum for permission and specification for obligation; a system which is highly associated with the strategies of social interaction, especially with tactics of persuasion and politeness.

2.9.3.2.2 Boulomaic modality: is lexico-grammaticalised in English through expressions of “desire” which is closely associated with deontic modality. Modal lexical verbs indicating the wishes and desires of the writer such as ‘hope’, ‘want’, ‘wish’, play important role in this system.

2.9.3.2.3 Perception modality: refers to the fact that the degree of commitment to the truth of a proposition is predicted on some reference to human perception, normally visual

perception. Examples include modal adjectives ‘clear’, ‘apparent’, ‘obvious’, among others and modal adverbs ‘clearly’, ‘apparently’, ‘obviously’.

2.9.3.2.4 Epistemic modality: refers to the judgements about possibility, probability etc. in the sense that something is or is not the case. Epistemic modality is realised by modal auxiliaries ‘will’, ‘would’, ‘may’, ‘might’, ‘can’, ‘could’, ‘must’, among others and modal adverbs ‘possibly’, ‘probably’, among others.

The present work focuses specifically on Simpson’s categorisation. This is because it focuses not only on the types of modality used in a text, but on how modal items determine the essence (feel and colour) of a text (Iwamoto, 2007). These modals reveal writers’ attitudes to the issue of homosexuality in Nigeria.

2.9.4 Appraisal Theory

This study also adopts Martin and White’s (2005) Appraisal Theory for the investigation of subjective and ideological positioning in the discourses of homosexuality in the Nigerian newspapers. Appraisal Theory is concerned with how writers communicate attitudinal meanings with a varying degree of explicitness and how they negotiate their subjective position with other similar or divergent ideological stances. Martin and White’s (2005) appraisal theory is highly appropriate for this purpose, because it encompasses the idea of affect, judgements and appreciation, which have the capacity to reveal a society’s stance on groups of people, issues, events and concepts.

It is by means of evaluative positioning that individuals and groups construct a particular model of the social and moral order of what is normal and abnormal, right and wrong, beneficial and harmful, good and bad, and so on. Evaluation is defined as:

[T]he text position of its audience to take either negative or positive views of the participants, actions, happenings and states of affairs therein depicted. It is via such evaluative positionings, of course, that the media constructs a particular model of the social and moral order – a model of what is normal and aberrant, beneficial and harmful, praiseworthy and blameworthy, and so on. (White, 2006: 37)

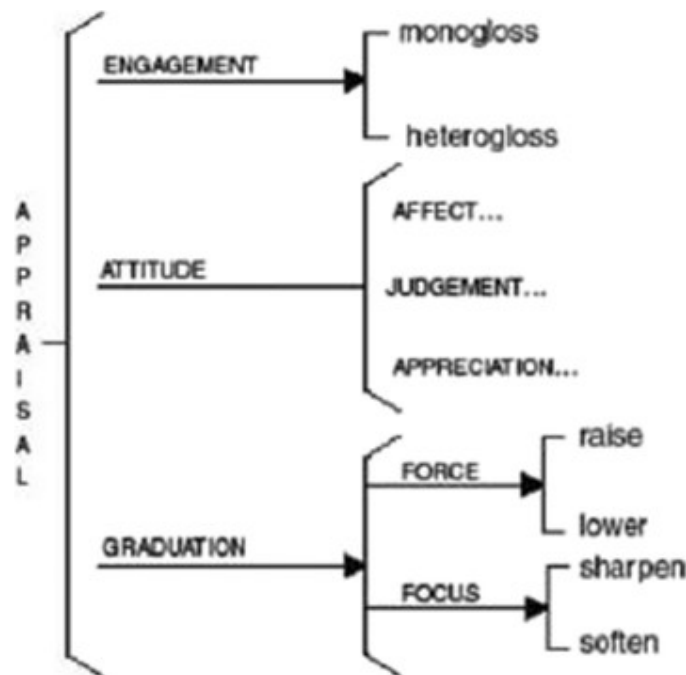
Following the definition, it is understandable that whatever text produced basically expresses the opinion of the text producer and a text producer’s opinion is basically an evaluation of the world around him/her. In media discourse, Caldas-Coulthard (1996: 268) says “evaluation is a crucial entrance point to the hidden discourse”. However, Hunston and Thompson (2001: 2) assert that evaluation is “not a straightforward matter”; this is because it has been analysed

and debated from different angles. Different overlapping yet with different meanings have been suggested as the meaning of evaluation. For example, Hunston and Thompson(2001), Bednarek(2006) propose *evaluation* and *stance* while Martin(2000), White(2005), Martin and Rose(2003, 2007), Martin and White(2005) suggest *appraisal*, and *affect* is preferred by (Besnier, 1993).

Hunston and Thompson(2001) observe that evaluation can occur at three levels of discourse, namely, at the level of lexis, at the level of grammar and at the text level. At the lexis or word level, adjectives, adverbs, nouns and verbs clearly reveal evaluative sense as being negative, positive or neutral. Although adjectives and adverbs effectively indicate evaluation, nouns and verbs also give positive or negative connotations. Grammatical structures can also indicate a writer’s attitude about a state of affair. The appraisal system belongs to the interpersonal metafunction under the Systemic Functional Linguistics because it provides a means through which language users communicate their attitude about the world to the others, and this invites the other language users in turn to agree or disagree with that opinion. This brings about interpersonal relationship between the addressers and the addressees, between writers and their readers, and between speakers and listeners.

According to Martin and White’s Appraisal Theory, there are three categories: attitude, graduation and engagement.

Figure 2.6. An overview of appraisal resources



An overview of appraisal resources (Martin and White, 2005:38)

A list of things or phenomenon that can be evaluated in relation to humans, objects and actions has been provided by the attitude system. In relation to humans, emotions, personality, behaviour, morality, among other things, can be evaluated. For objects and actions, composition, quality and appearance can be evaluated. White (2006), proposing a framework for evaluation analysis in news reports, observes that attitude is one of the ways by which stances can be conveyed and by which the reader can be positioned to support or disapprove a particular viewpoint. The attitude category is the focus of this study.

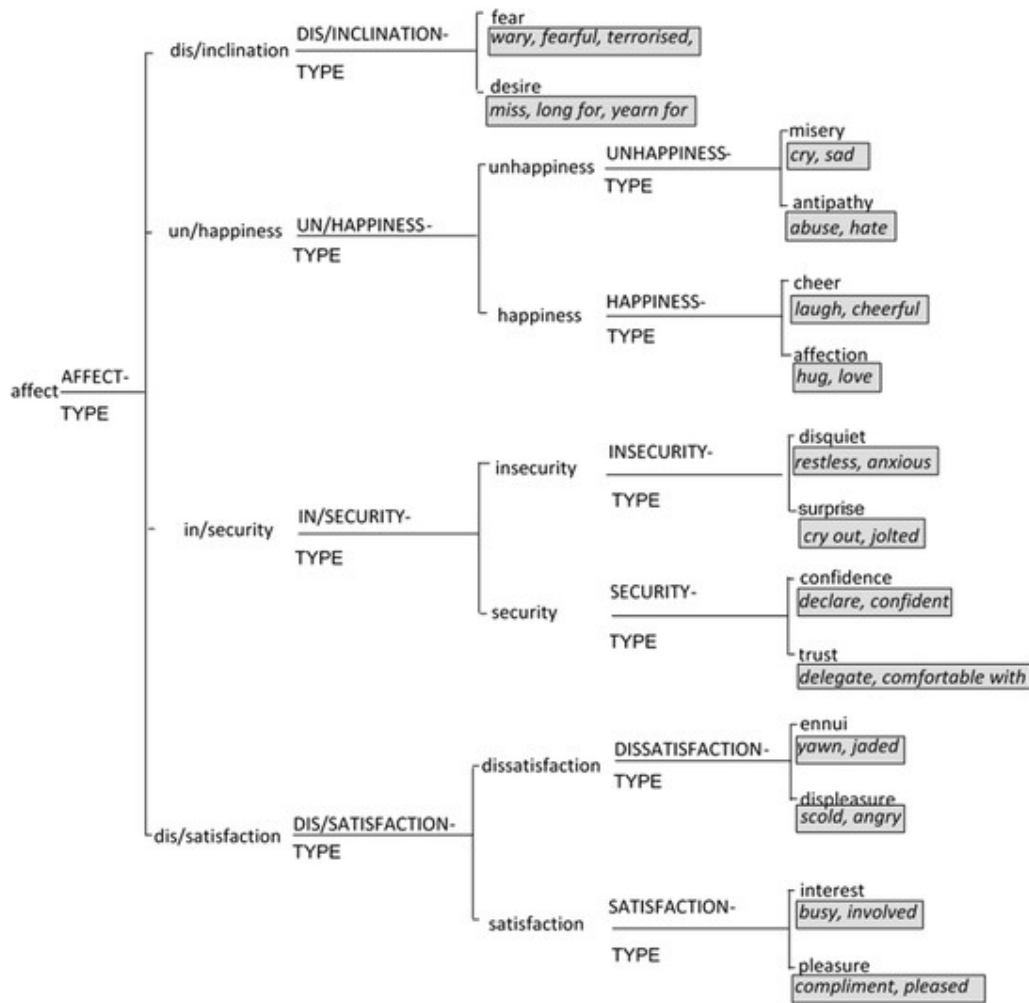
2.9.4.1 Types of attitude

The sub-categories of attitude include affect, judgement and appreciation. Attitudinal meanings are concerned with evaluations relating to emotional reactions represented as 'affect', morality/ethics of behaviour, represented as judgement and aesthetics represented as appreciation. These sub-categories are taken in turns for explication.

2.9.4.1.1 Affect

This is concerned with resources for construing emotional reactions (Martin & White 2005: 35). It "is concerned with registering positive and negative feelings" (Martin & White 2005: 42). It encompasses emotions such as happiness, sadness, fear or anger.

Figure 2.7. Affect

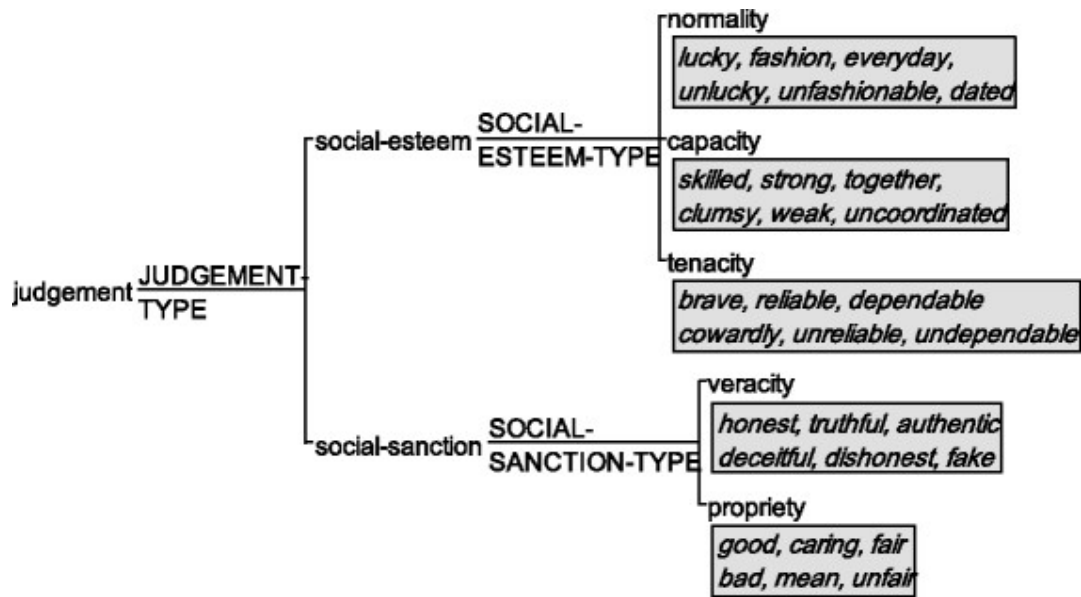


Affect: Adapted from Martin and White(2005:51)

2.9.4.1.2 Judgement

It is the evaluations of human behaviour and character by reference to some system of conventionalised or institutionalised norms. It consists of “resources for morally evaluating human actions, behaviour or character according to a set of normative principles” (Martin and White, 2005:35). The diagram below shows the different components of the judgement category.

Figure 2.8. Judgement

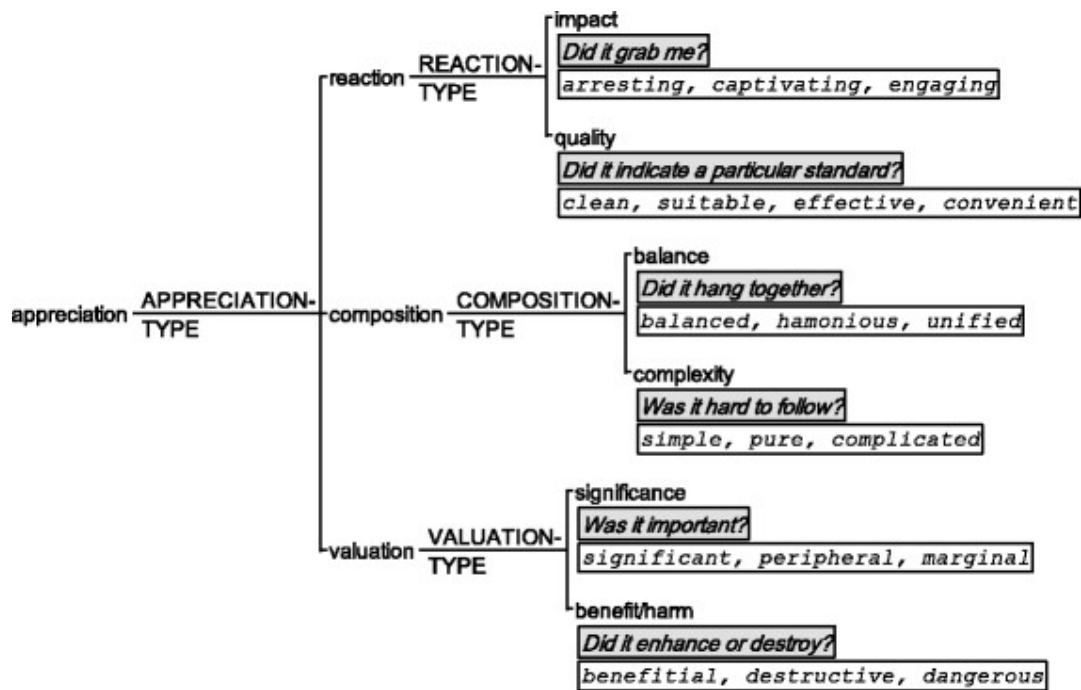


Judgement: (Martin and White, 2005:53)

2.9.4.1.3 Appreciation

It concerns the assessments of artefacts, texts, natural objects, states of affairs and processes in terms of how they are assigned value socially, for example, in terms of their aesthetic qualities, their potential for harm or benefit, their social significance, and so on. It includes resources used to evaluate the aesthetic quality of processes, things and products (and human beings when they are seen as entities), according to the way in which they are valued or not in a given field (Bednarek, 2008; Martin and White, 2005). This framework distinguishes between different types of attitudinal assessment (affect, judgement and appreciation) and different (linguistic) realisations by which these assessments are activated in the text (explicitly vs. implicitly). The diagram below shows the appreciation network.

Figure 2.9. Diagram showing appreciation in the appraisal framework



Appreciation: Functionallinguistics.springeropen.com (Martin and White, 2005:56)

These types of attitude are considered relevant in this study, in order to evaluate the attitude of Nigerians generally to the practice of homosexuality as well as the anti-gay marriage bill. Therefore, this study examines the realisation choices of attitude. For example, affect, judgement and appreciation choices indicate what the appraisers are doing, saying what emotions they feel, the judgments they make, and the appreciations they express.

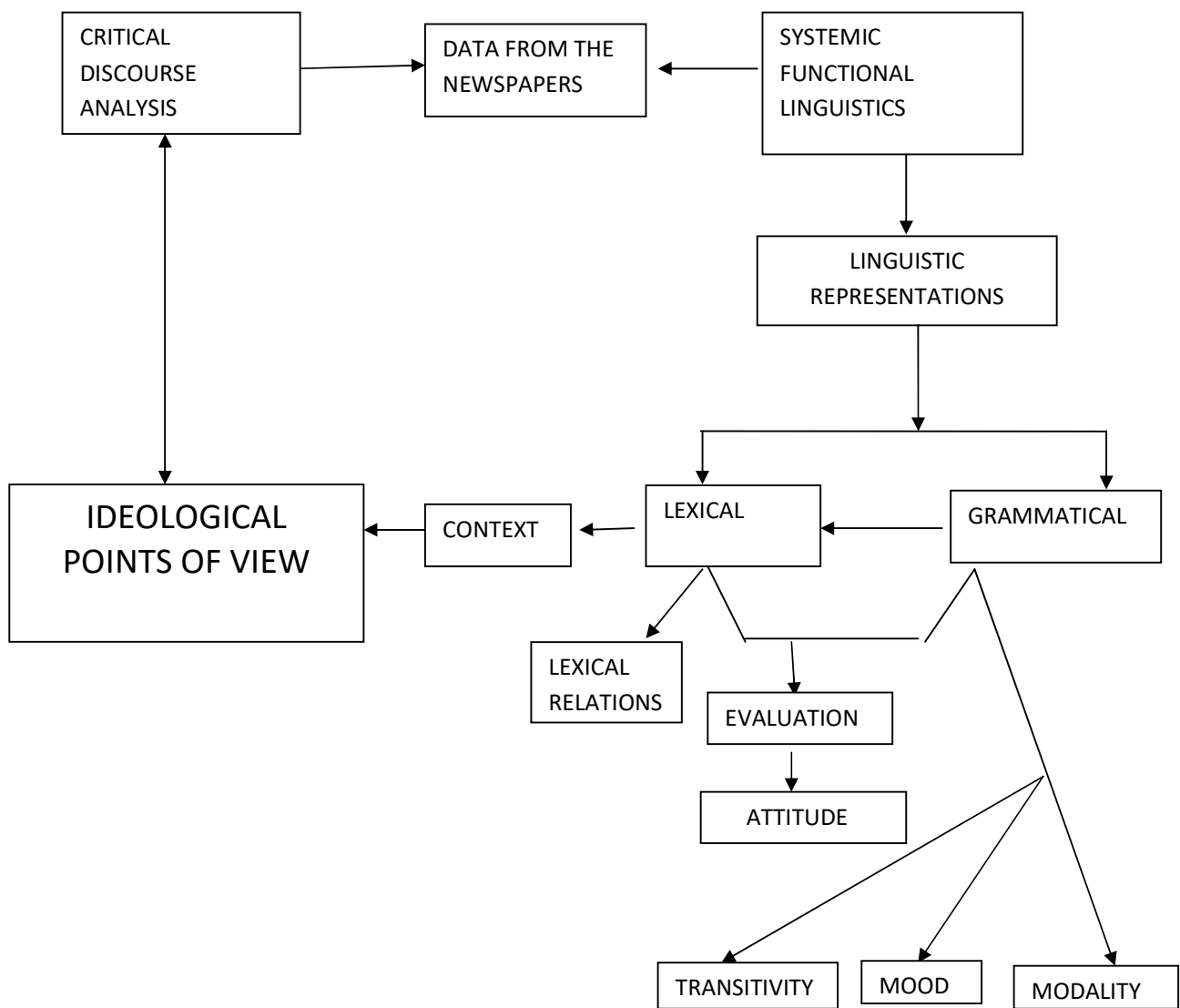
2.10 Critical Discourse Analysis, ideological point of view and Systemic Functional Linguistics

The theoretical framework for this study is a synthesis of Fairclough’s approach to Critical Discourse Analysis (CDA), Fowler-Uspensky’s ideological point of view and Halliday’s Systemic Functional Linguistics. Other approaches used under SFL include: van Leeuwen’s (2008) theory of social actors and action, Simpson’s (1993) classification of modality and Martin and White’s Appraisal theory. CDA tends to draw on social theory and on linguistics. For many scholars such as Fowler, Kress, Hodge, Thibault, van Leeuwen, Fairclough and others, but not van Dijk), Halliday’s Systemic Functional Grammar has provided the toolkit for deconstructing the socially-constructed and linguistically constructed machinery of power and ideology. A central supposition of CDA and SFL is that speakers make choices regarding vocabulary and grammar, and that these choices are consciously or unconsciously chosen “principled and systematic” (Fowler et al., 1979:188). The ‘contextual’ part of SFL and the

‘critical’ part of CDA are the important mutual and complementary aspects. Both emphasise the socio-cultural and historical aspects of meaning.

Opinions are usually affected by the ideologies of individuals expressing the opinions. These opinions are however, expressed through the use of language. This provides the need to explore the ideological points of view and their linguistic indicators in the discourses of homosexuality in the Nigerian newspaper. Below is the analytical framework for this study. The framework shows the interrelationship of the theories and how they are applied in this study.

Figure 2.10. Analytical Framework



A schema for the theoretical framework for this study (adapted from CDA and SFG)

Description of the analytical framework/Application of the theories

The diagram above shows the analytical framework for this study. The study investigates the linguistic representations of public reactions and points of view in the discourses of homosexuality in the Nigerian print/online newspapers. In the diagram, Critical Discourse Analysis and Systemic Functional Linguistics provide the umbrella for the different levels of analysis in this study. They both relate with every aspect of the analysis. The arrows joining them represent the interrelationship of the theories. They are used to generate the data for the study. Both critical discourse analysis and systemic functional linguistics have context central to them. Contexts include: context of situation, culture, etc. For the identification of the ideological points of view, contexts as well as the linguistic representations are relevant.

Nigerian newspapers are the sources of data for the study. Data are extracted with the aid of the CDA and SFG. The analysis centres on points of view providing the need to adopt Fowler-Uspensky's notion of ideological point of view and CDA. Ideology is a major focus in Critical Discourse Analysis, hence the need to connect CDA and points of view. The underlying factors influencing the points of view of individuals and groups include ideologies, beliefs, common sense, knowledge, identities, norms and values. Language is an important tool for expressing points of view. This provides the need to consider SFG.

Directly under SFG is the linguistic representation, under which are different categories of analysis. They include lexical analysis, grammatical analysis and evaluation analysis. Under each category are sub-categories reflecting different levels of analysis. Lexical analysis involves labelling, lexical relations, lexical collocations, lexical metaphor and lexical reiterations. All these are used to reflect the writers' ideological points of view.

The analysis of evaluation is the consideration of Martin and White's classification of attitude. Different attitudes are reflected in the public reactions to the practice of homosexuality in Nigeria. These categories include affect, judgement and appreciation. This level of analysis is placed between lexical analysis and grammatical analysis because lexical choices as well as grammatical choices are indicators of a writer's evaluation of individuals, groups, actions and events.

Under grammatical analysis are three categories. They include the investigation of the transitivity system (social action theory), mood and modality. van Leeuwen's theory of social action is under the Systemic Functional Linguistics since it is a modification of Halliday's

theory of Transitivity. The theory of social action considers reactions and actions. Reactions include cognition, affect and perception while action can be material or semiotic. Simpson's approach is for the analysis of modality.

From the foregoing, it is evident that all the levels of analysis are tailored towards foregrounding the ideological points of view of Nigerians in relation to the practice of homosexuality.

2.11 Conclusion

This chapter shows the review of relevant literatures, explains the theoretical framework and the relationship between critical discourse analysis, point of view and systemic functional linguistics. In the first part, relevant literatures are reviewed in the areas of discourse, socio-linguistic representations, discourse of homosexuality, points of view, media discourse, among others, revealing what other scholars have done in these different fields and the gap that this study intends to fill. The second part shows the principles of the relevant theories deployed in this study. The analytical framework for the study is also shown, as it explains the interrelationship of the theories used in this study.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter discusses the methods used for collecting and analysing data. It identifies and describes the sources of data, the sample size, the method of data gathering, and how these data are analysed. It highlights the procedures for answering each research question. The chapter also contextualises the texts for better understanding of the analysis. The study is situated within the context of the Nigerian culture, religion, the Nigerian politics and history, among others. The chapter also shows the presentation of data for the study.

3.1 Sources of data

The study focuses on five purposively selected Nigerian newspapers, namely, *The Guardian*, *The Punch*, *Vanguard*, *The Sun* and *Nigerian Tribune*. There are 43 daily newspapers in circulation in Nigeria, according to Aina (2002) in Fadairo et.al. (2014:55). Out of these, five are purposively selected for this study for the features they have in common. They are similar in terms of language use, online visibility, content, popularity, among others. These Nigerian newspapers have provided the avenue for the representation of the different positions of social actors on the practice of homosexuality. They have preponderant coverage of the discourses of homosexuality within the period examined. The table below shows the common features in the newspapers and the criteria used for their selection.

Table 3.1. Common features in the selected Newspapers

Newspapers	Online visibility	Hard copies	Editorials	Popularity	News on homosexuality	Feature Articles	Opinion	Published daily
<i>Vanguard</i>	✓	✓	✓	✓	✓	✓	✓	✓
<i>The Punch</i>	✓	✓	✓	✓	✓	✓	✓	✓
<i>The Sun</i>	✓	✓	✓	✓	✓	✓	✓	✓
<i>Nigerian Tribune</i>	✓	✓	✓	✓	✓	✓	✓	✓
<i>The Guardian</i>	✓	✓	✓	✓	✓	✓	✓	✓

The table above shows the common features in the newspapers used for this study. The discourses of homosexuality are relatively largely represented in them. The selected newspapers are part of the most widely read newspapers in Nigeria and they share similar features in terms of circulation, their wide coverage of news from the entire country and their

significant contributions to Nigeria's socio-political development (Chiluwa, 2005). They all have online visibility as well as hard copies for easy accessibility. The newspapers selected have daily circulation average figure of 25,000 copies. This number was considered adequate owing to the effect of online newspapers that have drastically reduced the circulation figures of hardcopy newspapers. All the newspapers used in this study circulate up to the above figure.

Though most of the newspapers have their headquarters in Lagos, being the business capital of the country, the newspapers tend to pay attention to issues in every part of the country, as they have regional offices in the large cities in the country. As a result, the whole states and communities in the country and their cultural issues are covered. The newspapers have sections that cut across many areas of human endeavours such that everyone in the society finds an interesting area to read. It is also important to state that these newspapers are controlled by private individuals, who are Nigerians.

All the selected newspapers are published daily, including weekends and the contents are replicated online at the newspapers' websites. Though, the weekend editions are often published under different titles, for the purposes of this research, they are considered as part of their mother publications, because they are high on feature stories and opinion articles, though low on hard news. On work days, the newspapers are rich on hard news because of the need to keep the reader updated about the happenings in the country. Both the print and the online versions of the newspapers are chosen because some articles are published online and not represented on the printed versions.

Therefore, to capture the dominant views on homosexuality in Nigeria, the above-mentioned criteria were considered for the selection of the five newspapers used for this study out of the pool of newspapers in Nigeria. Below is a brief profile of the selected newspapers got from the 'about pages' of the papers.

3.1.1 Profile of the selected Newspapers

Important to this study is showing the details of the chosen newspapers. What are their ideologies, who are the operators, what are their vision and mission statements? An understanding of these and more will further aid the understanding of the research work.

3.1.1.1 *The Guardian*

The Guardian, established in 1983 and published in Lagos, is an autonomous newspaper for coverage of events both locally and internationally. It does not owe loyalty to any political party or any other interest group. It claims to be primarily committed to the sovereignty of the Federal Republic of Nigeria and to the unity and sovereignty of Africa as a whole. Being a liberal newspaper, *The Guardian* is devoted to the principles of the republican democracy. While committed to the principle of self-determination, it also believes that all citizens have duties and rights ('about' page: n.d.). This newspaper seeks to uphold the need for justice, equal protection of all citizens under the Nigerian law and equal access to nation's resources.

Different sections in *The Guardian* newspaper include: news, opinion (editorial, columnists, cartoon), business, technology, sports, arts, features, law, among others. The paper has an online visibility which is accessed on www.guardianng.com

3.1.1.2 *Vanguard*

Vanguard was established in 1984 under the Vanguard Media Limited by Mr. Sam Amuka. It is one of the leading newspapers in Nigeria today and claims to be a family-oriented newspaper which also appeals to the upwardly mobile executives and captains of industries. The objective of the newspaper includes serving the people through unwavering devotion to free enterprise, the rule of law and good governance. It takes special interest in news, sports, politics, business, technology, entertainment, editorial, viewpoint, jobs, columns (articles on faith, law and human rights), among others. These are important sections that no serious policy makers, politicians, students, businessmen and women would ignore. The mission of this paper is to positively impact the reader and the society by providing reliable and affordable media products in order to promote knowledge, political stability and economic prosperity. *Vanguard's* core values include excellence, equity and fairness, integrity and people-centeredness. It can also be accessed online on www.vanguardngr.com.

3.1.1.3 *The Punch*

The Punch Nigeria Limited, under the leadership of Mr. Ademola Osinubi, owns *The Punch* newspaper. Its motto is "*To promote and defend the values of democracy and free enterprise and to foster the principle of equal opportunities for all*". The newspaper is noted to have successfully survived, over three decades, publishing popular newspapers within the nation's unstable business environment based on clarity, focus and commitment. ("About Us," n.d).

ThePunch has an effective online presence (www.punchng.com) in order to meet growing demands and circulation and uses the English language for writing. The sections on *The Punch* include: politics, news, opinion, business, sports, columnists, entertainment, jobs, sex and sexuality, among others. It also attempts to attract people from all walks of life.

3.1.1.4 Nigerian Tribune

Nigerian Tribune is also a popular newspaper in Nigeria and possibly the oldest privately owned. The newspaper was established by late Chief Obafemi Awolowo, a Pan-Africanist and former Premier of the old Nigeria's Western Region, in November 1949. Its mission is to provide an independent perspective with a commitment to credible dissemination of editorial information. It is an English-medium newspaper, published in Ibadan, Nigeria. It is believed to deliver unbiased coverage of news events. The Nigerian Tribune also has online visibility with the access name www.tribuneonlineng.com. Sections in the newspaper are news, business, columns, features, health, editorial, letters, and opinions with many other sub-sections.

3.1.1.5 The Sun

The Sun commenced operations on January 18, 2003 with weekly publications but went daily on June 16, 2003. Its vision is to be a leading media provider in Nigeria and Africa through the pursuit of excellence in delivering innovative and quality media and entertainment products. The mission statement is to practise journalism by presenting news and features in an interesting way, objectively and with positive impact on the readers and the society. It has an online version (www.thesunnews.com) and articles are published in the English language. It has different sections which include columnists, entertainment, Abuja metro, lifeline, marketing matters, national, politics, business, sport, editorial and opinion.

3.2 Choice of period and justification for the choice

The newspapers used for this study cover the period of three years, January 2013- December 2015. The choice of the discourses of homosexuality in the Nigerian print and online newspapers within this period was influenced by certain reasons. On 29th November, 2011, the Nigerian Senate approved the "Same-sex Marriage (Prohibition) Bill" and the House of Representatives passed the bill on May 31, 2013. The bill was instantly sent to the then president, President Goodluck Ebele Jonathan for him to sign into law. On January 13, 2014, the bill was signed by the President. On June 26, 2015, the US Constitutional provisions of

due process and equal protection under the law was said to actually mean that states cannot ban same-sex marriage. With this pronouncement, same-sex marriage became legal in all the 50 States of the US. These events provoked reactions from Nigerians and these were represented in the newspapers. This follows the assumption that a major part of the social debate is transferred to the media especially when a legal measure is adopted. In the weeks prior to, or subsequent to, the passage of these sexual-related legislations, a sort of serious debate can be noticed. The table below illustrates this phenomenon.

Table 3.2. Newspapers’ coverage of homosexuality issues for twelve months

Newspapers	2014						2015					
	Jan	Feb	Mar	April	June	July	Jan	Feb	May	June	July	Aug
The Punch	3	0	1	0	0	0	0	0	0	1	8	0
Vanguard	20	5	5	2	2	0	2	0	2	6	6	0
Nigerian Tribune	0	0	0	0	0	0	0	0	0	3	10	6
The Sun	1	3	3	0	0	0	0	0	0	0	11	0
The Guardian	0	0	0	0	0	0	1	0	3	3	10	4

The table above shows the proliferation of articles and reports on homosexuality in these newspapers (especially *Vanguard*) when the anti-gay marriage bill was passed in Nigeria in January, 2014 and when the phenomenon was legalised in the U.S. in July, 2015. However, articles and reports on the phenomenon are also sparsely published in other months of the years under study. From the table, it could be noticed that the newspapers that did not give coverage to the issues of homosexuality when the anti-gay bill was passed in Nigeria could not overlook it after the legalisation of the phenomenon in the U.S.

3.3 Methods of data selection

In creating the sample, a list of homosexuality-related terms was developed. Then, the list was reduced to eight item (homosexuality, homosexual, lesbian, homo, gay, bisexual, sodomy and queer), which appeared at least once in any of the newspapers. After, each paper was searched for every article that contained one of the terms, which resulted in a total of 187 articles from the five selected newspapers. The table below shows the representation of articles in the newspapers.

Table 3.3. Number of articles in the selected Newspapers

Newspapers	Year 2013	Year 2014	Year 2015	Total
<i>The Punch</i>	3	7	12	22
<i>Vanguard</i>	19	37	23	79
<i>The Sun</i>	4	7	19	30
<i>Nigerian Tribune</i>	0	0	27	27
<i>The Guardian</i>	0	0	29	29
Total	26	51	109	187

Using the purposive sampling technique, news reports, editorials, opinion articles and letters to the editor, representing the reactions of people to the issues of homosexuality and same-sex marriage, are searched in the newspapers. The discourse of homosexuality in the Nigerian newspapers got to the peak during the periods of the legislations, that is, when the Nigerian government criminalised homosexuality and when the U.S. legalised the practice of homosexuality and same-sex marriage and was making several attempts to convince African nations, including Nigeria to do same. These events elicited different reactions from Nigerians. While some were in support of homosexuality, some said it must not be allowed at all. From the table, it is obvious that no newspaper could shy away from the discourses of homosexuality in 2015, especially because of the politicisation of the discourses. The total number of texts found is 187.

The different reactions and opinions are presented in different sections of the newspapers. Examples of such sections are viewpoint, opinion, editorial, feature, periscope and interviews. These are sections where the opinions of individuals are reflected. The opinions of social actors are also presented in news reports and articles, though, journalistry to detach themselves from claims made by others using distance markers, quotation marks, specific phrases and lexical items such as ‘according to’, ‘alleged’ and ‘said’. This is to mitigate or disguise statements that are not appreciated by a particular audience. Also important to this research, is the linguistic representations of homosexuals/homosexuality in news reports, showing the views of the media.

3.4 Sample size for the study

Samples of discourses on homosexuality were gathered covering the three years under study. Using the random sampling method, a total of 130 articles were sampled. Below is the summary of the sample size.

Table 3.4. Sample size

Newspapers	Editorials	Opinion articles	News reports	Total
<i>The Punch</i>	2	4	20	26
<i>Vanguard</i>	2	4	20	26
<i>The Sun</i>	2	4	20	26
<i>Nigerian Tribune</i>	2	4	20	26
<i>The Guardian</i>	2	4	20	26
Total	10	20	100	130

The table above shows the sample size of newspapers used for this study. Out of 187 texts, 130 articles were randomly selected for analysis. The sample articles for this study were taken from different sections of the selected newspapers. These sections include editorials (including feature articles), news reports, opinions, open letters and interviews.

From the table above, it is realised that news report has the highest number of frequency with 71.5% within the period of study. The newspapers have largely concentrated on reporting the activities of homosexuals, their supporters, the Nigerian government, international bodies and other social actors, as a way of keeping the society informed of the events and happening surrounding the issue of homosexuality in Nigeria and around the world. They have also given attention and space to the opinions of individuals/readers, with the total of 30 occurrences, forming 16.13%. There are also few editorials reflecting the views of the media outfits on homosexuality. For the purpose of this study, opinions, editorials and news reports are considered. The distribution of the different dichotomies of views in the opinion sections of the selected newspapers is also an area of interest in this study. The opinion sections as classified here include editorials, open letters and individual comments or opinions (opinion pieces). News reports and opinions reported by the journalists are excluded.

Table 3.5. Distribution of opinions across two major dichotomies

Sections	Positive to homosexuality					Total	Negative to homosexuality					Total
	<i>The Punch</i>	<i>Vanguard</i>	<i>The sun</i>	<i>Nigerian Tribune</i>	<i>The Guardian</i>		<i>The Punch</i>	<i>Vanguard</i>	<i>The Sun</i>	<i>Nigerian Tribune</i>	<i>The Guardian</i>	
Editorials	0	0	-	-	-	0	2	4	4	2	1	13
Open letters	-	2	-	-	-	2		1	-	-	-	1
Opinion pieces	2	3	1	1	1	8	2	5	3	8	5	23

From the table above, it is discovered that all the newspapers have given space to opinion pieces with negative views towards the practice of homosexuality than they have given

positive views. Editorials and opinion pieces with negative views towards the practice of homosexuality have the highest number of occurrence.

3.5 Methods of data analysis

Under this section, each research question is highlighted and the method for investigating each question is also presented.

Research question one

What are the different categories of social actors, their divergent points of view and underlying ideologies; and the lexical choices foregrounding them in the discourses of homosexuality in the selected newspapers?

Method of investigation

Content and lexicalisation analysis are useful in answering this research question. The method of analysis is qualitative. Content analysis is useful in analysing different parts or sections of a newspaper. It is capable of informing researchers of the inequality, the hidden ideologies, the negative stereotypes and the unbalanced representation in news representations. In this study, content analysis is deployed for the identification of the different classes of social actors and their divergent points of view. Fowler-Uspensky's idea of ideological point of view is used for the identification of the points of view. Different comments and opinions from the different sections are read and insights gained from them represented as points of view. This further leads to the identification of the underlying ideologies of the different views. These points of view, which are further classified under different grounds of arguments/perspectives are explained and foregrounded by related excerpts and lexical choices in the texts. Fairclough believes that a close analysis of language contributes to the understanding of ideologies and power relations in discourses. This section therefore considers lexicalisation important because lexical items are carefully selected by language users to express specific meanings in texts. The identification of the points of view cuts across the different sections of the newspapers.

Research question two

What lexical strategies are used in the representation of viewpoints in the discourses?

There are basically two dichotomies in the discourses of homosexuality: the positive side and the negative side. Social actors on both sides have used different lexical strategies to emphasise their views. This section, therefore, considers these lexical strategies, such as, labelling, tactical deployment of adjectives, nouns, verbs, metaphor, lexical relations and semantic fields. For this analysis, all the identified sections of the selected newspapers (news reports, opinion articles, letters to the editors and editorials) are considered holistically.

Fairclough's prescription for identifying or describing the formal properties of language use, interpretation of these features and their explanation in relation to the social context guides the analysis of this section. This research question is answered at the second part of Chapter Four.

Research question three

How do the authors/writers' grammatical structures depict their points of view in the discourses of homosexuality in the selected Nigerian newspapers?

Method of investigation

Fairclough's approach to critical discourse analysis and Halliday's Systemic Functional Linguistics are used. Fairclough prescribed three levels of analysis, which includes identification of linguistic features, description of these features and interpretation in relation to the social context. The analysis in this section follows this pattern. Here, transitivity and modality are explored in relation to the identified points of view. For the analysis of transitivity, van Leeuwen's model of social actor and action which identifies the differences between actions and reactions and the various descriptions of social actors is used. This model is a modification of Halliday's theory of transitivity. This framework offers an important tool for the analysis of public reactions about the practice of homosexuality in Nigeria. It explores how actions are portrayed by individuals and reporters. It explores how different social actors/participants are framed by the media and individuals. The method of analysis is mainly qualitative. The analysis of transitivity choices is done in relation to the individual social actors, in order to investigate how language construes the writers' experience. Here, 15 news reports and 5 opinions are randomly selected from each of the selected newspapers; making a total of 100 samples. This is to achieve objectivity in the analysis. Modality is seen as part of the interpersonal metafunction. The analysis of modality is based on the functions performed by modal items in relation to the different points of view in the discourses of homosexuality. Types of modality and their functions as identified by Simpson (1993) are explored. This part explores how different social actors employ modal items to emphasise their viewpoints. This research question is answered in chapter five.

Research question four

What are the attitudes expressed by writers in the discourses of homosexuality?

Method of investigation

The annotation of the dataset of this study is based on the categories in Martin & White's (2005) subsystem of attitude (affect, judgement and appreciation). Applying these categories helps in uncovering positive and negative stances towards homosexuality, the passage of the Nigerian anti-gay marriage bill and different social actors remarkably in the samples analysed. Attitude in the appraisal theory refers to the resources used to negotiate feelings, judge people's character and behaviour, and evaluate the worth of things. The attitude of each major social actor to 'self', 'others', events and actions is considered one after the other in the categories of affect, judgement and appreciation. Other aspects of the Appraisal theory such as engagement and graduation are not considered in this study. Engagement is not considered because newspaper articles are apparently heteroglossic and graduation is also not used because it is directly involved in the analysis of attitude. The method of analysis is qualitative. This research question is answered in Chapter Six of the study.

In summary, the researcher systematically examines:

1. The identification of major social actors in the discourses of homosexuality
2. The identification of prevalent points of view and ideologies
3. Lexicalisation of points of view and ideologies
4. Transitivity system
5. The choices of modality
6. The evaluation of 'self' and the 'other'

3.6 Contextualisation

Context provides the means by which language can be understood. Auer (1992:4) in Blommaert (2005:41) defines contextualisation as including "all activities by participants which make relevant, maintain, revise, cancel ... any aspect of context which, in turn, is responsible for the interpretation of an utterance in its particular locus of occurrence". Context could be physical (Gee, 2011:6), cognitive (van Dijk, 1980:191) or social, including cultural, religious, political and historical contexts. The discourses of homosexuality in the Nigerian newspapers are situated within the cultural, religious, political, social, media, linguistic and historical contexts. Writers have based their arguments on the practice of homosexuality on the listed variables- culture, religion, and politics, among others. The discourses do not exist in isolation; hence, they evolve around the socio-cultural context of

Nigeria. The understanding of these contexts helps in understanding the work and the different points of view identified. These contexts are considered vis-à-vis the practice of homosexuality.

3.6.1 Cultural context

To understand the position of Nigerians on the practice of homosexuality, one needs to understand the cultural inclination of the Nigerian people. Culture plays an important role in forming the ideologies of people and groups. It is therefore important to consider Nigeria's cultural context vis-à-vis the practice of homosexuality. In Nigeria, one can say that homosexuals have not been able to remove the cultural barrier. Many Nigerians stood as one, forgetting their multi-cultural character to collectively condemn the acceptance of gay marriage in Nigeria. In other words, despite tribal affiliations, Nigerians stood together to condemn the act of homosexuality as a taboo in the socio-cultural context of African societies. Culturally, it is believed that heterosexual attraction and relationships are the norm and therefore, superior. The strong cultural aversion towards the practice has made many homosexuals to remain in the closets, though recently, some bold ones among them are gradually coming out of the closet to assert their perceived fundamental human rights. They want the masses to recognise and respect them as humans, irrespective of their sexual orientation or identity. Also, marriage forms an important aspect of culture and the belief of Nigerians on marriage centres on heterosexuality.

3.6.2 Social context

The years 2013 to 2015, on which the present study focuses, are significant in the discourse of homosexuality in the Nigerian context. In this period, the anti-gay marriage bill was passed, which led to various controversies. Cox (2014) argues that the 2013 Pew Research Report reveals Nigeria as the world's least tolerant country in terms of homosexuality, with approximately about 98 percent of the country's population opposing the phenomenon. Socially, homosexuals are not accepted in the Nigerian society. The issues of ethics and morality in the Nigerian context are germane here. A majority of Nigerians believes that homosexuality is unethical and amoral, which results into violent actions carried out on homosexuals sometimes when caught. The practice is frowned at, which explains why homosexuals have mainly remained in the closet.

3.6.3 Political context

The understanding of the political context of Nigeria also helps in understanding the discourses of homosexuality. It helps to understand the issues surrounding the passage of the anti-gay bill. This section focuses on the different agitations for the criminalisation of the practice of homosexuality and the steps taken by the government. The 2014 anti-gay law is not the first against the practice of homosexuality in Nigeria. Anti-gay law had always existed; it was only re-enacted in 2014. In 2005 HIV/AIDS International Conference, there were agitations for and against the practice of homosexuality as one of the main causes for the spread of HIV/AIDS, which prompted the executive council to propose a same-sex marriage prohibition bill to the National Assembly for approval into law (Ikpechukwu, 2013). At that time, the bill was meant to help sustain the social status quo of the country on sexuality, which is the maintenance of heterosexuality as against homosexuality. The law was designed to penalise homosexuals in the country. A five year jail term was pronounced on homosexuals and anyone caught aiding and abetting such practice. In 2006, President Obasanjo spoke in defence of the gay prohibition bill, describing the act as un-African and unnatural, yet, the bill was not passed into law (Obasanjo, 2006 cited in Ajibade, 2014).

Again in 2009, a closely related bill to the 2006 same-sex marriage prohibition was presented before the National Assembly, though with a shorter jail term of three years. On March 11, 2009, there was also a public hearing on the matter, which did not yield any positive result for the bill to be passed into law (Ajibade, 2014). According to Sessou (2013) cited in Obidinma & Obidinma (2013:42-49), in 2011, a re-visit of the anti-gay marriage bill was influenced by a public protest against the practice of homosexuality in Nigeria. On 29 November 2011, the Senate of Nigeria passed the same-sex marriage (Prohibition) bill and was later passed by the House of Representatives of Nigeria on July 2, 2013. In the second half of 2013, the bill was also referred to a Conference in the Senate to harmonise minor differences in the language between the Senate bill and that of the House of Representatives. By December 2013, the process of harmonising the bills was completed and sent to the President. On 7th January, 2014, the President signed and passed the bill into law (Ajibade, 2014). The bill pronounced a fourteen year jail term on homosexuals and a ten year jail term on anyone who witnesses or abets the celebration of gay marriage in Nigeria.

After the passage of the same-sex marriage prohibition bill, there were agitations by homosexuals, gay rights activists and international bodies claiming that the law contravenes

the fundamental human rights of homosexuals and therefore be repealed. They argued that universal human values should be of more importance than any cultural values (Cox, 2014; Osaretin & Ajebon 2012; Kacem, 2014). The passage of the anti-gay bill is seen by some as a strange priority because the nation has so many serious problems that should have taken the attention of the government rather than the insignificant issue of homosexuality. Some have also said that the government is being hypocritical in its decision. It is argued that the bill was passed to gain political offices, that is, to gain the support of most Nigerians. Therefore, the understanding of the political situation of Nigeria will help in understanding some of the issues raised in the discourses of homosexuality.

3.6.4 Historical context

This section focuses on the development of homosexuality in Nigeria. It traces the period when homosexuals were quiet and not seen, to the period when they began to fight for their rights. For instance, on March 11, 2009, hundreds of gays and lesbians were reported to have stormed the National Assembly apparently under foreign influences to protest against a bill prohibiting same-sex marriage by homosexuals in Nigeria (Umukoro, 2009). They did this under the guise of fundamental human rights. There are different views as to the origin of homosexuality in Nigeria. These different views have been shown in chapter two.

3.6.5 Religious context

This section focuses on the main religious practices in Nigeria and their stand on the practice of homosexuality. This will enhance the understanding of the views of the majority of Nigerians about the phenomenon. However, the reactions of some religious heads to the practice of homosexuality are usually reflected in the newspapers. For instance, Archbishop Peter Akinola, the past Primate of the Anglican Communion in Nigeria, was in the news because of his heroic effort against legitimizing homosexuality in Nigeria. The Archbishop was forthright in condemning homosexuality. According to him:

From the very beginning, we see in the word of God that God created the world and when He created the world, He also created man in His own image – male and female He created man... so going by the order of creation, that is, the divine arrangement – man and woman. In our African set up, when you talk of a man cohabiting with another man, it is an abomination, it is unheard of. When you go back to the Bible, you have specific directives, urging

people of God to abhor such relationships... (Akinola, 2008).

The religious context of Nigeria plays a vital role in the way Nigerians perceive the practice of homosexuality. Faith-based arguments against same-sex marriage view homosexuality as a sin that must be avoided. There are cases of homosexuality in the Bible that incurred the wrath of God. The most common of such stories is the punishment of Sodom and Gomorrah by fire (stated in Genesis 19).

3.6.6 Writers' intention

Writers' intention for writing a piece is to react or make their views known about a subject matter. On the issue of homosexuality, different writers and social actors have made known to the public their views on the practice of the phenomenon. While some are in support of the legalisation of the same-sex marriage prohibition bill, some have said the bill is against the fundamental human rights of homosexuals. The general intention of writers is to influence the readers into accepting their views, either positive or negative. In the analysis, intentions will be probed.

3.6.7 Intention of the Newspapers

The mass media do not operate in isolation; they are a part of the society. As societal values change, there is also a change in media output. This explains why the newspapers try to make a balance between both the negative and the positive views about homosexuality by representing both views in the newspapers. Apart from representing both positive and negative views, most times, cases of homosexuality are reported to suit the expectations of the majority. In this case, homosexuals are represented as criminals. Other intentions of the newspapers in representing homosexuality will be explored in this section. The Nigerian press has a prime task to perform in influencing public opinion and creating public consciousness. The mass media plays an active role in reinforcing the existence of stereotypes. This means that the newspapers do not simply inform, different ideologies are infused into the reports that could change the opinions of the masses.

3.7 Presentations of Data

Table 3.6: Presentation of data on points of view on homosexuality in the selected newspapers

S/N	Points of view	<i>The Punch</i>	<i>Vanguard</i>	<i>The Sun</i>	<i>Nigerian Tribune</i>	<i>The Guardian</i>
1	Homosexuality is against the cultures in Nigeria	✓	✓	✓	✓	✓
2	Culture is dynamic, Nigerians should accept homosexuality	✓	X	X	X	X
3	Homosexuality is sin against God	X	✓	✓	✓	✓
4	Religion should not be used to argue against homosexuality	✓	✓	X	X	X
5	Homosexuality is immoral	✓	✓	✓	✓	✓
6	Discrimination against homosexuals is immoral	✓	✓	X	X	✓
7	Anti-gay law is unjust	✓	✓	X	X	X
8	Majority are in support of the anti-gay law	✓	✓	✓	✓	✓
9	Homosexuals are unhealthy and homosexuality is a social threat	✓	✓	✓	✓	X

Note:

✓ means the presence of the point of view

X means the absence of the point of view

Table 3.7. Presentation of data on lexical strategies used in the discourses of homosexuality in the selected newspapers

s/n	Lexical strategies	Perceived/intended functions	Newspapers	Examples
1	Labelling	Labels refer to specific lexical items or tags that sort out persons or a group into specific social categories that determine how members of the public should understand and judge their actions.	<p><i>The Punch</i></p> <p><i>Vanguard</i></p> <p><i>The Sun</i></p> <p><i>Guardian</i></p>	<p>The test must be clear... pointing irresistibly to the commission of the crime such as finding suspects in the alleged criminal acts like “a pestle in the mortar” or “a rope in a well”. Jan. 27, 2014</p> <p>It still remains a cultural taboo in all climes in this country. June 29, 2013.</p> <p>...the law and the church established sodomy as a transgression against divine law or a crime against nature. July 19, 2015.</p> <p>The issue is against the teachings of the church and the Bible; it will amount to bending its teachings, its injunctions, just to accommodate what is unnatural. Aug. 25, 2015.</p> <p>He said the</p>

			<i>Nigerian Tribune</i>	Catholic Church was one of the few religious groups across the world that had maintained its consistency against the abnormal sex pattern. July 27, 2015.
2.	Lexical relations	This refers to sense relations or paradigmatic relations among words. Lexical semantic relationships, like synonymy, hyponymy, and antonymy. <i>Lexical relations</i> are relationship of the meaning of a word to other words	<i>Nigerian Tribune</i>	The US Supreme Court recently ruled that same-sex couples can now marry in America. Everything, good and evil, begins in America. January 25, 2015.
			<i>Vanguard</i>	If you're walking on the street and he stones you, he knows the law would standfor him because the law is against you. June 29, 2013.
3.	Collocations	This refers to the habitual co-occurrence of individual lexical items.	<i>Vanguard</i>	...with two suspected homosexuals standing trial for allegedly committing same sex offence. June 12, 2013.
			<i>Punch</i>	He artfully topped it all by riding on the waves of

				subsisting moral panic the gay debate generated. January 16, 2014.
4.	Metaphor	A metaphor is an imaginative way of describing something by referring to something else that has the qualities that you want to express.	<i>Nigerian Tribune</i> <i>Vanguard</i>	They are psychiatric cases. Jan. 25, 2015. Homosexualism is a virus that degrades the family ... July 30, 2013.
5.	Lexical reiteration	Lexical reiteration means the repetition of certain words in a text. These repetitions draw attention to the particular words being repeated, which is a strategy employed by the writer to pass certain meaning or information.	The Sun Vanguard	“Our stand was and is ‘ no to same sex union’ and ‘ no to spreading of the homosexual culture’... Sep. 30, 2015. Wesayno to gay diplomats in Nigeria... Wesayno , and we mean no! July 30, 2013
6.	Tactical deployment of verbs	Verbs are action words used strategically by the writers to pass specific information.	<i>Nigerian Tribune</i> <i>Vanguard</i>	It abuses the biblical theory of the creation of Adam and Eve and it contravenes the injunction on procreation. Jan. 25, 2015. Homosexualism is a virus that degrades the family and its

values, **corrupts** human cohabitation and **offends** God. It eventually **leads to social decline**.
 July 30, 2013.

Table 3.8. Frequency of occurrence of some lexical labels for the representation of homosexuality and their percentages in the corpus

s/n	Lexical labels	Number of occurrences	Percentage
1.	The crime	36	18
2.	Unnatural act	28	14
3.	Indecent act	21	11
4.	Sodomy	40	20
5.	Immoral act	32	16
6.	Cultural taboo	29	16
7.	Unnatural affections	10	5
Total		196	100

Table 3.9. Presentation of data on modal categories in the discourses of homosexuality in the selected newspapers

Modal Categories	Newspapers	Texts	Text samples	No of text Samples per Paper	Total number Of text Samples	Sample items
modal Auxiliary	<i>Punch</i>	(Jan. 16, 27, 29 & 23, 2014; Aug. 10, 2014; July 19, 2015).	Homosexuality is not our culture. Every society has its own values and should grow with those values. Nigeria has her own values and we must stick to our values and tradition. <i>Punch Newspaper</i> , July 19, 2015.	6	30	Must, should, have to, ought, need to, may, might, will not
	<i>Vanguard</i>	(July 30, 2013; Jan. 20 & 29, 2014; Feb. 22, 2014, March 22, 2014; July 15, 2015).	But the question is inescapable: are homosexuals human beings? If the answer is yes, then they must be accorded their human rights and dignity. <i>Vanguard Newspaper</i> , January 29, 2014			
	<i>Nigerian Tribune</i>	(July 21, 25, 27, 2015; August. 15, 16, 26, 2015).	Therefore, the church must deploy the necessary arsenal to understand the vicissitudes. The devil should not frighten us.			
	<i>The Sun</i>	(Jan. 19, 2013; Feb. 4, 2014; July 4, 19, 29, 2015; Oct. 7, 2015).	If we are going to attack homosexuality, we should take our preaching beyond the Synagogue, the Church and the Mosque's pulpits, and go straight to the... <i>Sun Newspaper</i> , July 19, 2015			
	<i>Guardian</i>	(May 18, June 29, July 20 & 26, Aug. 25 & 31, 2015)	... the state should not discriminate on people based on their sexual orientation. <i>Guardian Newspaper</i> , July 25, 2015.			
Modal Adjuncts	<i>Punch</i>	(Jan. 16 & 29, 2014).	I believe in equality and I wish to state that unequivocally . <i>Punch newspaper</i> , January 16, 2014	2	10	Unfortunately, Clearly, Certainly, Obviously
	<i>Vanguard</i>	(March 22, 2014; Oct. 27, 2013)	The Bible states clearly that homosexuality is an abomination to God. <i>Vanguard Newspaper</i> , March 22, 2014			
	<i>Nigerian Tribune</i>	(July 27 & Aug. 15, 2015).	Unfortunately , we are living in a world where these things have now become quite acceptable, but for the fact that they are acceptable doesn't mean that they are right. <i>Nigerian Tribune</i> , July 27, 2015			
	<i>The Sun</i>	(Jan. 19, 2013 & Feb. 3, 2014)	Unfortunately , the Western countries have continued to bicker over the rationale behind the passage of the law against their whims and caprices. <i>Sun newspaper</i> , Feb. 3, 2014.			
	<i>Guardian</i>	(Aug. 16 & 31, 2015)	Catholic lawmakers have "a moral courage to express their "opposition clearly and publicly" <i>guardian newspaper</i> August 31, 2015			

Modal Adjectives	<i>Punch</i>	(Jan. 26 & 29, 2014)	Homosexuals are five times more likely to have Hepatitis B than heterosexuals. <i>Newspaper</i> , January 29, 2014.	2	10	Likely, clear, obvious Important, imperative, Unequivocal, total.
	<i>Vanguard</i>	(July 30, 2013 & Jan. 20, 2014)	Same sex marriage is satanic. The word of God on it is clear . <i>Vanguard Newspaper</i> , January 18, 2014.			
	<i>Nigerian Tribune</i>	(July 12 & Jan. 24, 2015)	it is clear to see that slowly but surely , homosexual rights will also be acknowledged in Africa. <i>Tribune</i> , July 12, 2015			
	<i>The Sun</i>	(July 19 & 29, 2015)	The Bible and the Koran which are the supreme guide-books of the majority of the people of the universe are unequivocal in their condemnation of homosexuality. <i>Sun newspaper</i> , July 29, 2015			
	<i>Guardian</i>	(July 5 & Aug. 25, 2015)	The Catholic Bishop of Lokoja, Dada Olorunmolu, on Tuesday reiterated Catholic church's position against gay marriage, saying it was unequivocal and the church would not compromise on it. <i>Guardian newspaper</i> , August 25, 2015			
Modal Lexical Verbs	<i>Punch</i>	(Jan. 16 & Aug 10, 2014)	I believe in equality and I wish to state that unequivocally. <i>Punch newspaper</i> , January 16, 2014	2	10	Think, believe, wish, Hope, seem, wonder
	<i>Vanguard</i>	(June 29, 2013 & Feb. 22, 2014)	I think that this law is made for a people and what (the) government has done is consistent with the preference of its environment." <i>Vanguard Newspaper</i> , January 13, 2014			
	<i>Nigerian Tribune</i>	(Aug. 26 & Jan. 24, 2015)	I believe , however, that as much as should take hard stance on the Same-sex marriage, meting punishment on practitioners should be according to the constitution. <i>Nigerian Tribune</i> , August 26, 2015.			
	<i>The Sun</i>	(Feb. 3, 2014 & January 19, 2013)	Although Nigeria is a conglomerate of diverse cultures and religion, all seem to concur with the notion that homosexuality (gay or lesbianism) is a taboo. <i>Sun newspaper</i> .			
	<i>Guardian</i>	(March 27, 2014 & July 4, 2015)	I believe in the principle of treating people equally under the law... <i>Guardian Newspaper</i> , July 25, 2015			
Viewpoint Adjuncts	<i>Punch</i>	(Jan. 16, 27, 29, 2014).	Physiologically , the "two wrongs" do not make a right — they just don't fit; biologically , the male is not designed to bear children. <i>Punch Newspaper</i> , January 29, 2014.	3	15	Culturally, ordinarily, Spiritually, genetically, Physiologically, biologically, Legally, morally, politically, Emotionally, psychologically, Economically, biblically, Medically
	<i>Vanguard</i>	(January 18, 2014; June 15, 2015)	If you don't want to marry, don't marry, if you are a man, marry your opposite sex. It is morally wrong. <i>Vanguard Newspaper</i> , January 18, 2014.			
	<i>Nigerian Tribune</i>	(July 25, 2015; January 24, 2015)	Scientists say such persons are			

		psychologically ill; they are psychiatri cases. <i>Nigerian Tribune</i> , July 25, 2015.
<i>The Sun</i>	(Feb. 3, 2014; July 4, Oct. 7, Dec. 18, 2015).	Western insanity can never be a standard morally for a beautiful culture. <i>Sun Newspaper</i> , February 4, 2014.
<i>Guardian</i>	(August 16 & 25, 2015)	For us, the Bible teaches officially that it is the relationship between a man and woman... <i>Guardian newspaper</i> , August 25, 2015.

3.8 Conclusion

This chapter has shown the sources of data, which includes five purposively selected Nigerian Newspapers namely, *ThePunch*, *Vanguard*, *The Guardian*, *Nigerian Tribune* and *The Sun*. The chapter went further to give the profile of these newspapers and the justification for their choice. The sample size, which was randomly put together was also shown; methods for investigating each of the four research questions as well as the presentation of data formed part of the chapter. The chapter also shows the contextualisation of the texts for a better understanding of the work. The study was contextualised within the contexts of culture, history, religion and politics, among others.

CHAPTER FOUR
LEXICALISATION, POINTS OF VIEW AND IDEOLOGIES ON
HOMOSEXUALITY IN SELECTED NIGERIAN NEWSPAPERS

4.0 Introduction

In this chapter, the lexicalisation of points of view and ideologies on homosexuality in the selected Nigerian newspapers is explored. The chapter commences with the identification of the major social actors in the discourses and their different points of view. The researcher goes further in identifying the underlying ideologies embedded in the different identified views as well as the lexical choices foregrounding them. For better understanding, tables showing the summary of the different classifications of social actors, points of view and ideologies are constructed. Also, in the discussion of these tables, the different arguments and counter arguments are classified based on the different perspectives or grounds of the arguments. The perspectives are cultural, religious, moral, legal and health. The analysis seeks to identify and explain how lexical choices are made to perform different functions and foreground different points of view and ideologies. The identification of points of view is guided by Fowler-Uspensky's ideological point of view, the lexical choices by Fairclough's approach to critical discourse analysis and Halliday's Systemic Functional Linguistics. This section of the analysis answers research question one: What are the different categories of social actors, their divergent points of view and underlying ideologies; and the lexical choices foregrounding them in the discourses of homosexuality in the selected newspapers?

The second part of this chapter is designed to answer research question two which is: What lexical strategies are used in the representation of viewpoints in the discourses? The lexical strategies identified and discussed with relevant examples in the part include the use of nominal expressions and lexical reiteration. It is discovered that these lexical strategies are deployed by social actors in order to evoke certain meanings in the readers. This section is also guided by Fairclough's approach to Critical Discourse Analysis and Halliday's Systemic Functional Linguistics.

4.1 Social actors and points of view in the discourses of homosexuality

Social actors are participants in the discourses under study. The major social actors in the discourses of homosexuality in the selected newspapers include political leaders, legislators, religious leaders, international bodies, homosexuals, gay rights activists, professionals (medical and legal), heterosexuals and private individuals. These social actors have argued

from different perspectives, either for or against homosexuality. In the course of this analysis, these social actors are further classified and named according to their ideological inclinations. In this chapter, the social actors are classified as culturalists, anti-culturalists, religious fundamentalists, secularists, moralists, moral humanists, legal humanists, pro-majority rule and health protectors. The table below shows the classes of people or participants whose views are represented, their perspectives, viewpoints, ideologies and principles underlying the ideologies.

Table 4.1: Social actors, perspectives, points of view and ideologies in the discourses of homosexuality

s/n	Perspectives	Classes of people	Members of the group	Points of view	Ideologies	Principles underlying the points of view/ideologies
1	Cultural	Culturalists	Nigerian public, political leaders, heterosexuals	Homosexuality is against the Nigerian cultures	Culturalism	Culturalism is the adherence to traditional beliefs or practices.
		Anti-culturalists	Gay rights activists, homosexuals	Culture is dynamic and Nigerians should be receptive to change that has come with homosexuality	Cultural dynamism	An ideology holds that culture is fluid rather than static
2	Religious	Religious fundamentalists	Religious leaders: Christian leaders, Islamic leaders, Individuals	Homosexuality is a sin against God	Religious fundamentalism	The demand for a strict adherence to certain theological doctrines. The belief in scriptural inspiration and the infallibility of scriptures
		Secularists	Homosexuals, gay rights activists, world societies	Religious books are unreasonable basis for argument against homosexuality	Secularism	Separation of the state laws from religious injunctions
3	Moral	Moralists	Nigerian public, religious leaders, the media	Homosexuality is morally wrong	Moralism	Emphasis on morality
		Defenders of opposite sex-marriage	Religious leaders, heterosexuals, government officials	Homosexuality is against the marriage institution and procreation	Heterosexism	A system of attitudes, bias, and discrimination in favour of opposite-sex relationships Denies, denigrates, and stigmatizes any non-heterosexual form of behaviour, identity, relationship, or community (Herek, 1990).

	Moral Humanists	Homosexuals, gay rights activists, world societies	Nobody (including homosexuals) should suffer discrimination based on identity	Egalitarianism/humanism	This ideology holds that there should be equal opportunity for everyone in a society. it entails legal and political equality.
4	Legal	Legal humanists: Opposers of the anti-gay law And Defenders of the fundamental human rights of homosexuals	Gay rights activists, world societies, homosexuals Anti-gay law is against the fundamental human rights	Passage of the Anti-gay law is hypocritical and unjust Equity Equality/humanism	The quality of being fair and impartial The equality of all individuals to life, liberty, and the pursuit of happiness (the sense of well-being), self-identifying as they choose, not as society chooses for them, as long as, that expression of identity does not harm or unduly impose on the well-being of others. Giving everyone the same thing
	Pro-majority rule	Heterosexuals, government officials, legislators, legal practitioners, media	Anti-gay law is in line with the people's preference	Democracy/majority rule	It is a decision rule that selects alternatives which have a majority
5	Health	Health protectors	Health practitioners, individuals Homosexuality is a social threat and homosexuals are sick	Individual health, public health and social order	Common health of individuals and the society

The table above illustrates the different classes of participants in the discourses of homosexuality as represented in the selected newspapers- pro-culturalists (individuals, political leaders), anti-culturalists (gay rights activists, homosexuals), religious fundamentalists (bishops, pastors, imams, individuals), secularists (homosexuals, gay rights activists), moralists (the media, individuals, political leaders, religious leaders), defenders of opposite sex marriage (religious leaders, legislators, politicians, individuals), moral humanists (gay rights activists, international bodies, homosexuals, individuals), legal humanists (international bodies, gay rights activists, homosexuals), pro-majority rule (Nigerians, political leaders, individuals, legal practitioners), and health protectors (medical practitioners, government officials, individuals). The table also provides evidence of the different perspectives of the arguments of the participants, which include cultural, religious, moral, legal and medical perspectives, their viewpoints and the underlying ideologies.

4.2 Lexicalisation, points of view and ideologies in the discourses of homosexuality

Lexicalisation analysis helps to unearth points of view and ideologies in discourses. Certain lexical items are chosen to express specific meanings, such that, the choice of one option from available sets of options constitutes a choice of meaning and ideological bias (Fairclough, 1995a). The power to manipulate opinions, perceptions and attitudes is often reflected in the choice of particular words to represent social issues. For instance, the labelling of homosexuals as ‘miscreants’, ‘criminals’, ‘bandits’, ‘terrorists’, etc. is crucial to the reading of public's evaluation of the articles and their perception of the identity of the social actors involved.

Through lexicalisation analysis, different points of view and ideologies have ensued from the discourses of homosexuality and same-sex marriage in the selected Nigerian newspapers as expressed by different social actors. Some of these views include, the passage of the anti-gay law as hypocritical, the dynamic nature of culture which Nigerians must understand, the holy books as un-ideal basis for reasonable arguments, discrimination based on any form of identity is wrong, the anti-gay law is in line with the Nigerian culture and morality, homosexuality is against the will of God and nature, among others. These points of view are further classified based on the grounds of the arguments for better understanding. These grounds, which are regarded as perspectives in this study, include culture, religion, morality, law and health. However, specific lexical choices have been made by actors to foreground these points of view and also reveal certain ideologies. These are investigated because a writer's choice of words reveals his/her ideology and points of view. Here, points

of view are identified, classified and explained, with relevant excerpts and the lexical choices that foreground them.

The next table below shows how the diverse points of view and ideologies are indexed by particular lexical choices. It presents the summary of the analysis.

Table 4.2. Lexicalisation in relation to points of view and ideologies in the discourses of homosexuality

s/n	Perspectives	Ideologies	Points of view	Lexical items	Examples
1	Cultural	Culturalism	Homosexuality is against the Nigerian cultures	‘Taboo’, ‘abomination’, ‘abominable’, ‘cultural taboo’, ‘tufiakwa’, ‘no’	It is taboo, abominable and repulsive. <i>Vanguard</i> , July 30, 2013.
		Cultural dynamism	Culture is dynamic and Nigerians should be receptive to change that has come with homosexuality	‘Advance’, ‘forsake’, ‘give up’, ‘change’	...but when tradition is wrong, it must change. <i>ThePunch</i> ,
2	Religious	Secularism	Religious books are unreasonable basis for argument against homosexuality	‘Palestinian bronze age texts’, ‘Christian arguments’ collocates with ‘loophole’, ‘Bible’, ‘Koran’	why can they not argue logically without recourse to citing Palestinian bronze age texts? <i>The Punch</i> , July 21, 2014.
		Religious fundamentalism	Homosexuality is a sin against God	‘Abomination against God’, ‘fighting against God’, ‘oppose God’, ‘unscriptural’, ‘unbiblical’, ‘sinful’, ‘God forbidden’, ‘satanic’, ‘sinful act of sodomy’	Homosexuality is against the scripture. We cannot be party of any doctrine that is against the scripture. We have looked at the Bible. Bible abhors it; we cannot be part of it. <i>TheSun Newspaper</i> , July 23, 2015.
3	Moral	Moralism	Homosexuality is morally wrong	‘Immoral act’, ‘indecent act’, ‘against moral	Homosexuality goes againstmoral

			values’, ‘odious practice’, ‘gay and lesbian immorality’, ‘bad’, ‘outrageous’, ‘unacceptable’, ‘archaic barbarism’, ‘contrary to human decency and morality’	values. <i>Nigerian Tribune</i> , July 7, 2015
	Heterosexism	Homosexuality is against the marriage institution and procreation	‘Abnormal sex pattern’, ‘unnatural’, ‘against procreation’, ‘unnatural affections’	Marriage is the union between a man and a woman for purposes of procreation and regeneration. That is the way the Creator of this Universe had designed and decreed it. Anything contrary to this is contrary to Nature. <i>TheSun</i> , July 19, 2015.
	Egalitarianism	Nobody should suffer discrimination based on identity. homosexuals should be treated as heterosexuals	‘Equality’, ‘freedom’, ‘live and let live’	I believe in equality... <i>ThePunch</i> , January 16, 2014.
4 Legal	Humanism	Anti-gay law is against the fundamental human rights	‘Fundamental human rights’, ‘violence’, ‘stigma and discrimination’	So, any government that would not allow me to exercise my fundamental

				<p>rights is not a responsible government.” <i>Vanguard</i>, June 29, 2013.</p>	
	Democracy/ majority rule	Anti-gay law is in line with the people’s preference	<p>‘Majority of Nigerians’, ‘very happy’, ‘more than 90% percent of Nigerians’</p>	<p>Our culture supports sexual purity and natural means of conception. ...majority of Nigerians are very happy with the law. <i>Vanguard</i>, January 17, 2014.</p>	
5	Health	Individual health, Social health and social order	Homosexuality is a social threat and homosexuals are sick	<p>‘Brimming with disease’, ‘higher rates of HIV, sexually transmitted disease’, ‘detrimental to the health of the polity’, ‘the malady’, ‘virus’, ‘Psychiatric cases’</p>	<p>Homosexual acts are detrimental to the health of the polity, the economy, the social fabric and the emotional and psychological well-being of our children. <i>ThePunch</i>, January 29, 2014.</p>

4.3 Discussion of table

The table 4.2 above presents the summary of the divergent views and ideologies that have ensued from different perspectives in the discourses of homosexuality and the different lexical items foregrounding them. However, the different perspectives of the arguments and their lexical indicators are taken in turns for explication.

4.3.1 Cultural perspectives on homosexuality

Homosexuality has been argued from the cultural perspective in the Nigerian newspapers. Culture can be considered as a system of knowledge. According to Goodenough;

A society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members. (1971: 167). Culture... consists of standards for deciding what is... For deciding what can be..., for deciding what one feels about it... (1971: 522).

Culture is the basic assumptions and values of a group of people and since it forms an important aspect in the society, it becomes a ground on which arguments are based. 'Culture' is a word often used in stigmatising homosexuality in Nigeria. Arguing from the cultural perspective, are pro-culturalists and anti-culturalists. The different points of view of these participants in the discourses of homosexuality in the Nigerian context are identified and discussed vis-à-vis the lexical choices foregrounding the views:

4.3.1.1 Pro-culturalists' view/Culturalism

Pro-culturalists are individuals or groups who believe in the adherence to cultural practices and beliefs. According to Regelski (2000:9),

The culturalist perspective accounts for culture in terms of the symbols, artifacts, and intellectual products that embody the shared values and habits of a group. Each sociocultural entity is seen as creating a certain basic personality and mindset that is passed on to successive generations as traditional knowledge and praxis; as the "essence" of what it means to belong to that group.

Culturalists believe that certain norms are peculiar to different societies and are often passed down from one generation to the other. In the discourses of homosexuality examined in this study, this class of people includes political leaders, legislators, religious leaders and individuals (heterosexuals). The culturalists in the discourses of homosexuality argue that **homosexuality is against the Nigerian cultures, therefore, an abomination**. For them, heterosexuality is the norm. Culturalism, which is the adherence to traditional beliefs or practices, is the ideology underlying this viewpoint. The ideology does not make any provision for a meaningful discussion about how to advance the society, improve its

institutions or confront the changes that are taking place, because all deviations from tradition, glorified as the manifestation of divine principles, are opposed. Culturalists believe that homosexuality had been a taboo or an abomination from time immemorial and should remain like that, an idea that has been developed over time and passed from one generation to another. Certain lexical choices have been deployed by these actors to foreground their view.

4.3.1.1.1 **Synonymic nouns and adjectives showing pro-culturalists' view**

The Pro-culturalists' view is foregrounded with the constant use of nouns and negative evaluative adjectives, with collocational and synonymic relations. Examples of such lexical items include 'taboo' and 'abomination'. They are used in a bid to appeal to the cultural sensitivity of readers. It is believed that the new anti-gay law is supported by the majority based on culture, making homosexuality unacceptable. The POV can be found on virtually all the newspapers and examples of texts showing this are shown below:

Excerpt 1

...homosexuality was a **taboo** among the entities that made up Nigeria, even before colonialism, Christianity and Islam. *The Punch*, January 27, 2014.

Excerpt 2

It is totally **ataboo** or **an abomination** in most parts of Africa, including Nigeria, for an individual to get married to another person of the same sex. *Nigerian Tribune*, Aug. 26, 2015.

Excerpt 3

Our rejection of the Lesbian, Gay, Bisexual and Transgender (LGBT)nonsense is total and unequivocal. It is rooted in our cultural, religious and social values as a people. It is **taboo, abominable and repulsive**. *Vanguard*, July 30, 2013.

Excerpt 4

The gay lifestyle which is being promoted in the Western world was **alien to the customs, lifestyles, and the belief of Africans** and the church *The Sun*, July 14, 2015.

In the excerpts above, the use of the lexical item 'taboo' is prominent. This is a way of portraying the unacceptability of homosexuality in Nigeria. A taboo is a prohibition that is subject to a cultural context. Trudgill (1974: 29) defines taboos as "the behaviour which is believed to be supernaturally forbidden, or regarded as immoral or improper; it deals with behaviour which is prohibited or inhibited in an apparently irrational manner". A taboo in the cultural context is a form of atrocity that attracts severe consequences on the defaulter. It is

acting against the rules of a particular place. This means that there are cultural rules that make homosexuality a taboo or an atrocity in the Nigerian context. In excerpt 3, homosexuality is described with negative evaluative adjectives ‘abominable and repulsive’. These two lexical items have synonymic relations, being a strategy used by the writer to foreground the view. The writer of the excerpt further creates an in-group and out-group category, making a distinction between non-supporters and supporters of homosexuality with the use of the pronoun ‘our’. Pronouns can particularly reflect an ideological groupmembership. The use of ‘our’ in the excerpt signifies a communal or societal agreement in relation to the topic of discussion. The writer presents this view as being not individualistic. In excerpt 4, the phenomenon is considered alien to the customs of Africans. This means that if there was any incident of homosexuality in Africa, it must have been due to the intrusion and influence of the colonial masters. This notion emphasises the heterosexual ideology of the Africans. The use of the phrase ‘alien to the customs, lifestyles, and the belief of Africans’ appeals to the cultural consciousness of readers to fight against the phenomenon on cultural reasons. Culturalism holds that the value system, traditions, resources and biases of a particular culture are often determined by the values of dominant groups in the society. These cultural principles are transferred from one generation to another as received knowledge and values. The contention of culturalists in the Nigerian context is that heterosexualism is the norm and anything different from this is contra-culture, hence the use of negative expressive words such as ‘taboo’ and ‘abomination’. In the examples above, lexical devices such as reiteration of ‘taboo’ and ‘abomination’, collocations of culture-related terms and negative evaluative synonymic adjectives as in ‘repulsive’, ‘abominable’, among others, can be noticed, suggesting the ideological principle of culturalism.

4.3.1.1.2 Borrowed lexical items showing pro-culturalists’ view

Also, different lexical items borrowed from the indigenous languages have been used to show the resistance against homosexuality. For instance, in the excerpt below, the use of ‘Tufiakwa’ which means ‘God forbid’ in the English language can be seen.

Excerpt 5

Now you want our men to sleep with fellow men AND women with fellow women so that God would visit us like Sodom! **Oyinbo**, we say **tufiakwa**! If you like keep your aids. As Nigerians we say **NO** to GAY relationships. *The Sun*, February 3, 2014.

Culturalists believe that homosexuality is the culture of the Whites, which is totally external to the African/Nigerian culture. Homosexuality is named as one of the immoralities blamed on the effects of colonialism. For example, when the late Simon Nkoli's (a political and gay rights activist) mother found out that he was gay, she immediately regretted sending him to a white school (Murray & Roscoe, 1998). The writer of the excerpt above uses these lexical items 'Oyinbo' and 'tufiakwa' which are borrowings from the indigenous languages, to emphasise the unacceptability of homosexuality in relation to the culture of the Igbo people and Nigerians in general. The lexical item 'oyinbo' is used to create a form of mockery to the international bodies trying to influence Nigerians to accept what is not allowed in their culture- homosexuality. When homosexuality was criminalised in 2014, it was believed that the U.S. and some other international bodies made attempts to persuade the Nigerian government to change her stand. Many Nigerians believed that homosexuality was the idea of the whites. However, the writer of the above excerpt alludes to this as s/he directs his/her statement to 'oyinbo' (the whites). Also noticeable in the excerpt above, is the capitalisation of the lexical item 'NO'. This is used emphatically to reflect the absolute refusal of homosexuality in Nigeria, coupled with the use of 'tufiakwa'. The meaning of 'tufiakwa' is culturally situated. This lexical item is an exclamatory remark used by the Igbos to vehemently refuse something. Its use in the excerpt is to emphatically reject homosexuality. However, there are other instances of the usage in the discourses of homosexuality in the newspapers under consideration.

In these discourses, the ideology of cultural nationalism can also be noticed. For Woods (2014:1), cultural nationalism focuses on the ideas and practices that relate to the intended revival of a supposed culture of a national community. The ideology of cultural nationalism is reflected in the idea of Nigeria as a nation whose culture is against the practice of homosexuality. In public debates on homosexuality in Nigeria, reference is often made to the notion that homosexuality is 'unafican', and critics of this notion have based their arguments on the notion or concept of change. Many of those who argue for the recognition of sexual minorities ascribe to this notion, tailoring it to their own ends.

4.3.1.2 Anti-culturalists' view/ Cultural dynamism

Anti-culturalists believe that culture is not static, emphasising "the invention of tradition – that is, the manufacture or at least simplification of ideas about traditional practice in order to serve the interest of particular groups, or to provide a politically convenient and sanitised reading of history and of the nature of specific communities" (Dunton and Palmberg,

1996:34). For them, therefore, homosexuals and homosexuality should be acceptable in Africa. They have argued that **cultures do change and Nigerians should be receptive to change**. This view is supportive of homosexuality, premised on the ideology of cultural dynamism. Cultural dynamism as an ideology holds that culture is dynamic and thus complex. Here, it is believed that culture is fluid, not static, which means that culture changes all the time, every day, in subtle and tangible ways. Day in day out, the society is being transformed. It changes exactly the same way as human beings change. Murdock (1971) notes that culture cannot be portrayed as being a consistently fixed entity. For him, culture is dynamically enacted and constituted differently by different culture-enacting agents but with results that are comprehensible, if not acceptable, to other agents. This ideology has made the anti-culturalists in the discourses of homosexuality opine that the only constant thing in life is change. This means that the orientation of the people towards homosexuals and homosexuality must change from being negative. The viewpoint emphasises that even if homosexuality was not part of the cultures in Nigeria at the inception, nothing stops it from being incorporated. This notion is particularly found in the *Punch Newspaper* and different lexical choices make it clear.

4.3.1.2.1 Lexical items showing anti-culturalists' view

The reiteration of some synonymous lexical items and phrases is used to foreground the anti-culturalists' view, as revealed in the excerpt below:

Excerpt 6

The point is, **culture** does not mean people should be stuck in a time warp. Societies **advance** and that is why even the most vociferous campaigners for "African values" **will not forsake** their European/Arabia-gifted religion for **Amadioha or Sango**; **will not give up** their cellphones (and other forms of western technology) and **return** to the villages to communicate with **drums** and **smoke signals**. *The Punch*, January 16, 2014.

The excerpt above emphasises the dynamic nature of culture, using lexical items representing the old means of communication such as 'drums' and 'smoke signal' and modern means of communication, such as the use of 'cellphones'. The writer tries to foreground this point of view by comparing the old ways of doing things with the use of modern technologies. The writer also compares the worship of deities such as 'Amadioha and Sango' to the acceptance of Christianity and Islam which many Nigerians now perceive to be better than the worship of deities. The writer deploys the comparison of these lexical items to drive home the point that

cultures do change and when people find better ways of doing things, they simply change. This means that culture should not be the basis for arguing against the practice of homosexuality in Nigeria, because Nigerians have accepted some changes in the past. They should also see homosexuality as a form of change to be embraced. Cultural practices that are no longer in vogue emphasise this point of view. The use of the lexical verb 'advance' can also be noticed in the excerpt. 'Advance' here connotes moving forward and change. The writer of the excerpt also uses the synonyms of 'forsake', 'return' and 'give up' to emphasise the quest for change. Also showing this point of view is the excerpt below:

Excerpt 7

I have analysed the situation, and the only thing holding people back from giving gays all rights is a vested interest in **tradition**. I see that **tradition** can sometimes be good and beneficial to society (the tradition of sitting down to talk with a gay person and look them in the eye before one condemns them to a life marred by illegitimacy, would be very helpful here),but when **tradition** is wrong, it must **change**. *The Punch*, August 10, 2014.

In the excerpt above, the first person singular pronoun 'I' indicates the subjective opinion of an individual towards the practice of homosexuality from the cultural perspective. The use of the mental process 'see' in the third line further foregrounds this. Culture is substituted with tradition and the writer says a wrong tradition, such as the discrimination against homosexuals, should change. The use of the lexical items 'tradition' and 'change' here foregrounds the dynamic nature of culture and the need for Nigerians to change their perception and embrace homosexuality.

4.3.2 Religious perspectives on homosexuality

Religion is a form of social order influencing social attitudes and behaviours. Religion is belief in God and leading a good life. The arguments for and against homosexuality are also premised on religion, and what the religious books say about homosexuality. Nigeria is a very religious nation and it is therefore expected that a controversial issue such as homosexuality will be hinged on religion. Under this category, there are two main classes of participants – Religious fundamentalists (religious leaders, individuals) and Secularists (gay rights activists). The social actors, their points of view, underlying ideologies and lexical indices under this category are shown below:

4.3.2.1 Religious fundamentalists' view/Religious fundamentalism

Religious fundamentalists believe in the strict adherence to scriptural principles. They usually use the media to propagate their political and religious agenda (Lobo, 2009:150). Ideologically, “they believe in moral dualism- dividing the world into black and white, right and wrong, absolutism and inerrancy in their interpretation of the scriptures and belief in core fundamentals and in the end of time and victory for the faithful and just” (Thomas 2008:5). In general, fundamentalists are considered to be extremists, retrospective and static by their opponents. Encyclopedia Britannica (1973) describes them as “a motley group of theologically conservative communities which emphasize total and even literal inspiration from the Holy Scriptures and their absolute authority in matters of faith and works.” In the discourses of homosexuality considered in this study, **homosexuality is perceived as a sin against God by these religious fundamentalists**, who are mainly religious clerics (Christian and Muslim). A sin is an offence against God or a moral law. This POV has been hinged on religion especially the Christian religion and Bible passages have been used to support the claim. However, the ideology underlying this view is religious fundamentalism, which demands for a strict adherence to certain theological doctrines, the belief in scriptural inspiration and the infallibility of scriptures. Here, the religious fundamentalists have argued that the Bible and the Koran unequivocally states that homosexual behaviour is wrong.

4.3.2.1.1 Reiteration of holy books-related words and negative evaluative adjectives showing religious fundamentalists' view

Lexical items relating to either the Bible or the Koran are used to foreground the POV that homosexuality is sin against God. Negative evaluative adjectives, such as ‘unscriptural’, ‘unbiblical’, ‘sin’, ‘satanic’ are also found in the description of homosexuality by the religious fundamentalists. Phrases such as ‘fighting against God’, ‘abomination to God’, ‘against the scriptures’, among others can also be seen. This view is evident in all the newspapers and examples of excerpts showing this are below:

Excerpt 8

Homosexuality is **against the scripture**. We cannot be party to any doctrine that is **against the scripture**. We have looked at **the Bible**. **Bible** abhors it; we cannot be part of it. *TheSun*, July 23, 2015.

Excerpt 9

The Bible states clearly that homosexuality is an **abomination to God**. *Vanguard*, March 22, 2014

Excerpt 10

Same sex marriage is **satanic**. **The word of God** on it is clear. This is not an issue of human rights. Anybody that supports such is **fighting against God**. It is a fearful thing to **oppose God**. *Vanguard*, January 18, 2014.

Excerpt 11

Thank God, President Buhari is a devout Muslim, who believes in Allah. He knows that his fellow countrymen and countrywomen - Christians, Muslims and traditionalists - abhor **that sinful and unnatural act of sodomy**. *Nigerian Tribune*, July 25, 2015.

Excerpt 12

Both **the Bible and Qur'an** make references to the city Sodom and warn against the **'sin of Sodom'**. *The Guardian*, August 16, 2015.

In the excerpts above, 'against the scripture', 'satanic', 'abomination to God', 'sin of Sodom' are used to emphasise the notion that homosexuality is sin against God. These lexical items and phrases are used to draw the attention of readers to the stand of God on homosexuality. In excerpt 8, the writer uses the reiteration of the phrase 'against the scripture' to emphasise the view of the religious book against the phenomenon. S/he further reiterates the stance of members of his religious group using two synonymous statements 'We cannot be party to any doctrine that is against the scripture' and 'We cannot be part of it'. The first person plural pronoun 'we' in these statements shows the in-group and out-group categorisation. The writer uses this to show that the resistance against homosexuality due to religious reasons is a unanimous one. In excerpt 9, reference is also made to the bible as describing homosexuality as an abomination. This pattern runs through the examples shown as references are often made to religious books by the religious fundamentalists. In excerpt 10, a negative evaluative adjective 'satanic' is used in describing homosexuality. The adjective 'satanic' is a religion-related word and it connotes extreme evil; using this in describing homosexuality means that the speaker believes homosexuality is extremely evil or as a result of demonic influence; therefore, Nigerians should run away from it. In other instances, scriptural passages are quoted. It is common to see names of bible passages in these discourses, for instance, Romans, Corinthians, etc. It is also referred to as that sinful act in excerpt 11; therefore, whoever engages in the act is a sinner in reference to the three main religions practiced in Nigeria. The support for homosexuality is also described as fighting against God in excerpt

10, which the writer describes as a fearful thing. God is seen as the Supreme Being, who has so much power to do anything; therefore fighting this Supreme Being means death. Also, in excerpts 11 and 12, homosexuality is described as the 'sin of Sodom'. This is a biblical allusion to the story of Sodom and Gomorrah in the religious books. The religious books record that God destroyed Sodom and Gomorrah because of homosexuality. The usage of this term appeals to the religious sensitivity of the reader on the havoc the practice of homosexuality could cause. These terms are intentionally used by writers to instigate the people to fight the practice of homosexuality so that the destruction that occurred in Sodom and Gomorrah will not be repeated in the nation. The use of lexical reiteration can also be observed in excerpt 12, emphasising this view. The ideological implication of the use of these lexical devices is to emphasise religious fundamentalism. The argument of Thomas (2008: xiii) is that religious fundamentalists belong to a global umma and they nurse the idea that every human becomes religious, either as Christians or as Muslims (2008:xv). These religious fundamentalists may not use physical violence; they are experienced in using the media and other means to propagate "symbolic violence".

4.3.2.2 Secularists' view/ Secularism

Secularists accentuate separation of religious injunctions from state laws. They believe that the **holy books (Bible and Koran) are unreliable references for reasonable arguments especially on the issue of homosexuality**, which is in opposition to the view of the religious fundamentalists. The opinion of the secularists is founded on the ideology of secularism. Secularism is the principle that emphasises the separation of government institutions and matters of the state from religious institutions and religious personnel (Lobo, 2009:151). Secularism is manifested in the assertion of rights and freedom from religious injunctions and teachings. It emphasises the neutrality of the state on matters of belief, as state decisions and impositions on the people should be void of religious affiliations.

This view is based on the notion that the holy books cannot be used as the basis for passing a particular bill, particularly in this discourse, the criminalisation of homosexuality by the Nigerian government. It is also argued that the Bible, for instance, does not vividly state that homosexuality is evil. In the same vein, it is argued that even if it is stated in the religious books, the Bible or the Koran should not be the basis for the passage of a bill (anti-gay marriage bill) that will affect members of a society since everyone does not believe in both books. The social actors with this view include homosexuals, gay rights activists and international bodies. Collocations have been used to foreground this view.

4.3.2.2.1 Collocations expressing secularists' view

Secularists have particularly deployed collocates in emphasising the view that state laws should be separated from religious injunctions. Examples of excerpts showing the use of this lexical strategy in relation to the point of view are found below:

Excerpt 13

In Nigeria, when people bring out their **holy books** during an argument, **good luck to reason**. It was not surprising the debate did not go far. *ThePunch*, January 16, 2014.

Excerpt 14

And then, **without battling an eyelid**, they quote from the **Bible** or the **Koran** – as if Christianity and Islam were African religions! *Vanguard*, January 29, 2014.

Excerpt 15

The **Christian argument** also has a **loophole**. Since God did not categorize sin, and our righteousness is like a filthy clothe before him, then in the sight of God, adultery, and fornication, is just the same as homosexuality. *Nigerian Tribune*, July 12, 2015.

‘Goodluck to reason’ and ‘without battling an eyelid’ are collocates used to foreground the illogicality of basing an argument, especially that on homosexuality on statements in the holy books. These secularists are of the opinion that arguments should be based on sound judgement and logical reasoning instead of quoting from some religious books. Writers refer to ‘holy books’, ‘Bible’, and ‘Koran’ as the basis of argument for people who cannot think logically.

4.3.2.2.2 Labels expressing secularists' view

Another lexical strategy used by secularists in emphasising their view about the illogicality of making religious books the basis of arguments against homosexuality is the labelling of religious books and religious fundamentalists negatively. Different negative labels have been used, as can be seen in the examples below:

Excerpt 16

Why do folks start frothing at the mouth whenever they hear about gay marriage? They become master quoters of scripture. Deuteronomy, Corinthians, Romans, etc. why can they not argue logically without recourse to citing **Palestinian bronze age texts**? *ThePunch*, July 21, 2014

The excerpt above foregrounds the viewpoint that holy books are unreasonable basis of argument when it comes to the issue of homosexuality. In fact, the writer of the excerpt labels these holy books as ‘Palestinian bronze age text’, meaning that they are out of fashion, that is, no longer in vogue. Some have also said that God did not categorise sin, which makes

‘adultery’ and ‘fornication’ in the same group as homosexuality. Therefore, if people who commit adultery and fornication are not crucified, there is no reason why homosexuals should be crucified.

In another example, people who have a negative attitude towards homosexuality and supporters of the anti-gay bill, especially the religious fundamentalists are labelled ‘self-righteous army of God’. This is shown in the excerpt below:

Excerpt 17

But in blaming the West for something that has been present in every human society and in the animal world as well, the **self-righteous army of God** forgets that the West persecuted homosexuals until quite recently. *Vanguard*, January 29, 2014.

Critics of homosexuality are labelled ‘self-righteous army of God’ by some secularists because many of these critics have tilted their arguments toward religion. They have argued that homosexuality is against the will of God and therefore, a sin. The term ‘self-righteous’ has a negative connotation as it means being haughty, pompous, self-satisfied or sanctimonious. It is clear from this example that the writer uses this label as a way of criticising the negative attitude towards homosexuality and homosexuals.

Generally, collocations, reference to Bible-related terminologies and labelling have been engaged by the secularists to emphasise their secularist’s sentiments.

4.3.3 Moral perspectives on homosexuality

Morality is concerned with the categories of norms, rules and directives that stipulate how and whether people or individuals live acceptably. Anything contrary to these rules is assumed immoral. The notion of morality varies significantly across place and time and all human societies have specific mores and rituals common to them. According to Adamczyk et al. (2015:1044), people in under-developed countries economy-wise will possibly base their opinions on issues on absolute moral standards. It is, therefore, expected that a country like Nigerians will frame homosexuality as a moral issue or connect it with other negative issues such as murder, stealing and abortion. Homosexuality appears to defy the moral principles of Nigerians, therefore, the phenomenon has been challenged on moral grounds in the media. Under this category, there are basically two categories of social actors. They include moralists, who are also defenders of opposite-sex marriage and defenders of human dignity

(Moral humanists). Basically under this category, two ideologies are foregrounded by the moralists, including moralism and heterosexism, while the ideology of egalitarianism is foregrounded by moral humanists. These social actors, their views, ideologies and lexical items foregrounding the views are shown below:

4.3.3.1 Moralists' views/Moralism

Moralists have personal opinions about what is right and what is wrong. In the discourses of homosexuality in the selected newspapers, the moralists include media practitioners, private individuals and religious leaders, who have argued that **homosexuality is morally wrong**. This view is underlined by the ideology of moralism, which is the emphasis on morality. Lexical devices such as metaphor, evaluative adjectives, labelling, hyponymy and collocations have been used by moralists to express their view.

4.3.3.1.1 Metaphors and negative evaluative adjectives expressing moralism

Arguing that homosexuality is morally wrong, moralists have deployed negative evaluative adjectives, such as 'bad', 'outrageous', 'unacceptable', 'nauseating' in the description of homosexuality, and metaphors, such as comparing homosexuals with 'armed robbers', in a bid to show that homosexuality is immoral and unacceptable in the Nigerian context. Examples of excerpts showing these lexical devices are presented below:

Excerpt 18

Gays are not our brothers. They are **like armed robbers**.
Nigerian Tribune, August 15, 2015.

Excerpt 19

Gay is **obscene and violates human dignity**. *Nigerian Tribune*, August 15, 2015.

Excerpt 20

Homosexuality is simply **bad, outrageous** and **unacceptable**. *The Sun*, July 19, 2015.

In example 18, the pronoun 'they' is a reference to homosexuals, who are likened to armed robbers, as a way to calling the attention of readers to the immorality of homosexuality. It is popular knowledge that armed robbery is a crime and the society frowns at it. Usually, in the Nigerian context, when armed robbers are caught, they are prosecuted and sometimes, mob actions carried out against them. However, the comparison of homosexuals to armed robbers suggests that homosexuals are dangerous, immoral set of people and should be treated as criminals when caught. In excerpts 19 and 20, different lexical items showing the immorality of homosexuality are used. The highlighted evaluative adjectives 'obscene', 'bad',

‘outrageous’ and ‘unacceptable’ have negative connotations, further alienating homosexuals and homosexuality. They have the capacity to stimulate violent actions against homosexuals in the Nigerian context.

4.3.3.1.2 Labels expressing moralism

Moralists also label homosexuals and the act of homosexuality derogatorily in order to foreground the ideology of moralism. Moralists label homosexuals and homosexuality negatively in order to reflect their immorality to readers. A glimpse on the excerpts below reveals this.

Excerpt 21

We need to point out however that **somemischievous and unscrupulous persons** have been recruiting innocent young ones into **these foolish habits**. *Vanguard*, March 22, 2014.

In the excerpt above, homosexuals are labelled ‘mischievous’ and ‘unscrupulous’. The act of homosexuality is also labelled as a ‘foolish habit’. These labels have negative connotations and they are used to discredit homosexuals and homosexuality to the public. In the excerpt below, the phenomenon is also labelled as an ‘act of deviance’. ‘Deviance’ means disobedience or insubordination. Disobedience to laws and constituted authorities is considered immoral. This is however considered to be derogatory. Its usage has a negative connotation.

Excerpt 22

In 2013, an iconic picture of two ladies kissing before anti-gay marriage protesters in Marseille, France, went viral. That **act of defiance** before an assembly of mostly old ladies was to demonstrate an inviolable right to private life and choice. *ThePunch*, January 16, 2014.

Homosexuality is equally considered an ‘oddity’, a ‘taboo practice’, an ‘evil’, an ‘immorality’, ‘a behavioural disorder’, an ‘illegality’ at different occasions in the editorials and opinions. These labels reflect homosexuality negatively and unacceptable in the Nigerian context. Examples of excerpts showing these usages are presented below.

Excerpt 23

And it should be made clear that the fact that the **oddity** had been with us for hundreds of thousand years does not make it acceptable. *TheSun*, July 19, 2015.

Excerpt 24

Most of these countries embracing these **taboo practices** as human right... *Vanguard*, July 15, 2015.

Excerpt 25

... the prevalence or luxuriant growth of **an evil, an immorality, a behavioral disorder, an illegality** in any nation is an indication of the dormancy and inaction of good men and women in that country. *Vanguard*, January 20, 2014

From the excerpts above, it can be observed that negative labels have been used in the description of homosexuality by moralists, showing that the practice is wrong and unacceptable.

4.3.3.1.3 Hyponyms expressing moralism

Another significant lexical strategy used by moralists to foreground their view is hyponymy. Hyponymy is the relation of inclusion. Writers' use of this has some meaning potentials. A glimpse at the examples below shows how moralists have classified homosexuality, in a bid to show its immorality.

Excerpt 26

... to mitigate the **rampancy of stealing, homosexuality, same-sex marriage, pedophilia, prostitution, murder and corruption** in a society; it rather takes the practical interventions, passionate actions, and conscious vigilance of honest, good people to keep **such evils, such behavioral disorders, such social anomalies** at bay. *Vanguard*, January 20, 2014

In the excerpt above, "stealing, homosexuality, same-sex marriage, pedophilia, prostitution, murder and corruption in a society" are classified as evils, behavioural disorders and social anomalies. As far as the writer of the above excerpt is concerned, homosexuals are not better than thieves, murderers, looters and other criminals. The ideological meaning of this form of representation is that homosexuals should be treated the same way these other criminals are treated when caught. In another example, homosexuality, lesbianism, gayness are classified as madness by a writer.

Excerpt 27

And then now: Same-sex marriage! Homosexuality, lesbianism, gayness and same-sex marriage are all **madness**. *Vanguard*, November 22, 2013.

Moralists have used hyponymy to include homosexuality as a criminal act and a mental illness.

4.3.3.1.4 Collocations expressing moralism

Collocation is another important lexical device deployed by moralists to emphasise their view that homosexuality is morally wrong. Collocation refers to the habitual co-occurrence of individual lexical items. According to Odebunmi (2001:19), “collocative meaning emerges from the coming together of words through common usage.” In the Nigerian context, there are peculiar collocations that are used in relation to homosexuality issues. Firth (1957:11) asserts that “you shall know a lot about a word from the company it keeps”. Therefore, collocation helps in understanding meaning in terms of context. Lexical items can be compared in relation to other lexical items. A way of arriving at some form of meaning is by examining how words are used in context. One of the simplest ways to calculate collocation is to count the number of times a word appears next to or near another word. For example, in the discourses of homosexuality in the selected Nigerian newspapers, the term ‘homosexual’ collocates with criminal acts on several occasions. Examples are shown below:

Excerpt 28

In simple analysis, these two great men of history wanted the world to know that it does not take **thieves, homosexuals, gays, pedophiles, public property looters, or fraudsters, murderers, prostitutes etc.** to mitigate the rampancy of **stealing, homosexuality, same-sex marriage, pedophilia, prostitution, murder and corruption in a society;** it rather takes the practical interventions, passionate actions, and conscious vigilance of honest, good people to keep such evils, such behavioral disorders, such social anomalies at bay. *Vanguard*, January 20, 2014.

Homosexuality is a phenomenon that is readily conflated with other societal vices or offences such as bestiality, child abuse, among others by moralists. In the above excerpt, ‘homosexuals’ collocates with “thieves, gays, pedophiles, public property looters, or fraudsters, murderers, prostitutes”, and homosexuality collocates with “stealing, same-sex marriage, pedophilia, prostitution, murder and corruption”. In some other examples, homosexuality is also accompanied by words such as prostitution, Indian hemp smoking, among others negative acts.

Excerpt 29

Our correspondent learnt that on a good business day, **homosexuality, prostitution and Indian hemp smoking** thrive in the bar. *ThePunch*, March 8, 2014

‘gay’, meaning that it frequently co-occurs with the keyword in the discourses. From the diagram above, it is discovered that the collocates of the lexical item ‘gay’ in the discourses of homosexuality in the selected newspapers include ‘people’, ‘marriage’, lesbian, community, law, movement, pressure, etc. These lexical items point out important issues around the discourses of homosexuality. The Nigerian newspapers often construct homosexuality as a sexual behavioural pattern or practice rather than as an identity, thereby dehumanising homosexuals.

4.3.3.2 Defenders of opposite-sex marriage/Heterosexism

Moralists are also defenders of opposite-sex marriage. As stated earlier, they include religious leaders, legislators, the media and political leaders, who consider same-sex marriage as challenging the concept of marriage and should not be legally recognised. For the traditional Nigerian, one of the central purposes of marriage between a man and a woman is procreation. Therefore, life in the community in its different facets revolves around the concepts of marriage and procreation. This POV therefore argues that homosexuality is contradictory to this divine/moral mandate; hence, the phenomenon is considered unnatural and against the sexual ethics of the African people.

The ideology on which this opinion is formed is heterosexism, which is an intricate part of cultural practices that propagate some set of hierarchical relations. In that hierarchy, homosexuality is castigated and considered inferior to heterosexuality. Therefore, homosexuals and sexual minorities are not recognised and, when recognised, are maligned as abnormal, sick, immoral, criminal or demonic. The dichotomy between homosexuality and heterosexuality lies at the heart of heterosexism. This is another major ideology in the discourses of homosexuality in the Nigerian context. Discrimination and hostility against sexual minorities are justified through the choice of certain lexical items. Sexual stigma is perpetuated in a variety of ways, one of which is the use of denigrating terms in the representation of the phenomenon.

4.3.3.2.1 Lexical items and phrases expressing heterosexism

Phrases such as ‘abnormal sex pattern, unnatural, against procreation, unnatural affections’ are used to emphasise the point of view. The excerpts below reveal this POV:

Excerpt 31

It has been part of our existence as a nation, to abhor **unnatural affections** between **man and man and woman and woman.** *Vanguard*, July 27, 2013.

The excerpt above regards homosexuality as an un-natural affection, which the country hates. The writer of the excerpt has chosen to use the phrases ‘man and man’ and ‘woman and woman’ to show the imbalance and illogicality of homosexuality. The writer could as well use the term ‘homosexuality’ but prefers to use the phrases to evoke certain meanings in the readers; that of inconsistency with the natural order for procreation. To the writer, a normal sexual relationship should be between a man and a woman. The use of lexical items or phrases showing this supposedly correct equation can be seen in the excerpt below:

Excerpt 32

Marriage is the union between **a man and a woman** for purposes of **procreation and regeneration**. That is the way the Creator of this Universe had **designed** and **decreed** it. Anything **contrary to this** is **contrary to Nature, to human decency, and to morality**. *TheSun*, July 19, 2015.

The excerpt above shows that marriage is between a man and a woman not the coming together of a man and a man nor a woman and a woman. It also points out the importance of marriage which is for procreation and regeneration. Therefore, an average Nigerian sees marriage as a means of generational continuity and homosexuality does not give room for this. The writer believes that the creator of the universe did not only design it that way, he also decreed it. Parallelism is used in the last statement to further emphasise this view. This means that anything contrary to God’s design and decree about marriage is synonymous to being contrary to nature, human decency and morality. Other examples are shown below:

Excerpt 33

Even if people don’t like us for it, our church has always said homosexuality is **unnatural** and marriage is between **a man and a woman**. *Nigerian Tribune*, July 27, 2015.

Excerpt 34

Marriage is for **procreation**. *The Guardian*, June 29, 2015.

Excerpts 33 and 34 have also shown the position of the defenders of opposite sex marriage in the discourses. It is discovered that homosexuality is considered “unnatural and marriage is between a man and a woman”, for procreation.

Humanists/Humanism

Central to the views that ‘nobody should suffer discrimination based on identity’, ‘the passage of the anti-gay bill is hypocritical and unjust’ and ‘anti-gay law is against the fundamental human rights’ is the ideology of humanism. Therefore, humanists in the discourses of homosexuality in the selected Nigerian newspapers are the “defenders of human dignity”, “opposers of anti-gay bill” and “defenders of human rights”, emphasising

egalitarianism, equality and equity. This group includes gay rights activists, homosexuals, international bodies and some private individuals.

According to Phillip (2011:16), humanism is an ethical philosophy that addresses how to live “the good life” without religion. It is a philosophy that concentrates on the wellbeing, advancement and happiness of all humans. This ideology has however been criticised for aiding immorality in societies. LaHaye (1980) speaking on the negative influence of humanism, says it has been responsible for the destruction of cultures, families and the society at large, which is not open to many people. He attributes most of the evils in the world to the notion of humanism, which has taken over the media, education sector, government and other important sections of the society. He believes humanists should be defeated especially for supporting homosexuality so that morality can be restored. Contending this view, Lamont (1997:xvii) opines that, the moral majority continues to ignorantly criticise humanists as amoral, forgetting the moral values humanists also stand for. Humanism cannot tolerate discrimination against any people irrespective of their identities. Lamont (1997:17) continues by saying humanism stimulates compassion for humans generally, enhancing international friendship and peaceful co-existence among humans. In this study, humanism is the ideology underlying some viewpoints supporting homosexuality in the Nigerian context. The researcher also subsumes the ideologies of egalitarianism, equality and equity under humanism. The views reflecting these ideologies include: ‘nobody should suffer discrimination based on identity’, ‘the passage of the anti-gay bill is hypocritical and unjust’ and ‘anti-gay law is against the fundamental human rights of homosexuals’. These views are opposed to the views of moralists, defenders of opposite-sex marriage and pro-majority rule. In this study therefore, defenders of human dignity are tagged moral humanists, while opposers of anti-gay marriage bill and defenders of the fundamental human rights of homosexuals are tagged legal moralists.

4.3.3.3 Moral humanists’ view/Egalitarianism

The first category of social actors in this section is “defenders of human dignity”, who see **any form of discrimination as unjust and immoral**. Moral humanists have argued against discrimination on moral grounds. The underlying ideology of this view is egalitarianism, which holds that there should be equal opportunity for everyone in a society. Equality here does not mean a situation, whereby there would be a redistribution of wealth, but rather entails legal and political equality. It is believed that members of a country should have equal rights and opportunities which cannot be restricted by any form of identity. Therefore,

homosexuals are humans and should have equal rights as heterosexuals. Lexical items showing inequality and equality terms are used to foreground this view.

4.3.3.3.1 Equality terms expressing moral humanists' view

Lexical items relating to equality and inequality are used to foreground the moral humanists' view as seen below:

Excerpt 35

The new world has no place for **homophobia and homophobic bullying**. *Nigerian Tribune*, July 12, 2015.

Excerpt 36

I believe in **equality**... *The Punch*, January 16, 2014.

Considering the excerpts above, discrimination against homosexuals is called 'homophobia and homophobic bullying'. Writers, who are of this point of view, believe that everybody should be treated equally in a democratic society. In excerpt 36, the overt mention of the lexical item 'equality' can be noticed.

4.3.4 Legal perspectives on homosexuality

Arguments on homosexuality in Nigeria have also been based on legal grounds. The two contending forces here are the opposers of the anti-gay bill, who are equally the upholders of human rights (Legal humanists), and the defenders of the bill, who are also pro-majority rule. While Legal humanists have said the passage of the anti-gay law is unconstitutional and unjust, Pro-majority rule individuals have said it reflects the wish of the majority, therefore, constitutional. Points of view hinged on legal reasons as well as the lexical choices foregrounding them are shown below:

4.3.4.1 Legal humanists' views/Humanism

Legal humanists in this study are opposers of the anti-gay marriage bill on legal grounds and the defenders of the fundamental human rights of homosexuals. The opposers of the anti-gay bill have argued that it is hypocritical and unjust, while the defenders of the fundamental human rights of homosexuals have said the bill contravenes the rights of homosexuals in Nigeria. The legal humanists mainly include gay rights activists, international bodies and homosexuals. Each of the views under this category is considered in turns, in relation to the lexical items foregrounding them.

4.3.4.1.1 Anti-gay law as unjust and hypocritical/Equity

The opposers of the anti gay bill, who are mainly gay rights activists and international bodies, have seen the passage of the bill by President Jonathan as hypocritical. The principle underlying this view is equity, which means fairness and impartiality. These opposers of the anti-gay bill believe that the bill was passed not because of the value for morality but to gain political offices and support. This view is further enhanced by emphasising the constant neglect of other vices such as corruption by the government. This group of people is of the opinion that the government should have focused on other pressing issues in Nigeria than the issue of homosexuality and same-sex marriage that do not affect anybody. Different evaluative adjectives and collocations have been used to emphasise this viewpoint.

4.3.4.1.1.1 Evaluative adjectives expressing this view

The opposers of the anti-gay bill have deployed negative evaluative adjectives in the description of the law. Such negative evaluative adjectives found in the corpus include: ‘Unjust’, ‘unconstitutional’, ‘strange’, ‘obnoxious’, ‘repressive’, ‘ambiguous’, ‘un-African’, among others. The excerpts below reveal the use of these lexical items in foregrounding this point of view:

Excerpt 36

The law is also **unconstitutional, ambiguous, and a strange priority** in a country with so many real problems. Above all else, however, it is **unjust**. *Vanguard*, February 19, 2014.

Excerpt 37

This is an **unjust** law. It should be repealed. *Vanguard*, February 19, 2014.

Excerpt 38

Finally, at whatever personal risk under this **obnoxious law**, I reiterate my unflinching support for sexual minorities in Nigeria –lesbians, gays, bisexuals and transgenders...I believe in equality... *ThePunch*, January 16, 2014.

Excerpt 39

The Nigerian President and legislators have ignored the critical aspect of the Universal Declaration of Human Rights, and passed into law a legislation that is **unjust**. *Vanguard*, January 18, 2014.

Excerpt 40

For him, repealing the **repressive laws** in this country will go a long way. *Vanguard*, June 29, 2013.

Considering the examples above, it is discovered that the opposers of the anti-gay law have labelled it as unjust, obnoxious, strange priority, among others. These evaluative adjectives

have been used to resist the law. This form of representation and choices of words foreground the negative attitude of the opposers of the anti-gay bill towards the law. The constant repetition of the lexical item ‘unjust’ can also be noticed in the excerpts. Repetitions are not ordinary; they are particularly used to draw the attention of readers to specific meanings and ideas in discourses. Therefore, in the discourses under study, it is common to see the repetition of this lexical item especially in the writings of gay rights activists, homosexuals and international bodies.

4.3.4.1.1.2 Labelling expressing this view

Opposers of the anti-gay bill have also labelled the Nigerian government negatively in order to express the view that the law is hypocritical. In the example below, the government is labelled ‘a busy body’ because of its opposition to homosexuality and same-sex marriage. A busy body in the Nigerian context is someone who pokes noses into affairs that do not concern him/her. The passage of the anti-gay marriage bill is therefore considered as an act of meddling.

Excerpt 41

“The **government** is a **busy body** in this instance; after all, they left more important issuesworthy of legislation like violence against women legislation and other critical matters affecting Nigeria. Rather, they are poke-nosing in people’s private matters.*Vanguard*, June 29, 2013

Considering the excerpt above, the issue of homosexuality is considered not to be of importance to the government. Therefore, the passing into law of the anti-gay bill is considered irrelevant. The writer feels there are more pressing matters that should be of concern to the government than homosexuality. ‘busy body’ has a negative connotation in the Nigerian context and its usage in this context is value-laden. The Nigerian government is portrayed negatively because of its intrusion to an issue considered private. At another instance the senate is labelled “species who spend their precious time on irrelevant issues”

4.3.4.1.2 Anti-gay law against the fundamental human rights of homosexuals/ Equality

Another point of view which is closely related to the previous one is that anti-gay law contradicts the fundamental human rights of homosexuals. The group of people with this view isthe defenders of the fundamental human rights of homosexuals, also classified as Legal humanists in this study. This viewpoint is hinged on the principle of equality. Equality is the equivalent deferenceand concern to all members of a society, their differences

notwithstanding. In essence, equality is the affirmation of self and the recognition of the differences in others, without suppression of differences in a democratic society. According to Sastry (2011), all members of a society are brought under one category, such that the same principles or law apply to all without distinction. Supporters of homosexuals and defenders of human rights have asked for the equal treatment of homosexuals and heterosexuals in the Nigerian society. They have criticised the discrimination against homosexuals and the passage of the anti-gay marriage bill. Rights-related terms and the derogatory labelling of the anti-gay law have been used to emphasise this view.

4.3.4.1.2.1 Reiteration of rights-related words

There is the repetition of rights-related lexical items foregrounding the notion that anti-gay law is against the fundamental human rights of homosexuals in the discourses. Such lexical items include 'equality', 'discrimination', among others. Examples of this viewpoint and the lexical items showing them are represented in the excerpts below:

Excerpt 42

So, any government that would not allow me to exercise my **fundamental rights** is not a responsible government." *Vanguard*, June 29, 2013.

Excerpt 43

"I believe the entire law on same sex violates **the rights** of the individual to decide freely on his or her private life, and also **the right** to make a choice about one's life *Vanguard*, June 29, 2013.

The defender of human rights in excerpt 42 is a homosexual, who believes that the passage of the anti-gay marriage bill contravenes the fundamental human rights of homosexuals. There is a reiteration of the term 'rights' or 'fundamental human rights' in excerpts 42 and 43. Other examples are by gay rights activists, who have used various synonymous lexical items to emphasise this notion.

4.3.4.1.2.2 Labels expressing inequality

Defenders of the rights of homosexuals have also labelled the anti-gay law negatively, in order to express their view. In the examples below, the anti-gay law is considered a form of 'violence', 'stigma' 'backward stance' and 'un-African'.

Excerpt 44

They (the government) have just legalised **violence, stigma and discrimination**. *Vanguard*, January 18, 2014.

Excerpt 45

After all, where do homosexuals come from, if not from heterosexual parents? Persecuting them will only make that **backward stance** even more barbaric. *Vanguard*, January 29, 2014.

Excerpt 46

If anything, it is the passage of the law itself that is **'unaffrican.'** It goes **against the values of tolerance and 'live and let live'** that are part of many African cultures. *Vanguard*, February 19, 2014

The anti-gay law has been labelled as 'against the values of tolerance and live and let live', a 'backward stance', 'violence, stigma and discrimination'. The writer of excerpt 46 specifically says that it is the passage of homosexuality that is un-African; contrary to the usual stereotype that homosexuality is un-African. For the writer, Africans are accommodating, therefore sees no reason why homosexuality and homosexuals cannot be allowed.

4.3.4.2 Pro-majority rule's view/ Majority rule

Pro-majority rule individuals believe that in a democratic society, the decision of the majority should take precedence over the opinion of the minority. In this study, the view holds that **anti-gay bill is in line with the people's preference**. This opinion has been used to justify the passage anti-gay law in Nigeria, as it is in line with the desire of the majority under the ideological principle that 'the majority carries the vote'. Collocations have particularly emphasised this view.

4.3.4.2.1 Collocates expressing pro-majority rule's view

The pro- majority rule individuals have used different phrasal choices and collocations to foreground this viewpoint. A glimpse on the excerpts below reveals this.

Excerpt 47

Our culture supports sexual purity and natural means of conception. If you carry out a plebiscite today, you will see that **majority of Nigerians** are **very happy** with the law. *Vanguard*, January 17, 2014.

Excerpt 48

Nigerians in their numbers have continued to **applaud the signing into Law of the anti-gay bill** by the president who defied pressure from the Western powers to act decisively. *TheSun*, February 3, 2014.

Excerpt 49

“More than 90 percent of Nigerians are opposed to same sex marriage. So, the law is in line with our cultural and religious beliefs as a people. *Vanguard*, January 13, 2014.

In the excerpts above, collocates showing that majority of Nigerians have positive attitudes towards the passage of the anti-gay bill can be observed. ‘majority of Nigerians’ collocates with ‘very happy’ in excerpt 47, ‘Nigerians in their numbers’ collocates with ‘applaud the signing into law of the anti-gay bill’ in excerpt 48, and in excerpt 49, ‘more than 90 percent of Nigerians’ collocates with ‘opposed to same sex marriage’. These collocates are used by pro majority rule to show the fairness in the passage of the anti-gay bill. The phrases ‘majority of Nigerians’, ‘Nigerians in their numbers’, among others connote the notion that majority of Nigerians are in support of the anti-gay bill and therefore acceptable and fair.

4.3.5 Health perspective on homosexuality

Arguments have also been raised against homosexuality on health grounds by health protectors, who are mainly health practitioners and government officials. However, it is discovered that there is no counter argument supporting homosexuality under this POV. Gay rights activists have not argued on the negative health implications of homosexuality.

4.3.5.1 Health protectors’ view/Social health

Health protectors are people, who canvass for individual and societal health. In this group are medical practitioners, the media, government officials and heterosexual individuals. Their point of view holds that apart from the general notions that homosexuality is a sin against God and morally wrong, it also has negative health implications. The view states that **Homosexuality is a social threat and homosexuals are sick.**Diseases-related terms and sickness metaphors are deployed by the health protectors to foreground their views.

4.3.5.1.1 Diseases-related terms expressing health protectors’ view

Health protectors have frequently pointed out the negative health implications of homosexuality, using different diseases-related terms, such as AIDS, Hepatitis, among other sexually transmitted diseases. The view is that homosexuals are usually victims of HIV, STDs, depression, etc. Apart from the negative health implication of homosexuality on homosexuals, they are also considered as a threat to the economic well being of the society. They are seen to be affecting the general health of people and the society at large. People who

are not in support of homosexuality often describe the phenomenon as dangerous. They attribute sickness to it, drawing attention to the threat homosexuals or the practice of homosexuality poses to the society. Examples are seen in the excerpts below:

Excerpt 50

Experts say assuming that homosexual behaviour harms no one is untrue as the lifestyle of homosexuality is highly promiscuous and **brimming with disease**. *Vanguard*, January 20, 2014.

Excerpt 51

However, among men who have sex with men (MSM), there are **higher rates of HIV** and other **sexually transmitted diseases (STDs), tobacco and drug use, and depression** compared to other men. *Vanguard*, January 20, 2014

Excerpt 52

Homosexual acts are **detrimental to the health of the polity, the economy, the social fabric and the emotional and psychological well-being of our children**. *ThePunch*, January 29, 2014.

In the above excerpts, homosexuality is associated with diseases, such as HIV and other sexually transmitted diseases and addiction. In excerpt 52, homosexuality is considered detrimental to the health of the society at large and to the psychological well being of children. Homosexuality is often identified as the primary source of AIDS.

4.3.5.1.2 Sickness metaphors expressing health protectors' view

Also, in representing homosexuality as a social threat, different metaphors are used by health protectors. Examples are found below:

Excerpt 53

Jonathan and the National Assembly stood their ground against **the malady** and ensured that the Bill was passed and signed into law. *Nigerian Tribune*, July 25, 2015.

Excerpt 54

Homosexuality is a **virus** that degrades the family and its values, corrupts human cohabitation and offends God. It eventually leads to social decline. *Vanguard*, July 30, 2013

In the excerpts above, homosexuality is regarded as the malady and a virus that has the capacity to corrupt, offend and lead to social decline. A malady is a problem or an ill, while a virus is an incurable disease or illness. Comparing homosexuality with these metaphors is a way of making the phenomenon a problem.

4.4 Other important lexical strategies in the discourses of homosexuality

Different lexical strategies have been used in the discourses of homosexuality in the selected Nigerian newspapers in relation to the two main dichotomies: positive views and negative views. The positive views support the practice of homosexuality, while the negative views debunk the morality of homosexuality. However, some of the other important lexical strategies used by members of these groups include choice of nominal expressions and lexical reiteration. These strategies have been used by writers to perform specific functions and they are found important to this study. Each of these strategies is considered below.

4.4.1 Choice of nominal expressions

Attitudes towards someone or a group are often constructed and manifested in the names that describe them. Expressions that are used to name people, places, policies, things, ideas, events, qualities, and actions can be considered to be ideological. They are powerful elements and often raise problematic issues about who is being represented and how he or she is being represented. The choice of nominal expressions can indicate a writer or speakers' attitude or opinion about an individual or an issue of discourse. In the discourses of homosexuality in the Nigerian context, social actors often use different lexical labels to ideologically construct homosexuals and homosexuality, either positively or negatively.

4.4.1.1 Nominal expressions representing homosexuality/homosexuals by supporters

Different nominal expressions are used by homosexuals and their supporters to replace homosexuality and homosexuals either positively or to elicit sympathy from readers for the group. In the example below, homosexuality is positively portrayed as a business. A glimpse on the excerpt below shows this.

Excerpt 55

I regret becoming a homosexual. I found myself in a precarious situation because my colleagues might kill me if I dared to leave the **business**. *TheSun*, January 26, 2014.

Though the writer of the above excerpt regrets being a homosexual, s/he still politely refers to the act as a business. Homosexuality is often referred to as a business by homosexuals. A business is an activity of buying, selling or supplying goods or services for money making or profit. It can be seen as a form of work or livelihood. Homosexuality in Nigeria is seen as a work, a form of business that could yield profit for homosexuals. The nominal term 'business' covers the illegality of homosexuality in the Nigerian context. This lexical item is

used by homosexuals in a bid to portray homosexuality positively to the public, as what readily comes to mind when one hears the term ‘business’ is an opportunity to earn ideally.

Another nominal term often used by homosexuals is ‘Gay’, in a bid to represent themselves in a positive light. An example is shown below:

Excerpt 56

The hostility in Nigeria against **gay people** has reached epic proportions. *Vanguard*, January 18, 2014.

The term ‘gay’ is also often used to replace ‘homosexual’ by homosexuals and their supporters. Gay also means to be happy and full of fun. Homosexuals predominantly use the term “gay” as a way of detaching themselves from labels that represent them as abnormal or sick. This is because some of them consider the term “homosexual” insulting and abusive, therefore, they do not approve of its use. The term “gay” on the other hand, is considered to be less laden with negative implications when compared with the term “homosexual”. In this context, the word 'gay' represents a positive and proud sense of identity for homosexuals. “Straight” is equally used to describe heterosexuals, as a corresponding term to “gay”. However, the use of ‘gay’ as a replacement for ‘homosexual’ could be said to portray it in a positive light.

Other important nominal items used to replace homosexuals especially by gay right activists and homosexuals themselves include: ‘beautiful people’, the misunderstood, the outliers, the discriminated, the vulnerable, etc. The ‘beautiful people’ is used to show that homosexuals are good people, who have the quality of being pleasing to the senses and to the mind. This usage however portrays homosexuality/homosexuals positively. The use of the other lexical items such as ‘the vulnerable’, ‘the outliers’, ‘the misunderstood’, among others, is to elicit sympathy from the readers to the plight of homosexuals. They are considered weak and helpless. An example is shown below:

Excerpt 57

Nigeria like many African nations, has many issues and the oppression of LGBT-citizens is largely unwelcomed by an **already marginalised group**. *Vanguard*, January 18, 2014.

Marginalisation is a social problem, which involves the pushing of a particular group or groups of people to the periphery of the society by not allowing their voices to be heard nor seen. Marginalised groups are often relegated to the background or made to feel they are less important than others. The impact of marginalisation includes anger, anxiety, sadness, frustration, confusion among other negative psychological effects. However, when

homosexuals represent themselves with the nominal phrase ‘an already marginalised group’, it is to make the readers empathize with them. Another example closely related to the previous shows the use of the synonym ‘berated’.

Excerpt 58

This **once berated group** have gained Powerful supporters *Nigerian Tribune*, July 12, 2015.

In the excerpt above, homosexuals are called ‘once berated group’ because they were often subjected to rebuke by the society. However, for the writer of the excerpt, the situation is changing, as some nations have legalised the practice of homosexuality. The use of the emphasised phrase is to show that homosexuals are a vulnerable group, eliciting some form of compassion from the readers.

4.4.1.2 Nominal expressions representing homosexuality/homosexuals negatively

In the discourses of homosexuality examined in this study, certain nominal expressions have been chosen by opposers of homosexuality to represent the phenomenon and its practitioners in a negative light. In the Nigerian context, it is common to see homosexuality being replaced with ‘sodomy’, ‘men who sleep with men’, ‘queer’, among other lexical items. These nominal choices have negative connotations as they represent homosexuals and homosexuality as contrary to the sexual norms in Nigeria. A glimpse on the excerpts below reveals this.

Excerpt 59

President Muhammadu Buhari has told Barack Obama-led United States of America that he will not sanction gay marriage in Nigeria, stating that ‘**sodomy** is against the law of the country and abhorrent to our culture’. *Vanguard*, July 22, 2015

Excerpt 60

She [Grace Wende] said **the organisation** otherwise known as **Men Sleeping with Men, MSM**, has a large membership of male students from higher institutions in the state. *Vanguard*, March 16, 2013.

Excerpt 61

The U.S. Court ruling now tells us that America is full of psychopaths! **Queer fellows with deviant behaviour**. *Nigerian Tribune*, July 25, 2015.

As expressed earlier, ideology is often reflected in how language is used to represent individuals, groups, identities and relations, either negatively or positively. As observed in the discourses of homosexuality, heterosexuals replace the lexical items ‘homosexuals’ and ‘homosexuality’ with labels with negative connotations. Example can be seen in the excerpts above. They include ‘sodomy’, ‘men sleeping with men’, ‘queer with deviant behaviour’,

among others. ‘Sodomy’ is derogatorily used to refer to homosexuality by individuals who believe it is a sin, especially the sin that caused the destruction of two cities in the religious books – Sodom and Gomorrah. Also, in the 16th century, the signifier ‘queer’ used to stand for something strange, odd, peculiar and eccentric etc. Gradually, the sense of the term ‘queer’ shifted and in 19th century it stood for ‘transgression’ and more recently by the end of the 19th century the word is taken as a derogatory term for a male homosexual (Cheng, 2014: 155).

4.4.2 Lexical reiteration

Lexical reiteration means the repetition of certain words in a text. These repetitions draw attention to the particular words being repeated, which is a strategy employed by the writer to pass certain meaning or information. Therefore, there is need to examine these lexical words. Frequency pattern helps in the discovery of what is important and what is not important in texts as well as the understanding of speakers’ and writers’ intentions. For instance, the avoidance of some grammatical structures by a writer could be a pointer to the writer’s fears. On the other hand, the grammatical structures a writer prefers to use are indicators of what s/he is apprehensive about or interested in. From the positive point of view, lexical items such as equality, rights, freedom, hate, love, discrimination, etc, are repeated frequently. The repetition of these lexical items is to emphasise particular opinions in favour of homosexuality and homosexuals. From the negative perspective, on the other hand, there is a significant repetition of lexical items such as no, culture, religion, the bible, morality, sin, God, etc.

Table 4.3 Lexical reiterations in the discourses

Supporters of homosexuality		Opposers of homosexuality	
Lexical items	Frequency of occurrences	Lexical items	Frequency of occurrences
Freedom	25	Bible	58
Discrimination	32	Immoral	12
Hate	8	Illegal	29
Love	4	Sin	21
Rights	48	Culture	11
Unjust	26	No	16
Equality	32	Indecent act	36
		Crime	47

The table above presents the frequency of occurrence of lexical items believed to be important to both sides. These lexical choices have been made to foreground the individual views for and against the practice of homosexuality. Examples are found below:

Excerpt 62

“Our stand was and is ‘**no** to same sex union’ and ‘**no** to spreading of the homosexual culture’...*TheSun*, September 30, 2015.

Excerpt 63

Wesayno to gay diplomats in Nigeria... **Wesayno**, and **we** mean **no!** *Vanguard*, July 30, 2013.

Excerpt 64

A **crime** is a **crime** for a reason. A **crime** has victims. A **crime** harms society. On what basis is homosexuality a **crime**? Adults do no harm to society in how they love and whom they love. This is a law that will not prevent **crime**, but will, instead, lead to **crimes** of violence. *Vanguard*, February 19, 2014.

The examples above reveal how repetition is used as a strategy to emphasise writers’ views on the practice of homosexuality. In the first two excerpts in this category, we see the repetition of ‘no’ by the writers to show their objection to the practice of homosexuality. In the last excerpt, the lexical item ‘crime’ is repeated six times in order to question the notion that homosexuality is a crime. This sort of repetition could have been avoided, but it is a strategy to achieve unity and emphasis.

4.5 Conclusion

This chapter has shown the prevalent points of view and ideologies of different classes of social actors in the discourses of homosexuality in the selected Nigerian newspapers as well as the lexical items and devices used in foregrounding these views. The different classes of social actors identified included, the Pro-culturalists, Anti-culturalists, Religious fundamentalists, Secularists, Moralists, who are also defenders of opposite-sex marriage, Humanists (defenders of human dignity, opposers of the anti-gay bill, defenders of human rights), Pro-majority rule, and health protectors. These social actors have argued on homosexuality from different perspectives – cultural, religious, moral, legal and medical, pointing out their different views about the phenomenon.

The different ideologies in the discourses were also identified vis-a-vis the points of view and explained. Pro-culturalists emphasised culturalism, while Anti-culturalists expressed cultural dynamism. Religious fundamentalists accentuated religious fundamentalism, while Secularist upheld secularism. moralism and heterosexism were emphasised by Moralists, while

humanism, bifurcating into egalitarianism, equity and equality, were expressed by both Moral humanists and Legal humanists. Health protectors emphasised social health.

The analysis also showed the different lexical items and devices that have been deployed by writers to foreground the identified viewpoints and ideologies. Synonymic nouns and adjectives, and borrowed lexical items foregrounded the culturalists' views; reiteration of holy books-related words and negative evaluative adjectives, such as 'unscriptural' and 'unbiblical' emphasised Religious fundamentalists' view; collocations and labelling of religious fundamentalists and religious books derogatorily expressed Secularists' view; metaphor, negative evaluative adjectives, hyponymy, labelling and collocations foregrounded moralists' views; moral humanists deployed equality terms, while legal humanists used evaluative adjectives, labelling and rights-related words to express their views. Pro-majority rule individuals primarily utilised collocations and health protectors deployed diseases-related terms and sickness metaphors to emphasise their views. Therefore, it can be said that words and phrases are not ordinary linguistic features, but essential ideological tools for domination and resistance in the discourses of homosexuality.

The chapter has also considered other important lexical strategies used in representing different social actors and attitudes, encoding ideological meanings. These strategies include: the choice of nominal expressions and lexical reiterations. It was discovered that nominal expressions were used by the two opposing sides (positive and negative) in the discourses. Homosexuals and their supporters used nominal expressions to represent homosexuals and homosexuality positively and to also elicit sympathy from readers. Non-supporters of homosexuality, on the other hand, deployed nominal expressions to represent homosexuals and homosexuality negatively. Lexical reiterations were also used by members of these groups to emphasise their views. Therefore, it can be concluded that lexical items, phrases and lexical devices, such as collocations, metaphors, hyponymy, synonymy and labelling are linguistic tools used writers to ideological views on homosexuality.

CHAPTER FIVE

TRANSITIVITY AND MODALITY IN THE REPRESENTATION OF POINTS OF VIEW ON HOMOSEXUALITY

5.0 Introduction

In this chapter, attention is paid to a critical discourse analysis of transitivity and modality in the representation of points of view in the discourses of homosexuality in the selected Nigerian newspapers. The chapter aims at describing the transitivity choices in the representation of social actors and views, as well as the modality choices in the representation of points of view on homosexuality in selected Nigerian newspapers. Transitivity analysis is useful in the understanding of speakers' and writers' use of language. It gives room for the examination of sentence structures in terms of the participants, the positions they occupy, the processes they are involved in and the circumstances in which processes and participants are involved. Transitivity analysis has helped researchers to uncover how sentences can generate particular meanings and ideologies which are not constantly open to readers. It emphasises the functionality of language as it helps to discover the relationship between grammatical constructions and implicit meanings in texts. Language is an important tool in constructing stances and points of view in the discourses of homosexuality. Modality is a linguistic tool used by speakers/writers to express opinions (Halliday, 1994).

This chapter therefore, focuses on the major participants or social actors in the discourses of homosexuality in the selected Nigerian newspapers, the processes that are used for the representation of the social actors/participants by the media and individual writers, the circumstances of the processes, the modality choices made by them and the ideological implications of these grammatical usages. The first part of the analysis focuses on the transitivity choices in the representation of individual participants in the clauses and certain ideological views. It reveals how social actors are ideologically framed by the media and individuals. The second part explores modality choices made by classes of social actors in order to emphasise their viewpoints on the practice of homosexuality. The table below provides the summary of the transitivity analysis, showing the different social actors, the processes used in representing them and the circumstances in which social actors and processes are involved.

Table 5.1: Summary of the analysis of transitivity in the representation of social actors in the discourses of homosexuality in selected Nigerian newspapers

s/n	Participants	Excerpts	Transitivity Analysis
1	Homosexuals	Homosexual stabs partner to death, police arrest neighbours. <i>Punch</i> , April 30, 2013	Voice: active process: material Actor: homosexual Goal: partner Circumstance: to death
		Alleged homosexual bites off victim's lip for rejecting sex. <i>Nigerian Tribune</i> , August 20, 2015	Voice: active Process: material Actor: alleged homosexual Goal: victim's lip Circumstance: for rejecting sex
		Suspected homosexual rapist shot dead in riot. <i>Punch</i> , July 21, 2015	Voice: passive Process: material Actor: unidentified Goal: Suspected homosexual rapist Circumstance: in riot
		One of the suspects, a university undergraduate, told NAN that he had been a gay for the past six years. He confessed that he used to commit the crime with his friends and children in his area. <i>Punch</i> , December 3, 2013	Voice: active Process: verbal (told, confessed) Sayer: One of the suspects Verbiage: that he had been a gay for the past six years. That he used to commit the crime with his friends and children in his area.
		Gays are social deviants ... <i>Nigerian Tribune</i> august 15, 2015	Voice: active Process: relational Carrier: Gays Attribute: social deviants
2	Religious leaders	Evangelicals fault US Supreme Court ruling on same-sex marriage. <i>Vanguard</i> , June 28, 2015.	Voice: active Process: verbal Sayer: Evangelicals Verbiage: US Supreme Court ruling on same-sex marriage
		Sheikh Muhammad Khalid, the Chief Imam of Apo Legislators' Quarters Jumat Mosque, hascondemned	Voice: active Process: verbal

		the embrace of same sex marriage by some countries, describing the practice as anti-human. <i>Vanguard</i> , July 9, 2015.	Sayer: Sheikh Muhammad Khalid Verbiage: the embrace of same sex marriage by some countries
Political leaders		Governor Samuel Ortom of Benue State has cautioned gays to stay away from the state, warning that his administration would not spare anyone caught practising homosexuality in the state. <i>Vanguard</i> , July 15, 2015.	Voice: passive Process: verbal Receiver: gays Verbiage: to stay away from the state...
		President Muhammadu Buhari has told Barrack Obama-led United States of America that he will not sanction gay marriage in Nigeria, stating that 'sodomy is against the law of the country and abhorrent to our culture'. <i>Vanguard</i> , July 22, 2015.	Voice: active Process: verbal Sayer: President Muhammadu Buhari Receiver: Barrack Obama-led United States of America Verbiage: that he will not sanction gay marriage in Nigeria
3	Gay rights activists	I believe nobody should suffer discrimination based on their gender, sexual orientation...I believe in equality and I wish to state that unequivocally. <i>Punch</i> , January 16, 2014.	Voice: active Process: mental Senser: I Phenomenon: nobody should suffer discrimination...
		Meanwhile, some gay activists recently vowed to fight the Nigerian government after the country outlawed same-sex unions... <i>Vanguard</i> , January 18, 2014.	Voice: active Process: verbal Sayer: some gay activists Verbiage: to fight the Nigerian government after the country outlawed same-sex unions
4	Law enforcement agents	NSCDC arrests homosexual in Jigawa. <i>Sun</i> , March 25, 2014	Voice: active Process: material Actor: NSCDC Goal: Homosexual Point of view: homosexuals are immoral
		Police nabs gay pastor in Aba. <i>Vanguard</i> , August 7, 2013	Voice: active Process: material Actor: Police Goal: Gay pastor

5.1 Transitivity in the representation of social actors and views in the discourses of homosexuality in selected Nigerian newspapers

This section focuses on the transitivity processes involved in representing the main social actors and certain views in the discourses of homosexuality in selected Nigerian newspapers and their ideological implications. The section is a discussion of the table above.

5.1.1 Participants/social actors in the discourses of homosexuality

In reference to Fairclough (2003), social actors are typically participants in the clauses, which can either be human or non human. The idea of social actors as used in this study is credited to van Leeuwen's (1996) taxonomy of social actor representation. According to van Leeuwen (2006), social actors are included in texts either through activation or through passivisation. Actors are either represented as active forces in actions and reactions or as agentless patients in the performance of certain actions. van Leeuwen (1996:32) points out that social actors are not necessarily grammatical actors such that, non-human entities can still be represented as actors of particular actions, be it as active actor or as passive goal. It can therefore be said that the term "social actors" captures the compendium of participants in the texts.

The major social actors in the discourses of homosexuality in the selected Nigerian newspapers considered here include: homosexual(s)/gay(s), religious leaders (Bishops, Pastors, Imams), gay rights activists (proponents of gay marriage), political leaders (President Buhari, Jonathan, Legislators and governors), Nigerians (individuals, heterosexuals), law enforcement agents (NSCDC, Police, Court), homosexuality/gay/gay marriage, professionals, the church, among others. These social actors have been given different ideological roles by the processes assigned to them. Social actors can be represented as agent, actor, goal, sayers, senser, behavior and assigner. They are represented as not only involved in actions but also in reactions of fears, concerns, among others. Important to this study therefore, are the questions of who is represented as reacting or acting how to whom and what and what views are such representations expressing. The table below shows the frequency distribution of major social actors in the discourses of homosexuality in the selected Nigerian newspapers.

Table 5.2: Frequency of occurrences of major social actors

Social actors	<i>The Punch</i>	<i>Vanguard</i>	<i>The sun</i>	<i>Nigerian Tribune</i>	<i>The Guardian</i>	Total	%
Homosexuals/gays	32	46	21	16	3	118	20.96
Religious leaders	0	41	25	30	11	107	19
Politicians	25	11	9	9	3	57	10.12
Law enforcement agents	42	9	14	11	4	80	14.21
Gay rights activists	23	19	11	7	0	60	10.66
International bodies	9	20	12	9	6	57	10.12
Homosexuality	32	21	11	10	7	81	14.39
Total	163	167	103	92	34	563	100

Considering the table above, homosexuals/gays have the highest number of occurrence with 20.96%, closely followed by religious leaders with 19%. In the third position are the law enforcement agents with 14.21%, followed by homosexuality with 14.39%. International bodies and politicians have the same frequency of 10.12%, homosexuality, 6.46% and gay rights activists have the lowest frequency of occurrence with 10.66%. Different roles have been allocated to these participants by the media and individuals through the processes types used to represent them. In the following section, the process types vis-a-vis the representation of social actors and views are considered.

5.1.2 Process types in relation to social actors

The processes used in the discourses of homosexuality include: material, relational, mental, existential, behavioural and verbal processes. The use of the processes in the texts is shown in this study. The table below presents the distribution of processes in relation to the identified social actors.

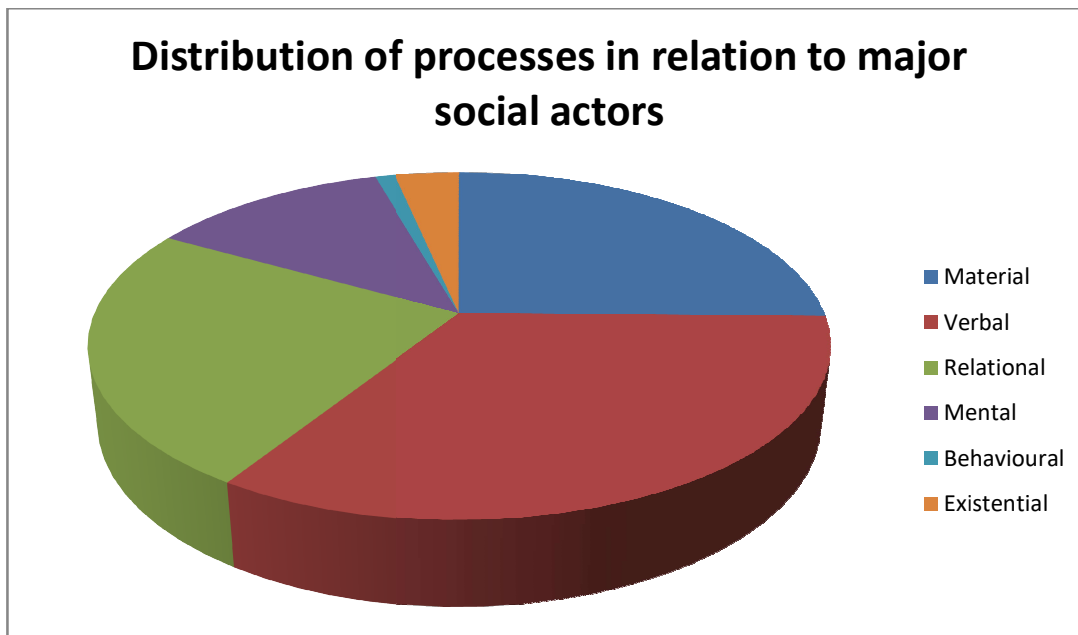
Table 5.3: Frequency distribution of process types in relation to social actors

Social actors	Material	Verbal	Relationa l	Mental	Behaviour al	Existenti al	Total
Homosexual(s)/ gay(s)	64	10	32	2	5	5	118 (20.96%)
Religious leaders	0	84	11	22	0	0	107 (19%)
Politicians	19	34	2	14	0	0	57 (10.1%)
Law enforcement agents	52	21	5	2	0	3	80 (14.2%)
Gay rights activists	4	7	5	40	1	3	60 (10.66%)
International bodies	3	34	5	12	0	3	57 (10.12%)
Homosexuality	0	0	76	0	0	5	81 (14.43%)
Total	156 (25.22%)	190 (33.75%)	136 (24.15%)	70 (12.43%)	6 (1.07%)	19 (3.34%)	563 (100%)

The table above shows the preponderance of the verbal processes with 33.75%, followed by the material process with 25.22%, then, the relational process with 24.15%, mental process with 12.43%, behavioural and existential processes with 1.07% and 3.34% respectively. Homosexuals are mainly represented as either actors or goals of material processes and carriers of attributes in attributive relational processes. Their voices are rarely heard and they are rarely represented in existential and behavioural processes. Religious leaders are not participants of material processes, except when a pastor is a homosexual. They are mainly given voices with verbal processes; they are also sensors of phenomenon and the identified in identifying relational processes. In the same vein, political leaders are mainly sayers in verbal processes, though also involved in material and mental processes. Law enforcement agents are mainly involved in material processes, followed by verbal processes, though they are also involved in mental and existential processes. Gay rights activists are mainly involved in mental processes with few instances of material, relational, verbal and existential processes.

International bodies are mainly represented in verbal processes, followed by mental processes and sparsely in material, relational and existential processes. Homosexuality is mainly represented in relational processes. The distribution of processes in relation to the identified social actors is graphically represented in the pie chart below:

Figure 5.1: Distribution of processes in relation to major social actors



5.1.2.1 Material processes in the representation of social actors and views

Different material processes have been used to represent different social actors in the selected Nigerian newspapers, by the journalists in news reports and individuals in articles and editorials. These material processes include arrested, remanded, killed, signed, fight, impose, among others. The table below shows the frequency of the commonly used material processes in the discourses.

Table 5.4: Frequency of occurrences of some material processes in the discourses of homosexuality

Material processes	<i>Nigerian Tribune</i>	<i>Punch</i>	<i>The Sun</i>	<i>Vanguard</i>	<i>The Guardian</i>	Total
Arrested	6	12	2	15	0	35
Signed	3	2	6	9	2	22
Caught	6	1	3	3	1	14
Committed	2	0	4	6	1	13
Kill	1	1	2	2	0	6
Shot	0	11	1	1	0	13
Stabbed	0	7	0	0	0	7
Fight	1	4	2	4	0	11
Pray	1	0	6	3	0	10
Impose	1	1	3	5	0	10
Raped	2	3	3	0	0	8
Killed	1	3	1	1	1	7
Total	24	45	33	49	5	156

The table above shows the prevalent material processes in the discourses of homosexuality. From this table, it is observed that most of the material processes have negative connotations. They are action words that require particular actors to carry them out and they can also require goals, that is, the participants that bear the actions. In the section below, the material processes that are used in relation to the major participants identified earlier in this study are considered. Important to this study is the representation of homosexuals. As far as homosexuals are concerned, they are activated in relation to crimes and violent actions. They are represented as the dynamic force in criminal activities, in particular, as agents in material processes. They are represented with material processes that indicate crime such as ‘stab’, ‘murders’, ‘rape’, among others particularly by the media practitioners, who have been categorised as moralists in chapter four. These representations can be seen below:

5.1.2.1.1 Material processes expressing moralists’ views on social actors

In the analysis in Chapter Four, it would be recalled that moralists include the media, individuals and religious leaders. The media have particularly used material processes to

frame homosexuals/homosexuality as immoral. Hence, homosexuals are framed as criminals and violent individuals in news reports. These frames are considered below.

5.1.2.1.1.1 Homosexuals as actors/criminals

Homosexuals have been given the role of actors in the discourses of homosexuality in the selected Nigerian newspapers. They have also been ideologically represented as criminals as evident in the kind of material processes and roles they are given in news reports. A criminal is an individual guilty of a crime or any act termed unlawful or wrong. Homosexuals are represented as criminals in news stories and other discourses of homosexuality in the selected newspapers. A glimpse on the table below reveals this.

s/n	Actor	Process: material	Goal	Circumstance	Source
65	Homosexual	stabs	partner	to death	<i>The Punch</i> , April 30, 2013
66	Homosexual	murders	partner	in hotel room	<i>The Punch</i> , Dec 9, 2014
67	Tunji is a gay. He	has raped	several boys	in our area	<i>The Punch</i> , July 16, 2015.

The examples above show that the representation of homosexuals as actors of material processes indicating crime is prominent in the *Punch* newspaper. They are actors of ‘stab’, ‘murder’ and ‘rape’. In excerpt 67, the pronoun ‘he’ is used to refer to ‘Tunji’, who is identified as a gay in the first sentence of the excerpt. This type of representation portrays homosexuals as criminals, usually guilty of unlawful acts. It is also important to consider the recipient of the criminal actions of the homosexuals. The recipient or patient of the actions of ‘stab’ and ‘murders’ in excerpts 65 and 66 is ‘partner’. This form of portrayal represents homosexuals as being heartless and lacking human feelings, their relationship with their victims notwithstanding. This simply means they are wicked and calls for the consciousness of the public to avoid them like a plague, as they are capable of doing foolish acts. If they can perpetrate violent acts against their partners, they can do same to anyone. Another patient in excerpt three is ‘several boys’. They also commit the criminal act of rape against innocent

boys in the society. This also represents them as evil. They take advantage of young boys who are not capable of helping themselves.

5.1.2.1.1.2 Homosexuals as actors/violent people

Also performing the role of actors, are homosexuals being portrayed as violent people by the media and individuals. Violence is the exertion of physical force so as to injure or abuse. Homosexuals are also represented as violent individuals who fight, force, threaten, among other negative material processes. Examples are shown below:

Excerpt 68

A resident, who craved anonymity, said after the banker had his wedding introduction, a man, believed to be also a gay **came to fight** him. *ThePunch*, April 30, 2013.

Actor	Process: material	Goal
...A gay	came to fight	Him

Excerpt 69

Initially, she **forced** me into becoming her lesbian partner. *ThePunch*, July 22, 2015.

Actor	Process: material	Goal	Circumstance
She	forced	Me	into becoming her lesbian partner

Excerpt 70

Alleged homosexual **bites off** victim's lip for rejecting sex. *Nigerian Tribune*, August 20, 2015

Actor	Process: material	Goal	Circumstance
Alleged homosexual	bites off	victim's lip	for rejecting sex

Excerpt 71

Circumstance	Actor	Process: material	Goal	Circumstance	Source
In a veiled manner	lesbian, gay,...	have intensified pressure at forcing	Nigeria's Buhari-led federal government	to revisit the law	<i>The Guardian</i> , July 20, 2015.

Excerpt 72

Homosexuals **protest** in Anambra. *Vanguard*, June 12, 2013

Actors	Process: material	Circumstance
Homosexuals	protest	in Anambra

The material process in excerpt 72 is an intransitive verb with no goal. The actor of the action of ‘protest’ is ‘homosexuals’.

Excerpt 73

....homosexuals **nearly disrupted** court proceedings in solidarity with two suspected homosexuals standing trial for allegedly committing same sex offence. *Vanguard*.

Actor	Process: material	Goal	Circumstance
Homosexuals	disrupted	court proceedings	in solidarity with...

Excerpt 74

The victim who doesn’t want his name in print told Saturday Sun that he has been unduly harassed by Pastor Ogbemor since 2007... He further said that the suspect **threatened to kill** him if he disclosed the act to anyone. *TheSun*, August 3, 2013.

From the excerpts above, we found that homosexuals are actors of violent acts such as ‘bites off victim’s lip’, ‘came to fight’, ‘threatened to kill’, ‘have intensified pressure at forcing’, ‘protest’, among other material processes of the same category. The recipients of the violent actions are individuals in the society and the government. This form of representation shows that homosexuals are violent and dangerous individuals to relate with. They use force and violence to gain control. In excerpt 68, the voice of an anonymous resident is managed by the reporter, using the verbal process ‘said’ in representing homosexuals as fighters. Excerpt 69 is the account of a victim of a lesbian’s threats. The lesbian is represented as using force and threat to gain control over an innocent individual. This is similar to what we have in excerpt 71, where the “lesbians, gay, bisexual and transgender (LGBT) community **have intensified pressure at forcing** Nigeria’s Buhari-led Federal Government to revisit the anti-gay law”. This is the representation of the community as being forceful. In excerpt 70, the alleged homosexual commits a violent action of **biting off a victim’s lip** for refusing sex. Here, homosexuals are represented as aggressive people who are capable of doing anything to satisfy their sexual urge. Another example of this can be seen in excerpt 74, where the suspect (homosexual) **threatened to kill** the victim if he dares to reveal his secret. In excerpts 72 and 73, homosexuals are also represented as actors of protest and disruption of court proceedings. All these material processes are used by the newspapers in a bid to represent homosexuals in a negative light to the readers and the public in general. It is however discovered that most of the selected newspapers did not give homosexuals active positions in material processes except for few instances which are mainly to represent them as criminals, violent and dangerous to the society. Homosexuals are only shown as active agents where

they do something bad and are not associated with any positive action. This type of representation could ideologically mean homosexuals are powerless and of negative influence to the society. They are also represented in passive roles where things are done for or against them.

5.1.2.1.1.3 Government/ law enforcement agents as actors – homosexuals as goals/victims

A frequently occurring configuration regarding transitive material processes is the representation of law enforcement agents as actors acting on homosexuals, represented in the role of goal. Homosexuals are often represented as the goals of the actions of government officials, ideologically representing them as victims. A victim is one that is acted on and usually adversely affected by a force or agent. Homosexuals are represented as the goals of arrests, remands, among others, of the actions of law enforcement agents in the discourses of homosexuality in the selected newspapers. This form of representation further emphasises the immorality of practicing homosexuality. Examples are shown below:

s/n	Actor	Process: material	Goal	Circumstance	Source
75	NSCDC	arrests	Homosexual	in Jigawa	<i>The Punch</i> , December 3, 2013.
76	NSCDC	arrests	Homosexual	in Jigawa	<i>Sun</i> , March 25, 2014
77	Police	nabs	gay pastor	in Aba	<i>Vanguard</i> , August 7, 2013
78	Delta	uncovers	teenage gay club	in Warri	<i>Vanguard</i> , February 21, 2014
79	Court	remands	two suspected homosexuals	in prison custody	<i>Vanguard</i> , June 16, 2015

The representation of ‘NSCDC’, ‘police’, ‘Delta’ and ‘court’ as actors and homosexuals as goals in transitive material clauses is instantiated by material processes, such as ‘arrests’, ‘nabs’, ‘remands’ and ‘uncovers’; thus construing a way of acting towards the homosexuals in Nigeria. The excerpts above show the actions of the law enforcement agents on homosexuals. It shows that homosexuals are victims of arrests and court cases. This form of representation is a way of warning the public and especially homosexuals of the dangers of being caught in the act. The social actors in the excerpts above are the NSCDC, Lagos police, landlords, the Aba Area Command and the court, while the patients of the actions are suspected homosexuals. This is also a way of making the public aware that the government

and the law enforcement agencies are doing their best to prosecute homosexuals in the country, to make sure homosexuality as an immoral act is abolished from the system. Since the majority in Nigeria is against the practice of homosexuality, the media informs them of the activities of the government to enforce the anti-gay law. Therefore, while this form of representation creates fear for homosexuals, it gives comfort and joy to the people who are against the practice of homosexuality.

In the same vein, the law enforcement agents are represented as actors of material processes when the goal of their actions are boys, adults, persons, who are not specifically termed homosexuals but were caught in the act. The offences of these individuals are rather specified through the use of circumstantial elements. This foregrounds the importance of the circumstance in the examples presented under this category. Instances of this can be found in the below:

5.1.2.1.1.4 Government/ law enforcement agents as actors – act of homosexuality as circumstance

In other instances, the act of homosexuality is put in the circumstantial position and common nouns are represented as the goals of the actions of the law enforcement agents. This form of representation is to create awareness about the kinds of people involved in the act of homosexuality. They include young boys, pastors, among others. Examples are shown in the excerpt below:

s/n	Actor	Process: material	Goal	Circumstance	Source
80	NSCDC	arrest	two boys	for homosexual act	<i>The Punch</i> , Dec3, 2013
81.	Lagos police	arrest	two boys	for homosexual act	<i>The Punch</i> , November 10, 2014
82	Anambra State Chief Magistrates' Court	has remanded	two persons	for homosexual activity, in prison custody...	<i>Nigerian Tribune</i> , June, 22, 2015
83	The Aba Police Area Command	has arrested	a 40-year-old Prophet/Pastor, Benjamin Ndubuisi,	for having unlawful carnal knowledge of a 23-year-old man	<i>The Sun</i> , August 9, 2013
84	The Jigawa State Command of the Nigeria Security and Civil Defense Corps (NSCDC)	has arrested	a young man	for allegedly raping primary school boys in the state	<i>The Sun</i> , March 25, 2014

In the table above, it is discovered that the actions of the government officials and the law enforcement agents are not aimed at homosexuals directly. In the news reports, the goals of the material actions are individuals who are identified by their age groups, as a way of arousing the consciousness of the public to the notion that it is not only individuals of a particular age grade that are homosexuals. Homosexuals include both adults and children, young and old, and men of God. It is common for reporters to provide factual information about the ages and occupations of social actors being represented in news reports. However, the intention is not just to provide the information, but to also stimulate or orient the perception of the readers towards a particular direction. This form of representation is the case in newspapers' reports of acts of homosexuality in Nigeria. Being young is an intensifying feature and it is apparent that the purpose is to evoke condemnation, not sympathy. The implied argument is not that because they are young, fallible and susceptible to bad influence, they should be excused or pardoned, but that 'look, they are so young and are already committing such heinous crimes, what more will they be capable of when they become adults!' It is the circumstances that reveal the offences of the victims or goals of the material processes.

5.1.2.1.1.5 Collective nouns as actors of violent acts against homosexuals

Also, it is discovered that when a violent action is done against a homosexual, the actor is usually unnamed or collective/generic nouns are used as in the excerpts below.

Excerpt 85

Man stabs alleged homosexual boss to death. *The Punch*, November 27, 2013

Actor	Process: material	Goal	Circumstance
Man	stabs	alleged homosexual boss	to death

Excerpt 86

There was pandemonium at the upper court 4 in Anguwan Jaki, Bauchi state, yesterday, as **an angry mob almost lynched** seven suspected homosexuals brought to court for trial. *Vanguard*, January 23, 2014

Actor	Process: material	Goal	Circumstance
An angry mob	almost lynched	seven suspected homosexuals	brought to court for trial

The actor of the material process ‘stabs’ in excerpt 85 is referred to by the reporter as ‘man’ and in excerpt 86, the actor is ‘angry mob’. The reporters try not to be specific since the actions are negative ones. This is a form of suppression in van Leeuwen’s framework. It is a way of legitimising any violent action carried out on homosexuals by anybody.

5.1.2.1.1.6 Passivisation: homosexuals as victims (goals) in agentless material clauses

Passivisation is used in the discourses of homosexuality as a tool for suppression and backgrounding. Passivised verbs without agents are used to shield the perpetrators of wrong actions. van Dijk (1991:215-216) notes that “...negative acts of in-group members, such as the authorities or the police, may be reduced in effect by placing them later in the sentence or by keeping the agency implicit, for instance in passive sentences”. Passivised statements are essentially useful in obscuring the actors of particular actions, especially negative ones. Examples in this study are shown below:

s/n	Goal	Process: material	Circumstance	Source
87	Suspected homosexual rapist	shot	dead, in riot	<i>The Punch</i> , July 21, 2015
88	School principal, 6 other homosexuals	stoned	in Bauch court	<i>Vanguard</i> , January 23, 2014
89	Suspected homosexual	docked	in Aba	<i>Vanguard</i> , August 6, 2013
90	Two homosexual suspects	were yesterday remanded	in Onitsha prison	<i>Vanguard</i> , June 23, 2015.
91	Gays	are (automatically) condemned	to hell	<i>The Guardian</i> , August 25, 2015

In the process of analysing a text using transitivity, one can consider the kinds of participants often represented in passive sentences and which participants are not. In the excerpts above, the agents that carried out the actions of shooting, stoning and docking are deleted. For the moralists, these actions are legitimised and that is why the perpetrators are shielded, as a way of justifying the actions of the in-group against the out-group. These actions are obviously negative ones against homosexuals, who are not wanted in the Nigerian society. There are other instances where agents are passivised and brought to the end of the sentence as a way of

suppressing or backgrounding the actors of the material actions. An example can be found below:

Excerpt 92

A man in his 30s, who had been on the wanted list for his involvement in the act of LGBT was caught by people in his community. He was later set ablaze after thorough beating
 He was burnt to death even before the arrival of the police.
Nigerian Tribune, August 26, 2015.

Goal	Process: material	Actor	Circumstance
A man in his 30s, who...	Was caught	By people	In his community
He	Was set ablaze		After thorough beating
He	Was burnt		To death, before the arrival of the police

Passivisation is used in the excerpts above as a tool for suppression and backgrounding. The actor of the action of catching, ‘people’ is bought to the end of the sentence and the subsequent statements in the paragraph reveal that the same set of people set the victim ablaze and burnt him. These are obviously negative actions carried out by the people in the victim’s community, but the actors have been backgrounded or suppressed and not even repeated in the subsequent sentences. This does not mean that the ‘people’ are morally right, but the writer has decided to suppress their immorality using passivisation, foregrounding the offense of the man instead. More so, the term ‘people’ is too general, making it impossible to blame a particular person or group. The writer simply wants to draw the awareness of the readers to the repercussions of being caught as a homosexual and not the immoral action of the people.

5.1.2.1.1.7 International bodies/rights activists as aggressive actors – Nigeria and the law as goals

Right activists are people, who individually or with others act to protect or promote some variations of human rights. However, in the discourses of homosexuality in the Nigerian newspapers, international bodies and rights activists are represented as bullies, who threaten, intimidate or harass the Nigerian government by the media. These groups of people have stood and criticised the anti-gay law, stating that it is against the fundamental human rights of homosexuals. Negative material processes have also been used to represent the actions of these social actors, particularly by the media. Examples are shown below:

Excerpt 93

Meanwhile, there are renewed efforts by **influential rights activists in the United States** to **instigate** the home government and **coerce** Nigeria into reversing its anti-gay law as Buhari visits the country. *TheGuardian*, July 20, 2015.

Excerpt 94

The United Nations also **attacked** the law, accusing President Jonathan of trampling on basic human rights and threatening vital healthcare plans. *Vanguard*, January 17, 2014.

Excerpt 95

Meanwhile, some gay activists recently **vowed to fight** the Nigerian government after the country outlawed same-sex unions, warning the act legitimised homophobic violence and increased fears of persecution. *Vanguard*, January 18, 2014.

Excerpt 96

Apart from Canada, the United Nations, United States of America as well as Britain have reportedly **kicked against** the passage of the law calling on the government to repeal it or face certain sanctions ranging from aids withdrawals to other diplomatic strangulations. *TheSun*, February 3, 2014

In the excerpt 93 above, the material process ‘coerce’ is used in order to reflect the actor of the process ‘influential rights activists in the United States’ as aggressive and as bullies, who try to force or intimidate the goal ‘Nigeria’ into accepting what she does not want. In another example, the activists are represented as struggling to make sure the anti-gay bill is reversed. Also, the negative material processes ‘attacked’, ‘kicked against’, among others are used by the media to frame the humanists as being aggressive and desperate. These negative material processes connote being forceful. The rights activists are represented as being forceful. The Nigerian media as moralists try to ideologically represent supporters of homosexuality as amoral.

5.1.2.2 Verbal processes as a tool for power relations and the expression of views

Verbal processes are essentially useful for the linguistic analysis of media texts, because they are what Halliday calls predicates of communication. They are the elements of the clause with which the author of a text introduces the speech of those s/he is reporting on. The verbal processes can thus unearth a journalist’s feelings about the actors whose words are considered reportable; and also much about the way in which a journalist propels the readers towards a certain view of that person. As Fowler (1991:231) points out, news reports are mainly based on statements and speeches of people, interviews and replies to questions. A critical study such as this should therefore be interested in how what people say is transformed, as there are ways to criticise or bestow significance on particular statements.

In the selected Nigerian newspapers, Nigeria, Nigerian government, religious leaders, political leaders, reporters and homosexuals or gays are often the actors of verbal processes in the discourses of homosexuality. These groups of people are given the role of sayer. The table below shows examples of verbal processes in the discourses of homosexuality.

Table 5.5: Verbal processes in the discourses of homosexuality in selected Nigerian newspapers

s/n	Actors/participants	Sayer	Verbal process	Receiver	Verbiage	Sources
1	Religious leaders/ religious books/church	The cleric	described		homosexuality as against the will if God	<i>Nigerian Tribune</i> , July 27, 2015
		The bible	condemns		same-sex relationship	<i>The Punch</i> , January 29, 2014
		The scripture	says		train up a child in the way that he should go	<i>Vanguard</i> , March 22, 2014
		The bible	states		that homosexuality is an abomination	<i>Vanguard</i> , March 22, 2014
		Church of Nigeria	has reiterated		its position against homosexuality	<i>The Sun</i> , July 23, 2015
		Bishop Ordu	condemned		any doctrine and religious practice outside what was contained in the bible	<i>The Sun</i> , July 23, 2015
		...the prelate of Anglican church	had appealed	to the governor	to do everything possible to help the church fight against gay marriage in Nigeria	<i>The Sun</i> , July 14, 2015

	The cleric	stressed	same-sex marriage can hamper creation	<i>The Guardian</i> , June 29, 2015
2 Politicians/ government officials	Buhari	insists	that say marriage is unafican	<i>Nigerian Tribune</i> , July 22, 2015
	He	stated	that America cannot force us	<i>Nigerian Tribune</i> , July 22, 2015
	President Buhari	has... stating	that sodomy is against the law of Nigeria and strange to our culture	<i>The Sun</i> , July 22, 2015
	Governor Ortom...	commended	the Anglican communion in Nigeria for its stand on gay marriage	<i>The Sun</i> , February 3, 2014
	The Nigerian security and civil defence corps in Jigawa state	said	it arrested seven suspects for alleged homosexuality	<i>The Punch</i> , December 3, 2013
	The commandant	urged	parents and teachers to monitor the movement of their children...	<i>The Punch</i> , December 3, 2013

3	Professionals	Lawyers,...	lauded	President Jonathan	for signing the bill	<i>Vanguard</i> , January 17, 2014
		Scientists	say		such persons (homosexuals) are psychologically ill	<i>Nigerian Tribune</i> , July 25, 2015
4	U.S./Obama/ United Nations/America/Americans	Earlier, the US	had said		it will pressurize Nigeria into accepting and Implementing the gay rights bill	<i>The Sun</i> , July 22, 2015
		Like Nebuchadnezzar, barrack obama, ...	is commanding		the peoples, nations and men and women of the world to bow down to the idol the society ...	<i>The Sun</i> , July 29, 2015
		We (Canadian foreign affairs)	call on	Nigeria	to repeal this law	<i>Sun</i> , February 3, 2014
5	Homosexuals	One of the suspects...	confessed		that he used to commit the crime with his friends and children in his area	<i>The Punch</i> , December 3, 2013
6	Gay right activists	Supporters of homosexual rights	are arguing		that there is ample evidence to show that homosexuality took	<i>Nigerian Tribune</i> , July 12, 2015

place in precolonial
Africa

The critics of
this new
Nigerian law

have also
been
contending

that the Law violates
the 1999 Constitution
(as amended).

The Punch,
Jan 27, 2014

Table 5.6: Frequency of occurrences of verbal processes in the discourses of homosexuality

Verbal processes	<i>Nigerian Tribune</i>	<i>The Punch</i>	<i>The Sun</i>	<i>Vanguard</i>	<i>The Guardian</i>	Total
Say/Said	69	99	80	75	35	358
Say	29	5	16	14	3	67
Told	7	25	22	12	5	71
Asked	3	13	6	10	1	33
Reported	7	10	3	4	0	24
Tell	3	4	12	4	0	24
Alleged	1	11	4	5	0	21
Described	5	4	6	4	0	21
Call	4	3	10	3	0	18
Urged	4	3	3	6	2	18
Condemned	2	1	4	4	1	12
Informed	3	4	4	1	0	12
Rejected	1	2	4	3	1	11
Claimed	2	2	4	2	1	11
Threatened	0	6	1	3	1	11
Explained	1	7	0	2	0	10
Urge	8	0	0	1	1	10
Disclosed	4	1	3	0	1	9
Warned	2	0	5	2	0	9
Commended	3	0	4	1	0	8
Ordered	0	4	1	3	0	8
Insisted	1	2	1	3	0	7
Condemn	1	3	2	1	0	7
Declared	1	0	2	1	2	6
Reiterated	1	0	3	1	1	6
Confessed	1	1	2	1	0	5
Announced	1	1	2	1	0	5

Verbal processes are useful tools in analysing positions and power. Certain people are construed as speaking rather than thinking and feeling. They suggest whose words are worthy of repetition, they can also be used as means of crediting or discrediting a particular idea (Bartlett, 2014). However, different social actors are given the position of power in the selected newspapers, they are represented as the powerful, whose words are worthy of repetition. These actors include religious leaders, politicians/government officials, professionals/experts, Nigerians, the west, gay right activists and homosexuals.

5.1.2.2.1 Religious leaders as ‘sayer’, expressing religious fundamentalism

Religion is invoked in discussions about homosexuality in Nigeria and religious leaders are used as claimsmakers by the media in the discussions about homosexuality in Nigeria. Religious leaders have been represented as ‘sayers’ because their words are believed to be worthy of repetition. Nigeria, being a religious country, where most individuals identify with a particular religion, it is believed that religious leaders are knowledgeable about different issues as represented in religious books, including the issue of homosexuality. They are also believed to have the power to influence citizens, since they are well respected by followers. Therefore, the words of religious leaders are well represented in the Nigerian newspapers, especially in controversial issues like that of homosexuality. For instance, the *Nigerian Tribune* allocates more verbal processes to religious leaders. The social actors/sayers are Bishop Okonkwo, Cardinal Onaiyekan, the cleric, the Anglican Church, Rt Rev. Duke Akamisoko, ECWA, among others. The verbal processes include condemnns, bemoans, charged, urged, described, regretted, reiterated, warns, among others, which are mainly exhortatives and accusatives. Examples are shown in the excerpts below.

Excerpt 97

Presiding Bishop, The Redeemed Evangelical Mission (TREM) Worldwide, Dr Mike Okonkwo, **has remarked** that the trend of homosexuality around the world should not be regarded as a surprise, but as one of the signs that the world was in its last days. He, however, **bemoaned** Homosexuality as an abomination. *Nigerian Tribune*, August 16, 2015.

Sayer	Process: verbal	Verbiage
Presiding Bishop, The Redeemed Evangelical Mission (TREM) Worldwide, Dr Mike Okonkwo	has remarked	that the trend of homosexuality around the world should not be regarded as a surprise,...

In the excerpt above, the religious leader and presiding Bishop of The Redeemed Evangelical Mission (TREM) Worldwide, Dr Mike Okonkwo, is represented as an important social actor who has sufficient knowledge of what homosexuality is and the stand of God on the phenomenon. Verbal processes are those which “somehow promote in the reader a feeling that the person whose words are being reported is wise, authoritative, benign or in some other sense positive” (Chen 2005:39). The bishop is the sayer of the verbal process “has remarked” and “bemoaned”. However, the receiver is not indicated. It can be inferred that the receivers are the readers, Christians or the audience present at the event where the speech was made. The verbal processes ‘remarked’ and ‘bemoaned’ are used to discredit the practice of homosexuality. The verbal process ‘bemoan’ in the second sentence, has homosexuality as its target. Essentially, the use of “bemoan” by the reporter has a negative connotation. Though attributed to the clergy, the negative attitude of the reporter towards the practice of homosexuality is shown. The reporter could have simply used a more neutral verb such as ‘said’. The social actor is also represented as ‘urging’ Christians to stand with God and fight homosexuality, emphasising religious fundamentalism. This can be seen in the excerpt below.

Excerpt 98

He further **urged** Christians to hold firm to God’s word so as to avoid being unnecessarily panicky. “Homosexuality is an abomination. We should not be surprised because this is an indication that the last days are here. Therefore, the church must deploy the necessary arsenal to understand the vicissitudes. The devil should not frighten us. God does not panic. There is no reason to panic.” *Nigerian Tribune*, August 16, 2015.

Sayer	Circumstance	Process: verbal	Target	Verbiage
He	further	urged	Christians	to hold firm God’s word...

The spiritual leader in the excerpt above advocates that Christians should hold on to God’s word, which means that people are expected to stand against homosexuality. The verbal process is used by the reporter in a positive light. The clergy’s statement is represented as a piece of advice. The use of the verb reveals the positive attitude of the reporter to the statement made. Religious fundamentalism is expressed in the verbiage.

Another example showing the negative reaction of clerics to the practice of homosexuality in the *Nigerian Tribune* is presented in the excerpt below.

Excerpt 99

THE Catholic Archbishop of Abuja Diocese, John Cardinal Onaiyekan, on Sunday, **said** the position of the church in Nigeria against homosexuality was irrevocable. Onaiyekan **reiterated** the position in an interview with the News Agency of Nigeria (NAN) in Makurdi, Benue State, during his official visit to the Diocese of Makurdi. According to him, the Catholic Church would continue to sustain its stand against gay marriage. He **regretted** that many people across the world were accepting homosexuality as a norm, but **insisted** that it could never become a norm just for the fact of its acceptability by some. *Nigerian Tribune*, July 27, 2015.

Sayer	Process: verbal	Verbiage	Circumstance
THE Catholic Archbishop of Abuja Diocese, John Cardinal Onaiyekan,	said	the position of the church in Nigeria against homosexuality was irrevocable	
He	reiterated	the position in an interview	during his official visit to the Diocese of Makurdi
He	regretted	that many people across the world were accepting homosexuality as a norm	
	insisted	that it could never become a norm just for the fact of its acceptability by some	

Again, in the excerpt above, John Cardinal Onaiyekan, the Catholic Archbishop of Abuja Diocese is allocated power by the media. His speech and stand is considered worthy of repetition. The verbal processes in the excerpt include ‘said’, ‘reiterated’, ‘regretted’ and ‘insisted’. These verbal processes are used to point out the social actor’s position and attitude towards the practice of homosexuality. The first two verbal processes, though neutral, point out the cleric’s homophobic position on homosexuality, which can be noticed in the verbiage. The use of ‘regretted’ shows the reporter’s positive attitude to the negative stand and disappointment of the cleric towards the acceptance of homosexuality in some parts of the world and ‘insisted’ reveals the resolute attitude of the sayer against homosexuality.

However, other newspapers have also accrued power to religious leaders and institutions, whose statements are worthy of reiteration. Examples are seen below:

Excerpt 100

Sayer	Process: verbal	Target	Circumstance	Source
Evangelicals	fault	US Supreme court	on same-sex marriage	<i>Vanguard</i> , June 28, 2015

Excerpt 101

Sayer	Process: verbal	Target	Source
Diocesan Bishop of Lagos West, (Anglican Communion), Rt. Rev. James Odedeji	described (as unfortunate)	reports that the US Supreme Court voted to legalize same sex marriage	<i>Vanguard</i> , July 5, 2015.

Excerpt 102

Sayer	Process: verbal	Target	Source
Sheikh Muhammad Khalid, the Chief Imam of Apo Legislators' Quarters Jumat Mosque	has condemned	the embrace of same sex marriage by some countries...	<i>Vanguard</i> , July 9, 2015

The use of 'has condemned' in excerpt 102 shows the positive attitude of the journalist to the opinion of the cleric. Though the word 'condemned' looks negative, it however reinforces the impression that the sayer, Sheikh Muhammad Khalid, the Chief Imam of Apo Legislators' Quarters Jumat Mosque, occupies the moral high ground. The reporter uses the strategies of identification and functionalisation to point out the importance or relevance of the 'sayer' in excerpt 102. 'Condemned' is much stronger, strengthening the sense of the chief imam's moral repugnance at the speculation. The journalist's choice of such a verbal process hints that in some way, he or she shares the Imam's repugnance (and is also perhaps attempting to share some of the moral high ground with him). The introduction of an obvious constituent of moral right and wrong makes the phrase also far more colourful and dramatic than the neutral 'said'. This is also the case in the other excerpts in this category. The use of 'Fault' and 'described (as unfortunate)' reveals the negative stand of the authorities as well as the reporters towards homosexuality. Also, as in excerpt 102, the reporter in excerpt 101 uses the strategy of identification and functionalisation in the introduction of the clergy. The journalist

did not just mention the name of the cleric, he went further to mention the position he occupies as a way of strengthening the statement.

This group of people also performs the verbal action of warning, appealing, urging, among others in the other newspapers. Examples are shown below.

Excerpt 103

Earlier the Prelate of the Anglican Communion, ...**had appealed** to the Governor to do everything possible to help the church fight against gay marriage in Nigeria. *TheSun*, July 14, 2015.

Sayer	Process: verbal	Target	Verbiage
The prelate of the Anglican communion	had appealed	(to) the governor	to do everything possible to help the church fight against gay marriage...

Excerpt 104

Against the backdrop of the United States legalization of Gay marriage, the Chief Imam of Benin Central Mosque, AbdulfattahEnabulele, **has cautioned** President Muhammadu Buhari ...*Sun*, July 19, 2015.

Sayer	Process: verbal	Target	Verbiage
The chief Imam of Benin central mosque, ...	has cautioned	President Muhammadu Buhari	against accepting any greek gift that would compromise the cultural and religious heritage...

In the excerpts above, it is obvious that the religious leaders who are represented with verbal processes in the newspapers’ reports have specifically used exhortatives such as ‘warned’, ‘appealed’, ‘urged’ and ‘cautioned’, to admonish the Nigerian government against accepting the practice of homosexuality. The targets of the verbal processes are ‘U.S. supreme court’, ‘the governor’ and ‘President Muhammadu Buhari’. The verbiage emphasises the fight against homosexuality. Other verbal processes include condemning and faulting the acceptance of homosexuality in some other countries. This is a way of discrediting the acceptance of homosexuality. The religious leaders have mainly expressed religious fundamentalism using verbal processes.

5.1.2.2.2 Political/government officials as ‘sayer’, expressing homophobic and pro-culturalists’ views

Also, political leaders and government officials are also represented with verbal processes in news reports, expressing their homophobic and pro-culturalist views. This group of people has also been represented with exhortatives, accusatives and informatives, emphasising their homophobic stances. Examples are shown below:

Excerpt 105

Governor Samuel Ortom of Benue State **has cautioned** gays to stay away from the state, **warning** that his administration would not spare anyone caught practising homosexuality in the state. *Vanguard*, July 15, 2015.

Sayer	Process: verbal	Target	Verbiage
Governor Samuel Ortom of Benue State	has cautioned	gays	to stay away from the state
	warning		that his administration would not spare anyone caught practising homosexuality in the state

Excerpt 106

Benue State Governor, Samuel Ortom, **has warned** that his administration would not spare anyone caught indulging in gay activities in the state. *TheSun*, July 14, 2015.

Excerpts 105 and 106 are reports of the statement made by the Benue State Governor, Samuel Ortom, about the practice of homosexuality by two different newspapers. It is interesting to see that the newspapers have decided to use similar verbal processes to introduce the statement of the governor. The first is ‘has cautioned’ and the second ‘has warned’. These verbal processes show the positive attitude of the journalists of the two newspapers to the statement of the governor. They have therefore seen the statement as a warning against the practice of homosexuality. Governor Ortom is a political leader and a powerful individual, whose statement is considered worthy of reporting as it represents what the government stands for. Again, the homophobic stance of the governor can be noticed in the verbiage. In excerpt 105, the target of the warning is overtly indicated as ‘gays’. This could be viewed as a form of threat to scare homosexuals away from the state. Other similar examples showing the reporting of the same statement or event by different newspapers can be found below:

Excerpt 107

...Executive Secretary of Benue State Aids Control Agency (BENSACA), Mrs. Grace AshiWende, **had raised an alarm** over the increasing number of homosexuals in the state, **disclosing** that they were over 400 and were already holding meetings.*TheSun*, July 14, 2015.

Excerpt 108

... Executive Secretary of the Benue State Agency for the Control of Aids (BENSACA), Mrs. Grace Wende**has revealed** that the agency recently discovered a 400-member homosexuals club existing in Makurdi the Benue state capital.*Vanguard*, March 16, 2013.

In excerpts 107 and 108, the reporter of the *Sun* newspaper used the verbal process ‘had raised an alarm’ while the reporter of *Vanguard* has used a more subtle verbal process ‘reveal’. These journalists have both reported the statement of the executive secretary of Benue State Aids Control Agency about the increase of homosexuals in the state. ‘had raised an alarm’ is to make people understand the danger in the increase in number of homosexuals in the state. This is a way of creating moral panic for the citizens of the state. *Alarms* are capable of stimulating a form response in humans. It gives an audible or visual signal about a problematic situation. The journalist of *The Sun* obviously sees the situation as a problem, hence uses the verbal process ‘had raised an alarm’ just to get Nigerians into action. On the other hand, the reporter for *Vanguard* decides to use a less subtle verbal process ‘has revealed’ to show the statement as important information. The reporter sees the statement as revealing while the reporter for the *Sun* sees it as alarming.

It can also be observed that political leaders are represented with assertive verbal processes, showing their power. An example of this can be found below:

Excerpt 109

President Muhammadu Buhari**has told** Barrack Obama-led United States of America that he will not sanction gay marriage in Nigeria, **stating** that ‘sodomy is against the law of the country and abhorrent to our culture’.*Vanguard*, July 22, 2015.

Sayer	Process: verbal	Target	Verbiage
President Muhammadu Buhari	has told	Barrack Obama-led United States of America	that he will not sanction gay marriage in Nigeria
	stating		that ‘sodomy is against the law of the country and abhorrent to our culture’

In the excerpt above, the sayer (President Muhammadu Buhari) is represented with the verbal processes that show his assertiveness in his stand against homosexuality. ‘has told’ looks informative and milder compared to ‘stating’ that shows his authority as the President. The pro-culturalist sentiment of the president can be seen in the verbiage “that ‘sodomy is against the law of the country and abhorrent to our culture’”.

5.1.2.2.3 Professionals as ‘sayer’, expressing pro-culturalists’ view

Legal and medical practitioners have also been given a voice in the discourses of homosexuality in the selected Nigerian newspapers. Lawyers are believed to be knowledgeable about the laws regarding homosexuality and human rights, while doctors are believed to be able to talk authoritatively about the causes and the health implications or effects of the practise of homosexuality. Therefore, these professionals are given the role of ‘sayer’ in verbal processes in the discourses of homosexuality as instantiated below:

Excerpt 110

Sayer	Process: verbal	Verbiage	Source
A lawyer, EbunAdegboruwa	explained	that, “Every law must reflect the cultural dimensions of the society that constitutes the primary constituency of the said law. ...	<i>Vanguard</i> , June 29, 2013

In the excerpt above, the legal practitioner (sayer) is represented with an informative verbal process ‘explained’, portraying his legal knowledge about the phenomenon and emphasising a pro-culturalist view.

5.1.2.2.4 Nigerians as ‘sayer’

Excerpt 111

NIGERIANS **have restated** their resolve to defend the country’s anti-gay law ...*TheGuardian*, July 20, 2015

Sayer	Process: verbal	Verbiage
Nigerians	have restated	their resolve to defend the country’s anti-gay law...

‘Stating’ in excerpt 109, ‘explained’ in excerpt 110 and ‘have restated’ in excerpt 111 are positive because they make the sayers, President Muhammadu Buhari, Ebun Adegboruwa and Nigerians, seem confident, determined and strong. The journalist could have used a

neutral verbal process such as “said”, but this would have had none of the colour or resonance carried by stated/stating and explained. In some way, we feel that a person, who states something, rather than just saying it, is making a commitment to bringing about what he or she has stated. To make such a declaration implies confidence, and the strength and determination to see something through. That the journalists chose to use such processes indicates that in some way the journalists are ascribing these qualities of strength, determination, commitment and confidence to the sayers.

5.1.2.2.5 Homosexuals as ‘sayer’, represented as criminals

Homosexuals are also represented with verbal processes by the media and individuals, further emphasising the moralists’ stance. The verbal processes attributed to homosexuals connote representing them as criminals and as violent and aggressive. Examples of such verbal processes include ‘confessed’ and ‘threatened’, which have negative connotations, though other neutral verbal processes are used. Examples are seen in the excerpts below.

Excerpt 112

One of the suspects, a university undergraduate, **told** NAN that he had been a gay for the past six years. He **confessed** that he used to commit the crime with his friends and children in his area.
ThePunch, December 3, 2013

Sayer	Process: verbal	Target	Verbiage
One of the suspects, a university undergraduate	told	NAN	that he had been a gay for the past six years
He	confessed		that he used to commit the crime with his friends and children in his area.

Excerpt 113

He alleged that the suspect **confessed** committing the crime during preliminary investigation on the matter, adding that the suspect claimed that he was introduced to the act (homosexualism) by his fellow students. *TheSun*, March 25, 2014.

Sayer	Process: verbal	Verbiage
the suspect	confessed	committing the crime during preliminary investigation on the matter, ...

Excerpt 114

Initially, she forced me into becoming her lesbian partner. She **threatened** me that if I failed to do it, my life was at stake.

Sayer	Process: verbal	Target	Verbiage	Source
She	threatened	me	that if I failed to do it, my life was at stake	<i>The Punch</i> , July 22, 2015.

In the discourses of homosexuality in the selected Nigerian newspapers, homosexuals are hardly given verbal process. This is a form of suppression. However, there are few instances where they are given verbal processes, though with negative connotations. Such verbal processes represent homosexuals as criminals. A glimpse on the excerpts above reveals this. Confessions are only made by criminals. In the third excerpt under this category, when the context of the statement is considered, it is discovered that the actor of the verbal process ‘threatened’ represented as ‘she’, is a lesbian and the target is an individual. This brings us again to the representation of homosexuals as threats to the society. The reporters’ evaluation of the reported is infused in the verbal processes.

5.1.2.2.6 International bodies as ‘sayer’, represented as being aggressive

The U.S. and other developed nations are also represented with verbal processes in the discourses of homosexuality. Examples are found below:

Excerpt 115

Target	Process: verbal	Sayer	Source
Nigeria	is being (severely) criticized and threatened	by the so called developed nations and their agents	<i>The Punch</i> , January 27, 2014

The statement above is an example of passivisation, where the ‘sayer’ takes the passive position. The verbal process performed by the sayer ‘the so called developed nations and their agent’ is ‘criticized’ and ‘threatened’. In another example, President Barack Obama is represented as the ‘sayer’ of the verbal process ‘is commanding’.

Excerpt 116

Like Nebuchadnezzar, Barack Obama, looming large over the American world power of today, **is commanding** the

peoples, nations and men and women of the world to bow down to the idol the society has constructed and worship it. *Sun*, July 29, 2015.

'is commanding' in the excerpt above is a representation of Barack Obama as being authoritative and forceful in making sure homosexuality, which the writer of the excerpt calls 'idol' is accepted all over the world. The receivers of the verbal process are 'the people', 'nations', and 'men and women of the world'. The writer of the excerpt had other choices of words that could replace 'commanding', but chose to use the word to evoke certain meanings in the readers, that is, the representation of Obama as an autocratic or a forceful leader.

Different categories of verbal processes can be identified in the discourses of homosexuality. These categories include: declaratives (declared), assertives (ordered, demanded, required, emphasised, indicated, stated, expressed, restated), accusatives (accused, condemned, blamed, rebuked, criticised, questioned, rejected), exhortatives (urged, warned) and informative (reported, explained). There are however more of exhortatives, accusatives and informatives. Exhortatives create the impression that the sayer is a person of wisdom; someone who knows best and is trying to encourage others to behave in ways that will be to their own good, but who does not necessarily have the power to force those others to do what they want. They can even sometimes be a hint of weakness or deference. Examples encountered in the corpus of texts include *urged, recommended, warned, suggested, called for* and *appealed for*, and the actors are religious leaders, political leaders, the west and Nigerians. They can also be very revealing of the journalist's own attitude towards the sayer. Accusatives have the effect of making the sayer seem to occupy the moral high ground. Actors include religious leaders, the U.S. and politicians. Examples encountered in the corpus of texts include *condemned, accused, blamed, alleged, and rebuked*, among others. Assertives have the effect of making the speaker seem powerful. Examples in the corpus include *stated, commanded*, among others. Informatives have the effect of making the speaker seem wise, knowledgeable and responsible; to be in possession of information which they are patiently passing on to those less well-informed than themselves. The media, law enforcement agents, professionals/experts are commonly represented with informatives. Examples of informatives in our corpus include *says, said, reported, revealed, explained, tell*, among others. Declaratives are comparatively rare in the corpus of texts. The main one encountered is *confessed*, used to represent the statements of homosexuals. The different classes of verbal

processes have been used to foreground points of view and ideologies, such as religious fundamentalism, culturalism, moralism, among others.

5.1.2.3 Relational processes in the expression of views

The relational process is realised by ‘be’ verbs as well as copular verbs. These verbs are used for expressing possession, equivalence, and attributes, among others. Relational processes are the processes of “being” in terms of being an attribute or identified as something else. Therefore, the relational clause types include attributive relational clause, identifying relational clause and possessive relational clause. These classes of relational clauses often have different participants. Attributive relational clause has the “carrier” and the “attribute” as its components, while the identifying relational clause has the “token” and the “value” as its components. According to Butt *et al* (2000: 59), the relational process is the ‘power house of semiosis’, which writers deploy to construe associations between form and function and its importance for CDA cannot be underestimated. However, it is believed that relational processes are usually difficult to interpret due to ambiguity. As Halliday & Matthiessen (2004: 247) opine that, “More than any other process types, the relationals have a rich potential for ambiguity”. However, in the following discussion, attempt is made to illustrate how relational processes in the discourses of homosexuality construe ideologies. Attributive, identifying and possessive relational processes are used to ideologically represent homosexuality, homosexuals and other social actors.

5.1.2.3.1 Intensive attributive relational processes

The intensive attributive relational process is when an entity, that is, the carrier has some class or quality or attribute ascribed to it (Halliday & Matthiessen, 2004:220). In the discourses of homosexuality, homosexuality and homosexuals are often represented with attributive relational processes by social actors in order to foreground certain views. Examples of attributive relational processes in relation to different views are considered below:

5.1.2.3.1.1 **Attributive relational processes expressing pro-culturalists' view**

Pro-culturalists in the discourses of homosexuality in the selected newspapers have deployed attributive relational processes in emphasising their views on homosexuality. Certain cultural attributes have been attached to homosexuality. A glimpse on the table below reveals this.

s/n	Carrier	Process: relational	Attribute	Sources
117	Homosexuality	is	a taboo or an abomination...	<i>Nigerian Tribune</i> , August 26, 2015
118	Homosexuality	is	an abomination	<i>Nigerian Tribune</i> , August 16, 2015

In the examples above, 'homosexuality' is represented as the carrier of the attributes 'taboo' and 'abomination', foregrounding the view of Pro-culturalists that homosexuality is against the Nigerian cultures.

5.1.2.3.1.2 **Attributive relational processes expressing religious fundamentalists' view**

The attributive relational processes are also used to foreground the views of religious fundamentalists that homosexuality contravenes spiritual or scriptural laws. A glimpse on the excerpts below shows this.

s/n	Carrier	Process: relational	Attribute	Sources
119	Same-sex marriage	is	in contradiction to my religion	<i>The Guardian</i> , July 5, 2015
120	Homosexuality	is	against the scripture	<i>The Sun</i> , February 24, 2014

5.1.2.3.1.3 **Attributive relational processes expressing moralists' view**

Attributive relational processes are also used by moralist to emphasise their sentiments. Examples can be found below:

s/n	Carrier	Process: relational	Attribute	Sources
121	Same-sex marriage	is	anti-human	<i>Vanguard</i> , July 9, 2015
122	Homosexuality	was	a criminal act	<i>Nigerian Tribune</i> , July 25, 2015
123	Homosexuality	Is	simply bad, outrageous and unacceptable	<i>The Sun</i> , July 19, 2015
124	Homosexuals	are	five times more likely to have Hepatitis B than heterosexuals.	<i>The Punch</i> , January 29, 2014

In the excerpts above, negative attributes are allocated to ‘homosexuality’ and ‘same-sex marriage’ by moralists, who have constructed homosexuality as a social deviance and homosexuals as deviants

5.1.2.3.1.3.1 Homosexuality as a social deviance/Homosexuals as social deviants

Social deviants are individuals whose actions or behaviour violate social norms. Under this category, different relational processes are used to foreground the notion that homosexuals are social deviants and that giving them rights to express themselves is capable of destroying the morality of the nation. This view is shown in the examples below.

Excerpt 125

Homosexual acts **are** detrimental to the health of the polity, the economy, the social fabric and the emotional and psychological well-being of our children. *ThePunch*, January 29,2014.

Carrier	Process: relational	Attribute
Homosexual acts	Are	detrimental to the health of the polity...

This can also be said about the excerpt below:

Excerpt 126

Gay **is** obscene and violates human dignity. *Nigerian Tribune* august 15, 2015

Carrier	Process: relational	Attribute
Gay	Is	obscene and violates human dignity

Example of the representation of homosexuals/gay as social deviants can be found below:

Excerpt 127

Gays **are** social deviants ... *Nigerian Tribune*, August 15, 2015

Carrier	Process: relational	Attribute
Gays	Are	social deviants

In the excerpts above, attributive relational processes are used to represent homosexuality as a treat and homosexuals as social deviants. The attributive relational processes ‘is’ and ‘are’ are used for this purpose. In the first excerpt in this category, the carrier of the relational process ‘are’ is ‘homosexual acts’ and the attribute is ‘detrimental to the health of the polity, the economy, the social fabric and the emotional and psychological well-being of our children’. The second excerpt is more straightforward. It simply relates ‘gays’ to ‘social deviants’.

In the examples above, attributive relational processes have been mainly used to express homophobic sentiments. Pro-culturalists, moralists, religious fundamentalists have used relational processes to emphasise their ideologies on homosexuality by virtue of the attributes attached to the concept.

5.1.2.3.1.4 Attributive relational processes expressing moral humanists’ view

The attributive relational process has not only been used by critics of homosexuality, it has also been used by moral humanists to foreground their humanistic views. An example of such can be found below:

s/n	Carrier	Process: relational	Attribute	Source
128	Homosexuality	is not	Unnatural	<i>The Sun</i> , March 27, 2014

5.1.2.3.2 Identifying relational processes expressing denial of sexual identity

A relational process can also be used to identify a participant. An identity or value, that is, the identifier, is ascribed to an entity, that is, the identified. Identifying relational processes have particularly expressed denial of identities. Examples of the processes in the discourses of homosexuality in the selected newspaper can be found in the table below:

s/n	Identified	Process: relational	Identifier	Source
129	I	am not	a homosexual	<i>The Sun</i> , July 16, 2015
130	I	am not	a homosexual	<i>The Punch</i> , November

				27, 2013
131	Gays	are not	our brothers	<i>Nigerian Tribune</i> , August 15, 2015

The identifying relational processes in the discourses of homosexuality in the selected newspapers have mainly been used for identity construction. They express denial of the homosexual identity and their connection with heterosexuals.

5.1.2.3.3 Possessive relational processes expressing moralists' views

These processes are those in which one entity is said to possess or belong to another. Here, we have the possessed and the possessor. Examples of possessive relational clauses in our texts can be found in the table below.

s/n	Possessor	Process: relational	Possessed	Source
132	The Nigerian State	has	a duty to intervene to protect public morality	<i>The Punch</i> , January 24, 2014
133	The State	has	a duty to formulate laws that will elevate the moral standard of the people.	<i>The Punch</i> , January 27, 2014
134	The Nigerian Government	has	in its constitution, 14 years imprisonment for any individual...	<i>Nigerian Tribune</i> , August 26, 2015
135	more than 50 per cent of homosexual males	have	the <i>Human Papilloma Virus</i>	<i>The Punch</i> , January 29, 2014

It can be observed from the table that the Nigerian government/state and Nigerians are the main possessors of values in the discourses of homosexuality in selected Nigerian newspapers. The possessive relational processes are a useful tool in the hands of moralists to emphasise the duty of the state towards upholding the morality of the nation. The state has the right to protect public morality and formulate laws that will elevate the morality of the country. Homosexuals are not represented as possessing any rights except diseases.

5.1.2.4 Mental processes reflecting opinions of social actors

Mental processes, according to Halliday and Matthiessen (2014:248), focus on our inner world experience and include notions of cognition, perception, emotion and desire. Mental process is the process of sensing and it encodes a participant's conscious processing, such as perception, cognition, and affection. There are two participants under this category. They are the 'senser' and the 'phenomenon'. The 'senser' is the conscious being that believes, thinks, understands and hears among other mental processes. The phenomenon is the entity, either conscious or not, which is believed, thought of, understood, heard, etc. Mental processes usually encode mental reactions such as perception, thoughts and feelings, giving an insight into participants' consciousness and how reality is sensed by them. In the discourses of homosexuality in the selected Nigerian newspapers, Nigerians and homosexuals are represented with mental processes. Also common in the opinions of people about homosexuality, is the use of the mental processes indicating cognition. There is the frequent use of 'think', 'believe', 'wish', etc.

Table 5.7: Frequency of mental processes in the discourse of homosexuality in selected Nigerian newspapers

Mental processes	<i>Nigerian Tribune</i>	<i>Punch</i>	<i>Sun</i>	<i>Vanguard</i>	<i>Guardian</i>	Total
Know	18	20	44	24	2	108
Want	12	8	21	15	2	58
Believe	13	4	15	8	2	42
Think	10	6	10	12	0	38
Need	8	3	2	4	2	19
Feel	8	1	6	3	0	18
Saw	2	7	3	1	1	14
Believed	4	4	1	2	1	12
Knows	4	0	5	2	0	11
Wish	1	1	1	3	1	7
Total	80	54	108	74	11	327

From the table above, it is evident that the cognitive mental process 'know' has the highest frequency. This is because in the discourses of homosexuality, social actors try to show and

emphasise their knowledge about the phenomenon. Other cognitive mental processes usually used by actors are ‘believe’ and ‘think’. These two mental processes have taken the fourth and fifth positions in the table above. In the second position is the deciderative mental process ‘want’ showing the desires of social actors in relation to the practice of homosexuality and the anti-gay marriage bill.

5.1.2.4.1 Mental processes expressing humanists’ view

It is important to say that different classes of participants have explored mental processes in emphasising their views and ideologies. A glimpse on the example below reveals how this tool has been explored by humanists to foreground humanism.

Excerpt 136

I **believe** nobody should suffer discrimination based on their gender, sexual orientation... I **believe** in equality and I **wish** to state that unequivocally.*The Punch*, January 16, 2014

Senser	Process: mental	Phenomenon	Source
I	believe	nobody should suffer discrimination based on their gender, sexual orientation, ...	<i>The Punch</i> , January 16, 2014
I	believe	In equality	
I	wish	to state that unequivocally	

The excerpt above is the subjective opinion of an individual who is against the discrimination of homosexuals or any form of discrimination under any guise. ‘I’ is the senser, while ‘believe’ and ‘wish’ are the mental processes in the excerpt above. The writer’s humanistic perception can be found in the phenomenon, which includes “Nobody should suffer discrimination based on their gender, sexual orientation, ethnicity, nationality, race and whatever identity with which they are labeled” and ‘in equality’.

5.1.2.4.2 Mental processes expressing anti-culturalists’ view

In another example, a writer reveals his optimism about the acceptance of homosexuality in Nigeria in the nearest future using the cognitive mental process ‘know’.The mental process reveals the writer’s anti-culturalist view, which holds that culture is not static. It reveals the writer’s confidence in cultural dynamism.

Excerpt 137

Senser	Process: mental	Phenomenon	Source
I	know	that one day, gay culture will be legal in Nigeria	<i>The Sun</i> , July 4, 2015

In the example above, ‘know’ is used as a tool to show the writer’s optimism. Also relating to this is another example.

Excerpt 138

They **believe** the survey shows that the tide is ‘slowly turning towards acceptance’... BBC adds.

Senser	Process: mental	Phenomenon	Source
They	believe	the survey shows that the tide is ‘slowly turning towards acceptance’	<i>The Sun</i> , July 1, 2015

5.1.2.4.3 Mental processes expressing religious fundamentalists’ view

In the same vein, religious fundamentalists have used the emotive mental processes to justify their stand against the practice of homosexuality. Often times, these emotive mental processes are attached to God. The example below shows this.

s/n	Senser	Process: mental	Phenomenon	Source
139	God	Abhors	it	<i>Nigerian Tribune</i> , January 24, 2015

In the example above, the writer represents God with the emotive mental process ‘abhors’ in a bid to dissuade practitioners of homosexuality from the act as well as to emphasise his/her religious fundamentalism.

5.1.2.4.4 Mental processes expressing moralists’ view

Legal moralists have also represented the critics of the anti-gay marriage law in Nigeria as clueless, using negative cognitive mental processes such as ‘misconstrued’ and ‘are unaware’, as can be seen in the examples below.

s/n	Senser	Process: mental	Phenomenon	Source
140	The critics	misconstrued	those three sections by not construing them together with other sections of the constitution...	<i>The Punch</i> , January 27, 2014

141	The critics of the law	Are unaware	Of the elaborate provisions of our law that prohibit all forms of LGBT culture	<i>The Punch</i> , January 27, 2014
-----	------------------------	-------------	--	-------------------------------------

In the examples above, supporters of the Nigerian anti-gay marriage law have constructed non-supporters as lacking in their understanding of the law on homosexuality in Nigeria, using the negative cognitive mental processes ‘misconstrued’ and are unaware. They represent the critics of the law as being ignorant and not able to understand the stand of the law as regards the practice of homosexuality and human rights.

5.1.2.4.5 Mental processes expressing pro-culturalists’ and pro-majority rule’s views

Pro-culturalists and pro-majority rule individuals have also used mental processes to emphasise their pro-culturalist and majority rule sentiments, as can be seen in the example below.

Excerpt 142

Senser	Process: mental	Phenomenon	Source
85 percent of the respondents	strongly agree	that homosexuality was not part of the African culture	<i>Vanguard</i> , June 20, 2013

Excerpt 143

Senser	Process: mental	Phenomenon	Source
Majority	Do not think	that the proposed bill is an infringement on the human rights of the people in the LGBT	<i>Vanguard</i> , June 20, 2013

Generally, mental processes are used in the opinions and stances of individuals about the phenomenon to express humanism, religious fundamentalism, moralism and pro-culturalism. Social actors have expressed their knowledge about the phenomenon, their wishes, desires, optimism and cognition, using mental processes such as *think, believe, wish, hope*, among others.

5.1.2.5 Behavioural processes

Behavioural process indicates psychological and physiological behaviour, such as laughing, coughing, smiling, dancing and looking. They show the physical manifestations of inner workings, the exhibition of consciousness and physiological states. Participants or behaviors

in behavioural processes are individuals, whose behaviours are represented in the selected newspapers. They include Nigerians and homosexuals. The only participant or actor of the behavioural process is labelled ‘behave’. In the discourses of homosexuality in the selected newspapers, behavioural processes have basically been deployed by the media to show the emotional reactions of social actors either supporting or opposing the practice of homosexuality and also construct the behavioural identity of homosexuals in Nigeria.

5.1.2.5.1 Behavioural processes showing emotional reactions of social groups

Examples of behavioural processes used in showing the emotional reactions of social groups can be found below:

s/n	Behaver	Process: behavioural		
144	Nigerians in their numbers	Have continued to applaud	The signing into law of the antigay bill...	<i>The Sun</i> , February 3, 2014
145	Flag-waving LGBT rights advocates ...	Cheered, danced, shouted	USA! USA! and sang	<i>Vanguard</i> , June 26, 2015

In the first example of the table above, the positive reactions of many Nigerians to the anti-gay marriage law is foregrounded by the behavioural process ‘have continued to applaud’, while the phenomenon being applauded is ‘the signing into law of antigay bill’. The behaver is ‘Nigerians in their number’. This form of representation is to show that contrary to the opinions of critics, most Nigerians are in support and are happy with the passage of the anti-gay marriage law. The second excerpt in this category reveals the positive attitude of gay rights activists to the legalisation of the phenomenon in the US. They ‘cheered’, ‘danced’ and ‘shouted’.

5.1.2.5.2 Behavioural processes for identity construction

As stated earlier on, behavioural processes have also been used to construct the identity of homosexuals. Often times, journalists try to describe the behaviours that homosexuals could exhibit such that when people see such behaviours, such individuals can easily be identified as homosexuals. Examples of such behavioural processes can be found below:

s/n	Behaver	Process:		
-----	---------	----------	--	--

		behavioural		
146	A man, who	dresses	like a woman	<i>Vanguard</i> , February 19, 2014
		Wears	makeup	
		plaited	his hair	<i>Vanguard</i> , February 19, 2014
147	They (Homosexuals)	walk, talk and dress	in a feminine or lady-like manner	<i>Vanguard</i> , March 22, 2014
148	He (homosexual)	was putting on wearing	tight leggings red lipstick and wig	<i>The Guardian</i> , October 1, 2015

The ‘behavers’ in the examples above are the homosexuals. Behavioural processes have also been used to represent the abnormality in the behaviours of homosexuals. In these examples, homosexuals who are men are involved in behavioural actions relating to the feminine gender. This is in a bid to show that they are abnormal and behave differently. This form of representation could also be a way of calling the attention of readers to how homosexuals behave, especially, a way of identifying them.

5.1.2.6 Existential processes

Existential process has only one participant, the existent, emphasising the existence of certain phenomena. This process has also been used by the journalists, opinion makers (individuals) and religious leaders, either to support or oppose the practice of homosexuality. Classes of participants have used the existential clauses to foreground what they believe in, emphasising their ideologies. For instance, religious fundamentalists have used this grammatical device to foreground religious fundamentalism.

5.1.2.6.1 Existential processes expressing religious fundamentalists’ view

s/n		Process: existential	Existent	Source
149	There	is	still sanity and decency in church	<i>Nigerian Tribune</i> , January 24, 2015
150	There	is	no such thing as marriage between two men or marriage between two women	<i>The Sun</i> , August 13, 2014
151	There	is	no question of the catholic church changing its position on this matter	<i>Vanguard</i> , October 27, 2013
152	There	is	not a single positive reference to homosexual behaviour in God’s word	<i>Vanguard</i> , July 5, 2015
153	There	are	absolutely no grounds for considering homosexual unions to be similar or even remotely analogous to God’s plan for	<i>The Guardian</i> , August 31, 2015

			marriage and the family	
--	--	--	-------------------------	--

From the table above, it is evident that religious fundamentalists have pointed out their sentiments particularly in the “existent” of the existential process. The existents are like facts that cannot be negotiated. In the first example under this category, the writer states that there is still sanity and decency in church, which makes homosexuality unacceptable in that terrain. This means that the church could have accepted the phenomenon if it had lost its sanity and decency. Facts that writers think cannot be altered run through the examples here.

5.1.2.6.2 Existential processes expressing pro-culturalists’ view

In the same vein, culturalists have deployed existential clauses to emphasise their views. A glimpse on the examples below shows this.

s/n		Process: existential	Existent	Source
154	There	are	gays and lesbians in Africa	<i>Nigerian Tribune</i> , January 24, 2015
155	There	are	certain things that even our culture abhors	<i>The Sun</i> , July 23, 2015
152	There	is	no culture or tribe in Nigeria presently that endorses same sex marriage.	<i>Vanguard</i> , June 29, 2013

5.1.2.6.3 Existential processes expressing moralists’ view

s/n		Process: existential	Existent	Source
156	There	are	certain behaviours that are not normal or acceptable according to social standards	<i>Nigerian Tribune</i> , July 19, 2015
157	There	is	no right that is absolute	<i>The Sun</i> , July 29, 2015

From the table above, the existence of ‘gays and lesbians in Africa’, ‘certain things that culture abhors’, ‘sanity in the church’, among others can be observed. Supporters of homosexuality have also used the existential process to emphasise their stands. Instances are found below:

5.1.2.6.4 Existential processes expressing humanists’ view

s/n		Process: existential	Existent	Source
158	There	is	nothing abnormal in being LGBT	<i>Nigerian Tribune</i> , January 17, 2015
159	There	are	teens, young people, who kill themselves (or get killed) over this (the passage of the law) ...	<i>The Punch</i> , August 10, 2014

The existential processes are mainly used to establish facts, that is, the existence of certain phenomenon in the discourses of homosexuality. For instance, we cannot deny the fact that there are homosexuals in Africa neither can we deny that no right is absolute. The existential processes are used by writers to emphasise their views about the issues surrounding homosexuality.

5.2 Modality and points of view on homosexuality in selected Nigerian newspapers

The table below provides the summary of the analysis, showing the different categories of social actors, the perspectives from which they argue for or against homosexuality and examples showing the modality choices emphasising their points of view.

Table 5.8. Modality and points of view on homosexuality

s/n	Perspectives	Classes of people/participants	Members of the group	Points of view	Excerpts	Modality types	Exponent
1	Cultural perspective	Culturalists	Nigerian public, political leaders,	Homosexuality is against the Nigerian cultures	Homosexuality is not our culture. Every society has its own values and should grow with those values. Nigeria has her own values and we must stick to our values and tradition. <i>Punch Newspaper</i> , July 19, 2015.	Deontic	Must, should,
2		Anti-culturalists	Gay rights activists, homosexuals	Culture is dynamic and Nigerians should be receptive to change that has come with homosexuality	I see that tradition can sometimes be good and beneficial to society (the tradition of sitting down to talk with a gay person and look them in the eye before one condemns them to a life marred by illegitimacy, would be very helpful here), but when tradition is wrong, it must change. <i>Punch Newspaper</i> , August 10, 2014.	Deontic Epistemic	Must, should, need will, will not, would
3	Religious perspective	Religious fundamentalists	Religious leaders, Christian leaders, Islamic leaders,	Homosexuality is sin against God	Homosexuality is against the scripture. We cannot be party of any doctrine that is against the scripture. We have looked at the Bible. Bible abhors it; we cannot be part of it. <i>Sun Newspaper</i> , July 23, 2015	Epistemic Perception Deontic	Cannot Clear, clearly, unequivocal Must, should
4		Secularists	Homosexuals, gay rights activists, world societies	Religious books are unreasonable basis for argument against homosexuality	I am aware that not everyone believes in God or his laws, and so one cannot possibly command all peoples to adhere to such laws. <i>Punch</i> , August 10, 2014.	Epistemic	Cannot Possibly
5	Moral perspective	Moralists	Nigerian public, religious leaders, the media	Homosexuality is morally wrong	If LGBTs were guaranteed freedom under our law to display their affections publicly, our already fragile public order will be further threatened and children's sense of morality will be lost! <i>Punch Newspaper</i> , January 27, 2014.	Epistemic Perception	Cannot, will Unfortunately Morally
6		Defenders of opposite sex-marriage	Religious leaders, heterosexuals, government officials	Homosexuality is against the marriage institution and procreation	The U.S. should not confuse people by calling homosexuality or transgender a marriage; that kind of union cannot increase our population, it can only make us go extinct. <i>Guardian Newspaper</i> , July 20, 2015.	Epistemic Deontic Perception	Can, cannot Should not Physiologically, Biologically
8	Legal perspective	Moral humanists	Homosexuals, gay rights activists, world societies	Nobody (including homosexuals) should suffer discrimination based on identity. homosexuals should be treated as heterosexuals	We cannot be a just society unless we are able to accommodate benign difference, accept benign difference, live and let live. We may not understand homosexuality, we may find it personally abhorrent but our response cannot be to criminalize it. <i>Vanguard Newspaper</i> , February 19, 2014.	Epistemic Deontic Boulomaic Perception	May, can, will, believe Should Wish Unequivocally
9		Legal humanists	Gay rights activists, world societies, homosexuals	Passage of the Anti-gay law is hypocritical and unjust/ Anti-gay law is against the fundamental human rights	This is an unjust law. It should be repealed. <i>Vanguard Newspaper</i> , February 19, 2014.	Boulomaic Deontic Perception Deontic Epistemic	Hoped Should would unjust Must Believe, think
10		Pro-majority rule	Heterosexuals, government officials, legislators, legal	Anti-gay law is in line with the people's preference	The new law is therefore certain to please most people in Nigeria, where anti-gay sentiment is rife. <i>Punch Newspaper</i> , January 27, 2014.	Deontic Epistemic	Must, ought to Will, certain, Think

			practitioners, media				
11	Health perspective	Health protectors	Health practitioners, individuals	Homosexuality is a social threat and homosexuals are sick	Gays are social deviants who ought to live on the fringes of society. At best, they are like those with mental affliction, who should be absorbed in the social homes and rehabilitation centres till their humanity is restored. <i>Nigerian Tribune</i> , August 15, 2015.	Deontic Epistemic perception	Should, ought to, need Likely, more like Economically, Psychologically

This section focuses on modality choices used in relation to the different points of view. Modality reveals the attitude and opinions of speakers to issues of discourse.

5.2.1 Cultural perspectives on homosexuality

As discussed earlier in Chapter Four, there are basically two views under this category, namely: the culturalists' view and the anti-culturalists' view. Different modality choices have been made by social actors to express their views. In this study, it is discovered that culturalists deployed deontic modality, while anti-culturalists used both epistemic and deontic modalities. Modality choices in relation to the views are considered below:

5.2.1.1 Deontic modality expressing culturalists' view

Culturalists have used the deontic modality to point out the obligations of Nigerians in fighting homosexuality. Examples of texts showing this POV are shown below:

Excerpt 160

Homosexuality is not our culture. Every society has its own values and **should** grow with those values. Nigeria has her own values and we **must** stick to our values and tradition. *Punch Newspaper*, July 19, 2015.

Excerpt 161

"Homosexuality is an abomination. We **shouldnot** be surprised because this is an indication that the last days are here. *Nigerian Tribune Newspaper*, August 16, 2015.

Excerpt 162

Although Nigeria is a conglomeration of diverse cultures and religion, all seem to concur with the notion that homosexuality (gay or lesbianism) is a taboo; an evil that **should** be discouraged and condemned. *Sun Newspaper*, February 3, 2014.

Excerpt 163

So, there is **need** for everybody **to** shout it out that gay, lesbianism, and all what not, is just the beginning of the destroying of the fabric of our heritage. *Vanguard Newspaper*, January 18, 2014.

Considering the excerpts above, the deontic modality is commonly used. Modal auxiliaries such as 'must', 'should', 'need to' are used to point out the obligations of Nigerians to stick to

their own values and cultures and fight homosexuality, which is viewed as ‘un-African’. In the first excerpt, ‘should’ which reflects a weak obligation is used in relation to the values of the general society, but the strong deontic ‘must’ is used when reference is made to Nigerians sticking with their values and traditions which is against homosexuality. ‘Must’ in this context is used as a command. Declerk (1991:378) claims that ‘should’ expresses weak obligation and also indicates some hesitations as to whether the situation being referred to will happen. The obligation of ‘should’ is not as binding as with ‘must’. It may be unfulfilled. However, ‘should’ and ‘need to’ have been used in the discourses to point out the obligation of individuals and the society at large to war against homosexuality in Nigeria.

5.2.1.2 Epistemic and deontic modalities expressing anti-culturalists’ view

Anti-culturalists have largely used epistemic modality to emphasise their notion of cultural dynamism, though the deontic modality is also used. Epistemic modality is used by speakers and writers to show knowledge, while deontic emphasises obligation or duty. The modal items performing these functions and this point of view can be found in the excerpts below:

Excerpt 164

The point is, culture does not mean people **should** be stuck in a time warp. Societies advance and that is why even the most vociferous campaigners for “African values” **will not** forsake their European/Arabia-gifted religion for *Amadioha* or *Sango*; **will not** give up their cellphones (and other forms of western technology)...
ThePunch, January 16, 2014.

Excerpt 165

I see that tradition **can** sometimes be good and beneficial to society (the tradition of sitting down to talk with a gay person

and look them in the eye before one condemns them to a life marred by illegitimacy, **would** be very helpful here), but when tradition is wrong, it **must** change. *ThePunch*, August 10, 2014.

In the excerpts above, both the deontic and the epistemic modality are used to perform different functions. The POV points out the need to be receptive to change in terms of culture, using modal auxiliaries 'should and must'. These modals indicate necessity and obligation towards the change in the culture of not accepting homosexuals. 'Should' emphasises the writer's expectation for change in the people. 'Must' portrays compulsion or lack of choice. Therefore, the writer tries to influence the readers to change the wrong tradition of discriminating against homosexuals. The epistemic 'will', 'can' and 'would' are used to express the certainty of the writers about their views. 'Will not' in the first excerpt emphasises the reality that things, including culture, do change and the notion that people are always willing to change with civilization. It emphasises the certainty that Nigerians would not want to go back to the old ways of doing things and therefore, should embrace homosexuality. The epistemic will/would indicate a high degree of confidence in the truth of the proposition. They express what we believe or guess to be true. Although, they lack the assertive force of 'must and can't', they do not necessarily indicate any less certainty on the part of the writer. 'Can' conveys the ability of culture to be good when it is beneficial to the society. It reflects the personal conviction of the writer. It also shows possibility. Here, more of the epistemic modality is used.

5.2.2 Religious perspectives on homosexuality

As seen earlier, there are two points of view under this category: a positive view and a negative view. Each of these is considered with emphasis on the modality choices made by the group of social actors. Hence, the points of view in this category include the religious fundamentalists' view that homosexuality is a sin against God, and the secularists' view that religious books are unreasonable basis for arguing against homosexuality. The modality types foregrounding these views are considered below.

5.2.2.1 Epistemic modality expressing religious fundamentalists' view

Religious fundamentalists believe in the infallibility to the religious books. Therefore, epistemic modalities have been used to emphasise their views. This view is evident in all the newspapers. Examples of excerpts showing this point of view are below:

Excerpt 166

Homosexuality is against the scripture. We **cannot** be party of any doctrine that is against the scripture. We have looked at the Bible. Bible abhors it; we **cannot** be part of it. *TheSun*, July 23, 2015.

Under this category, it is noticed that the epistemic modality is favoured. 'Cannot' is used to show the unacceptability of homosexuality on religious grounds. It is used to emphasise the inability and the impossibility of the church to support homosexuality because it is against the scriptures.

5.2.2.3 Perception modality expressing religious fundamentalists' view

In expressing the religious fundamentalists' view, perception modality such as clear, clearly, expressly, among others, is used. The Excerpts below reveal this.

Excerpt 167

The Bible states **clearly** that homosexuality is an abomination to God. *Vanguard*, March 22, 2014

Excerpt 168

The Bible **expressly** condemns same-sex relationships... The fact that God also intended marriage to be between a man and a woman, is **clear** from the following references — Gen 2:24; ... *ThePunch*, January 29, 2014.

Excerpt 169

The Bible and the Koran which are the supreme guide-books of the majority of the people of the universe are **unequivocal** in their condemnation of homosexuality... *TheSun*, July 29, 2015

The perception modality is also used to support the religious stand against homosexuality. The modal adjectives 'clear' and 'unequivocal' are used to make reference to the Bible and the Koran. The use of these modal items points to the clarity of the statements in the religious books; these statements are believed to clearly portray homosexuality as a sin against God. In the same vein, 'clearly' also performs the function of perception, that is, God's view about homosexuality.

The basis of the religious arguments in the excerpts above is that heterosexuality should be the norm in any decent society, because God has not created homosexuality, therefore, it is contrary to God's plan for humankind. An inference that can be drawn from this line of argument is that people cannot be born as gays, they have only chosen to be gays and it is because of their choice that they are being condemned.

5.2.2.3 Deontic modality expressing religious fundamentalists' view

The deontic 'must' is also used to point out the obligation of the church in the fight against homosexuality. Examples can be seen below:

Excerpt 170

Therefore, the church **must** deploy the necessary arsenal to understand the vicissitudes. *Nigeria Tribune*, August 16, 2015

The excerpt above emphasises the obligation of the church in standing up and fighting against homosexuality in the nation.

5.2.2.4 Neutral shading in the expression of secularists' view

The non-appearance of modality in discourse is called neutral shading (Iwamoto, 2007). Secularists believe that as much as religious books have some rules and conditions for living in them, they should not be used as the basis of passing bills in any nation. This is because not every member of a nation believes in the same religious books. Modality has been sparsely used to emphasise this view. Examples of texts foregrounding the secularists' view are found below:

Excerpt 171

In Nigeria, when people bring out their holy books during an argument, good luck to reason. It was not surprising the debate did not go far. *ThePunch*, January 16, 2014.

Excerpt 172

And then, without batting an eyelid, they quote from the Bible or the Koran – as if Christianity and Islam were African religions! *Vanguard*, January 29, 2014.

Excerpt 173

The Christian argument also has a loophole. Since God did not categorize sin, and our righteousness is like a filthy clothe before him, then in the sight of God, adultery, and fornication, is just the same as homosexuality. *Nigerian Tribune*, July 12, 2015.

These arguments are found in the *Punch*, *Vanguard* and the *Nigerian Tribune*. It is discovered that under this POV, modality has been sparsely used. This is probably in a bid to be objective or because of the sacred nature of religious books. The nonappearance of modality or modal judgment that exhibits an uncommitted and detached connotation is what characterises “neutral shading” (Iwamoto 2007:181) in discourse.

5.2.2.5 Epistemic modality expressing secularists' view

An instance of the use of modality in the expression of the secularists' view can be found below. The writer of the excerpt uses the epistemic modality to emphasise the secularists' sentiment.

Excerpt 174

The Bible **can** be a basis for how we choose to live our personal lives, but it **cannot** be a basis for the laws we pass ... *Vanguard*, February 19, 2014.

In the last excerpt here, we see the use of the epistemic 'can' and its negative equivalence 'cannot', emphasising the writer's knowledge and certainty about the proposition made.

5.2.3 Moral perspectives on homosexuality

Modal items have also been used to emphasise the opinions of writers who have argued for or against homosexuality from the moral perspective in the discourses of homosexuality. Again, under this category, there are moralists, including defenders of opposite-sex marriage and the defenders of human dignity. These views are considered vis-a-vis the modality choices made by the social actors below:

5.2.3.1 Deontic modality expressing moralists' view

The moralists have deployed deontic modality to emphasise their view in defense of opposite-sex marriage. The excerpts below reveal this:

Excerpt 175

The U.S. **should not** confuse people by calling homosexuality or transgender a marriage; that kind of union cannot increase our population, it can only make us go extinct. *The Guardian*, July 20, 2015.

Excerpt 176

There is no such thing as marriage between two men or marriage between two women, whatever they do among themselves **should not** be called marriage. *Nigerian Tribune*, July 27, 2015.

A glimpse at the excerpts above reveals how modality is used in relation to this viewpoint. The negative deontic 'should not' is used as a means of issuing warning to the U.S. not to confuse Nigerians about the notion of marriage. 'Should not' is also used in the second excerpt to point out that same-sex union is not marriage because it contradicts the original notion of marriage.

Defenders of opposite-sex marriage, who are religious leaders, politicians and heterosexual individuals, regard same-sex marriage as being contradictory to the concept of marriage in content, practice and context and consequently a practice that should not be recognised legally. In Nigeria, marriage is between a man and a woman and it is mainly for the continuity of family pedigree which is embedded in the fruitfulness of both parties involved and usually a communal affair. According to Aja (1997:543), marriage is the only known incubator for the raising of balanced socially functional children. Traditionally, Nigerians place great importance on procreation and marriages are significantly expected to accomplish the scriptural order of replenish the earth and multiply. This POV therefore argues that homosexuality seriously contradicts this divine order; therefore, the phenomenon is considered aberrant and against the sexual principles of Africans.

5.2.3.2 Perception modality expressing moralists' view

This POV argues that homosexuality is immoral, that is, it is against the norm and directives of how people should live. This point of view is also represented in almost all the papers and modality has been used to foreground the view. Examples are represented in the excerpts below:

Excerpt 177

If you don't want to marry, don't marry, if you are a man, marry your opposite sex. It is **morally** wrong. *Vanguard*, January 18, 2014.

Excerpt 178

Western insanity can never be a standard **morally** for a beautiful culture...*TheSun*, February 4, 2014.

In the excerpts above, it can be observed that the viewpoint adjunct 'morally' foregrounds the use of morality as a basis of argument against homosexuality. It reveals the perception of the writers about the immoral nature of homosexuality. Epistemic modality is commonly used here in a bid to state facts. Also important to this point of view, is the use of viewpoint adjuncts 'physiologically' and 'biologically', which I classify here under perception modality. These are used to foreground the oddity of homosexuality and same-sex marriage.

Excerpt 179

Physiologically, the "two wrongs" do not make a right — they just don't fit; **biologically**, the male is not designed to bear children. *ThePunch*, January 29, 2014.

‘Unfortunately’ is another modal adverb used to reveal a writer’s disappointment about the acceptability of homosexuality in some parts of the world. It has a negative connotation. This example can be seen in the excerpt below:

Excerpt 180

Unfortunately, we are living in a world where these things have now become quite acceptable, but for the fact that they are acceptable doesn’t mean that they are right. *Nigerian Tribune*, July 27, 2015.

In the example above, the modal adjunct ‘unfortunately’ reveals the writer’s feeling about the proposition that follows the adjunct, the notion that homosexuality is being accepted in many parts of the world. Obviously, the writer has a negative attitude towards the practice of homosexuality.

5.2.3.3 Epistemic modality expressing moralists’ view

Epistemic modality is also used to express the moralists’ view as seen in the excerpts below.

Excerpt 181

If LGBTs were guaranteed freedom under our law to display their affections publicly, our already fragile public order **will** be further threatened and children’s sense of morality **will** be lost! *ThePunch*, January 27, 2014.

Excerpt 182

You **cannot** continue to be gay and please the Lord, the same way an armed robber **cannot** continue in his or her criminality and at the same time... *Nigerian Tribune*, August 15, 2015.

In the examples above, the epistemic ‘will’ is used to indicate the possible havoc that homosexuality can cause to the morality of the nation. In the given context, ‘cannot’, the negative equivalence of ‘can’, is used to indicate homosexuality as immoral. It emphasises the impossibility of pleasing God when one is a gay. Homosexuals are equated with armed robbers because armed robbery is generally seen as morally wrong and unacceptable both in the society and in the sight of God. The writer’s opinion is that of the impossibility of homosexuality to be conceived as being morally right when it is in the same group as armed robbery.

5.2.3.4 Epistemic modality expressing moral humanists’ view

This point of view sees any form of discrimination as unjust and immoral. The defenders of human dignity believe that members of a country should have equal rights and opportunities

which cannot be restricted by any form of identity. Therefore, homosexuals are humans and should have equal rights as heterosexuals. Epistemic modal items are used to foreground this view as seen below:

Excerpt 183

We **cannot** be a just society unless we are able to accommodate benign difference, accept benign difference, live and let live. We **maynot** understand homosexuality, we **may** find it personally abhorrent but our response **cannot** be to criminalize it. *Vanguard*, February 19, 2014.

Under this POV, the epistemic modality is largely used. In the *Vanguard newspaper*, 'May' reveals the uncertainty of the speaker as regards the understanding of homosexuality and why it is unacceptable; it points out the actual possibility of lack of understanding of the concept by many Nigerians. In excerpt 183, 'cannot' is used to emphasise the notion that it is morally wrong to criminalise homosexuality. 'Cannot' in this context connotes potential impossibility, used as a resistance force for discrimination against homosexuals. It has an assertive force. It is obvious that the writer takes a positive stand for homosexuality.

Excerpt 184

The U.S. should not confuse people by calling homosexuality or transgender a marriage; that kind of union **cannot** increase our population, it **can** only make us go extinct. *TheGuardian*, July 20, 2015.

'Can' is used to emphasise the possibility of human extinction if homosexuality and same-sex union are allowed. 'Cannot', which is the negative version of 'can' is used to indicate a reduction in the population of the human race, leading to possible extinction.

Excerpt 185

I **believe** nobody should suffer discrimination based on their gender, sexual orientation, ethnicity, nationality, race and whatever identity with which they are labelled. I **believe** in equality and I wish to state that unequivocally. *ThePunch*, January 16, 2014.

Excerpt 186

I **believe** in the principle of treating people equally under the law... and the state should not discriminate on people based on their sexual orientation. *TheGuardian*, July 25, 2015.

The modal lexical verb ‘believe’ in excerpts 185 and 186, is also an indicator of the writers’ subjective opinion or perception towards the issue of discrimination against homosexuals in Nigeria.

5.2.3.5 Boulomaic modality expressing moral humanists’ view

Boulomaic modality is used to express the yearnings of moral humanists against discrimination of homosexuals in Nigeria. The example below shows this.

Excerpt 187

I believe nobody should suffer discrimination based on their gender, sexual orientation, ethnicity, nationality, race and whatever identity with which they are labelled. I believe in equality and I **wish** to state that unequivocally. *ThePunch*, January 16, 2014.

‘Wish’ in this context performs a boulomaic function, as it reflects the desire of the writer about non-discrimination of any individual on the basis of identity. The modal adverb ‘unequivocally’ is also used to support and emphasise this opinion.

5.2.3.6 Deontic modality expressing moral humanists’ view

In another example, the deontic ‘need to’ is used to point out the obligation of homosexuals to pray and stand up against discrimination and injustice.

Excerpt 188

The lives of LGBTI people and their friends, families and allies will be further frustrated with fear and prejudice. We **need to** pray and stand up against injustice”. *ThePunch*, January 18, 2014.

In excerpt 180, the writer points out the responsibility of homosexuals, which is to pray and make conscious effort to stand against the injustice of discriminating against homosexuals and homosexuality, using the deontic ‘need to’.

It is also important to note that the deontic ‘should’ in excerpt 187 (I believe nobody **should** suffer discrimination based on their gender, sexual orientation, ethnicity, nationality, race and whatever identity with which they are labeled), points out the obligation of the state at protecting the interest of her citizens irrespective of their sexual orientation. Here, modality, manifesting the interpersonal function of language, is deployed to direct and regulate the behaviour of the people.

5.2.6 Legal perspectives on homosexuality

Arguments on the issue of homosexuality in Nigeria have also been based on legal grounds. While some have said the passage of the anti-gay law is unconstitutional and unjust, others have said it reflects the wish of the majority, therefore, constitutional. Points of view hinged on legal reasons are shown below as well as the modality types used by the different social actors to foreground their views.

5.2.4.1 Deontic, perception and boulomaic modalities expressing legal humanists' view

The passage of the anti-gay bill by President Jonathan is seen as hypocritical by some social actors, especially gay activists. These people believe that the bill was passed not because of the value for morality but to gain political offices and support. This view is further enhanced by the constant neglect of other vices such as corruption by the government. This group of people is of the opinion that the government should have focused on other pressing issues in Nigeria than the issue of homosexuality and same-sex marriage that do not affect anybody. The excerpts below reveal this point of view:

Excerpt 189

I had **hoped** Jonathan would at least refrain from touching the bill...He **would** have focused on providing electricity...That is the sort of moral responsibility that President Jonathan **should** have displayed rather than take the populist route of offering up gays as scapegoats to be slaughtered to one of the gods we worship in Nigeria – hypocrisy...*ThePunch*, January 16, 2014.

In the excerpts below the law is regarded as unjust.

Excerpt 190

Where, in Nigeria, whose constitution defines marriage as being between a man and a woman, has any homosexual asked for same-sex marriage? This is an **unjust** law. It **should** be repealed.*Vanguard*, February 19, 2014.

The above excerpts show the use of the boulomaic, deontic and perception modalities. 'Hoped' in the first excerpt reflects the writer's desire. This desire is that the then President should have avoided the signing of the anti-gay bill into law. The writer believes that he should have concentrated on some more important issues instead. 'Would' and 'should', in excerpt 189, perform a deontic function as they are used by the writer to point out the obligation of the president. He points out other possible aspects that the president should have focused on, which include providing electricity and protecting the rights of the minorities. The use of evaluative

adjective ‘unjust’ in excerpt 190, further foregrounds this POV. It reveals the perception of the writer to the anti-gay marriage bill. This is to emphasise the view that the law that promotes discrimination against homosexuals is unfair. Again, the use of the deontic ‘should’ also in resisting the law, pointing out the need to repeal the law can be observed. Generally, the deontic modality is used here to point out the obligations and duties president Jonathan was expected to have carried out and to show the desire of the writer that the anti-gay law should be repealed.

Excerpt 191

But the question is inescapable: are homosexuals human beings? If the answer is yes, then they **must** be accorded their human rights and dignity. *Vanguard*, January 29, 2014

‘Must’ as used here highlights obligation and desire. Obligation on the part of Nigerians to respect the freedom of homosexuals is what the use of ‘must’ foregrounds in excerpt 191. The choice of this modal verb foregrounds the point of view that homosexuals are humans who should be accorded their fundamental human rights. Though the agent to whom this obligation is directed is not indicated, one can infer that it is directed to others who are not homosexuals. The writer feels that homosexuals must be treated as humans by other Nigerians and be allowed the freedom to do what they want. The writer sees this obligation as a matter of compulsion and necessity.

5.2.4.2 Epistemic modality expressing legal humanists’ view

Defenders of human rights have used different modalities to emphasise the view that everybody in a democratic society has the freedom of association and relationship under the law, as can be seen in the excerpts below:

Excerpt 192

I **believe** the entire law on same sex violates the rights of the individual to decide freely on his or her private life ...
Vanguard, June 29, 2013

Excerpt 193

I **think** it is a human rights issue, and one in which certain lawmakers, whether in Nigeria or Uganda or Jamaica or Russia, went **sorely** wrong. *ThePunch*, August 10, 2014

The excerpts above show dissatisfaction towards the fight against homosexuality in the society. The writers believe that the homosexuals must be accorded their human rights and dignity. The use of modal lexical verbs ‘believe’ and ‘think’ is noticeable here. This usage represents the

subjective opinions of writers as regards the rights of homosexuals under the Nigerian law. The use of the modal adverb ‘sorely’ represents the action of the anti-gay lawmakers in a negative light.

5.2.4.3 Deontic modality expressing pro-majority rule’s view

This POV justifies the passage anti-gay law in Nigeria as it is in line with the desire of the majority. Deontic modality choices have been made to foreground this viewpoint. Examples are below:

Excerpt 194

The position of the government on this matter **must** remain in tandem with that of the people under whose mandate it derives its authority. *Vanguard*, July 15, 2015.

Excerpt 195

Our view is that homosexuality is an acquired habit that **ought to** be eradicated and not be transformed into an acceptable human conduct by law (in Nigeria). Ordinarily, a bill of this nature **ought notto** be debated in our hallowed Chambers given our socio-cultural leanings. *TheSun*, February 3, 2014.

‘Must’ in excerpt 194 indicates the obligation of the government of not shifting grounds as regards the passage of the anti-gay law, if it is to remain in the good book of the people, that is, the majority. ‘Ought to’ and its negative equivalence, in excerpt 195, are also significantly used to reflect the writer’s expectations and to offer an advice against homosexuality. It points out the responsibility of the people in fighting homosexuality.

5.2.4.4 Epistemic modality expressing pro-majority rule’s view

Epistemic modal items are also used to emphasise the view of the pro-majority rule individuals. These modal items are used to express subjective opinions as well as the certainty of the expression made. A glimpse on the excerpts below reveals this.

Excerpt 196

And I **think** that this law is made for a people and what (the) government has done is consistent with the preference of its environment.” *Vanguard*, January 13, 2014.

Excerpt 197

The new law is therefore **certain** to please most people in Nigeria, where anti-gay sentiment is rife. *ThePunch*, January 27, 2014.

The subjective view of the writer is presented with the use of ‘I think’ in the first excerpt. This justifies the viewpoint that the anti-gay law is just and right, because it is supported by the majority. In another instance, this viewpoint is foregrounded with the use of the modal adjective ‘certain’, performing an epistemic function. The writer expresses confidence in the notion that the law is supported by most people. This epistemic modal shows the writer’s certainty of the proposition and his/her commitment to the accuracy of the statement; he believes the proposition to be true in his opinion.

5.2.7 Health perspectives on homosexuality

Health protectors have also used different modality types to foreground their views about homosexuals and homosexuality. Here, there is only one view, which is against the practice of homosexuality. The health protectors have basically argued that homosexuality is a social treat and homosexuals are sick. This view is considered below:

5.2.5.1 Epistemic, deontic, perception modalities expressing health protectors’ view

Medical practitioners and private individuals, especially heterosexuals are the health protectors in this study. It has been argued by these people that homosexuality is a social threat and homosexuals are sick people using different modality types. Examples are seen in the excerpts below:

Excerpt 198

Economically, Nigeria **can** ill-afford the additional strain which increased HIV infections, STDs and other health-related issues **will** put on our resources on account of acceptance of homosexual acts. *ThePunch*, January 29, 2014.

Excerpt 199

Scientists say such persons are **psychologically** ill; they are psychiatric cases. They **need** treatment. *Nigerian Tribune*, July 25, 2015.

Excerpt 200

Gays are social deviants who **ought to** live on the fringes of society. At best, they are like those with mental affliction, who **should** be absorbed in the social homes and rehabilitation centres till their humanity is restored. *Nigerian Tribune*, August 15, 2015.

Excerpt 201

Homosexuals are five times more **likely** to have Hepatitis B than heterosexuals. *ThePunch*, January 29, 2014.

Excerpt 202

Homosexuals are **more likely** to suffer from depression.
Vanguard, January 20, 2014.

Looking at the excerpts above, one would notice the use of viewpoint adjuncts by writers to express their views about homosexuality. ‘Economically’ and psychologically’, in excerpts 198 and 199, are perception modalities, which foreground the health implication of homosexuality on the economy and individual homosexual. Homosexuality is considered a psychiatric problem and the modal lexical verb ‘need’ is used to foreground the need for homosexuals to be treated medically. This ideologically means homosexuals are sick people, who need treatment. The use of the deontic ‘ought to’ and ‘should’, in excerpt 200, reflects the desire to remove homosexuals from the society. ‘Ought to’ reflects the expectations of individuals on how homosexuals should be handled. ‘should’ in this context expresses what the writer considers to be right. Another common modality choice in the portrayal of homosexuals as sick people is the use of the modal adjective ‘likely’. The use of ‘likely’ is common when the negative health implications of homosexuality are pointed out.

5.3 Conclusion

This chapter has explored the critical discourse analysis of transitivity and modality in the discourses of homosexuality in the selected Nigeria newspapers. It was discovered that transitivity is used in the representation of social actors, actions and views in diverse ways, in order to foreground certain ideologies. The material process is used to represent homosexuals as violent and dangerous individuals by the media, emphasising their moralist sentiments. The material process is also used to represent homosexuals as criminals and victims of ‘arrests’, ‘remands’, among others, usually carried out by laws enforcement agents. It was also found that agentless clauses are used to represent violent actions against homosexuals and sometimes, actors of these violent actions are backgrounded or suppressed through passivisation and the use of collective nouns.

Verbal processes are used for power relations and for emphasising certain views in the newspapers. Journalists often report the words of social actors who are believed to be highly respected in the society. These social actors include religious leaders, political leaders, among others. The different categories of verbal processes used include: declarative (declared), exhortatives (ordered, demanded, required, emphasised, indicated, stated, expressed, restated), accusatives (condemned, accused, criticised, blamed, rebuked), and informatives (explained,

reported). There are however more of exhortatives, accusatives and informatives. Exhortatives have been used to emphasise religious fundamentalists' views, accusatives express humanists' displeasure at the criminalisation of homosexuality in Nigeria. Political leaders chose assertives to articulate their pro-culturalists' sentiments. The verbal processes also reflect journalists' bias about the issues reported. Some of the verbal processes used for the representation of the statements made by homosexuals have negative connotation, such as the use of the lexical item 'confessed'. Verbal processes also represent the world societies, which comprise of the U.S. Obama, international organisations and other European countries who try to support homosexuality, as being aggressive.

Other process types used include relational, mental, existential and behavioural. Relational processes are used to represent homosexuals as social deviants, homosexuality as unacceptable and Nigerian government as possessing the right and duty to protect the morality of the nation by moralists. Mental processes are used to reflect the subjective opinions of individuals to the practice of homosexuality. They are particularly used for expressing humanistic views. The existential clauses have been used to further emphasise or support the different grounds of arguments, in relation to culture, religion, among others. Behavioural processes reflect the attitude of Nigerians and gay right activists to the passage of the anti gay law. This process is also used to show the abnormality of homosexuals.

Modality has been considered in relation to the diverse points of view. Modal auxiliaries 'must, should, have to, need to, and ought to' have been observed to be used to perform the deontic function, portraying writers' desires and the need to carry out certain obligations. They are used by the different classes of social actors to emphasise the need for Nigerians to allow and fight homosexuality. Writers have used these modalities to point out the obligation of the state, religious institutions, heterosexual and homosexual individuals. Epistemic modality reflects the knowledge and beliefs of Nigerians about homosexuality. Other modal verbs have revealed writer's perception about the issues of culture, religion, etc. Viewpoint adjuncts have also been used as grounds for different arguments. These newspapers, in a bid to be objective and balanced, publish articles that reflect both positive and negative attitudes to homosexuality. It was also discovered that modality choices in relation to the different viewpoints are similar as represented in the newspapers. The chapter answers research question three, which is: how do the writers' grammatical structures depict their points of view and ideologies?

CHAPTER SIX

EVALUATION OF ‘SELF’ AND THE ‘OTHER’ IN THE DISCOURSES OF HOMOSEXUALITY IN THE NIGERIAN CONTEXT

6.0 Introduction

In this chapter, an evaluation analysis of ‘self’ and the ‘other’ in the discourses of homosexuality in the Nigerian context is carried out. Evaluation here means the appraisal, judgement or assessment of events, behaviours and issues, relating to social actors’ attitude and actions towards these elements in the discourses of homosexuality. Evaluation is a system within the systemic functional linguistics that maps evaluative language. It covers the “subjective presence of writers/speakers in texts as they adopt stances towards both the material they present and those with whom they communicate” (Martin and White, 2005: 1). The evaluation framework is applied to texts extracted from the selected Nigerian newspapers and social actors including legislators, religious leaders, journalists, homosexuals, gay rights activists, world societies and heterosexual individuals have been observed to have evaluated themselves, others and actions, either positively or negatively.

Martin and White’s (2005) appraisal theory complemented with Halliday’s Systemic Functional Linguistics is considered relevant and applicable for this purpose. Martin and White’s appraisal theory covers the systems of attitude, graduation and engagement, but as stated earlier in Chapter Three, this section only focuses on the system of attitude because graduation is directly included in the analysis of attitude and engagement is not needed because the discourses considered in this study are obviously heteroglossic. Attitude is considered important for its systems of affect, judgement and appreciation, which are potent indicators of a societal stance on issues and events. Halliday’s Systemic Functional Linguistics is found useful because of its notion of polarity in relation to context, which forms part of the analysis. Polarity in this context is not grammatical but semantic. It deals with meaning within the context of usage.

This section is designed to answer research Question Four as stated in Chapters One and Four, which is to appraise the attitudes of writers to the practice of homosexuality and the passage of the anti-gay marriage bill. The chapter offers insights into the role of evaluative language in reflecting the attitudes of Nigerians towards homosexuality, homosexuals and the anti-gay law. The table below shows the summary of the analysis.

Table 6.1: Summary of evaluation in the discourses of homosexuality in the selected Nigerian newspapers

s/n	Evaluators	EXCERPTS	ANALYSIS
1	Homosexuals	<p>I discovered that I am more attracted to the same sex individual than the female folk. So, any government that would not allow me to exercise my fundamental rights is not a responsible government. <i>Vanguard</i>, June 29, 2013.</p> <p>A gay man in Lagos ... said he was “devastated” by Jonathan’s actions and terrified at the consequences. <i>Vanguard</i>, January 18, 2014.</p> <p>The fear of being identified as gay, lesbian, bisexual or transgender in a country where the public still turns to mob justice haunts some here. <i>Vanguard</i>, June 29, 2013.</p> <p>The government is a busybody in this instance; after all, they left more important issues worthy of legislation... <i>Vanguard</i>, June 29, 2013.</p>	<p>Actors evaluated: self, Nigerian government Evaluation: affect[inclination] (more attracted), judgement[propriety] (not a responsible government) Polarity: positive (more attracted), negative (not a responsible government)</p> <p>Actor evaluated: self Evaluation: affect[disinclination] Polarity: negative (devastated, terrified)</p> <p>Actor evaluated: self Evaluation: affect Polarity: negative (fear)</p> <p>Actor evaluated: Other (Nigerian government) Evaluation: judgement Polarity: Negative (the government is a busybody)</p>
2	Nigerian media	<p>Kunle (not real name), a gay man living in Lagos, is outraged by the proposed law. <i>Vanguard</i>, June 29, 2013.</p> <p>As Governor Uduaghan of Delta State rightly puts it, gay marriage is a taboo in Nigeria. <i>The Sun</i>, February 3, 2014.</p>	<p>Actor evaluated: Other (homosexual) Evaluation: affect Polarity: negative</p> <p>Evaluated: Other (Governor Uduaghan’s statement) Evaluation: appreciation [valuation] Polarity: positive</p>

	<p>The fear among stakeholders ahead of Buhari's US trip was that he could succumb to the US authorities' pressure on gay rights.<i>ThePunch</i>, July 23, 2015.</p>	<p>Actors evaluated: Other (stakeholders) Evaluation: affect Polarity: positive</p>
	<p>We sayno to gay diplomats in Nigeria...We say no, and we mean no!<i>Vanguard</i>, July 30, 2013.</p>	<p>Actor evaluated: self Evaluation: affect Polarity: negative</p>
	<p>Benjamin, whose address is unknown, is facing a charge of having a carnal knowledge with a man against the order of nature.<i>Vanguard</i>, August 6, 2013</p>	<p>Actor evaluated: Other (homosexual) Evaluation: judgement, social sanction Polarity: negative</p>
3	<p>Nigerians/heterosexuals Queer fellows with deviant behaviour. <i>Nigerian Tribune</i>, January 25, 2015</p>	<p>Actor evaluated: Other (homosexuals) Evaluation: judgement, social sanction Polarity: negative</p>
	<p>We need to point out however that somemischievous and unscrupulous persons have been recruiting innocent young ones into these foolish habits.<i>Vanguard</i> march 22, 2014.</p>	<p>Actor evaluated: Other (homosexuals) Evaluation: judgement, social sanction Polarity: negative</p>
	<p>Recently, however, those who have sworn to throw the world's cherished values into the gutter started glorifying the odious practice. And it should be made clear that the fact that the oddity had been with us for hundreds of thousand</p>	<p>Actors and action evaluated: Other (homosexuals, homosexuality) Evaluation: judgement, social sanction Polarity: negative</p>

4	Rights activists	years does not make it acceptable. <i>TheSun</i> , July 19, 2015.	<p>Actor evaluated: self</p> <p>Evaluation: [affect: insecurity, disinclination]</p> <p>Polarity: negative</p>
		<p>I am afraid for people who can't even speak for themselves and who are going to end up in jail without anyone knowing about it. <i>Vanguard</i>, January 18, 2014.</p>	
		<p>By many standards, my friend is more deserving of marriage than many of the heterosexual people I know – she is the paragon of virtue and compassion and I honestly would not be who I am without her advice, or without her life as an example. <i>ThePunch</i>, August 10, 2014.</p>	<p>Actor evaluated: Other (homosexual)</p> <p>Evaluation: judgement, social esteem</p> <p>Polarity: positive</p>
		<p>Those who bay for the blood of homosexuals,...justify their lack of Christian love, charity, or plain fellow feeling by resort to a cheap and convenient cultural nationalism. <i>Vanguard</i>, January 29, 2014.</p>	<p>Actors evaluated: Other (heterosexuals that are against the practice of homosexuality)</p> <p>Evaluation: judgement, social sanction</p> <p>Polarity: negative</p>
		<p>I think it is a human rights issue, and one in which certain lawmakers, whether in Nigeria or Uganda or Jamaica or Russia, went sorely wrong. <i>Punch</i>, august 10, 2014</p>	<p>Actors evaluated: Other (lawmakers)</p> <p>Evaluation: judgement, social sanction</p> <p>Polarity: negative</p>
5	Nigerian politicians	<p>As Governor Uduaghan of Delta State rightly puts it, gay marriage is a taboo in Nigeria. It is nauseating, disgusting and malignant.</p>	<p>Action evaluated: gay marriage</p> <p>Evaluation: [Appreciation]</p> <p>Polarity: negative</p>

TheSun, February 3, 2014.

	<p>The Commissioner, Bauchi State Sharia Commission, JibrinDanlami Hassan, said the alleged homosexuals were arrested... “They accept that they are doing that dirty game,” Mr. Hassan told the BBC.<i>Vanguard</i>, January 17, 2014</p>	<p>Actors and actions evaluated: Other (homosexuals, homosexuality) Evaluation: judgement, social sanction Polarity: negative</p>
6	<p>Religious leaders</p> <p>No sinner is part of God’s kingdom. Here in Nigeria, we cannot, we will not, we must not allow this decadence to see the light of day.<i>Vanguard</i>, January 18, 2014.</p> <p>We say NO to this unnatural God forbidden aberration.<i>TheSun</i>, February 4, 2014.</p>	<p>Action evaluated: Other (homosexuality) Evaluation: judgement[social sanction: propriety] Polarity: negative</p> <p>Action evaluated: Other (homosexuality) Evaluation: [judgement:social sanction: normality: propriety] Polarity: negative</p>
	<p>The Most Reverend Nicholas Okoh has decried the on-going law by the United States to legalise same-sex marriage, advising Nigerians not to emulate such life style. <i>TheGuardian</i>, June 29, 2015</p>	<p>Action evaluated: Other (legalisation of homosexuality in the U.S.) Evaluation: affect[dissatisfaction:displeasure] Polarity: negative</p>
	<p>‘Is it appropriate for the church to apologise to gay people, robbers and others who are ‘spiritually sick’?’ <i>TheGuardian</i></p>	<p>Actors evaluated: Other (homosexuals) Evaluation: judgement, social sanction Polarity: negative</p>
7	<p>World societies</p> <p>United Nations also attacked the law, accusing President Jonathan of trampling on basic human rights...<i>Vanguard</i>, January 17, 2014</p>	<p>Entity Evaluated: The law Polarity: negative Evaluation: affect[dissatisfaction:displeasure]</p>

The above table is the summary of analysis on evaluation in the discourses of homosexuality.

6.1 The appraisers/evaluators in the discourses of homosexuality in the selected newspapers

This analysis involves the identification of appraisers (i.e. the person who is emoting, judging or appreciating something) (Martin and White, 2005:72), in order to establish possible links between particular groups and their reactions towards the LGBT community and the anti-gay marriage bill. The evaluators in the discourses of homosexuality in the selected Nigerian newspapers include the media, homosexuals, gay rights activists, government officials, heterosexuals, religious leaders and private individuals. A list of the appraisers detected and the social actors evaluated in the newspaper corpus is provided below:

Table 6.2: List of evaluators and the evaluated in the selected Nigerian newspapers

Appraisers	Actors Evaluated
Homosexuals	Nigerian governments, selves, anti-gay marriage law
Nigerian media	Homosexuals, Nigerian government, homosexuality, Nigerians, religious leaders, political leaders
Individuals/heterosexuals	Homosexuality, homosexuals, Nigerian government, The U.S., supporters of gay marriage
Gay rights activists	Nigerian government, selves, homosexuals, heterosexuals
Nigerian politicians	Homosexuality, anti-gay marriage law
Religious leaders	Homosexuality, the law, homosexuals,
World societies	Homosexuals, homosexuality, the anti-gay law,

From the table above, it is realised that social actors have appraised selves and others in the discourses of homosexuality. Homosexuals have appraised selves, the Nigerian government and the anti-gay marriage bill; the Nigerian media have appraised homosexuals, homosexuality, heterosexual individuals, religious leaders, political leaders and the Nigerian government; individual heterosexuals, whose views have also been represented in the newspapers, have also appraised homosexuals, homosexuality, the Nigerian government, the U.S., and supporters of gay marriage; gay rights activists have evaluated the Nigerian government, selves, homosexuals and heterosexuals; Nigerian politicians evaluated homosexuality and the anti-gay marriage bill; religious leaders appraised homosexuality, the anti-gay law and homosexuals; and world societies appraised homosexuals, homosexuality, the anti-gay law and the Nigerian government. The other part of the analysis focuses on the different categories of attitude classified by Martin and White (2005) and how each of these is used in the evaluation of self and the other in the discourses.

6.2 Affect expressing positive and negative emotional reactions

Affect is concerned with resources for interpreting emotional reactions (Martin and White, 2005: 35). It “is concerned with registering positive and negative feelings” (Martin and White, 2005: 42). It encompasses emotions such as happiness, sadness, fear or anger. Different emotional reactions can be seen in the discourses of homosexuality. These emotions are those of homosexuals, their supporters, heterosexuals and their supporters. The emotions reveal fear and anger on the part of homosexuals and their supporters; happiness on the part of the people who are against the practice of homosexuality, especially with the passage of the anti-gay law in Nigeria. Martin (2000:149) opines that emotions can either be realised as some kind of personified paralinguistic or extra-linguistic manifestation, typically realised as a behavioural process or as a kind of disposition, which is usually realised as a mental process. Also, affect can be directed at some specific external element usually realised as a mental process with the emoter construed as participants. These different manifestations of affect are considered in the study. Affect reveals both the positive and negative reactions of participants in the discourses of homosexuality. The two categories of emotional reaction to be considered here include the

emotional reactions of homosexuals/their supporters and the emotions of heterosexuals and those against the practice of homosexuality.

6.2.1 Emotions in ‘other’ (homosexuals) representation by the media

The emotions and reactions of homosexuals and their supporters to the anti-gay law are reflected in the discourses of homosexuality in the selected Nigerian newspapers, especially by the media. The media often report observed affectual responses of homosexuals, that is, they project others’ feelings. However, most of the representations reflect insecurity and dissatisfaction with their condition in the country. As seen earlier, the emotions of homosexuals are basically evaluated by the media; homosexuals themselves and gay rights activists as can be seen in the examples below:

Excerpt203

Kunle (not real name), a gay man living in Lagos, is **outraged** by the proposed law. *Vanguard*, June 29, 2013.

The excerpt above reveals the negative emotional reaction of a gay man to the proposed passage of the anti-gay bill in Nigeria as appraised by the media or the reporter. The lexical item ‘outrage’ has a negative connotation. The emotional reaction is that of anger and resentment for the proposed criminalization of homosexuality at that time. It shows dissatisfaction and disinclination to the proposed bill. Another example showing the disappointment of a homosexual to the passage of the anti-gay bill is the excerpt below: outrage

Excerpt 204

A gay man in Lagos, whom AFP did not identify in case of reprisals, said he was “**devastated**” by Jonathan’s actions and **terrified** at the consequences. *Vanguard*, January 18, 2014.

The emotion or reaction of the gay man represented in the excerpt above is that of shock about the passage of the anti-gay bill during President Jonathan’s regime. Using the verbal process ‘said’, the journalist shows the gay man’s evaluation of himself as being ‘devastated’ and ‘terrified’ at the president’s action and its consequences. These two lexical items have a negative connotation, as they reflect the homosexual’s negative attitude, that of shock, to the passage of the anti-gay bill. Another example showing the fear that followed the passage of the anti-gay bill in the LGBT community can be found in the excerpt below:

Excerpt 205

The fear of being identified as gay, lesbian, bisexual or transgender in a country where the public still turns to mob justice haunts some here. And that is a **huge concern** for Richard (not his real name): “If you don’t become discreet and try to hide yourself, even the man on the street will want to also act on the bill because it has been passed. *Vanguard*, June 29, 2013.

The phrase “the fear of being identified as gay, lesbian, bisexual or transgender” reveals the state of panic that homosexuals are subjected to with the passage of the anti-gay bill as evaluated by the media, through nominalisation. Under Martin and White’s categorisation of affect, this phrase shows the level of insecurity that homosexuals feel in Nigeria. ‘A huge concern’ is another example of negative emotional reaction to the violence against homosexuals in Nigeria, complemented with the graduation force of intensification ‘huge’. The use of the graduation element ‘huge’ is to show the intensity or extent of the concern felt by the homosexual whose emotion is being described. The journalist evaluates the emotion of the speaker of the quoted statement in the excerpt above as a ‘huge concern’.

Generally, homosexuals appear to be either dissatisfied (i.e. angry, frustrated, disappointed) with the society and the passage of the anti-gay bill, or scared, as they also voice their fears, anxieties and uncertainty as to what the future may hold (i.e. Insecurity-Disquiet) and the consequences of being known as constructed by the Nigerian media. This form of representation could be in a bid to inform the readers of the frustrations of homosexuals, not necessarily to elicit sympathy for the group, but to serve as a form of warning since the media generally tend to align with the masses when it comes to controversial issues as this.

6.2.2 Emotions in self- representation of the media

The media have also shown unmediated affectual responses in the discourses of homosexuality, particularly towards the actions of individuals, though on few occasions. These emotions are particularly found in the editorials, possibly because news reports are meant to mainly represent facts. An example of such can be found below:

Excerpt 206

We are, however, **worried** at the half-heartedness with which the Ministry of Foreign Affairs is handling the matter. The Minister, Ambassador Olugbenga Ashiru, while recently re-iterating Nigeria’s decision not to succumb to pressures from the West on

this vexatious issue, however opened some windows of possibility and prospects for homosexuality in Nigeria. *Vanguard*, July 30, 2013.

The excerpt above shows the emotion or attitude of the media to the “half-heartedness with which the Ministry of Foreign Affairs is handling the matter”. The excerpt is taken from an editorial in the *Vanguard* newspaper. Ambassador Olugbenga Ashiru was the minister for foreign affairs during the regime of President Goodluck Jonathan. The minister was reported to have given the west some possibility for the acceptance of homosexuality in Nigeria. He was reported to have pleaded with the west to be patient with Nigeria and allow the lifestyle to take its root and be accepted by the Nigerian public before it would be given a free reign and also admitted that Nigeria would accept gay diplomats to serve in the country. The lukewarm attitude of the minister of foreign affairs to the practice of homosexuality is what worries the media indexed by the pronoun ‘We’. ‘Worry’ under the appraisal theory belongs to the category of insecurity. This representation shows that the media shares the view of the government of the day and that of the majority, which is against the practice of homosexuality.

6.2.3 Emotions in ‘self’-representations of homosexuals and gay rights activists

Supporters of the practice of homosexuality and homosexuals themselves in Nigeria have also reacted to certain issues in the discourses of homosexuality in different opinion articles and open letters in the selected Nigerian newspapers. They have shown their emotions about the passage of the anti-gay marriage bill, mostly negative and towards homosexuals, mainly sympathetic. Example 6 below shows the emotion of a gay rights activist towards the passage of the anti-gay marriage bill. He/she sees the law as being shameful:

Excerpt 207

I have to be honest: when those laws came out, **I closed my eyes and in that moment, wished I had nothing to do with Nigeria – that’s how ashamed I was.** *ThePunch*, August 10, 2014

The excerpt above shows the negative attitude of the writer to the anti-gay law. ‘wished I had nothing to do with Nigeria – that’s how ashamed I was’ shows that the writer is unhappy with the situation. This shows dissatisfaction. The writer further emphasizes this emotion using the element of veracity ‘I have to be honest’ to show that he is not being pretentious about his

feeling. In another example, a gay rights activist shows his/her dissatisfaction towards the attitude Nigerian lawmakers, that of discriminating against homosexuals. The writer labels the attitude a ‘copycat attitude’, which to him/her is annoying. A glimpse at the excerpt below shows this.

Excerpt 208

No, the move was mimicry; since *Oyinbo* lawmakers were debating homosexuality, Nigerians lawmakers must do so too. That **copycatattitude** was an **annoying form** of reactivism to an issue they obviously barely understood beyond its aesthetics. *ThePunch*, January 16, 2014.

The excerpt above expresses negative attitude toward the action/attitude of the Nigerian lawmakers represented as ‘copycat attitude’. The writer captures the inability of the lawmakers to understand what homosexuality entails, yet, passed a bill criminalizing the phenomenon. This attitude, the writer calls ‘copycat attitude’. The writer represents the lawmakers as lacking the capacity to make good and wise decisions independently. They have to copy what others are doing elsewhere even when they do not understand or it has nothing to do with them. The writer considers the attitude to be annoying. This reveals the writer’s negative reaction (frustration or irritation) to the attitude of the lawmakers.

At other times, gay rights activists show pity and concern for homosexuals as can be seen in the excerpt below:

Excerpt 209

I **am afraid for people** who can’t even speak for themselves and who are going to end up in jail without anyone knowing about it. *Vanguard*, January 18, 2014.

The emotion reflected in the excerpt above is that of concern and pity for the homosexuals, who the speaker believes can neither speak nor fight for themselves because they are contending with powers greater than them. The writer believes that homosexuals in Nigeria are helpless victims who are victimized with no one fighting on their behalf. He is afraid of what would become of any homosexual caught by the government. The lexical item ‘afraid’ signifies insecurity under Martin and White’s classification of affect. The use of the first person pronoun ‘I’ shows that the emotion of dissatisfaction is from an individual whose inclination is to support the rights of

homosexuals. Generally, emotions such as this, according to Pantti (2011:222), create social solidarity and at the same time criticises political authorities.

The emotions of the gay rights activists are mainly negative to the action of the government and sympathetic to homosexuals. These emotions show dissatisfaction to the passage of the anti-gay bill, the actions of the Nigerian lawmakers as regards the passage of the bill and sympathy for the homosexuals. The example below shows the emotions of homosexuals as presented by a homosexual and a gay rights activist:

Excerpt 210

In the wake of the passing of the anti gay laws, there is no doubt of the many calls, emails and online messages we have received, expressing **fear, anger, anxiety and suicide attempts**. This is a critical time for all LGBTI-people; a time when our ideals are being stretched and tested. *Vanguard*, January 18, 2014

In the excerpt above, homosexuals are represented as expressing fear, anger, anxiety and suicide attempts. These lexical items belong to the categories of insecurity and disinclination in Martin and White's (2005) category of affect. These express the emotions of homosexuals after the passage of the anti-gay bill. The listing of these values is a strategy for intensifying the effect of the message or the meaning the writer intends to pass on the readers.

Regret is another negative emotion that homosexuals feel as seen in the excerpt below. The excerpt is taken from a newspaper's interview of a homosexual, in which the homosexual represents self as unhappy, using the lexical item 'regret', possibly because of how they are seen and treated in Nigeria. Let us consider the example below:

Excerpt 211

I have often **regretted** being a gay but I cannot help it... I **regret** becoming a homosexual. *TheSun*, January 26, 2014.

In the excerpt above, regret is the emotional feeling of the homosexual whose reaction is shown. 'Regret' has a negative connotation, as the lexical item belongs to the classes of unhappiness and dissatisfaction in the appraisal framework. The speaker's repeated use of this lexical item, presents him as being apologetic for his actions and at the same time showing how helpless he is in changing.

6.2.4 Emotions of heterosexuals to homosexuality and the anti-gay bill

Heterosexuals in this regard are individuals who are obviously against the practice of homosexuality in their writings/opinions. These emotions are found on the opinion articles and quoted statements in news reports. Heterosexual individuals have expressed hate and disinclination for the practice of homosexuality and happiness and inclination for the passage of the anti-gay bill. Examples of emotions and reactions of heterosexuals to the practice of homosexuality and the passage of the Nigerian anti-gay law are found below:

Excerpt 212

It has been part of our existence as a nation, to **abhor** un-natural affections between man and man and woman and woman. *Vanguard*, June 29, 2013

‘Abhor’ in the excerpt above represents a negative emotional reaction to the practice of homosexuality, which the speaker calls un-natural affection between same sexes. It is a mental process that shows the cognition and feeling of the writer. The lexical item symbolises hate, despise, detest for homosexuality. This goes further to reveal the speaker’s negative attitude towards homosexuality. The writer uses the term to portray the attitude of an average Nigerian to homosexuality since in the view of the writer, is that of hatred from inception. He portrays this negative reaction as part of Nigerian’s existence. Individuals who are heterosexuals have also expressed their fears and concern about the phenomenon. A glimpse on the excerpt below reveals this:

Excerpt 213

I am **uncomfortable** with the gay “phenomenon”, yet I am persuaded that criminalising it is not the right thing. *ThePunch*, August 10, 2014

‘Uncomfortable’ in the first excerpt shows insecurity and dissatisfaction, showing the writer’s negative attitude to the phenomenon. Nigerian stakeholders are also represented as being afraid that the new government might be influenced by the west to change the statuesque by the media. This is shown in the excerpt below:

Excerpt 214

The **fear** among stakeholders ahead of Buhari’s US trip was that he could succumb to the US authorities’ pressure on gay rights. *ThePunch*, July 23, 2015

The disinclination of stakeholders towards homosexuality is also revealed by the lexical item ‘fear’ in the excerpt above. The stakeholders are the people in power, who do not want the legalisation of homosexuality in Nigeria. ‘Fear’ here signifies insecurity in the president to maintain the statuesque. The fear is generated out of the notion that President Buhari might be influenced by the U.S. into repealing the anti-gay bill. Scorn is another emotional reaction in the discourses of homosexuality in the Nigerian context. It has been argued that it is wrong to criminalise homosexuality because it has no victims. However, this notion has been criticised by some other people, especially heterosexual individuals, using emotional reactions. An example of such reactions showing scorn for a statement made by an activist in support of homosexuality can be seen in the excerpt below:

Excerpt 215

It **was laughable** when you said homosexual is not a crime because it has no victim. You equally did not answer why prostitution, gambling, illicit use of drugs, suicide are crimes when they have no victim. *Vanguard*, February 22, 2014.

The use of ‘laughable’ in the excerpt above is a form of scorn to the notion that homosexuality is not a crime since there are no victims. This emotional reaction reveals the negative attitude of the writer to this notion. Also, supporters of the anti-gay bill represent themselves as being happy and satisfied with the stand of the government against homosexuality. Examples are found below:

Excerpt 216

If you carry out a plebiscite today, you will see that majority of Nigerians are **very happy** with the law. *Vanguard*, January 17, 2014.

Excerpt 217

It is a **great relief** to hear that President Buhari has outrightly rejected the gay marriage offer by Obama during his US visit. *TheSun*, July 29, 2015.

In the excerpts above, the emotion of happiness and satisfaction are shown. ‘Happy’ and ‘relief’ are complemented with the graduation force of ‘very’ and ‘great’ respectively to show the intensity of these positive emotions in Nigerians. The writers of both excerpts are individual heterosexuals. The writer of the first excerpt also represents majority of Nigerians as heterosexuals, who are ‘very happy’ about the anti-gay law. This means that the people have positive attitude toward the anti-gay marriage bill, while the writer of the second excerpt did not

represent the emotion as being personal but as the feeling of all Nigerians, which shows satisfaction to the rejection of gay marriage by the President.

Generally, the emotions of individuals who are heterosexuals are positive towards the passage of the anti-gay bill. They appear to be satisfied with it and scared that the new government might be influenced by the international bodies into changing the anti-gay marriage bill in favour of homosexuals. They also show negative attitude towards the practice of homosexuality.

6.2.5 Emotions in ‘other’- representation (religious leaders) of the media

Religious leaders are also important participants in the discourses of homosexuality in the selected Nigerian newspapers. They mainly react negatively to the practice of homosexuality as mostly constructed by the media in news reports and sometimes by themselves, either by being quoted by journalists or in opinion articles. An example is shown below:

Excerpt 218

The Primate of all Nigeria Anglican Communion, the Most Rev. Nicholas D. Okoh ARCHBISHOP of Abuja and Primate of the Church of Nigeria (Anglican Communion), The Most Reverend Nicholas Okoh **has decried** the on-going law by the United States to legalise same-sex marriage, advising Nigerians not to emulate such life style. *TheGuardian*, June 29, 2015.

The verbal process ‘has decried’ in the excerpt above shows the negative emotional attitude of the religious leader to the legalisation of homosexuality in the U.S. It shows emotional dissatisfaction and further reveals the religious leader’s inclination, advising Nigerians not to emulate such lifestyle of accepting homosexuality. Obviously, the clergy has a negative attitude towards the practice of homosexuality. Other examples are found below:

Excerpt 219

Rev. Fr Raymond Tyohemba, the Assistant Parish Priest of St Patrick’s Catholic Church, Akwanga, Nassarawa State, **has condemned** the practice of lesbianism and homosexuality. *Vanguard*, December 27, 2015.

Excerpt 220

The cleric **expressed disappointment** at political leaders in the country, saying that was why church would not abandon

its genuine corrective role in the society. *TheSun*, July 23, 2015

In the excerpts above, the emotions of religious leaders as constructed by the media are of disappointment and condemnation. The media often report observed affectual responses of the religious leaders as seen above. Generally, the emotions of religious leaders as represented in the selected newspapers are negative towards the practice of homosexuality and the legalisation of homosexuality in the U.S.

6.2.6 Emotions in ‘other’- representation (political leaders) of the media

Political leaders are also social actors, whose emotions towards homosexuality have been represented in the selected newspapers. The media generally show the disinclination of political leaders towards homosexuality. A glimpse at the excerpt below shows this.

Excerpt 221

PRESIDENT MuhammaduBuhari**has rejected** the gay marriage as suggested by the United States (US), saying sodomy is against Nigerian law and it is an abhorrent to her culture. *TheSun*, July 23, 2015.

The reaction of the president to gay marriage as represented in the excerpt above is rejection, pointing to his negative attitude towards the phenomenon. This shows the disinclination of the political actor towards the phenomenon.

6.2.7 Emotions of the world societies towards the anti-gay bill

The world societies, which include the U.S., international organisations and some other European countries, have also shown their attitude particularly towards the passage of the anti-gay marriage bill. These emotions are mostly negative; hence, a glimpse on the excerpts below shows this.

Excerpt 222

US President Barrack Obama on Saturday **called for** equal rights for gays in Africa, comparing homophobia to racial discrimination he had encountered in the United States.

“As a African-American in the United States I am **painfully aware**” of the consequences of discrimination, he told reporters. *TheGuardian*, July 25, 2015

The US President Barrack Obama, in the above excerpt shows his desire by demanding for equal rights for homosexuals in Africa. The phrasal verb ‘called for’ reveals his inclination towards equal rights for all citizens, their sexual orientation notwithstanding and his disinclination for discrimination especially in terms of sexual identity. The phrase ‘painfully aware’ is a negative emotion towards the consequences of sexual and other forms of discrimination as expressed by President Obama himself. This phrase shows unhappiness about the situation on the part of the U.S. President. Another example relating to this can be found in the excerpt below, where Canada is represented as being deeply concerned that Nigeria has criminalised the practice of homosexuality.

Excerpt 223

Canada is **deeply concerned** that Nigeria has adopted a law that further criminalizes homosexuality. This law can be used to impose prison sentences of up to 14 years. We **call on** Nigeria to repeal this law and to promote and protect the human rights and fundamental freedoms of all Nigerians regardless of their sexual orientation.”*TheSun*, February 3, 2014

In the excerpt above, Canada is represented as being worried over the criminalisation of homosexuality in Nigeria; this emotion is intensified by the use of the graduation element ‘deeply’, showing the extent of the concern or worry. This is a negative emotional reaction showing unhappiness and disinclination. The phrasal verb ‘call on’ further reinforces the inclination or desire of the Canadian nation, which is that the Nigerian government should repeal the law against the practice of homosexuality. In another example, the international bodies are also represented by the media as being angry over the anti-gay marriage bill in Nigeria.

Excerpt 224

INSPITE of international **outrage** and imminent sanctions, Nigeria, has indicated clearly that she is serious with her anti-gay law. *Vanguard*, January 17, 2014

‘Outrage’ in the excerpt above clearly shows the negative reaction of international bodies to the passage of the anti-gay law in Nigeria.

In all, the emotions of individual social actors towards the practice of homosexuality and the passage of the anti-gay law in our corpus have mainly been constructed by themselves in opinion articles, open letters and quotations in news reports and the media. The emotions of homosexuals and their supporters are negative towards the actions of the Nigerian government. They have represented themselves and have also been represented by the media as being angry, disappointed and frustrated. In the same vein, the supporters of homosexuality have also shown their sympathy to the plight of homosexuals. The opposers of homosexuality, who are also defenders of the anti- gay marriage bill, on the other hand, have shown their happiness and inclination to the passage of the bill and also have expressed their fear about any form of change in the status quo.

6.3 Judgements in the discourses of homosexuality in the Nigerian context

Judgement is the evaluation of human behaviour in relation to some conventionalised standards. It consists of “resources for morally evaluating human actions, behaviour or character according to a set of normative principles” (Martin and White 2005: 35). Judgement appraisal can either be positive or negative. In the corpus, judgement is largely used in assessing the behaviour of homosexuals, heterosexuals and the state. The judgement system bifurcates into social sanction and social esteem. The social sanction sub-system subdivides into propriety and veracity. Judgements of propriety cover evaluating behaviour in terms of what is considered ethical or unethical, good or bad and right or wrong by a particular society. On the other hand, judgement of veracity is concerned with the moral domains of sincerity and honesty, examples of which are scarcely found in the discourses. However, examples of judgement of negative propriety abound in relation to homosexuals, homosexuality, the Nigerian government, anti-gay law, among others.

6.3.1 Judgement of homosexuals/gay rights activists by the ‘other’(individuals/heterosexuals)

The behaviour of homosexuals and their supporters has been evaluated in the opinions of heterosexual individuals in the selected newspapers. They are mostly evaluated negatively by the

non-supporters of the phenomenon. The corpus includes instances where homosexuals are described as sinful, criminal, evil, mischievous and outrageous. An example can be found below:

Excerpt 225

We need to point out however that **somemischievous and unscrupulous persons** have been recruiting innocent young ones into these foolish habits. *Vanguard*, March 22, 2014.

The writer of the above excerpt evaluates homosexuals as ‘mischievous and unscrupulous persons’. This form of evaluation is based on both institutional and conventional norms. In Nigeria, homosexuality has been criminalised and the common notion is that it is ‘unafrikan’. The phrase ‘mischievous and unscrupulous persons’ in the above excerpt falls under the category of judgement and social sanction, under the Martin and White’s appraisal framework. This phrase alludes to the negative veracity and propriety of the persons described. To be mischievous means to be bad and an unscrupulous individual is dishonest and deceitful. These characters are obviously negative and associated with homosexuals, who are judged as being immoral by the writer of the excerpt. It can also be based on the belief that homosexuality contradicts the African culture, religion and law. The act of homosexuality is referred to as a foolish habit because it is conventionally and institutionally seen as immoral. In another example, homosexuals are described as having deviant behaviour.

Excerpt 226

Queer fellows with deviant behaviour. *Nigerian Tribune*, January 25, 2015

Using *queer* in the African context can be seen as an adoption of Western construction and label. The writer of the above excerpt refers to homosexuals as ‘queer fellows’ and goes further to describe them as having deviant behaviour. Their behaviour is described as deviant because it deviates from the societal norm of sexual partnership. This representation has a negative connotation, showing that the act of homosexuality is abnormal and homosexuals as abnormal. It shows the comparison of the homosexual behaviour with what a culture considers normal. The behaviour of homosexuals is considered deviant and this is a negative judgement of social esteem showing abnormality.

Another example of judgement of negative propriety used in evaluating judges who have legalised homosexuality, that is, supporters of homosexuality by heterosexual individuals can be found below:

Excerpt 227

What provoked this article is not the fact that some **wrong-headed political judges** have just legalized same-sex marriage but the extremism that the abominations appertaining have reached. *TheSun*, July 19, 2015.

A glimpse on the excerpt above shows a negative representation of political judges who have legalised homosexuality in some nations of the world, especially in the United States. The writer refers to them as wrong-headed. This means that they do not have the capacity to think rightly.

6.3.2 Judgement of homosexuals/gay rights activists by the 'other' (media)

In this study, it is realised that the authorial voices reflect certain judgements about the behaviours of individuals and groups being reported. The media have made judgements on the behaviour of homosexuals and their supporters in news reports and editorials. The behaviour of homosexuals has been described as 'carnal', 'criminal', 'unlawful', 'unholy', among others, by the media. A glimpse on the excerpts below reveals this.

Excerpt 228

The Aba Police Area Command has arrested a 40-year-old Prophet/Pastor, Benjamin Ndubuisi, for **having unlawful carnal knowledge** of a 23-year-old man. [He] has been involved in the **unholy act** with the victim since he engaged him as a worker in his church. *Vanguard*, August 7, 2013

Excerpt 229

...homosexuals nearly disrupted court proceedings in solidarity with two suspected homosexuals standing trial for allegedly committing **same sex offence**. *Vanguard*, June 12, 2013

In the excerpts above, the reporter judges the action of Benjamin Ndubuisi as unlawful, unholy and carnal. This shows the negative attitude of the media to what is being reported. This is a form

of authorial unmediated judgement of the morality of the behaviour of homosexuals. However, there are also mediated (reported) inscribed judgement as in ‘the bishop described homosexuals as evil’.

6.3.3 Judgement of homosexuals by the ‘other’ (gay rights activists)

Homosexuals are also evaluated positively by gay rights activists. A homosexual has been adjudged noble with positive characters. This is evident in the example below:

Excerpt 230

By many standards, my friend is more deserving of marriage than many of the heterosexual people I know – she is **the paragon of virtue and compassion** and I honestly would not be who I am without her advice, or without her life as an example. *ThePunch*, August 10, 2014.

In the above excerpt, the homosexual described is labelled as being a ‘paragon of virtue and compassion’, showing her positive attributes, which is contrary to popular opinion about homosexuals being evil.

Also, the behaviours of heterosexuals, Nigerian government and religious leaders are evaluated. The set of people passing the judgement includes gay rights activists, homosexuals and world societies.

6.3.4 Judgement of heterosexual individuals, lawmakers and religious fundamentalists by ‘other’ (gay rights activists)

The use of the negative propriety is not limited to the evaluation of homosexuals and their supporters. It is also used to assess the government and the people who are against the practice of homosexuality. Instances are shown below:

Excerpt 231

Those who bay for the blood of homosexuals,...justify their **lack of Christian love, charity, or plain fellow feeling** by

resort to a cheap and convenient cultural nationalism.
Vanguard, January 29, 2014.

In the excerpt above, the negative propriety “lack of Christian love, charity, or plain fellow feeling” is used to represent people who discriminate against homosexuality. They are considered as not having the moral values of the Christian love, charity and feelings for fellow humans. For the writer, loving one’s neighbour as one’s self, which is, treating the neighbour as one would want to be treated, is a Christian virtue. To the writer, the attitude of discriminating against homosexuals is wrong and shows the lack of Christian love. Relating to the above example is the negative judgement of the behaviour of people who discriminate against homosexuals. The writer of the excerpt below describes homosexuals as children of God. The critics of homosexuality have been likened to Boko Haram, who terrorise innocent citizens unjustly. A glimpse on the excerpt below reveals this.

Excerpt 232

Shame on all of you who are condemning this child of God. What right do you have to pass judgment on another human being? You all are not different from **Boko Haram**.
TheSun, July 4, 2015.

The writer of the excerpt above judges the critics of homosexuality negatively by comparing them with Boko Haram. The writer believes that the behaviour of condemning a homosexual, who the writer describes as a child of God is unjust. In the next excerpt, the behaviour of the Nigerian lawmakers is evaluated as being wrong by the gay activist writer.

Excerpt 233

I think it is a human rights issue, and one in which certain lawmakers, whether in Nigeria or Uganda or Jamaica or Russia, went **sorelywrong**. *The Punch*, August 10, 2014

In the excerpt above, the behavior of the lawmakers is evaluated as ‘sorely wrong’. This is also a form of social sanction indicating negative propriety. The social sanction ‘wrong’ is complemented with a lexical item showing gradation, that is, the intensity of the error committed by the lawmakers. ‘Sorely’ in the excerpt above performs the role of intensification. This shows the deep displeasure of the writer to the behaviour of the lawmakers. Another

instance is the criticism of Christians, who say that everyone should subscribe to God's law that forbids homosexuality.

Excerpt 234

But for believers to say not only that God exists, but that everyone should subscribe to God's laws, is **a step too far**. *The Punch*, August 10, 2014.

The writer of the excerpt above considers the notion that everyone should subscribe to God's law as unethical and she calls it 'a step too far'. This has a negative connotation as it denies people of their right to make choices in the opinion of the writer. This is a negative evaluation of the behaviour of believers. It shows negative tenacity that is, going beyond one's boundary to the detriment of other parties.

6.3.5 Judgement of the Nigerian government by 'other' (homosexuals)

Homosexuals have also criticised the behaviour of the Nigerian government negatively in the discourses of homosexuality in selected Nigerian newspapers. An example of the negative propriety judgement of the Nigerian government can be seen below:

Excerpt 235

"The government is a **busybody** in this instance; after all, they left more important issues worthy of legislation like violence against women legislation and other critical matters affecting Nigeria. *Vanguard*, June 29, 2013.

In the above excerpt, the relational process is used to represent the Nigerian government as meddling or poke-nosing into an affair which does not affect her. A 'busy body' has a negative connotation, especially in the Nigerian context. A busybody is a blab, a gossip or someone who has a big mouth. The excerpt is a negative reaction to the action of the Nigerian government against the practice of homosexuality. The writer believes that the Nigerian government should have concentrated on more important issues affecting the nation negatively than making the issue of homosexuality a priority. He therefore considers the government's intervention as irrelevant. 'Busybody' in the excerpt is a negative evaluation of the Nigerian government. It is a negative

social sanction. In another example, the government is considered as irresponsible because it has not allowed homosexuals to exercise their fundamental human right.

Excerpt 236

I discovered that I am more attracted to the same sex individual than the female folk. So, any government that would not allow me to exercise my fundamental rights is **not a responsible government**. *Vanguard*, June 29, 2013

The above excerpt is that of a homosexual who believes that a government that does not respect his fundamental human right is irresponsible. Fundamental human right in this regard includes freedom of association, relationship, among others. The writer of the above excerpt considers the Nigerian government as irresponsible because of the passage of the anti-gay marriage law. In another example shown earlier, the lawmakers in countries where homosexuality is criminalised are also evaluated negatively for passing the anti-gay bill into law.

6.3.6 Judgement of the Nigerian government by ‘other’ (world societies)

World societies have also passed judgement on the behaviour of the Nigerian government in the discourses of homosexuality in selected Nigerian newspapers. Examples are shown below:

Excerpt 237

Obama said the idea a person is discriminated against “because of who they love is **wrong**. Full stop. *TheGuardian*, July 25, 2015

In the above excerpt, Obama criticises the idea of discriminating against homosexuals because of their sexual orientation. He describes this as wrong. In all, the analysis of judgement has shown the sentiments of the individual social actors to the behaviour of other social actors. Opposers of homosexuality and defenders of the anti-gay law, who are heterosexual individuals, religious leaders and political leaders, have judged the behaviour of homosexuals and their supporters negatively, drawing on social sanction and propriety. On the other hand, supporters of homosexuality have also criticised the behaviour of the Nigerian government, religious leaders and individuals who are against the practice of homosexuality, at the same time pointing out the positive attributes of homosexuals.

6.4 Appreciation in the discourses of homosexuality in selected Nigerian newspapers

Appreciation concerns the evaluation of state of affairs, texts, natural resources and processes in terms of the value attached to them in a social context, in terms of their aesthetic qualities, their potential for harm or benefit, their social significance, and so on. Martin and Rose (2003:33) suggest a catalogue of objects, entities, and processes which could be evaluated under the appreciation category. The list includes:

TV shows, films, books, CDs; (...) paintings, sculptures, homes, public buildings, parks; (...) plays, recitals, parades or spectacles and performances of any kind...

White (2001:1) asserts that, “the most obvious values of appreciation are concerned with what is traditionally known as aesthetics, with positive or negative assessments of the form, appearance, construction, presentation or impact of objects and entities”. Appreciation in this regard deals with our assessment of the emotive and aesthetic qualities of tangible things, events, practices, states of affairs and other abstract entities. Homosexuality is considered a practice that is assessed by social actors. Homosexuality is often rendered deviant, an abomination or a threat to the rest of society, which explains why the second most common subcategory is negative Appreciation Reaction Quality. Its treatment as appreciation stems from the assignment of an evaluative category to the practice of homosexuality, rather than to the homosexual person. The different assessments of homosexuality and gay marriage by different participants are considered below:

6.4.1 Evaluation of homosexuality by political leaders

Nigerian political leaders have assessed homosexuality/gay marriage negatively in the discourses of homosexuality in the selected Nigerian newspapers as seen in the excerpt below:

Excerpt 238

As Governor Uduaghan of Delta State rightly puts it, **gay marriage is a taboo** in Nigeria. **It is nauseating, disgusting and malignant.** *The Sun*, February 3, 2014.

Governor Uduaghan refers to gay marriage as a ‘taboo’, ‘nauseating’, ‘disgusting’ and ‘malignant’. All these evaluative adjectives show the governor’s negative attitude towards

homosexuality. This form of representation falls under the category of reaction and sub-category of negative quality. It is a negative appreciation of the quality of the concept 'gay marriage'. The listing of synonymous adjectives 'nauseating', 'disgusting' and 'malignant' is a strategy of intensification used by the writer to emphasise his negative attitude towards gay marriage. In another statement made by President Buhari, homosexuality is described as a cultural taboo. This means that, within the cultural milieu, it is unheard of, and unacceptable. This is also a negative valuation of the phenomenon.

Excerpt 239

It [same sex marriage] still remains a **cultural taboo** in all climes in this country. *Vanguard*, June 29, 2013.

President Buhari in the excerpt above describes homosexuality as "a cultural taboo in all climes" of the country. This is a negative valuation of the concept of homosexuality in the Nigerian context. Nigerian lawmakers are not left out in the assessment of the phenomenon negatively as shown in the excerpt below:

Excerpt 240

The lawmakers said only marriage contract between a man and a woman either under Islamic law, customary law and marriage Act is recognised as valid in Nigeria" Describing the same sex marriage as **an absurdity** that should not be allowed in the country.... *TheSun*, May 31, 2013

In the excerpt above, Nigerian lawmakers, as quoted by the media, have described same-sex marriage as "an absurdity", that is, it is considered odd and illogical. This is a negative appreciation of the quality of the concept. The lawmakers are of the opinion that homosexuality and same-sex marriage are contrary to norm, especially in the African context.

6.4.2 Evaluation of homosexuality by religious leaders

Religious leaders in Nigeria have also assessed homosexuality negatively as represented in the selected newspapers.

Excerpt 241

It (homosexuality) is **morallywrong, criminalised** in the Nigerian legal system, in the criminal code and every code of the country. It is **spirituallyunpardonable**. That was why God destroyed Sodom and Gomorrah with fire and brimstone.*Vanguard*, January 18, 2014.

In the example above, homosexuality is described by the writer as ‘morally wrong’ and ‘spiritually unpardonable’. These phrases are used by the writer to appraise the quality of homosexuality negatively. Emphasising these negative qualities, the writer draws attention to how God destroyed Sodom and Gomorrah with fire and brimstone because of the sin of homosexuality. This biblical allusion is used by the writer to emphasise the unpardonable nature of the sin of homosexuality. This provides a reason why some writers, especially religious leaders refer to the phenomenon as sodomy as can be seen in the excerpts below:

Excerpt 242

Sodom and Gomorrah that were totally razed off existence thousands of years ago by God because of **this same sin of homosexuality**. They were deeply into this **perversion**. Both the Bible and Qur’an make references to the city Sodom and warn against the ‘**sin of Sodom**’. *TheGuardian*, August 16, 2015

Excerpt 243

...cultures influenced by Abrahamic religions, the law and the church established **sodomy as a transgression against divine law or a crime against nature**. *TheSun*, July 19, 2015

In the above excerpts, homosexuality is substituted with sodomy and described as a transgression against divine law, which is the bible and nature. This is a negative reaction to quality of homosexuality. In the first excerpt, the writer says the ‘sin of homosexuality’ is the cause of the destruction of Sodom and Gomorrah by God. The writer continues to reveal his negative attitude towards the practice by calling it ‘this perversion’. The writer draws the awareness of the readers to the notion that the permit of this practice can lead to the destruction of a nation. Other descriptions of homosexuality by religious leaders include ‘an aberration’, ‘can hamper creation’, among others. A glimpse on the excerpts below reveals this:

Excerpt 244

Reverend Okoh, who described the act as **an aberration**, further pointed out that God’s plan allows man and woman to be married, citing examples from the from beginning of creation: *TheGuardian*, June 29, 2015

Excerpt 245

The cleric further stressed that same-sex marriage **can hamper creation** and the usual mother-father family setting, which may not be too healthy for the society, imploring expectant couples to exercise faith and be steadfast. *The Guardian*, June 29, 2015.

In other examples, homosexuality is described as a form of transgression against God and his law, a cultural taboo, a notorious culture, among others.

6.4.3 Evaluation of homosexuality by individuals/heterosexuals

The practice of homosexuality has also been evaluated by individual heterosexuals who see the phenomenon as a notorious culture, archaic barbarism, bad, outrageous and unacceptable as seen in the excerpts below:

Excerpt 246

Europe had had a long history of homosexuality and deviant sexual behaviours. And their ‘Gay Parade’ and other embarrassing shows have contributed in no small way to propagating the **notorious culture called homosexuality**. *The Sun*, July 19, 2015.

Excerpt 247

We in Africa and other civilized world should say a booming ‘No’ to this **archaic barbarism**. *The Sun*, July 19, 2015.

Excerpt 248

Homosexuality is **simply bad, outrageous and unacceptable**. *The Sun*, July 19, 2015.

In the excerpts above, the concept of homosexuality is given negative valuations, such that would discourage readers and the public in general about the acceptance of the phenomenon.

6.4.4 Evaluation of homosexuality by the media

The media has also played a part in the assessment of homosexuality in the discourses of homosexuality in the selected Nigerian newspapers. Previous studies have established the news cannot be value-free in its representation of facts. The media, in the process of reporting news and events objectively, insert their attitudes and opinions tactically. However, journalists’ attitudes are explicit in editorials as can be seen in the first excerpt in this category.

Excerpt 249

Our rejection of the Lesbian, Gay, Bisexual and Transgender (LGBT) nonsense is total and unequivocal. It is rooted in our cultural, religious and social values as a people. It is **taboo, abominable and repulsive**. Therefore, we cannot afford to allow the moral fabric of our society to be so degraded by foreign cultures and pressures as to allow **these evil acts** to become acceptable here some time in the future. *Vanguard*, July 30, 2013.

The excerpt above is taken from an editorial in *The Sun*, revealing the sentiment of the editor to the practice of homosexuality. First, he labels sexual minorities “nonsense” and further proceeds to describe the act as “taboo”, “abominable” and “repulsive”. This is a negative reaction to the quality of homosexuality. Other examples below show the reaction of the media to the phenomenon in the process of reporting events.

Excerpt 250

Benjamin, whose address is unknown, is facing a charge of **having a carnal knowledge with a man against the order of nature**. *Vanguard*, August 6, 2013

Excerpt 251

Investigations revealed that the prophet whose church is located at 89 Ukaegbu Road, Ogbor Hill has been involved in the **unholy act** with the victim since he engaged him as a worker in his church. *Vanguard*, August 7, 2013.

Excerpt 252

Vanguard gathered that the victim, Kelvin, was not comfortable with the act and reported to the Police to save himself from threat to his life by his lover who warned him not to let anybody know about the **sacrilegious act** or he would be killed. *Vanguard*, October 1, 2015

Excerpt 253

He further said that he later visited Johnson who persuaded him to sleep in his house, not knowing he had other intentions. He said Johnson did all to lure him into the **sin of sodomy**. *Vanguard*, October 1, 2015.

In the excerpts above, homosexuality is described by journalists as ‘having a carnal knowledge with a man against the order of nature’, ‘unholy act’, ‘sacrilegious act’ and ‘the sin of Sodom’, showing their biased posturing to the practice of homosexuality even in news reports. They have also supported homophobic statements by individuals through the choice of particular lexical items as can be seen in the excerpt below:

Excerpt 254

As Governor Uduaghan of Delta State **rightly** puts it, gay marriage is a taboo in Nigeria. It is nauseating, disgusting and malignant. *TheSun*, February 3, 2014.

The excerpt above shows the evaluation of the reporter about the statement being reported and the evaluation of the speaker about homosexuality. First, the reporter uses the lexical item ‘rightly’ to show his/her support for the statement of Governor Uduaghan. It shows the positive attitude and reaction of the reporter to the quality of the statement, showing that the statement agrees with the view of the journalist or the media outfit.

6.5 Conclusion

This chapter explored an evaluation analysis of ‘self’ and the ‘other’ in the discourses of homosexuality in the Nigerian context. It has revealed how social actors have evaluated themselves and others, both positively and negatively, in terms of affect, judgement and appreciation. The social actors whose attitudes were examined in the study included homosexuals, gay rights activists, religious leaders, political leaders, the media and world societies. The application of the appraisal theory uncovered a remarkably negative stance towards the Nigerian homosexuals and homosexuality in the corpus. This is predominantly apparent in the prevalence of negative affect, judgement and appreciation. Previous analyses on lexicalisation, transitivity and modality have shown the persistent discrimination against homosexuals as represented in the Nigerian newspapers.

This study demonstrated that homosexuals and heterosexuals are frequently appraised in relation to the category affect either by themselves or others. Homosexuals appeared to be either dissatisfied (i.e. angry, frustrated, disappointed) with the society and the passage of the anti-gay law, or scared, as they also voice their fears, anxieties and uncertainty as to what the future may hold (i.e. Insecurity-Disquiet). Heterosexuals appeared to be either happy about the passage of the anti-gay marriage bill (happiness and satisfaction), showing hatred for homosexuality or also scared that the new government might change the status quo (insecurity). With regard to the category of judgement, there were more instances showing the unethical nature of homosexuals (negative JUDGEMENT Propriety) as represented by the media and heterosexual individuals. As illustrated throughout the analysis, the five newspapers in our corpus perpetuate the stereotypical representation of gays and lesbians as abnormal, evil and immoral beings that are detested by the

society. As a result of this, these sexual minorities experience fear, frustration and anger. In the same vein, there were also instances showing the unethical nature of heterosexuals discriminating against homosexuals and homosexuality by homosexuals and gay rights activists. For instance, religious leaders were tagged as 'lack(ing) of Christian love, charity, or plain fellow feeling' and the Nigerian government as a 'busybody'. Gay rights activists were also found to have judged the behaviours of homosexuals positively (positive JUDGEMENT Propriety). In terms of the category of appreciation, it was also shown that social actors such as political leaders, religious leaders, the media and heterosexual individuals appraised homosexuality as being bad, immoral, unnatural, unacceptable and a cultural taboo, among other negative reactions (negative APPRECIATION Quality).

From the standpoint of Appraisal theory, this section of the study made it apparent in its concentration on the evaluative potential in the three sub-domains of affect, judgement and appreciation, a clear indication of the '[...] value laden, ideologically determined discourse [...]' (White, 2006: 37) which is typical of journalistic prose. The study showed that the choice of particular vocabulary over other available options reveals value judgements that reflect power, identity and socio-economic marginalisation. The study revealed that the appraisal theory allows examining power negotiation, meaning construction and the subjective posturing of social actors.

CHAPTER SEVEN

SUMMARY OF CHAPTERS, GENERALISATIONS AND CONCLUSION

7.0 Introduction

This chapter gives the summary of the chapters and their significance to the study. It also provides the generalisations made from the study and the conclusion of the whole work.

7.1 Summary of chapters

This section gives the summary of the whole work. Each chapter is summarised vis-à-vis its significance for a better understanding of the research.

Chapter One presented the background to the study, statement of the problem, aim and objectives, research questions, significance of the study and the definition of terms. The chapter formed the introductory part of the research work, a pre-requisite to understanding the issues dealt with in the study. The introductory aspect of the study was an overview of the study, statement of the problem revealed the gap and the need to fill the gap; the significance of the study showed the relevance of the research in language and discourse studies, and important terms to the research were also defined as used in the work.

Chapter Two dealt with the review of relevant literatures and the theoretical framework for the study. The first part of this chapter explored studies on discourse analysis, the relationship between socio-linguistic representations and discourse analysis, studies on the discourse of homosexuality globally, in Africa and in Nigeria, studies on points of view and other related topics such as culture, sexuality, gender and marriage. These previous studies were critically viewed; giving an insight into what others scholars have done on the subject under consideration and what they have left undone. The theoretical framework was the focus of the second part. It

was a synthesis of Critical Discourse Analysis (CDA) and Hallidayan Systemic Functional Linguistics. Other relevant approaches reviewed included Fowler-Uspensky's ideological point of view, Martin and White's evaluative semantics and van Leeuwen's social action theory. The section gave an insight into the principles of the theories and how they were applied in the study. The chapter concluded with the analytical framework for the study.

Chapter Three discussed the sources of data which consisted of five purposively selected Nigerian newspapers namely, *The Punch*, *Vanguard*, *The Guardian*, *Nigerian Tribune* and *The Sun*. The sample size and methods used for collecting and analysing data were also examined. Also, the methods of investigating each of the four research questions were identified and discussed. The chapter also included the presentation of data for the study.

Chapter Four is the first of the three chapters that dealt with the analysis. The chapter examined the different classes of social actors, the prevalent points of view for and against the practice of homosexuality, ideologies as well as the lexical items foregrounding them in the discourses of homosexuality in the selected Nigerian newspapers. The major classes of social actors included the culturalists, anti-culturalists, religious fundamentalists, secularists, moralists, humanists, pro-majority rule and health protectors. Under each class of social actors were different participants. For instance, culturalists included political leaders, heterosexual individuals and religious leaders; anti-culturalists included gay rights activists and homosexuals; religious fundamentalists were both Christian and Muslim clerics and individuals, while secularists were gay rights activists and homosexuals.

The identified social actors have different points of view with underlying ideologies, which were further classified into different grounds of arguments, such as, culture, religion, morality, law and health for better understanding. The identification of points of view was guided by Fowler-Uspensky's ideological point of view while the linguistic analysis was guided by Halliday's Systemic Functional Linguistics. The analysis of points of view showed arguments and counter-arguments in relation to the practice of homosexuality. The analysis also showed the different lexical choices that have been made by writers to foreground the identified viewpoints and ideologies. The chapter also considered the lexical strategies used for the representation of different social actors and attitudes. These strategies included collocations, lexical reiteration, labelling, among others. It was discovered that evaluative adjectives, derogatory naming and

labelling were used to resist the practice of homosexuality. Words, collocations, metaphors and phrases were linguistic tools used by speakers/writers to express opinions.

The different ideologies found in the discourses included culturalism, cultural dynamism, religious fundamentalism, secularism, moralism, heterosexism and humanism. Therefore, it can be said that words and phrases are not ordinary linguistic elements but useful ideological tools for domination and resistance in the discourses of homosexuality.

In Chapter Five, a critical discourse analysis of transitivity and modality in relation to points of view on homosexuality was explored. The chapter focused on the major participants or social actors in the discourses in the selected Nigerian newspapers, the processes that were used for the representation of the social actors/participants and views, the circumstances of the processes and the ideological implications of these grammatical usages.

The analysis of transitivity helps to understand speakers' and writers' use of language. It allows the examination of sentence structures often represented by the participants, the processes they are involved in and the circumstances in which participants and processes are involved. It was discovered that the analysis of transitivity has the capacity to unveil how grammatical constructions can create particular meanings and ideologies which are usually not overt for readers. However, in the discourses of homosexuality, material, verbal, relational, existential, behavioural and mental processes were used to ideologically construct the views of participants.

The major actors of material processes in the discourses of homosexuality in the Nigerian context were homosexuals and law enforcement agents. Material processes were often used to represent homosexuals as criminals and violent especially by the media, as homosexuals were the actors of criminal actions such as 'rape', 'murder', 'bites off (victim's lips)', among others, as well as victims/goals of 'arrest', 'remand', among other actions carried out by law enforcement agents. Material clauses without agents were used to represent violent actions against homosexuals especially by law enforcement agents or heterosexual individuals. Collective nouns, such as 'mob' were sometimes used as the actor of material processes to shield the actual perpetrators of certain violent actions against homosexuals, such that an individual cannot be held responsible. These forms of representation foregrounded the moralists' stance on homosexuality.

The chapter also revealed that verbal processes were mainly used by the media to negotiate power relations among actors and foreground certain views in the discourses. The media reported or quoted words of actors who are well respected in the society such as religious leaders, political leaders and Obama. Different verbal processes were used to report the statements of these social actors, reflecting the bias of the journalists or the media houses. The major forms of verbal processes used in representing the statements of these social actors were exhortatives, assertives, accusatives and informatives. Religious leaders exhorted Nigerians and political leaders against the acceptance of homosexuality, emphasising their religious fundamentalist view. Examples of such verbal processes included 'warns', 'urge', among others. Accusatives such as 'rebuked', 'blamed', 'accused' were mainly used in the representation of world societies and gay rights activists, also expressing their humanistic views. Verbal processes such as 'threatened', 'coerced' were used to portray the world societies as being aggressive in their quest to making homosexuality accepted in Nigeria. Informatives were used by religious leaders, professionals, media, among others to express different homophobic views. Moralists also represented homosexuals with verbal processes such as 'confessed' which portrayed them as criminals.

Relational, mental, existential and behavioural processes were also shown to have been used for specific purposes. Attributive relational processes were used to represent homosexuals as social deviants and homosexuality as unacceptable. Possessive relational processes were used to foreground the notion that the Nigerian government possesses the right and duty to protect the morality of the nation. Mental processes were used to show the different subjective positions of social actors in the discourses. This process type was mainly used by individuals, who either support or oppose homosexuality. Existential clauses foregrounded the existence of certain principles and ideas regarding homosexuality such as the existence of culture, God, morality, law against the practice of homosexuality, homosexuals, and homosexuality, among others. They were used to emphasise the various points of view. Behavioural processes emphasised the abnormality of homosexuals.

The chapter also examined modality as a tool for representing points of view. It was discovered that modal auxiliaries as well as lexical modals performed deontic, epistemic, boulomaic and perception functions. Deontic modality emphasised the obligations of Nigerians, homosexuals, political leaders, religious institutions, among others. Epistemic modality reflected the

knowledge and beliefs of writers about the issue of homosexuality. Perception modality revealed the attitude of writers to the phenomenon and bouloamic modality showed the desires of writers to issues surrounding the phenomenon. These modality types foregrounded culturalism, cultural dynamism, religious fundamentalism, secularism, moralism, humanism, among others.

Chapter Six offered insights into the evaluation of 'self' and the 'other' in the discourses of homosexuality in the selected Nigerian newspapers. It showed the use of the evaluative language by writers and what this revealed about the attitude of Nigerians towards the practice of homosexuality and the passage of the anti-gay law. Martin and White's (2005) appraisal theory complemented with Halliday's notion of polarity was adopted for the analysis. The analysis revealed that the emotional reactions of homosexuals were mainly negative while for heterosexuals, they were mainly positive towards the passage of the anti-gay marriage law. For judgement, examples showed positive 'self' evaluation and negative 'other' evaluation. However, there were more instances of negative judgement propriety showing the unethical nature of homosexuals. Homosexuals were largely represented negatively by the media, religious leaders, political leaders, individuals among others, while homosexuals and gay rights activists also represent these groups of people negatively and themselves positively. Appreciation was used to portray homosexuality as 'immoral', 'un-cultural', 'un-African', unnatural, unacceptable, among other negative evaluative words and the anti-gay law as repressive and unjust.

7.2 Generalisations

From the analysis of data, the following generalisations are made:

7.2.1 The 'us versus them' dichotomy

The introduction of the Anti-gay marriage Bill in 2014 created an increased discussion on homosexuality in Nigeria and it has been widely debated by religious leaders, politicians, gay rights activists, the media and individuals in Nigeria and outside. Though the discussions increased, the premise of the Bill and the logic behind many of the arguments used in the debate, have been that homosexuality is a crime and "un-African". Many of the discourses found in the analysis have been based on the argumentation surrounding culture, religion, morality, law and health, both positively and negatively. This study has also traced the ideologies underlying these different argumentations.

Arguments based on culture cut across two divides: culturalism and anti-culturalism. While culturalists have argued for the strict adherence to the African culture that sees homosexuality as a taboo, anti-culturalists have canvassed for a change in that position, emphasising that change is inevitable. In the same vein, arguments from the religious perspective have been both supportive and opposing. The ideology underlying the religious opposition of the phenomenon is religious fundamentalism while the ideology underlying the support for the phenomenon is secularism. Also, there are moralists and humanists. The moralists have argued that homosexuality is immoral, while the humanists have argued in defence of human dignity. Generally, it can be said that the discourses of homosexuality in Nigeria are characterised with the views of culturalists, anti-culturalists, religious fundamentalists, secularists, moralists and humanists. Obviously, the arguments are not one-sided. The analysis shows the ‘us and them’ dichotomy.

7.2.2 The peculiar socio-cultural and contextual presuppositions on homosexuality in Nigeria

The study provided an insight into the understanding of socio-cultural and contextual presuppositions on homosexuality in the Nigerian and African context which is different from what can be found in the Euro-American context. Lexicalisation, transitivity and modality were deployed by social actors to encode peculiar culturalists, religious fundamentalists, secularists, moralists and humanists’ points of view on homosexuality in the Nigerian context. The study threw further insight into the peculiar socio-cultural and contextual presupposition on homosexuality in the Nigerian and African contexts.

7.2.3 The global implications of the study

This study has added to the global understanding of homosexuality and the attitudes of Africans and Nigerians towards the phenomenon. There are divergent points of view and public reactions to the phenomenon in the Nigerian context and this constitutes a pointer to what should be expected in other African nations, which have similar historical and cultural background. This study would enlighten the world societies as to why homosexuality is illegal in Nigeria and some other African countries and why it is difficult to change their views about the phenomenon. Both the lexical and grammatical choices revealed the socio-cultural and ideological presuppositions that originate from the African worldview about the concepts of family, relationships and sexuality.

7.2.4 The impact of the Nigerian media in the representation of homosexuality

The study also revealed the roles of the media especially in the representation of controversial issues such as homosexuality. The media performs two different but interrelated functions, which are to influence individuals' attitudes and to express a nation's value. Essentially, the media professionals who create media contents coexist with the masses in the same socio-cultural context. Therefore, a similarity between a nation's view on a particular issue of discourse and how it is framed in major newspapers could be expected, such is the issue of homosexuality in Nigeria. Since the nation has made its stand against homosexuality known, it is expected that the media would ultimately frame homosexuals and homosexuality negatively. When a newspaper's content is disliked by readers, they will not buy the paper. This makes it difficult for media houses to challenge dominant views when they know they will not be supported. Media practitioners often put readers' preferences into consideration and, for this reason, when the attitudes of the masses change over an issue, the media also try to adjust its portrayals of the issue (Pan et al. 2010).

In the chapters which dealt with the analysis, it could be observed that the media constructed 'self' as moralists standing against the practice of homosexuality in terms of lexical choices and grammatical structures. This was instantiated by the use of negative labels in the representation of homosexuals and the ideological construction of homosexuals as criminals using material processes of transitivity. This form of posture shows that the Nigerian newspapers generally align with the views of the majority on homosexuality.

Objectivity is another important quality of the media. However, in a bid to be objective and balanced, these Nigerian newspapers publish articles that reflect both positive and negative attitudes to homosexuality so that they will not be tagged biased. The implication of this is that readers need to be more sensitive and critical of newspaper's reports on national issues.

7.2.5 Implications of the study for scholarship and newspapers' readership

This research is significant in the literature of language, discourse analysis as well as the discourse of homosexuality in Africa and Nigeria in particular. By studying the socio-linguistic representations of points of view on homosexuality in the Nigerian newspapers, language users and readers will understand that, beyond the ordinary meaning that can be derived from a text, a writer's attitude and point of view can also be traced by studying the use of language. This study gives insights into the more or less ambivalent posture of the Nigerian print media on important

social/national issues such as homosexuality, thus, suggesting the need for the readers to be more sensitive and critical of such reportage. It is assumed that politics generally takes precedence over the individual ideologies of the Nigerian media such that, even when a newspaper's philosophy is equity and equality for all, as is the case for *ThePunch* and *TheGuardian*, the views of power elites and the majority may make journalists to forget their principles.

7.2.6 Contribution of the theories to the understanding of the phenomenon

The theories used in the study make explicit the understanding of homosexuality in the Nigerian context. CDA is concerned with the issues of language, power and ideology; this study has exemplified this relationship. It also considers the context of language use which has revealed the use of language of Nigerians in relation to the issue of homosexuality. Fairclough's approach has revealed how socially shared ideologies, views and attitudes can be produced through reproduction. In relation to the three stages of CDA as prescribed by Fairclough (1989), this study has carried out a description of the formal features of the texts considered, an interpretation of the texts and an explanation of the relationship between the text and their contexts of use. The use of this approach emphasises the notion that a close analysis of language adds to the understanding of ideologies and power relations in discourse. The use of the approach has also helped in deciphering bias and subjectivity in news reports. The insights drawn from this research serve to give additional weight to Critical Discourse Analysis using different methods and approaches, thereby justifying the advantage of employing 'triangulation' in research with a view to uncovering the unequal power structures pervasive in society and discourse (Baker & Levon, 2015:2-3) and the understanding of homosexuality in the Nigerian context.

Fowler-Uspensky's idea of point of view sheds light on the values of Nigerians and the categories by which they comprehend the world in relation to the issue of homosexuality. It becomes obvious that culture, religion, morality, law and health are the fundamental categories by which Africans and Nigerians in particular comprehend the world. We can therefore identify the points of view of different groups and social actors such as the media, religious leaders, political leaders, law enforcement agents and gay rights activists. One of the tenets of the Fowler-Uspensky's model is that a research work becomes richer and more interesting when different value systems compete with one another. This is very true of this study as it provides concrete evidence of different value systems competing with one another. While some are against the practice of homosexuality, some are supporting it, making the study very interesting.

The viewpoints presented in this study demonstrate that homosexuality remains a controversial issue in the Nigerian society and politics. The use of this approach counters the criticism of some stylisticians that the ideological plane is too broad to proffer any fruitful analysis of points of view. Importantly, it brings together other planes under an umbrella, establishing the points of view in the work as a whole.

The linguistic analysis in this study reinforces the functionality of language in meaning making, which is often influenced by social and cultural contexts. According to Fowler (1986:130), narrator, speech and thought presentation, the transitivity system of language, the modality system, the lexical choices and the pragmatics, all contribute in one way or another to reveal different points of view in a text. This study further corroborates Fowler's idea by its application of linguistic theories in foregrounding points of view and ideologies. The analysis of lexicalisation has helped in bringing to the fore its relevance in unearthing points of view and ideologies. This further emphasises the notion that words are not just linguistic items; they are valuable tools for identifying and understanding ideologies.

The study reveals the relevance of combining Van Leeuwen's theory of social actors and actions with Halliday's theory of transitivity in making explicit the ideologies in the discourses of homosexuality. These theories play complementary roles in identifying particular roles given to particular social actors. The analysis helps in understanding the worldview of the person producing the text. We therefore see the worldview of Nigerian journalists and individual writers about issues surrounding homosexuality. The study has demonstrated that analysis of processes can be highly revealing, not only about a journalist's attitude towards individuals whose words are being reported but also in cases of reports where there is more than one participant whose words or actions are being reported, about the journalist's reading of the relationship between participants. Processes have also been demonstrated to reveal something about the journalist's (or the newspaper's for which he or she works) own values.

The study also makes explicit the application of Martin and White's appraisal theory in understanding the different attitudes relating to the issue of homosexuality in the Nigerian context. Previous analyses have provided insights into how homosexuals have been continually discriminated against and denigrated in the Nigerian context. Therefore, the analysis of evaluative language corroborates previous results that have been obtained through the analysis of

evaluative language. The use of the theoretical framework extends the literature in the area of critical discourse analysis, studies on the discourse of homosexuality, studies on attitude towards homosexuality and linguistic studies both globally and in Nigeria. This study offers a valuable contribution to the portrayal of homosexuality in the Nigerian press, particularly in view of the dearth of research in this area to date.

The study reveals that news items or reports are largely sourced from religious leaders, politicians, activists and private individuals. This follows the view that, in the expression of judgements and opinions on controversial issues such as homosexuality, the media often rely heavily on experts' sources, including politicians, religious leaders and professionals. The reliance on experts' sources in a way contributes to the seriousness of the issue and the views of these people are also considered important in the formation of readers' opinions.

7.3 Conclusion

This study examined the linguistic representations of different points of view on homosexuality in selected Nigerian newspapers. Twelve points of view were identified under five grounds of arguments – culture, religion, morality, law and health. The lexical choices that foregrounded each point of view were also considered. Lexical strategies that were used to evoke certain meanings to the concept of homosexuality, especially negatively were collocation, lexical reiteration, hyponymy, labelling, among other strategies. The ideologies that were discovered from these discourses included cultural dynamism, culturalism, religious fundamentalism, secularism, humanism, egalitarianism, heterosexism and moralism. In the area of grammar, transitivity and modality were considered. The study also considered the use of evaluative language for the reflection of attitudes in the discourses. In all, it was discovered that homosexuality was stereotypically represented as a crime and this view was also resisted, through the use of language. We can therefore conclude that words and sentences are not ordinary linguistic components; they are essentially ideological tools in the discourses of homosexuality.

The study concludes that the Nigerian public discourses on homosexuality especially by the Nigerian politicians, legislators, the religious leaders and the media are still extremely stereotypical and this has greatly influenced the masses to see homosexuals as the enemies of the society.

References

- Abah, A. 2012. Mainstreaming homosexuality in Nollywood: the efforts and the challenges. *ABC Journal of Advanced Research* 1. 2: 57-69.
- Achard, P. 1986. Analyse de discours et sociologie du langage. *Langage et Société* 37: 5–60.
- Adelgaard, et. al 2011. ‘Kill the Gays’- A study of homosexuality in Uganda. *International Social Science Basic Studies*. Project examination, group 7.
- Aja, E.1997. Changing moral values in Africa: an essay in ethical relativism. *The Journal of Value Inquiry*, 31: 531-543.
- Ajibade, I. 2014. Nigeria: same sex marriage (prohibition) act. *Kaleidoscope Trust Briefing* (January)
- Akinola, P. 2008. We won’t succumb to blackmail. *TELL Magazine* 24. October 27.
- Akinwale, A. 2009. Manifestation of human sexuality and its relevance to secondary schools in Nigeria. *International Journal of Sociology and Anthropology* 1. 1: 001-005.
- Anderson, R. 1996 Homosexuality: theological and pastoral considerations. *Journal of Psychology and Christianity* 15. 4.
- Anih, S. 1992. Religious ecumenism and education for tolerance. *Institute of Ecumenical Education*. Enugu: Thinkers Corner..
- Ansary H. and Babaii, E. 2004. The generic integrity of newspaper editorials: a functional perspective. *Asian EFL Journal*. Retrieved from the web. 25/9/2004, www.asian-efljournal.com/Sept_04_ha&.pdf
- ANSRC, 2003. Understanding human sexuality seminar series. *Africa Regional Sexuality Resource Centre*
- Atoi, E. and Ojedokun, U. 2013. Same-sex relationship among tertiary institution students in Ibadan. *Journal of Pan African Studies* 5. 10.

- Baden. S. and Goetz, A., 1998, Who needs [sex] when you can have [gender]: conflicting discourses on gender at Beijing. *Feminist visions of development: gender analysis and policy*. C. Jackson and R. Pearson. Eds. London : Routledge.1998.
- Badgett, M.V.L. 2009. *When gay people get married: what happens when societies legalize same-sex marriage*. New York: New York University Press
- Baker, P. 2005. *Public discourses of Gay Men*. London: Routledge
- Bal, M. 1997. *Narratology*. 2nd edition. Toronto: University of Toronto Press.
- Barry, B. 2001. *Culture and equality: an egalitarian critique of multiculturalism*. London: Polity Press.
- Bartlett, T. 2014. *Analysing power in language: A practical guide*. London/New York: Routledge.
- Bartley, L. and Hidalgo-Tenorio, E. 2015. Constructing perceptions of sexual orientation: a corpus-based Critical Discourse Analysis of transitivity in the Irish press. *Estudios Irlandeses* 10: 14-34.
- BBC News. 2011. Ghana refuses to grant gays' rights despite aid threat. Retrieved from <http://www.bbc.co.uk/news/worldafrica-15558769> on November 2, 2015
- Bednarek, M. 2006. *Evaluation in media discourse: Analysis of a newspaper corpus*. London and New York: Continuum.
- . 2008. *Emotion talk across corpora*. Hampshire and New York: Palgrave MacMillan.
- Bell, A. 1991. *The language of news media*. Oxford, UK: Blackwell.
- Belmonte, A, I. 2008. Newspaper editorials and comment articles: a cinderella genre? *Different approaches to newspaper opinion discourse*. A. I. Belmonte Ed. <http://dialnet.unirioja.es/servlet/articulo?codigo=2546733>.
- Bem, S. 1981. *Bem sex role inventory: Professional manual*. Palo Alto, CA: Consulting Psychologists Press.
- Berger, P. 1974. Some second thoughts on substantive versus functional definitions of religion. *Journal for the Scientific Study of Religion* 13. 2: 125-133

- Besnier N. 1993. *Reported speech and affect on Nukulaelae Atoll*. See Hill & Irvine 1993. 161–81.
- Bhatia, V. K. 1993. Analysing genre - language use in professional settings. *Applied Linguistics and Language Study Series*. London: Longman,
- Biber, D., Johansson, S., Leech, G., Conrad, S., and Finegan, E. 1999. *The Longman grammar of spoken and written English*. London: Longman.
- Blommaert, J. 2005. *Discourse*. Cambridge, England: Cambridge University Press.
- Bloor, M. and Bloor, T. 2007. *The practice of critical discourse analysis. An introduction*. London: Hodder Arnold
- Booth, W. 1961. *The rhetoric of fiction*. Chicago: Chicago University Press.
- Boss, J. 2008. *Analysing moral issues*. New York: McGraw-Hill.
- Boswell, J. 1995. *Same-sex unions in premodern Europe*. New York: Vintage Books, 80-85.
- Boutet, J. & Maingueneau, D. 2005. Sociolinguistique et analyse de discours : façons de dire, façons de faire. *Langage et société* 114. 4: 15-47.
- Brooks, C. & Warren, R. P. 1943. *Understanding fiction*. New York: Crofts.
- Brown, G. and Yule, G. 1983. *Discourse analysis*. Cambridge: Cambridge University Press.
- Burdette, Amy M., Christopher G. Ellison, and Terrence D. Hill. 2005. Conservative protestantism and tolerance toward homosexuals: an examination of potential mechanisms. *Sociological Inquiry* 75. 2:177–96.
- Burns, A. 2001. Analysing spoken discourse: implications for TESOL. *Analysing English in a global context. A reader*. A. Burns and C. Coffin Eds. Oxon: Routledge.
- Butler, J. 1988. Performative acts and gender constitution: An essay in phenomenology and feminist theory. *Theatre Journal* 40. 4: 519–531.
- Butler, J. 1990. *Gender trouble: feminism and the subversion of identity*. New York: Routledge
- Butler, J. 2004. *Undoing gender*. New York: Routledge.
- , 1993. *Bodies that matter*. New York: Routledge.

- Butt D, Fahey R, Feez S, Spinks S, Yallop C. 2000. *Using functional grammar: an explorer's guide*. Sydney: National Centre for English Language Teaching and Research.
- Candlin, C. and Maley, Y. 1997. Intertextuality and interdiscursivity in the discourse of alternative dispute resolution. *The Construction of Professional Discourse*. Gunnarsson, B-L, Linell, P. and Nordberg, B. et al Eds. London: Longman. 201–222.
- Cameron-Ellis, J. A. 1999. Church and homosexuality: the relationship between individual religious beliefs, attitudes and the quality of contact. A thesis submitted in partial fulfillment of the requirements for the degree Magister Artium (Counseling Psychology), Faculty of Arts, University of Pretoria, i-83.
- Cassius, D. 1984. *Epitome 62.28, 62.13-Old Translation of Passage*. Retrieved from http://penelop.uchicago.edu/Thayer/E/Roman/Texts/CassiusDio/62*.html (accessed on 7/6/2013)
- CBC News (Toronto) 2009. Same-sex marriage around the world. Retrieved from www.cbcnews.com/2009/05/26/same-sex-around-the-world (accessed on 6/9/2010)
- Chatman, S. 1978. *Story and discourse: narrative structure in fiction and film*. Ithaca: Cornell University Press.
- 1990. *Coming to terms: the rhetoric of narrative in fiction and film*. Ithaca: Cornell University Press.
- Caldas-Coulthard, C. 1996. Women who pay for sex. and enjoy it: transgression versus morality in Women's magazines. *Texts and practices: readings in Critical Discourse Analysis*. Carmen Rosa Caldas-Coulthard and Malcolm Coulthard. Eds. London and New York: Routledge. 250-270.
- Caldas-Coulthard, C. R. and Coulthard, M. Eds. 1996. *Texts and Practices: Reading in Critical Discourse Analysis*. London: Routledge.
- Chemhuru, M. 2012. Rethinking the legality of homosexuality in Zimbabwe: a philosophical perspective. *International Journal of Politics and Good Governance* 3 3.3.

- Chen, L. 2005. Transitivity in media texts: negative verbal process sub-functions and narrator bias. *International Review of Applied Linguistics in Language Teaching (IRAL)* 43. 1:33-51
- Chilton, P. 2004. *Analysing political discourse*. London: Routledge.
- Chouliaraki, L. and Fairclough, N. 1999. *Discourse in late modernity: rethinking critical discourse analysis*. Edinburgh: Edinburgh University Press.
- Clayman, S. 2002. Tribune of the people: maintaining the legitimacy of aggressive journalism. *Media, culture and society* 24: 197–216.
- Cock, J. 2003. Engendering gay and lesbian rights: the equality clause in the South African Constitution. *Women's Studies International Forum* 26. 1: 35-45.
- Coffin, C. 2001. Theoretical approaches to written language – a TESOL perspective. Burns and Coffin Eds. 93-122.
- Cook, G. 1992. *The Discourse of advertising*. London: Routledge.
- Cox, J. 2010. *An introduction to the phenomenology of religion*. New York: Continuum international publishing group.
- Cox, D. 2014. Nigeria's intolerance of homosexuality disturbs human rights activists. *The Pendulum*. Retrieved on 4 April, 2014 from <http://www.nigeria's-intolerance-of-homosexuality-disturbs-humant=rights-activists/>
- Declerk, R. 1991. *A comprehensive grammar of English*. Tokyo: Kaitakusha.
- Downing, A. & Locke, P. 2002. *A university course in English grammar*. London: Routledge.
- Dunton C. 2007. *African literature. An anthology of criticism and theory*. Oxford: Blackwell
- Dunton, C. and Palmberg, M. 1996. Human rights and homosexuality in Southern Africa. *Current African Issues* 19. Nordiska Afrikainstitutet
- Eggins, S. 1994. *An introduction to systemic functional linguistics*, London: Pinter Publishers.
- , 2004. *An introduction to systemic functional linguistics*. London: Pinter.
- Ellison, M.M. 1993. Homosexuality and protestantism. *Homosexuality and world religions*. A. Swidler Ed. Pennsylvania : Trinity Press International. 149-179.

- Elwell, W. 1993. *The concise evangelical dictionary of Theology*. London: Marshall Pickering Publication Ltd; 303
- Encyclopedia Britannica, 1973, VII, 777
- Ezekiel-Hart 2014. A discourse on alternative sexual orientation in schools and homes in Nigeria. *African journal of education and technology* 4. 1:1-9
- Fadairo, O., Fadairo, A. and Aminu, O. 2014. Coverage of corruption news by major newspapers in Nigeria. *New media and mass communication*. <http://www.iiste.org/>
- Fairclough, N. 1989. *Language and power*. London: Longman.
- , 1992. *Discourse and social change*. Cambridge: Polity Press.
- , 1992b. *Critical language awareness*. London: Longman
- , 1993. Critical discourse analysis and the marketisation of public discourse: The Universities. *Discourse & Society* 4. 2: 133–168.
- , 1994. Conversationalisation of public discourse and the authority of the consumer. *The authority of the consumer*. N. Abercrombie, R. Keat & Whiteley Eds. London: Routledge.
- , 1995a. *Media discourse*. London: Arnold
- , 1995b. *Critical discourse analysis: The critical study of language*. Harlow: Longman.
- , 1996. A reply to Henry Widdowson's "Discourse analysis: a critical view". *Language and Literature* 5. 1: 49-56
- , 2001. *Language and power*. Second edition. England: Pearson Education Limited.
- , 2003. *Analysing discourse: Textual analysis for social research*. London: Routledge.
- , & Wodak, R. 1997. Critical discourse analysis. *Discourse as social interaction*. T. van Dijk. Ed. London: Sage.
- Fausto-Sterling, A. 2000. The five sexes, revisited. *Sciences* 40. 4: 18.

- Fawcett, R. 1980. *Cognitive linguistics and social interaction: towards an integrated model of a systemic functional grammar and the other components of an interacting mind*. Exeter & Heidelberg : University of Exeter & Julius Groos.
- Ferguson, R. A. 2008. Administering sexuality; or, the will to institutionality. *Radical history review* 100: 158-169.
- . 2005. Race-ing homonormativity: citizenship, sociology, and gay identity. *Black queer studies: A critical anthology*. E. P. Johnson & M. G. Henderson Eds. 53-67.
- Ferguson, M. 1983. *Forever feminine: Women's magazines and the cult of femininity*. London: Heinemann.
- Fetzer, A. 2004. *Recontextualizing context: grammaticality meets appropriateness*. Amsterdam, Netherlands: John Benjamins.
- Feuerbach, Ludwig. 1957 [1841]. *The Essence of Christianity (Das Wesen des Christentums)*. Translated by George Eliot (Marian Evans), based on the second German version (1843), first published in English in 1854. Introductory essay by Karl Barth. Foreword by H. Richard Niebuhr. New York: Harper & Row, Publishers.
- Firth, J. R. 1957. *Papers in linguistics 1934-1951*. London: Oxford University Press.
- Fishman, J. A. 1972. Domains and the relationship between micro-and macro-sociolinguistics. *Directions in sociolinguistics: the ethnography of communication*. J.J.Gumperz and D. Hymes Eds. Oxford: Basil Blackwell. 435-453.
- Fone, B. 2000. *Homophobia: a history*. New York, NY: Picador.
- Forchtner, B. and Wodak, R.E. 2018. The Routledge handbook of language and politics. Abingdon : Routledge p. 135-150.
- Foucault, M. 1972. *The archaeology of knowledge*. New York: Pantheon Books.
- . 1977a. What is an author? *Language, counter-memory, practice*. D.F. Bouchard 44 Ed. 1977. New York: Cornell University Press. 113- 1384.
- . 1977b. Nietzsche, genealogy, history. *Language, counter-memory, practice*. D.F. Bouchard 44 Ed. New York: Cornell University Press. 113- 1384.

- . 1980, *The History of sexuality*. Volume One: an introduction, Robert Hurley. Trans. New York: Vintage Books.
- . 1980b. Two lectures. *Power/knowledge: selected interviews and other writings by Michel Foucault, 1972-1977*. C. Gordon Ed. 1980. New York: Pantheon Books. 78-108.
- . 1985. *The history of sexuality 2: The Use of Pleasure*. New York: Pantheon Books.
- . 1986. *The history of sexuality*. Volume Three: The Care of the Self, New York: Pantheon.
- Fowler, R. 1986. *Linguistic criticism*. London: Oxford U.P.
- . 1966. Ed. *Essays on style and language*. London: Routledge and Kegan Paul.
- . 1971. *The lof literature* London: Routledge and Kegan Paul.
- . 1981. *Literature as social discourse* London: Batsford.
- Fowler, R. 1991. *Language in the news. Discourse and ideology in the British press*. London: Routledge.
- . 1996. *Linguistic criticism*. 2nd edition. Oxford: Oxford University Press.
- Gadet, Françoise. 2003. *La variation sociale en français*. Paris: Ophrys.
- Gee, J.P. 2004. Discourse: What makes it critical? R. Rodgers Ed. *Critical discourse analysis in education, 19-50*. Mahwah, NJ: Lawrence Erlbaum Associates, Inc.
- . 1996. *Social linguistics and literacies. Ideology in discourses*. London Bristol, PA: Taylor & Francis.
- Gee, J. 2011. *How to do discourse analysis: A toolkit*. Abingdon: Routledge.
- Geer, J. H. and O'Donohue, W. T. 1987. *Theories of human sexuality*. New York: Plenum Press
- Genette, G. 1980. *Narrative discourse: an essay in method*. New York: Cornell University Press.
- Giddens, A. 1984. *The constitution of society: outline of the theory of structuration*. Berkeley, CA: University of California Press.

- Goodenough, W. H, 1971. Culture, language, and society. McCaleb Module in Anthropology, Reading, Mass: Addison-Wesley
- Gouveia, C.A.M. 2005. Assumptions about gender, power and opportunity: Gays and lesbians as discursive subjects in a Portuguese newspaper. *feminist critical discourse analysis. gender, power and ideology in discourse*. M. Lazar Ed. London: Palgrave Macmillan. 229-250.
- Greenberg, D. F. 1988. *The construction of homosexuality*. Chicago and London: The University of Chicago Press
- Griffiths, P. 2000. The very idea of religion. *First Things, Issue Archive*, May, 2000, <http://www.firstthings.com/article/2007/01/the-very-idea-of-religion-48>.
- Guinto, N. 2012. Language of young blood: The discourse practice of young column writers in the Philippines. *2nd Asian Conference in Language Learning*. Osaka, Japan. April 26-28
- Haider-Markel, Donald P. and Mark R. Joslyn. 2008a. Beliefs about the origins of homosexuality and support for gay rights: an empirical test of attribution theory. *Public Opinion Quarterly* 72. 4:291–310.
- . 2008b. Pulpits versus ivory towers: socializing agents and evolution attitudes. *Social Science Quarterly* 89. 3::665–83.
- Hall, S. 1999. The Whites of their eyes. *The Discourse Reader*. Jaworski, A. and Coupland, N. Eds. London and New York; Routledge.
- Halliday, M.A.K. 2004. *An introduction to functional grammar*. Arnold Publishers: London.
- , 2002. Modes of meaning and modes of expression: Types of grammatical structure and their determination by different semantic functions. *On grammar*. J. Webster. Ed. London: Continuum. 196-218.
- , 1994. *An introduction to functional grammar*. Second edition. London : Edward Arnold.
- , 1985. *An introduction to functional grammar*. London. Edward Arnold.

- Halliday, M. A. K., & Hasan, R. 1985. *Language, context and text: Aspects of language in a socialsemiotic perspective*. Geelong, Australia: Deakin University Press.
- Halliday M.A.K., Matthiessen C.M.I.M.2004. *An introduction to functional grammar*. London: Routledge.
- . 2014. *An introduction to functional grammar*. London: Hodder Arnold.
- Henry, F. and Tator, C. 2002. *Discourses of domination: racial bias in the Canadian Englishlanguage press*. Toronto: University of Toronto Press.
- Herek, G. M. 1990. The context of anti-gay violence: Notes on cultural and psychological heterosexism. *Journal of Interpersonal Violence* 5: 316-333.
- Hoad, N. 2007. *African intimacies: race, homosexuality and globalization*. Minneapolis: University of Minnesota press.
- Horowitz, I. L. 2004. *Chronicle of higher education* 50, 31.
- Huddleston, R. & Pullum, G. eds. 2002. *The Cambridge grammar of the English language*. Cambridge: Cambridge University Press.
- Hudson, R. A, 1996, *Sociolinguistics*, Cambridge: Cambridge University Press.
- Hunston, Susan & Thompson, G.2001.*Evaluation in text: authorial stance and the construction of discourse*. New York: Oxford University press.
- Hyde v Hyde 1886, LRIP & D, 130
- Hymes, D. 1972. Models of interaction of language and social life.*Directions in sociolinguistics*. J. Gumperz & D. Hymes Eds. New York, NY: Holt, Rinehart and Winston. 35–71.
- .1974. Social anthropology, sociolinguistics and the ethnography of speaking.*Foundations in sociolinguistics: an ethnographic approach*, 83–117. Philadelphia, PA: University of Pennsylvania Press.
- Ifemeje, S.C. 2008. Contemporary issues in Nigerian family law. Enugu: Nolix Educational Publishers Ltd; 1-3.
- Igbodo, K. 2012. Gay marriages in Nigeria. Retrieved on June 3, 2014 from <http://www.dailytimes.com.ng/opinion/gay-marriages-nigeria>.

- Igwe, L. 2015. Tradition of same gender marriage in Igboland. [www. IHEU/gay marriage in Igboland.org](http://www.IHEU/gay marriage in Igboland.org). Viewed on June 20, 2015.
- Ikpe, E. 2004. Human sexuality in Nigeria: a historical perspective. *Understanding Human Sexuality Seminar Series*. Africa regional sexuality resource centre.
- Ikpechukwu, C. 2013. Nigeria's fourteen-year sentence for gay marriage. Retrieved from <http://www.opendemocracy.net/chinedu-ikpechukwu/nigeria's-fourte.....> (accessed on 17/8/2013)
- Iiyayambwa, M. 2012. Homosexual rights and the law: A South African constitutional metamorphosis. *International Journal of Humanities and Social Science* 2.4:50-58
- Iwamoto, N. 2007. Modality and point of view in media discourse. Retrieved January 16, 2016 from <http://human.kanagwau.ac.jp/./16308.pdf>
- , 1998. Modality and point of view: a contrastive analysis of Japanese wartime and peacetime newspaper discourse. *Edinburgh working papers in applied Linguistics*; University of Edinburgh. 9: 17-41.
- Izugbara, C.O. 2004. Patriarchal ideology and discourses of sexuality in Nigeria. *Understanding human sexuality seminar series 2*. Africa regional sexuality resource centre.
- Jay, G. 1994. Taking multiculturalism personally: ethnos and ethos in the classroom. *American Literary History* 6.4: 613-632.
- Johnson, J. L., Greaves, L., & Repta, R. 2007. *Better science with sex and gender: a primer for health research*. Vancouver, BC, Canada: Women's Health Research Network.
- Kacem, El G. 2014. Oral statement. UN Human Rights Council, 25th Session (3rd -28th March 2014). UPR: Nigeria.
- Kefalas, C.P. 2012, Marriage equality and the golden rule. *The Washington Post*, 28 October 2012, 16.
- Kuefler, M. 2007. The marriage revolution in late antiquity: The Theodosian code and later Roman marriage law. *Journal of Family History* 32. 4: 343-370.
- Koller, Veronika. 2008. *Lesbian discourses: images of a community*. New York and London: Routledge.

- Koubali, J. 2007. *News and editorials in the British press: a corpus based study*. Morocco: Manibel Print.
- Kroeber, A. L. and Kluckhohn, 1952. *Culture: a critical review of concepts and definitions*. Cambridge, MA: Peabody Museum
- Kuhar, R. 2003. *Media representation of homosexuality: an analysis of the print media in Slovenia, 1970–2000*. Retrieved on November 16, 2015 from http://mediawatch.mirovniinstitut.si/eng/media_representations_of_homosexuality.pdf
- , 2012. Media representation of minorities. *Media for citizens* 124-172.
- Kulick, D. 2000. Gay and lesbian language. *Annual review of Anthropology* 29: 243–85. In press, *Language and communication*, special issue on language and desire ed. Deborah Cameron and Don Kulick.
- , 1998. *Travesti: sex, gender and culture among Brazilian transgendered prostitutes*. Chicago: University of Chicago Press.
- Kwamwendo, G. 2015. Those promoting and practising homosexuality are worse than pigs and dogs”: Linguistic assault on homosexuals in Malawi. *Agenda: Empowering women for gender equity* 29. 1.
- Kwong-Lai Poon, M. 2010. *The social construction of gay male partner abuse: power, discourse and lived experience*. PhD thesis, University of Toronto. I -270.
- LaHaye, T. 1980. *The battle for the mind: a subtle warfare*. Fleming H. Revell Company
- Lamont, C. 1997. *The philosophy of humanism*. Eighth edition. New York: Humanist press
- Lanre-Abass, B. 2012. The natural law theory of morality and the homosexuality debate in an African culture on <http://dx.doi.org/10.4314/og.v9i1.10>.
- Lavers, M.K. 2013. New Zealand same-sex law takes effect. Retrieved from www.washingtonblade.com/2013/08/18/new-zealand-same-sex-marriage-law-takes-effect/ (accessed on 9/9/2013)

- Leap, W. 2012. Queer linguistics, sexuality and discourse analysis. *The Routledge Handbook of Discourse Analysis*. James Paul Gee & Michael Handford. Eds. London: Routledge. 558–571.
- Leclerc-Madlala, S. 2004. Transactional sex and the pursuit of modernity. *Social Dynamics* 29. 2: 1-21.
- Lillian, D. 2005. Homophobic discourse: a popular Canadian example. *SKY journal of linguistics* 18: 119-144.
- , 2001. Homophobic discourse: a popular Canadian example. *An unpublished PhD thesis*. York University: Toronto.
- Lippman, W. 1998. *Public opinion*. New Brunswick: Transaction Publishers (first published in 1922).
- Lobo, Lancy. 2009. Religious fundamentalism – A challenge to democracy in India. *Social Action* 59:143-158.
- Lorber, J. 1999. Embattled terrain: gender and sexuality. *Revisioning gender*. Thousand Oaks, CA: Sage Publications, Inc, 416-448
- , 2005. *Breaking the bowls: degendering and feminist change*. New York: Norton.
- Luthar, B. 1998. Poetika in politika tabloidne kulture (The poetics and politics of tabloid culture), *Znanstveno in publicistično središče*, Ljubljana
- Luke, A. 2002. Beyond science and ideology critique: developments in critical discourse analysis. *Annual review of applied linguistics* 22: 96-110.
- Lyonga, F. 2014. Un-African? Representations of homosexuality in two contemporary Nigerian films. *International Journal of Humanities and Social Science* 4. 8, 1: 97-103.
- Lyons, J. 1968. *Introduction to theoretical linguistics*. Cambridge: Cambridge University Press.
- Lyons, J. 1977. *Semantics*. Cambridge: Cambridge University Press.
- Lyons, A. 2009. Masculinities, femininities, behaviour and health. *Social and personality psychology compass* 3. 4: 394–412.

- Madunagu, B. 2007. Women's health and empowerment: Speeches, essays and lectures (1995-2006). Calabar: Clear Lines Publications.
- Mail and Guardian. 1995. Johannesburg, September 1995, pg 3.
- Mallon, G. and Betts, B. 2005. *Recruiting, assessing and retaining lesbian and gay foster and adoptive families: A good practise guide for social workers*. London: British Association of Adoption and Foster Care.
- Marková, I. 2003. *Dialogicality and social representations. The dynamics of mind*. Cambridge, UK: Cambridge University Press.
- Martin, James R. 2000. Beyond exchange: appraisal systems in English. *Evaluation in text: Authorial stance and the construction of discourse*. Susan Hunston & Geoff Thompson. Eds. Oxford: OUP. 142–177.
- Martin, J.R. and Rose, D. 2003. *Working with discourse: Meaning beyond the clause*. London: Continuum.
- Martin, J and white, P.R. 2005. *The language of evaluation. Appraisal in English*. Basingstoke: Palgrave/Macmillan.
- Mabvurira, V. and Matsika, A. 2013. An analysis of the response of traditional cultural leaders to the appearance of homosexuality as a public topic in Zimbabwe. *International Journal of Politics and Good Governance* 4. 4.3.
- Maynard, D. and Peräkylä, A. 2003. Language and social interaction. *Handbook of Social Psychology*. John Delamater. Ed. New York: Kluwer Academic/Plenum Publishers.
- Mills, S. Ed. 1995. *Language and gender: interdisciplinary perspectives*. London: Longman
- Murphy, T. 1992. Freud and sexual orientation therapy. *Journal of homosexuality* 23. 3: 21-38.
- McCarthy, M. 2006. *Discourse Analysis for Language Teachers*. Cambridge: Cambridge University Press.
- McIntyre, D. 2006. *Point of view in plays*. Amsterdam: John Benjamins Publishing Company.

- Mensah, E. 2009. Evaluation of the religious and moral education programme for Senior High Schools: A study of selected schools in the Brong Ahafo Region. Unpublished Masters of Philosophy Thesis. U.C.C.
- Miller, N. 1995. *Our of the past: Gay and lesbian history from 1869 to the present*. New York: Vintage Books.
- Moore, A. 1997. *Points of view*. Oxford: Clarendon press.
- Morley, T. 2004. Power and ideology in everyday discourse: The relevance of critical discourse analysis in pragmatic linguistics today. *Seminar of English Linguistics* 20-25.
- Morrish, E. 2010. Situating and resisting homophobic discourse: Response to Leap, Junge, Peterson, and Provencher. *Gender and Language* 4(2): 323–335.
- Moscovici, S. 1961/1976 2nd ed.. *La psychanalyse, son image et son public*. Paris: Presses Universitaires de France
- , 1973. *Health and illness. A social psychological analysis*. London: Academic Press. Xiii
- , 1981. Foreword. In P. Heelas & A. Lock (Eds), *Indigenous psychologies: The anthropology of the self*, vii-xi. London: Academic Press.
- , 1982. The coming era of social representations. *Cognitive Approaches to Social Behaviour*. J.P. Codol & J.P. Leyens Eds.. The Hague: Nijhoff
- , 1984b. The phenomenon of social representations. R.M. Farr and S. Moscovici. Eds. *Social Representations*. Cambridge, UK: Cambridge University Press. 3-69
- , 1988. 'Notes Towards a Description of Social Representations', *European Journal of Social Psychology* 18: 211-250.
- , 2000. *Social representations. Explorations in social psychology*. Cambridge, UK: Polity Press.
- Moscowitz, Leigh M. 2010. Gay marriage in television news: Voice and visual representation in the same-sex marriage debate. *Journal of Broadcasting and Electronic Media* 54. 1: 24–39. DOI: 10.1080/08838150903550360
- Murphy, J. 1966. Another look at legal moralism. *Ethics* 77. 1: 50–56.

- Murdock, G. P. 1971. Anthropology's mythology. *Proceedings of the Royal Anthropological Institute of Great Britain and Ireland* 17-24.
- Murray, Stephen O. Roscoe, Will, 1998, *Boy-wives and Female Husbands: studies in African homosexualities*. N.Y, Palgrave.
- National Open University, 2012. Social theories of religion.
- Nmah, P. 2012. Christianity, polygyny and homosexuality in Nigeria: A theoepotics culture of acceptance and rejection. *AFRREV IJAH: An International Journal of Arts and Humanities*. Bahir Dar, Ethiopia 1. 2:41-56
- Obasola, K.E. 2013. An Ethical perspective of homosexuality among the African people. *European Journal of Business and Social Sciences* 1. 12: 77-85.
- Obidimma E. and Obidimma, A. 2013. The travails of same-sex marriage relation under Nigerian law. *Journal of Law, Policy and Globalization*, 17: 42-49. Retrieved on January 5, 2016 from www.iiste.org.
- Odebunmi, A. 2001. *The English word and meaning: an introductory text*. Ogbomoso: Critical Sphere.
- Odiase-Alegimenlen & Garuba, 2014. Same sex marriage: Nigeria at the middle of western politics.
- Olanrewaju, F., Chidozie, F and Olanrewaju, A. 2015. International politics of gay rights and Nigeria-US diplomatic relations. *European Scientific Journal* 11. 4: 1857 – 7881
- Olausson, U. 2009. Global warming – global responsibility? Media frames of collective action and scientific certainty. *Public Understanding of Science* 18: 421-436.
- , 2010. Towards a European identity? The news media and the case of climate Change. *European Journal of Communication* 25.14: 138-152.
- Olson, Laura R., Wendy Cadge, and James T. Harrison. 2006. Religion and public opinion about same-sex marriage. *Social Science Quarterly* 87. 2:340–60.
- Onuche, J. 2013. Same-sex marriage in Nigeria: a philosophical analysis. *International journal of humanities and social science* 3. 12: 91-98

- Orpin, D. 2005. Corpus linguistics and critical discourse analysis: Examining the ideology of sleaze. *International Journal of Corpus Linguistics* 10.1: 37-61.
- Osaretin, I. & Ajebon, H.C. 2012. The United States and Nigerian relations: Diplomatic row over official terrorist label. 11. 1.
- Osisanwo, W. 2008. *Introduction to discourse analysis and pragmatics*. Lagos: Ebute Meta Femolus-Fetop Publishers.
- Otunba, G. 2014. *Enhancing LGBT rights in Africa: a case study of Nigeria*. Degree project.
- Palmer, F. 1986. *Mood and modality*. Cambridge University Press.
- , 2001. *Mood and modality*. Cambridge: Cambridge University Press.
- Parina and De-Leon, 2014. A stylistic analysis of the use of modality to identify the point of view in a short story. *The Southeast Asian Journal of English Language Studies* 20.2: 91–101.
- Pêcheux, M. 1982. *Language, semantics, and ideology*. New York: St. Martin's Press.
- Pecorino, P. 2000. An introduction to Philosophy. An Online Textbook. http://www.qcc.cuny.edu/socialSciences/ppecorino/INTRO_TEXT/Chapter%203%20Religion/What_is_religion.htm.
- Peterson, D. 2011. Neoliberal homophobic discourse: heteronormative human capital and the exclusion of queer citizens. *Journal of Homosexuality* 58:1–16.
- Phillips, O. 2004. The invisible presence of homosexuality: Implications for HIV/AIDS and rights in Southern Africa. *HIV and AIDS in Africa. Beyond epidemiology*. E. Kalipeni, S. Craddock, J. R. Oppong & J. Ghosh Eds. Oxford: Blackwell Publishing. 155-166.
- Phillip, G. 2011. *Introduction to secularism*. London: National Secular Society
- Phillips, N. and Hardy, C. 2002. *Discourse analysis: Investigating processes of social construction*. London: Sage Publications, Inc.
- Phillips, L., & Jørgensen, M. W. 2006. *Discourse analysis as theory and method*. London, UK: Sage Publications.

- Pierson, M. 1990. *Millennial dreams and moral dilemmas*. New York: Cambridge University Press
- Pietikäinen, S. 2000. Kriittinen diskurssintutkimus. K. Sajavaara and A. Piirainen-Marsh. eds. *Kieli, diskurssi & yhteisö*. SOLKI: Jyväskylän yliopisto, 191-217.
- Pickering, M. 2001. *Stereotyping. The politics of representation*. Houndsmills: Palgrave.
- Pipher, M. 1994. *Reviving Ophelia: saving the selves of adolescent girls*. New York: Ballantine
- Rasley, A. 2008. *The power of point of view*. USA: Writer's Digest Books.
- Razack, S. 2006. *Looking white people in the eye: gender, race, and culture in courtrooms and classrooms*. Toronto: University of Toronto Press.
- Reddy, V. 2002. Perverts and sodomites: homophobia as hate speech in Africa. *Southern African Linguistics and Applied Language Studies* 20. 3: 163-175.
- Regelski, T. 2000. "Critical education," culturalism and multiculturalism. *Action, Criticism, and Theory for Music Education* 1, #1 (April 2002).
- Reisigl M and Wodak R. 2009. The discourse-historical approach. *Methods of Critical Discourse Analysis*, 2nd rev. edn. R. Wodak and M. Meyer. Eds. London: SAGE, 87–121.
- Richardson, J. E. 2007. *Analyzing newspapers: An approach from critical discourse analysis*. New York, NY: Palgrave Macmillan.
- Rimmon-Kenan, S. 1983. *Narrative fiction: Contemporary poetics* London: Methuen.
- Rocher, G. 1972. *A general introduction to sociology: A theoretical perspective*. Peta Sheriff. Trans. New York: St. Martin's Press.
- . 2004. *A general introduction to sociology: A theoretical perspective*. India, Calcutta: B.K. Dhur, Academic Publishers.
- Roggemans, L., Spruyt, B., Van Droogenbroeck, F. and Keppens, G. 2015. Religion and negative attitudes towards homosexuals: An analysis of urban young people and their attitudes towards homosexuality. *Sage Journals*, 23, 3: 254-276
- Roohul-Amini, M. 1989. *Outline of culture*. Tehran: Atar Press.

- Rosa, H. 1996. Cultural relativism and social criticism from a Taylorian perspective. *Constellations. An International Journal of Critical & Democratic Theory* 3, 1: 39-51. Retrieved May 29, 2016 from EBSCO online database, Academic Search Premier. <http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=9507945&site=ehost-live>
- Ross, K. 1993. *Women, rape and violence in South Africa: Two preliminary studies*, Bellville: Community Law Centre, University of Western Cape.
- Sandig, B. 1996. Sprachliche Perspektivierung und perspektivierende Stile. *Zeitschrift für Literaturwissenschaft und Linguistik* 102: 36–63.
- Sanders, J. and Redeker, G. 1993. Perspective and the representation of speech and thought in narrative texts. In: G. Fauconnier and E. Sweetser (eds.), *Mental space, grammar and discourse*. Chicago, IL: University of Chicago Press.
- Sapir, E. 1956. *Selected writings in language, culture and personality*. Berkeley: University of California Press
- Sastry, T. 2011. Exploring the role of business in society. *IIMB Management Review* 23, 4: 246-256.
- Scarre, C. 1995. *Chronicles of the Roman Emperors*. London: Thames and Hudson Ltd; 151.
- Schein, E. 1990. Organizational culture. *American Psychologist* 45, 2: 109-19
- Schiffrin, D. 1994. *Approaches to discourse analysis*. Cambridge: Cambridge University Press.
- Schleiermacher, F. 1963. *The Christian faith*, Volume One. H.R. Mackintosh and J.S. Stewart. Eds. New York: Harper and Row.
- Scollon, R. 2001. *Mediated discourse: the nexus of practice*. London, England: Routledge.
- Seals, J. 2012 When a ‘non-issue’ becomes an issue in discourse surrounding LGBT communities. *Journal of Language and Sexuality* 1:2. John Benjamins Publishing Company
- Semino, E. 2001. On readings, literariness and schema theory: a reply to Jeffries. *Language and literature* 10. 4: 345–55.

- , 1997. *Language and world creation in poems and other texts*. London: Longman.
- , 2002. A cognitive stylistic approach to mind style in narrative fiction. Semino & Culpeper Eds. 95–122.
- Semino, E. 2007. Mind style 25 years on. *Style* 41. 2: 153–173.
- Sherkat, Darren E., Melissa Powell-Williams, Gregory Maddox, and Kylan Mattias de Vries. 2011. Religion, politics, and support for same-sex marriage in the United States, 1988–2008. *Social Science Research* 40. 1:167–80.
- Short, M. 1996. *Exploring the language of poems, plays and prose*. London: Longman.
- Sierra, M. 1994. Point of view in the discourse of the media: Spain in the British press during the 1993 general election. *Atlantis*. Xvi. 1-2: 91-103.
- Simpson, P. 1993. *Language, ideology and point of view*. London : Routledge.
- , 2004. *Stylistics: a resource book for students*. London: Routledge.
- Skinner v Oklahoma ,1942. 316 US, 535
- Stubbs, M. 1983. *Discourse analysis*. Washington: George Town University Press.
- , 1996. *Text and corpus analysis: Computer-assisted studies of language and culture*. Oxford: Blackwell.
- Talbot, M. 1998. *Language and gender: an Introduction*. Oxford: Polity.
- Taylor, E. 1974. *Primitive culture: researches into the development of mythology, philosophy, religion, art, and custom*. New York: Gordon Press.
- Taylor, Bron. 2005b. Religious studies and environmental concern in Bron Taylor (ed.), *Encyclopedia of Religion and Nature*. London, UK: Continuum International: 1373-79.
- Thomas, P. N. 2008. *Strong religion, zealous media: Christian fundamentalism and communication in India*. Delhi: Sage Publications.
- Thompson, G. 2004. *Introducing functional grammar*. London: Arnold.
- Thompson, G. 2014. *Introducing functional grammar*. London: Routledge.

- Tillich, P. 1962. The religious symbol. *Religious experience and truth*. S. Hook Ed. Edinburgh. 303
- Titscher, S., Wodak, R., Meyer, M. and Vetter, E. 1998. *Methoden der Textanalyse*. Opladen/Wiesbaden: Westdeutscher Verlag.
- Treggiari, 1991. *Roman Marriage*. London: Oxford Printing Press
- Trudgill, P. 1974. *The social differentiation of English in Norwich*. Cambridge: Cambridge University Press.
- Trudgill, P., 2000. *Sociolinguistics: an introduction to language and society*. England: Penguin Books.
- Tuntiya, Nana. 2005. Fundamentalist religious affiliation and support for civil liberties: A critical reevaluation. *Sociological Inquiry* 75. 2:153–76.
- Tuchman, G. 1978. *Making news: a study in the construction of reality*. New York: Free Press.
- Umukoro, M. 2009. Much Ado about homosexuality. *Guardian Newspapers*, March 10.
- United Nations, 1948. Universal declaration of human rights, Adopted 10 December 1948. GA. Res. 217 AIII. *United Nations Document a/810*. New York: UN.
- , 2012. OCHA gender toolkit. Policy development and studies branch. From https://docs.unocha.org/sites/dms/documents/gendertoolkit1_121205_5_ver7.pdf on August 30, 2016.
- Uspensky, B. 1973. *A poetics of composition*. Valentina Zavarin and Susan Wittig. Trans. Berkeley: University of California Press.
- VanderStouwe C. & Martin S. 2010. *The discourse of same-sex marriage and those who support it: a corpus-based investigation*. San Francisco State University.
- Van Dijk, T. 1977. *Text and context*. London: Longman .
- , 1984. *Prejudice in discourse: an analysis of ethnic prejudice, cognition and conversation*. Amsterdam: Benjamins.

- , 1985. Structures of news in the press, in T. van Dijk ed. *Discourse and communication: New approaches to the analysis of mass media discourse and communication*. Berlin: Walter de Gruyter.
- , 1987. *Communicating racism: ethnic prejudice in thought and talk*. Newbury Park, CA: Sage.
- , 1988a. *News as discourse*. Hillsdale, NJ: Lawrence Erlbaum.
- , 1988b. Semantics of a press panic: the Tamil invasion, *European Journal of Communication* 3: 167–87.
- , 1990. 'Social cognition and discourse', in H. Giles and R. P. Robinson Eds. *Handbook of Social Psychology and Language*. Chichester: Wiley, 163-83.
- , 1991. *Racism and the press*. London: Routledge.
- , 1993. *Elite discourse and racism*. London: Sage.
- , 1996. Opinion and ideologies in editorials. *Fourth Annual International Symposium of Critical Discourse Analysis*, December 14-16, Athens, <http://www.discourse.org/unpublishedarticles/opinion%20ideologies%20in%20editorials.htm>.
- , 1997. The study of discourse. *Discourse as structure and process: Discourse studies, a multidisciplinary introduction*. T. van Dijk Ed. London: Sage.
- , 1998. *Ideology: a multidisciplinary study*. London: Sage.
- , 1999. Discourse and the denial of racism, in A. Jaworski and N. Coupland, eds *The discourse reader*. London: Routledge.
- , 1991. *Racism and the press*. London: Routledge.
- , 1993. *Elite discourse and racism*. Newbury Park, CA: Sage.
- , 1995. Discourse analysis as ideology analysis. *Language and peace*. Eds. Christiina Schaffner and Anita L. Wenden. Dartmouth: Aldershot.
- , 1997. Van Dijk, T.A. ed. 1997. *Discourse studies: a multidisciplinary introduction*. London: Sage.

- . 1998a. *Critical discourse analysis*. Retrieved February 14, 2013 from <http://www.hum.uva.nl/teun/cda.htm>.
- . 1998b. Opinions and ideologies in the press. *Approaches to media discourse*. Eds. Bell, Allan and Peter Garrett. Oxford: Blackwell.
- . 2001. Discourse, ideology and context. *Folia linguistica xxx*: 1-2, 11-40
- . 2003. The Discourse-knowledge interface. *Critical discourse analysis. theory and interdisciplinarity*. Gilbert Weiss and Ruth Wodak. Eds. g London and N.Y.: Palgrave Macmillan. 85-109.
- Van Dijk, T. A., 2009. *Society and discourse: How context controls text and talk*. Cambridge: Cambridge University Press.
- . 2009. Critical discourse studies: A sociocognitive approach. Ruth Wodak and Michael Meyer, eds. *Methods of critical discourse analysis*. London: Sage. 62-86.
- Van Leeuwen, T. 2008. *Discourse and practice. New tools for critical discourse analysis*. Oxford: Oxford University Press.
- . 2005. *Introduction to social semiotics*. London: Routledge.
- Van Leeuwen, T. 1996. The representation of social actors. C.R. Caldas-Coulthard and M. Coulthard eds. *Text and practices: readings in critical discourse analysis*. London: Routledge, pp. 32-70.
- von Wright, G. 1951. *An essay in modal logic*. Amsterdam: North-Holland Publishing Co.
- Wales, K. 2001. *A dictionary of stylistics*. 2nd edition. Harlow: Longman.
- Weber, Jean-Jacques. 2004. A New Paradigm for Literary Studies, or: The Teething Troubles of Cognitive Poetics. *Style* 38.4: 515-23
- Weeks, J. 1985. *Sexuality and its discontents: meanings, myths and modern sexualities*. London: Routledge
- Weiss, G. and Wodak, R. 2003. Introduction: Theory, interdisciplinarity and critical discourse analysis. Gilbert Weiss and Ruth Wodak, eds. *Critical discourse analysis. Theory and interdisciplinarity*. London and N.Y.: Palgrave Macmillan. 1-32.

- West, C. and Zimmerman, D. 1987. Doing gender. *Gender & Society* 1:125-51.
- West, C., and Zimmerman, D. 2009. Accounting for doing gender. *Gender & Society* 23.1: 112–122.
- White, P. 2005. The Appraisal Website: the language of attitude, arguability and interpersonal positioning. (www) <http://www.grammatics.com/Appraisal/AppraisalGuide/Framed/Frame.htm>
- White, P. 2006. Evaluative semantics and ideological positioning in Journalistic discourse: A new framework for analysis. *Mediating ideology in text and image*. Inger Lassen, Jeanne Strunck and Torben Vestergaard. Eds. Amsterdam/Philadelphia: John Benjamins.37-68.
- Whitehead, A.N. 1925. *Religion and science*. Cambridge University Press.
- Whitehead, Andrew L. 2010. “Sacred rites and civil rights: Religion’s effect on attitudes toward same-sex unions and the perceived cause of homosexuality.” *Social Science Quarterly* 91,1:63–79.
- Widdowson, H. G. 1998. Review article: the theory and practice of critical discourse analysis. *Applied Linguistics* 19, 1: 136–51.
- Wilcox, Clyde and Robin Wolpert. 2000. Gay rights in the public sphere: Public opinion on gay and lesbian equality. *The politics of gay rights*, Craig A. Rimmerman, Kenneth D. Wald and Clyde Wilcox. Eds. Chicago, IL: University of Chicago Press. 409–32.
- Wober, J. M. 2004. Top people write to The Times. *British Journalism Review* 15 (2): 49– 54.
- Wodak, R. 1996. *Disorders of discourse*. London and New York: Longman.
- , Ed. 1997. *Gender and discourse*. London: Sage.
- , 2001. What is CDA about – a summary of its history, important concepts and its developments. *Methods of critical discourse analysis*. Eds. Ruth Wodak and Michael Meyer, 1-13. London: Sage.
- Wodak, R. 2004. National and transnational identities: European and other identities oriented to in interviews with EU officials. .In: R. Hermann, Th. Risse, M. Brewer (Eds.).

Transnational Identities Becoming European in the EU, New York: Rowman & Littlefield, 97 – 128.

-----, & Meyer (M.) 2001. *Methods of critical discourse analysis*. London: Sage

Wood, Peter B. and John P. Bartkowski. 2004. Attribution style and public policy attitudes toward gay rights. *Social Science Quarterly* 85. 1:58–74.

APPENDIX 1

Vanguard newspaper

400-member homosexual club found in Benue State

on March 16, 2013 / in [News](#) 5:19 am / [Comments](#)

By Peter Duru Makurdi

As Benue state continues to grapple with the rising figures of HIV/AIDS in the state, Executive Secretary of the Benue State Agency for the Control of Aids (BENSACA), Mrs. Grace Wende has revealed that the agency recently discovered a 400-member homosexuals club existing in Makurdi the Benue state capital.

She said the organisation otherwise known as Men Sleeping with Men, MSM, has a large membership of male students from higher institutions in the state.

Wende who made this disclosure yesterday at a one day Training of Media Practitioners on HIV/AIDS in Makurdi, said the existence of the gay club in the state was not helping the state government's efforts at curbing the spread of the HIV virus in the state.

According to her, "the club was discovered during an Epidemic appraisal carried out by our Canadian partners in collaboration with BENSACA following the state government's resolve to fight the increasing trend of HIV/AIDS in the state as shown in 2011 survey.

"In fact my office is already interacting with the group of young men who are mostly undergraduates in various higher institution of learning located in the state." She stressed that the idea of identifying with the MSM which usually holds their meetings in December in Makurdi was meant to reduce the spread of HIV virus commonly found among them.

Mrs Wende further urged all stakeholders to join the fight against the virus in the state, stressing, "there is a heightened need for scale-up of effective and efficient HIV prevention efforts in the state if we must all win this war against the virus."

- See more at: <http://www.vanguardngr.com/2013/03/400-member-homosexual-club-found-in-benue-state/#sthash.kgSie0SC.dpuf>

Homosexuals protest in Anambra

on June 12, 2013 / in [News](#) 3:52 pm / [176 Comments](#)

BY VINCENT UJUMADU

AWKA- LITIGANTS and witnesses at the Atani Chief Magistrate Court in Ogbaru local government area of Anambra State Wednesday witnessed a mild drama in the court premises as some people who claimed to be homosexuals nearly disrupted court proceedings in solidarity with two suspected homosexuals standing trial for allegedly committing same sex offence.

As early as 9 .00am, a large number of men with feminist outlook started gathering at the court premises to the surprise of the people around and it was only then that information filtered into the area that they came to identify with two of their members who were arrested by the police and charged to court for same sex violation related offence.

Nigerians support anti same-sex Bill – Poll

on June 20, 2013 / in [Health](#) 12:49 am / [Comments](#)

A new weekly poll has revealed that 92 per cent of Nigerians are in support of the proposed Anti Same–Sex Bill. The weekly poll conducted by NOI Polls Limited from June 4 – 6 in Nigeria also revealed that the reason behind their support revolve around morality and religion.

According to results of the poll, most Nigerians are of the opinion that the proposed bill is not an infringement on the human rights of the Lesbian, Gay, Bisexual & Transgender (LGBT) community because homosexuality is not in their culture as Nigerians. These are two of the key findings from the recent Fundamental Human Rights Poll.

The House of Representatives had on May 30th 2013, passed the Anti Same Sex Marriage Bill that makes same-sex unions in Nigeria a criminal offence punishable by a maximum sentence of 14 years in prison. The bill also criminalises public displays of affection by same-gender partners.

The bill also states that “any person who registers, operates or participates in gay clubs, societies and organisations directly or indirectly, makes a public show of a same-sex amorous relationship commits an offence and shall be liable to a term of 10 years imprisonment.”

Under the existing Nigerian Federal Law, sodomy is punishable by jail, but this bill legislates for a much broader crackdown on homosexuals and lesbians, who already live largely in an underground existence.

But according to Rashidi Williams, the Director of Nigeria’s Queer Alliance Rights Group, “The Bill takes away the fundamental rights accorded Nigerians under the constitution. This is really, not a pressing national issue.”

However, to explore the views of Nigerians regarding homosexuality and level of ratification, NOI Polls conducted its latest poll on Fundamental Human Rights with the expectation that the results from the poll will contribute to the on-going discussion, and particularly highlight the perceptions of Nigerians regarding rights of the LGBT community in Nigeria.

Respondents to the poll were asked five specific questions. First, in order to ascertain the level of awareness of the new proposed law to make same-sex marriage punishable by imprisonment, respondents were asked: “Are you aware of the recent legislative vote by the House of Representative banning same sex marriages in Nigeria? Why do you think it is an infringement/not an infringement on the human rights of LGBT community?”

To what extent do you support or oppose the bill recently passed by the House of Representatives? To what extent do you support or oppose the bill recently passed by the House of Representatives?” To what extent do you agree or disagree with the claim that homosexuality is not part of the culture of Nigerians? Overall, 69 percent of the respondents were aware of the legislative vote banning same sex marriage.

The results showed that the North-central, North East and South-South have the highest level of awareness with 75 percent. Ninety- two percent (92%) of the respondents supported the Bill, 5 percent oppose the bill and 3 percent were neutral. Also, 85 percent of the respondents strongly agree that homosexuality was not part of the Nigerian culture.

On if the proposed law was an infringement on the human rights of LGBT community, majority of respondents were of the opinion that the proposed law is not an infringement on their rights. The poll in conclusion, revealed that Nigerians generally support the proposed bill and mostly agree that homosexuality is not a part of the Nigerian culture and majority do not think that the proposed bill is an infringement on the human rights of the people in the LGBT community.

- See more at: <http://www.vanguardngr.com/2013/06/nigerians-support-anti-same-sex-bill-poll/#sthash.9rZmx0Ss.dpuf>

Nigerian law is against our fundamental rights – Gays

on June 29, 2013 / in [Just Human](#) 3:29 am / [Comments](#)

BY EBUN SESSOU

The number of homosexuals in Nigeria seems to be on the rise, which explains why the National Assembly recently passed a bill prohibiting the act and sentencing defaulters to a 14-year jail term.



Little wonder some Nigerians took to the streets protesting what they termed “Anti-gay practice” and infringement of their fundamental human rights. Amongst them was 22-year old Ahmed, who dubbed members of the Senate “species who spend their precious time on irrelevant issues” in his tweet.

Ahmed says he had his first homosexual experience when he was 15 years old: “I discovered that I am more attracted to the same sex individual than the female folk. So, any government that would not allow me to exercise my fundamental rights is not a responsible government.”

At present, some homosexuals converge on a secret gay club in Lagos. A recent investigation by a BBC reporter revealed that some of the men always dress like females. They wear wigs and take a quick glance at their pocket mirrors, before adjusting their tight-fitting red dresses.

In 2006, one Reverend Rowland Macaulay set up House of Rainbow, a homosexual church, at No 36/38 Yakoyo street, Ojodu Berger, Lagos. His members were only men who worshiped as brethren and lovers.

It would be recalled that in 2008, Saturday Vanguard reported that he was initiating new members into the gay club and at same time running the church secretly in Nigeria. He was also reported to have appeared sometime ago on Cable News Network, CNN, where he proudly talked about his gay church.

The initial reaction which greeted his exposure created doubts in the minds of Nigerians over the existence of such a church on their shores. But an uproar in the Anglican communion in Europe on gay bishops once again brought the case of Reverend Rowland to the fore.

However, when the Saturday Vanguard visited his residence at plot 145, flat 1, Jakande estate, Isolo, Lagos, his apartment was under lock and key.

It was learnt that the gay pastor vacated his home when he read the story of his clandestine activities in a national newspaper. He is currently running his church in London and some other African countries including Kenya, South African, Uganda, among others.

Kunle (not real name), a gay man living in Lagos, is outraged by the proposed law: “How does a government think that sending someone to prison would change his or her sexual orientation?”

One of Nigeria’s few openly gay human rights activists, Rashidi Williams, notes that the bill seeks to ban something which is already illegal and which no one is publicly advocating. For him, repealing the repressive laws in this country will go a long way.”

Meanwhile, the recent Anti-Gay law might constrain some gay Nigerians to seek asylum in countries where the practice is accepted, while others will have to go underground. At the gay club, for instance, no one is allowed to take any photos despite the free atmosphere.

The fear of being identified as gay, lesbian, bisexual or transgender in a country where the public still turns to mob justice haunts some here. And that is a huge concern for Richard (not his real name): “If you don’t become discreet and try to hide yourself, even the man on the street will want to also act on the bill because it has been passed.

“If you’re walking on the street and he stones you, he knows the law would stand for him because the law is against you.”

Recent investigations revealed that Nigerian LGBT’s in Diaspora held a rally outside Nigerian Embassy in London, UK to mark the International Day Against Homophobia and Transphobia. The rally was on the theme: “We Are Family- Freedom to Love for all Nigerians”.

Speakers shared personal stories and experiences of Homophobia, Biphobia and Transphobia and a letter was delivered to officials of the Nigerian High Commission.

A former student activist of the OAU, Ile-Ife, Yemisi Ilesanmi, led the protest. She said a position paper on the Anti-Same Sex Marriage bill currently pending before the Nigerian legislature had already been sent to the Nigerian Legislative organ and the Executive.

However, those who spoke against the practice are of the opinion that the homosexuality is not part of Nigerian culture and that it is a sin against God.

A lawyer, Egun Adegboruwa, explained that, "Every law must reflect the cultural dimensions of the society that constitutes the primary constituency of the said law. There is no culture or tribe in Nigeria presently, that endorses same sex marriage. It still remains a cultural taboo in all climes in this country.

"Similarly, virtually all religions in Nigeria prohibit same sex marriage. So in promulgating the anti gay law, the National Assembly is only reflecting the cultural pattern of Nigeria and indeed our spiritual inclinations. It is thus a welcome idea, to prohibit same sex marriage, in Nigeria.

"Furthermore, in Nigeria presently, both the criminal law and indeed the Marriage Act, prohibit same sex marriage. Thus, the law being promulgated by the National Assembly is not the first legislation on same sex prohibition. It has been part of our existence as a nation, to abhor unnatural affections between man and man and woman and woman.

"But those who are protesting are equally exercising their rights to freedom of expression under section 39 of the 1999 Constitution. However, since both chambers of the National Assembly have now passed the Bill, the option open to the protesters is to take their grievance to court, as expected in any democratic environment, governed by the rule of law. I therefore urge the President to assent to the Bill, without further delay, as it is a reflection of the wish of the people of Nigeria."

But Dr Abiola Akiyode opposed that the bill. She said, "I believe the entire law on same sex violates the rights of the individual to decide freely on his or her private life, and also the right to make a choice about one's life and what you want to do with it to be fulfilled as a human being.

"The government is a busy body in this instance; after all, they left more important issues worthy of legislation like violence against women legislation and other critical matters affecting Nigeria. Rather, they are poke-nosing in people's private matters. A review of the law shows that it is largely defective and poses dangers to all whether you are straight or not."

For Joei Odumakin, "Application of the Bill as passed by the National Assembly is that its contents are at variance which certain laws that are already enshrined in the constitution of Nigeria. This is a key issue that is expected to be considered in order to avoid a situation whereby our laws may be running on parallel lines under a single system.

"They are such clauses in the Bill which are likely to become instruments in the hands of the state to victimize certain individuals or groups in the long run if critically analyzed.

- See more at: <http://www.vanguardngr.com/2013/06/nigerian-law-is-against-our-fundamental-rights-gays/#sthash.AnzE344V.dpuf>

No To Gay Diplomats

on July 30, 2013 / in [Editorial](#) 4:03 am / [Comments](#)

THE federal government has responded with near adequate conviction, the pressure by Western countries to impose the perverted culture of legalising homosexual lifestyles in Nigeria.

The two arms of the National Assembly have taken uncompromising stands, making a law prescribing a fourteen-year jail term for people caught, tried and sentenced for practising homosexual acts in Nigeria. Our President, Dr Goodluck Jonathan, has also made it clear that he would align with the feelings of the Nigerian people and its supreme legislature in ensuring that the law is implemented.

We are, however, worried at the half-heartedness with which the Ministry of Foreign Affairs is handling the matter. The Minister, Ambassador Olugbenga Ashiru, while recently re-iterating Nigeria's decision not to succumb to pressures from the West on this vexatious issue, however opened some windows of possibility and prospects for homosexuality in Nigeria.

First, he begged the West to be patient with Nigeria and allow this lifestyle to take root here and be accepted by the Nigerian people before it would be given a free rein. Second, he conceded that Nigeria would accept gay diplomats to serve in this country.

Our rejection of the Lesbian, Gay, Bisexual and Transgender (LGBT) nonsense is total and unequivocal. It is rooted in our cultural, religious and social values as a people. It is taboo, abominable and repulsive. Therefore, we cannot afford to allow the moral fabric of our society to be so degraded by foreign cultures and pressures as to allow these evil acts to become acceptable here some time in the future.

We must also not allow countries that have accepted them to export their gay citizens to Nigeria and use their diplomatic cover to practise it here.

Since our people have chosen to shun gay lifestyle here, we must be uncompromising about it because the reasons adduced are cogent. Homosexuality is a virus that degrades the family and its values, corrupts human cohabitation and offends God. It eventually leads to social decline.

We are a country on the rise to our manifest destiny as Africa's example to the world. We must get there with our values intact as every great society attempts to do.

The West will never allow a person who is a confirmed paedophile, for example, to work in their country even as a diplomat. If the West cannot be allowed to send such perverts to Islamic countries like Saudi Arabia and Iran, why should they be allowed here?

We say no to gay diplomats in Nigeria. Part of the screening we must conduct before accrediting diplomats to represent their countries here should include checking their sexuality record. We say no, and we mean no!

- See more at: <http://www.vanguardngr.com/2013/07/no-to-gay-diplomats/#sthash.raCxQGsR.dpuf>

Suspected homosexual docked in Aba

on August 06, 2013 / in [News](#) 5:34 pm / [Comments](#)

A 40-year-old businessman, Ndubuisi Benjamin, was on Tuesday charged with homosexual activity at an Aba North Chief Magistrates' Court in Abia state.

Benjamin, whose address is unknown, is facing a charge of having a carnal knowledge with a man against the order of nature.

The Prosecutor, Cpl. Galadima Rubies, told the court that the accused committed the offence on at Ogbor Hill in Aba on July 28.

According to him, Benjamin had a carnal knowledge of a man's son through the anus.

"A complaint was lodged by a man that Benjamin had a carnal knowledge of his son and the police immediately arrested him."

Rubies said the offence contravened Section 214 (1) of the Criminal Code, Laws of Abia 2005.

Benjamin pleaded not guilty to the charge and was granted bail in the sum of N200, 000 with a surety in like sum.

Magistrate K.I. Udo said the surety should be resident within the court's jurisdiction as part of the bail conditions.

The News Agency of Nigeria (NAN) reports that the accused may be sentenced to 14 years imprisonment on conviction.

The case was adjourned to Sept. 9 for further hearing. (NAN)

- See more at: <http://www.vanguardngr.com/2013/08/suspected-homosexual-docked-in-aba/#sthash.ltSjXcoP.dpuf>

Police nab gay pastor in Aba

on August 07, 2013 / in [News](#) 3:02 am / [Comments](#)

ABA— The Aba Police Area Command has arrested a 40-year-old Prophet/Pastor, Benjamin Ndubuisi, for having unlawful carnal knowledge of a 23-year-old man.

Investigations revealed that the prophet whose church is located at 89 Ukaegbu Road, Ogbor Hill has been involved in the unholy act with the victim since he engaged him as a worker in his church.



The suspect, Benjamin Ndubuisi.

Trouble started for the prophet when his victim who gave his name as Ndukwe took ill two weeks ago and worried by his continued deteriorating health condition, confessed to his family about the secret love affairs between him and the gay prophet.

Residents of the area hinted that Ndubuisi, who is a prophet in one of the white garment churches in Ogbor Hill, engaged his victim as a worker in the church as a ploy to always have him around to satisfy his sexual urge.

The gay prophet is alleged to have administered oath to Ndukwe to stop him from divulging the details of the love affair between them to his relatives and members of the church.

Worried by the shocking revelation, Ndukwe's parents alerted policemen leading to the arrest of the homosexual prophet.

The Prosecutor, Cpl. Galadima Rubies, told the court that the accused committed the offence at Ogbor Hill in Aba on July 28.

According to him, Benjamin had a carnal knowledge of a man's son through the anus.

Rubies said the offence contravened Section 214 (1) of the Criminal Code, Laws of Abia 2005.

When the suspect was arraigned in court, he pleaded not guilty to the charge and was granted bail in the sum of N200, 000 with a surety in like sum.

Magistrate K. I. Udo said the surety should be resident within the court's jurisdiction as part of the bail conditions.

The accused may be sentenced to 14 years imprisonment on conviction.

The case was adjourned to September 9 for further hearing.

- See more at: <http://www.vanguardngr.com/2013/08/police-nab-gay-pastor-in-aba/#sthash.kX8KgVQS.dpuf>

Jonathan signs bill banning same sex marriage

on January 13, 2014 / in [News](#) 4:13 pm / [Comments](#)

ABUJA (AFP) – Nigeria’s President Goodluck Jonathan has approved a bill banning gay marriage and same-sex partnerships that sparked international condemnation, his spokesman said on Monday.

“I can confirm that the president has signed the bill into law,” Goodluck Jonathan’s spokesman Reuben Abati told AFP, without specifying a date but adding that it happened earlier this month.

Abati said Jonathan signed off on the Same Sex Marriage (Prohibition) Bill 2013 because it was consistent with the attitudes of most people towards homosexuality in the west African nation.

“More than 90 percent of Nigerians are opposed to same sex marriage. So, the law is in line with our cultural and religious beliefs as a people,” he added.

“And I think that this law is made for a people and what (the) government has done is consistent with the preference of its environment.”

Amnesty International urged Jonathan to reject the bill, calling it “discriminatory” and warning of “catastrophic” consequences for Nigeria’s lesbian, gay, bisexual and transgender community.

Under the terms of the law, anyone who enters into a same-sex marriage or civil union can be sentenced to 14 years in prison while any such partnerships entered into abroad are deemed “void”.

It also warns that anyone who registers, operates or participates in gay clubs, societies and organisations or who directly or indirectly makes a public show of a same-sex relationship will break the law.

Punishment is up to 10 years in prison, it adds.

“Only a marriage contract between a man and a woman shall be recognised as valid in Nigeria,” the law states.

Nigeria is a highly religious society, with its 170 million people roughly divided in half between Christians and Muslims, though a significant number are also believed to follow traditional religions.

The anti-gay law follows similar legislation in Uganda that was condemned by US President Barack Obama as “odious” and compared to apartheid by South African peace icon Archbishop Desmond Tutu.

- See more at: <http://www.vanguardngr.com/2014/01/jonathan-signs-bill-banning-sex-marriage/#sthash.XvMuvUDB.dpuf>

Gay Law: Nigeria damns US, others prosecutes 12 homosexuals pg. 40

on January 17, 2014 / in [News](#) 8:12 am / [Comments](#)

By CLIFFORD NDUJIHE (With agency reports)

LAGOS — INSPITE of international outrage and imminent sanctions, Nigeria, has indicated clearly that she is serious with her anti-gay law.

An Islamic court in Bauchi State has put on trial 11 Muslim men accused of being homosexuals in violation of their religion. A 12th person arrested, a Christian, according to agency report would be tried under secular law.

If convicted of homosexuality, the 11 Muslim men may be sentenced to death by stoning according to Islamic law.

President Goodluck Jonathan signed the Same-Sex Marriage Prohibition Bill into law on January 7. The new legislation applies across Nigeria, affecting all citizens.

The law prohibits homosexuals from even meeting in groups of two or more, bans marriage or civil unions between people of the same sex, and criminalises gay clubs, events and shows of same-sex public affection. Those convicted may be imprisoned for 14 years.

The Commissioner, Bauchi State Sharia Commission, Jibrin Danlami Hassan, said the alleged homosexuals were arrested by residents of Bauchi city and handed to the Islamic police force, which interrogated them. “They accept that they are doing that dirty game,” Mr. Hassan told the BBC.

Before the law became national, Bauchi State had been arresting homosexuals. Dorothy Aken’Ova, a rights activist with the Nigeria-based International Centre for Reproductive Health and Sexual Rights, said that she was aware of 38 people being arrested in Bauchi State last month.

Ms Aken'Ova said some of those arrested had been beaten up and tortured, but Mr Hassan denied this and said he was "happy" that President Jonathan had signed it into law, despite threats by Western powers to cut aid to Nigeria.

"The threat they are doing cannot make us change our religion," he said.

However, Nigerian lawyers have endorsed the move and urged the government not to buckle under international pressure.

President Jonathan's assent to the bill attracted immediate condemnation from the international community such as United States of America, European Union and United Nations.

EU foreign policy chief Catherine Ashton on Wednesday condemned Nigeria's ban on same-sex unions as discriminatory and in contravention of fundamental human rights.

The United Nations also attacked the law, accusing President Jonathan of trampling on basic human rights and threatening vital healthcare plans.

British Prime Minister, David Cameron, has pledged to cut British aid to countries that enacted new laws targeting homosexuals. In relation to the Nigerian law, a Foreign Office spokesman said: "The U.K. opposes any form of discrimination on the grounds of sexual orientation."

Lawyers back govt

Following the international outrage, the law has generated, some lawyers yesterday urged the Federal Government not to succumb to foreign pressure to decriminalise same-sex relationships in the country.

The lawyers, in separate interviews with News Agency of Nigeria (NAN), lauded President Jonathan for signing the bill into law.

Chairman, Nigerian Bar Association (NBA), Ikeja branch, Mr. Onyekachi Ubani, said that majority of Nigerians were very happy with the law.

"Nigerians have the right to determine what we want in our country because we are a sovereign nation. Our culture supports sexual purity and natural means of conception. If you carry out a plebiscite today, you will see that majority of Nigerians are very happy with the law," he said.

Also speaking, the Chairman, Muslim Lawyers' Association of Nigeria (MULAN), Lagos State chapter, Mr. Mussodiq Sanni, said that the law was a welcome development.

"We commend the president for what he has done and we all support it. The international community cannot sanction Nigeria because they need our resources. So it is just a mere threat," Sanni said.

Another lawyer, Mr. Wale Ogunade, said it was hypocritical that the same international community, which could not sanction some countries with gross human rights abuses, was threatening Nigeria.

- See more at: <http://www.vanguardngr.com/2014/01/gay-law-nigeria-damns-us-others-prosecutes-12-homosexuals/#sthash.H52iYAal.dpuf>

APPENDIX 2

The Punch

Homosexual stabs partner to death, police arrest neighbours

April 30, 2013 : Eniola Akinkuotu



The apartment where Ohamara was stabbed.

| credits: Eniola Akinkuotu

The Lagos State Police Command has started investigation into the murder of a banker, Adindu Ohamara, who was stabbed to death by his suspected homosexual lover in Akoka, Bariga Local Council Development Area of Lagos State.

It was gathered that Ohamara lived in a three-bedroom flat with his elder sister, Flora and one Collins, an undergraduate of the University of Lagos.

According to residents, the banker was stabbed repeatedly at his residence located at 26 Obayan Street.

PUNCH Metro learnt that Ohamara, who was believed to be a homosexual, was fond of bringing different men, who were also believed to be into same sex relationship, to his home.

It was learnt that trouble started when he (Ohamara) decided to get married due to pressure from his family.

A resident, who craved anonymity, said after the banker had his wedding introduction, a man, believed to be also a gay came to fight him.

He said, "A few weeks ago, Ohamara did his wedding introduction and shortly after that, one man came to the compound to fight him. There was a lot of noise over the issue and even neighbours had to come to settle the matter.

"The unidentified man complained that he had been jilted and threatened to deal with Ohamara before he left in anger."

Our correspondent learnt that on April 9, 2013, the banker returned home with a man, who allegedly stabbed him at midnight and left.

According to police sources, hours before the incident, Collins went to Oharama's room where he met the stranger sitting on Oharama's bed, discussing with him.

A domestic worker in the house, who craved anonymity, said he saw the suspect fleeing with a laptop at midnight.

He said, "It was a Friday evening. Ohamara came home with the man and they went inside. I went to sleep but at midnight, I saw the man carrying a laptop and then he opened the gate and left. He did not run so I was not suspicious.

"Around 4am, Collins and Flora started shouting for help. A neighbour came to help them and they took him into his Toyota Camry and drove to a hospital."

It was learnt that Ohamara was taken to Jonken Hospital from where he was referred to the Lagos University Teaching Hospital Idi Araba where he was confirmed dead.

The matter, it was learnt, was reported at the Sabo Police Division but was later referred to the State Criminal Investigation Department, Yaba.

Our correspondent, who visited the house on Monday, learnt that the police later arrested all the adult occupants of the building, including the security guard identified only as Kazeem.

The policemen allegedly demanded N350,000 from each of the detained persons before they could be released.

The landlord of the property, Yemi Oketola, said the deceased had issued him two post-dated cheques as payment for his rent.

Oketola on hearing of the arrest of his other tenants, visited the SCID and appealed to the Deputy Commissioner of Police, Damilola Adegbuyi, for their release.

He said, "I do not live in the house but immediately I got wind of the incident, I went to the SCID and I met with the DCP in charge. I complained that a neighbour, who took Ohamara to the hospital, was arrested. The DCP promised that my tenants would be released.

"When I went to see the Investigating Police Officer, he informed me that the cost of bailing each person was N350, 000. I called the DCP and he was very angry when he heard about the demand. He said he would make sure that the tenants were released."

When contacted on the telephone, the spokesperson for the state police command, Ngozi Braide, confirmed the murder.

Braide however said she could not confirm if the deceased was a homosexual or not.

She said, "According to information I got at the SCID Homicide unit, there are only two suspects in custody, the deceased's sister (Flora) and the UNILAG student (Collins). I am not aware of any other arrests.

"Also, I am not aware of any N350, 000 bail because bail is free. Investigations are ongoing and we will get to the bottom of it."

<http://www.punchng.com/metro/homosexual-stabs-partner-to-death-police-arrest-neighbours/>

Man stabs alleged homosexual boss to death

November 27, 2013 : Eniola Akinkuotu



Eji Emmanuel

| *credits: Eniola Akinkuotu*

A 22-year-old man, Eji Emmanuel, has been arrested by the Lagos State Police Command for the alleged murder of a 39-year-old trader, Sylvanus Okoye.

According to the police, the suspect stabbed the deceased to death at his home on Ezemegbu Drive, Okota in August.

The suspect, however, explained that he killed the deceased in self-defence.

He alleged that on the day of the incident, Okoye had attempted to rape him.

Explaining the events that culminated in Okoye's death, the suspect said he was a dancer and was lured to Lagos by a friend, Chukwudi, under the guise of doing music business only for the friend to introduce him to homosexuality.

He said he had gone to report the matter to his friend's boss but his friend's boss raped him twice and he reported the matter at the FESTAC Police Division.

He said the matter was transferred to the Zone 2 Police Command and the case was turned against him after which he spent two weeks in detention.

He said he had approached Okoye, who he considered an Igbo leader in the state, to help him with money to return to Anambra State when Okoye also attempted to rape him.

He said, "I went along with a relative to report the matter to Okoye and he gave my friend and I N5,000 and shirts. He told us not to worry, so we slept over at his house. At midnight, however, Okoye came to my room and attempted to have sex with me but I refused him.

"My relative later told me that Okoye had sex with him in the parlour that same night. We left in the morning and returned to Anambra State. From there, I went to Abuja where I remained for four months. However, one day, Okoye called me that he had a business deal and invited me to come to Lagos.

"I told Okoye that I would not engage in any act of homosexuality and he agreed."

The suspect said when he returned to Lagos, the deceased said he wanted to open a bar in the area and wanted him to manage the business.

He said he passed the night at the deceased's home, but at midnight, the deceased crept into his room and attempted to make love to him.

He said, "In the evening, Okoye served me with bread, butter and tea in my room. Around 3.30am, he crept into my room and wanted to sleep with me, but I refused him.

"Okoye was a big man so he attempted to overpower me, but I picked up the bread knife that was still left in the room and stabbed him in the neck, but he did not die.

"I picked up a flexible iron and bound it round his neck and locked him inside the room.

"When it was 6am, I stepped out of the house and gave the key to one woman beside the gate and fled."

PUNCH Metro had reported on August 16, 2013, that Okoye was found murdered in his home two weeks after he was last seen by neighbours.

It was learnt that following the discovery, the security guard and the woman whom the suspect handed the key to were arrested by detectives at the State Criminal Investigation Department, Yaba.

PUNCH Metro learnt that after three months, detectives were able to locate the suspect in Anambra State.

A police detective said, “The security guard told us that he could identify the suspect if he saw him.

“In the course of investigation, we obtained call logs from Okoye’s phone and we learnt that the suspect had used Okoye’s phone to call his girlfriend in Anambra State shortly after killing Okoye.

“We travelled to Anambra State and we were able to locate the suspect who was even wearing the deceased’s clothes.”

The suspect, however, insisted that he was not a killer but a victim of circumstance.

He said, “My father and my brother are dead. I am the only child of my mother. Who will take care of her if I am sent to prison?

“I am not a homosexual but I was used. I tried for several months to impregnate my girlfriend but was not successful. I feel they have stolen my virtues.”

Police Public Relations Officer, Ngozi Braide, confirmed Emmanuel’s arrest to our correspondent on the telephone.

Braide added that the police were still working to establish if the victim was a homosexual or not as alleged by the suspect.

<http://www.punchng.com/metro/man-stabs-alleged-homosexual-boss-to-death/>

NSCDC arrests seven suspected homosexuals in Jigawa

December 3, 2013 : NAN

Commandant General, Nigerian Security and Civil Defence Corps, NSCDC, Ade Abolurin

The Nigerian Security and Civil Defence Corps in Jigawa State on Tuesday said it arrested seven suspects for alleged homosexual.

The Commandant of the corps, Alhaji Mohammad Gidado, made this known when he presented the suspects to newsmen in Dutse.

Gidado said the parents of one of the suspects reported him to the command, adding that after his arrest, the suspect gave information which led to the arrest of other suspects.

He described the act as “barbaric, animalistic and nasty”, adding that the suspects were between the ages of 18 and 25 years.

The commandant urged parents and teachers to monitor the movement of their children and wards in order to prevent them from engaging in such acts.

“Parents and teachers **need to** do more in guiding our youths. This kind of behaviour from our future generation is bad,” he said.

The commandant said the suspects would soon be charged to court.

One of the suspects, a university undergraduate, told NAN that he had been a gay for the past six years.

He confessed that he used to commit the crime with his friends and children in his area.

<http://www.punchng.com/news/nscdc-arrests-seven-suspected-homosexuals-in-jigawa/>

Why did Jonathan sign the gay law?

January 16, 2014 : Abimbola Adelokun



| credits: neearo

In 2013, an iconic picture of two ladies kissing before anti-gay marriage protesters in Marseille, France, went viral. That act of defiance before an assembly of mostly old ladies was to demonstrate an inviolable right to private life and choice. It was largely the fear of this sort of freedom that spurred the Nigerian Senate to embark on pushing a bill to criminalise activities relating to homosexuality with draconian measures.

The climax of the saga occurred on Monday, January 13 when the Special Adviser to President Goodluck Jonathan on Media and Publicity, Dr. Reuben Abati, announced that the President had signed the bill into law.

It was a well-calculated move from a politician who wants to win popular support for 2015 elections, and he chose a good time to espouse conservative values. Just the previous week, his

party, the Peoples Democratic Party, and the All Progressives Congress engaged in the usual catfight, this time over religion. Having whipped up some *Islamophobia*, he artfully topped it all by riding on the waves of subsisting moral panic the gay debate generated. For a man who routinely closes his eyes to corruption and every other imaginable human vice in his administration, Jonathan's signing of this bill is illuminative of his moral values and priority. (By the way, where was his voice when the debate on child marriage was going on?) This time, he chose to be Pontius Pilate who delivered a poor prisoner to a raging mob.

That is not the stuff morally strong folk are made of.

The seeming interference by the West –specifically the United States — over the issue of same-sex relationship and its cultural acceptance in this part of the world have given some relativists a new punch-bag. What people saw as Hillary Clinton and President Barack Obama's meddlesomeness quickly gave rise to a congress of emergency patriots who arrogated upon themselves the power to erect a perimeter fence around values they alone can decide are either “African” or not.

These afro-jingoists position Africa as the bastion of moral values (which, incidentally, always begins and ends with sex) and insist we maintain a rigid stand against cultural erosion; that we are a sovereign nation and the white man cannot dictate to us. Rather than focus on their countrymen who will be affected by the law, they expend energy yelling at the white man who will not lose anything in the long run.

This sort of resistance is to be expected, of course. History teaches us that the people of Calabar had a similar pushback against Mary Slessor when she began to campaign against the killing of twins. Today, Nigerians venerate her for her foresight. When a white District Officer stopped the Elesin Oba culture in colonial Oyo town, people protested saying a white man had no right to stop a legitimate cultural practice.

The point is, culture does not mean people should be stuck in a time warp. Societies advance and that is why even the most vociferous campaigners for “African values” will not forsake their European/Arabia-gifted religion for *Amadioha* or *Sango*; will not give up their cellphones (and other forms of western technology) and return to the villages to communicate with drums and smoke signals. They will not request a law that forces women to marry as virgins like it used to be, once upon a time, in Africa. There is no culture in the world that is immutable. What people call “African culture” today, cultural scholars have analysed, are largely practices that are consequences of colonialism.

Nigerians can talk about sovereignty all day but countries interfere in local affairs as moral conscience of other countries. For both the Holocaust and the Rwandan genocide, taking the stand of “sovereignty” was as immoral. Either as individuals or as a nation, “The West” has intervened in Africa frequently: in wars, in education, during famines and till now they still dish us billions of dollars in aid and relief. Bill Gates, on his blog, posts pictures and notes of his philanthropic activities in Africa's poor places and not one African leader has ever kicked him out in the name of sovereignty.

To be an independent nation goes beyond yelling against the white man's intrusive ways. It comes with obligations and one of them is protecting the minority from the repressive might of the majority.

That is the sort of moral responsibility that President Jonathan should have displayed rather than take the populist route of offering up gays as scapegoats to be slaughtered to one of the gods we worship in Nigeria –hypocrisy. In a country where freedom and human rights are barely guaranteed most people, why expose minorities to hate and its consequences?

Prior to the time the likes of Senators Oluremi Tinubu, Domingo Obende and about 24 others proposed the bill in 2011 to stem the cultural tide rising from the West, gays in Nigeria were not agitating to be married. They were not requesting that the law defining marriages as heterosexual relationships in Nigeria be amended. No, the move was mimicry; since *Oyinbo* lawmakers were debating homosexuality, Nigerians lawmakers must do so too.

That copycat attitude was an annoying form of reactivism to an issue they obviously barely understood beyond its aesthetics. Most of the debaters had neither profound arguments nor made historical analyses to tender beyond throwing out their religious definition of morality everywhere. In Nigeria, when people bring out their holy books during an argument, good luck to reason. It was not surprising the debate did not go far.

I had hoped Jonathan would at least refrain from touching the bill and concentrate on the corruption crippling his government; he would have focused on providing electricity. He should also stop giving recycled speeches every time his hand grasps a microphone. But no, he had to capitulate. One day, he will look back and realise he fell on the wrong side of history.

Finally, at whatever personal risk under this obnoxious law, I reiterate my unflinching support for sexual minorities in Nigeria –lesbians, gays, bisexuals and transgenders. I believe nobody should suffer discrimination based on their gender, sexual orientation, ethnicity, nationality, race and whatever identity with which they are labelled. I believe in equality and I wish to state that unequivocally.

And for those who are about to wonder, yes, this is my religion.

<http://www.punchng.com/opinion/viewpoint/why-did-jonathan-sign-the-gay-law/>

Civilisation, homosexuality and Nigerian laws

January 27, 2014 : Rafiu Bello

There has been a lot of furore since the recent passage of the anti-gay bill into law by the National Assembly and President Goodluck Jonathan's subsequent assent to the bill on January 7, 2014. Nigeria is being severely criticised and threatened by the so-called developed nations and their agents.

The anti-gay law was, no doubt, enacted in line with the country's religious and cultural beliefs. Laws are created to reflect the political, social and economic relationships in a society. Law is not merely the command of the sovereign; it represents the idea of right or wrong based on the prevalent morality of the people. The new law is therefore certain to please most people in Nigeria, where anti-gay sentiment is rife. However, the new anti-gay law has been described in some quarters as "discriminatory and incompatible with international human rights laws to which Nigeria is a signatory".

In what has been applauded a bold step, President Jonathan defied pressure from Europe and America in assenting to the Bill. Such pressure was an attempt to impose their characterization of 'civilisation' on Nigeria. They forgot the timeless statement of one of their own, Mill John Stuart when he said that no community has a right to force another to be civilised.

It is inconceivable that Europe and America will attempt to push that sort of idea down the throat of Saudi Arabia or Russia. In Saudi Arabia, LGBT (Lesbian-Gay-Bisexual and Transgender) rights are unrecognised. Homosexuality is a taboo in Saudi Arabian society and is punished with imprisonment, corporal punishment and capital punishment. Homosexuals are not allowed military service and sharia is strongly applied in such matters. Israel is the only country in the Middle East to recognise any same-sex union thus far. Yet, same-sex marriages are not performed in Israel; the country only recognises same-sex marriages performed elsewhere. Russia also has an anti-gay law which aims at protecting children.

The critics of this new Nigerian law have also been contending that the Law violates the 1999 Constitution (as amended). The European Union Managing Director for Africa, Dr. Nicholas Westcott, was reported to have alleged that the new anti-gay law contradicted the 1999 Constitution. He posited that the Law violates the human rights and freedoms of all Nigerians as enshrined in the 1999 Constitution. Specifically, the rights which the Law was alleged to have

contravened are freedom of expression, association and discrimination guaranteed under Sections 39, 40 and 42 of the 1999 Constitution respectively.

The critics of the law are apparently unaware of the elaborate provisions of our law that prohibit all forms of LGBT culture. The new legislation is not a new development as widely believed. It has only strengthened and widened the scope of the existing legal framework against LGBT acts in Nigeria particularly on issue of validity and recognition of same-sex marriage that the National Assembly is competent to legislate on by virtue of Section 4 (3) of the 1999 Constitution (as amended) and item 61 of the Exclusive Legislative List. Section 4 (3) of the Constitution provides that “The power of the National Assembly to make laws for the peace, order and good governance *ist shall, save as otherwise provided in this constitution, be to the exclusion of the Houses of Assemble of States.” Item 61 is on the formation, annulment and dissolution of marriages other than marriages under Islamic law and Customary Law including matrimonial causes relating thereto.

It has become imperative to review the new anti-gay Law vis-à-vis the 1999 Constitution particularly in the face of the growing allegation of its unconstitutionality and to bring to the fore the existing legal framework that it has come to strengthen.

A close look at the new law named as “Same Sex Marriage (Prohibition) Act” will reveal that it was enacted to prohibit sexual relationship between persons of the same sex, celebration of marriage by them and for other matters connected therewith. The Law defines marriage as “a legally binding union between man and a woman be it performed under the authority of the State, Islamic Law or Customary Law”.

The provisions of the Act touch on validity and recognition of marriages between man and woman only, prohibition of same sex marriage and the prohibition of adoption of children by persons of same sex, non-recognition of same sex marriage entered in other countries, prohibition of celebration of same sex marriage in a place of worship and prohibition of registration of gay clubs and societies and publicity of same sex sexual relationship. It is these provisions that have been challenged to be against the Nigerian constitution

Let us now examine the Sections of the constitution that were alleged to have been breached, that is, Sections 39, 40 and 42. The right guaranteed under Section 39 of the 1999 Constitution entitles every person freedom of expression, including freedom to hold opinions, and to receive and impart ideas and information without interference. Could the anti-gay law be regarded as an interference with the LGBT persons’ rights to express themselves sexually, emotionally etc? We shall seek to answer that question after examining the other two positions. Section 40 entitles every person to freedom to assemble freely and associate with other persons whilst Section 42 guarantees freedom from discrimination.

The critics grossly misconstrued those three Sections by not construing them together with other Sections of the constitution particularly Section 45. A cardinal principle of interpretation of statute is that its provisions must not be read in isolation.

Therefore, when Sections 39, 40 and 42 are read with Section 45, the above question can be safely answered. Section 45 (1) (a) & (b) provides that “Nothing in Sections 37, 38, 39, 40 and 41 of this Constitution shall invalidate any law that is reasonably justifiable in a democratic society- (a) in the interest of defence, public safety, public order, public morality or public health; or (b) for the purpose of protecting the rights and freedom of other persons.”

Our society places high premium on morality. Laws are generally based on the moral principles of a particular society. Our cultural values, morality and beliefs had been a basis for the creation of some sections of our earlier criminal laws. The state has a duty to formulate laws that will elevate the moral standard of the people. For example, Chapter 16 of the Criminal Law of Lagos State, 2011 is dedicated to offences against morality. Sections 134, 135 and 136 of the Lagos State Criminal Code Law criminalise indecent acts generally. Section 134 provides, “ that any person who wilfully and without lawful excuse does any indecent act in any public place; or wilfully does any indecent act in any place with intent to insult or offend any person is guilty of a misdemeanour and is liable to imprisonment for two years. Section 136 forbids indecent practices generally and it provides, “Any person who commits any act of gross indecency with another person in public or procures another person to commit any act of gross indecency in public with him or another person is guilty of a felony and is liable to imprisonment for three years.”

Chapter 21 of the Criminal Code applicable to the southern states of Nigeria also covers offences against morality – section 214 of that Act criminalises all forms of unnatural acts and offences. Section 214 provides that “Any person who has carnal knowledge of any person against the order of nature; or has carnal knowledge of an animal; or permits a male person to have carnal knowledge of him or her against the order of nature; is guilty of a felony, and is liable to imprisonment for fourteen years.” The Penal Code applicable in Northern Nigeria also has a similar provision in Section 284 of the Act.

The new anti-gay is therefore not a new development but a rehash of our existing law against homosexuality. What the new law has done is to broaden the offences by taking them to the realm of validity and celebration of marriage which the Federal Government is competent to legislate on. We have had laws prohibiting LGBT behaviours and indecent acts that threaten our public morality and tend to corrupt children.

The new Nigerian anti-gay legislation will protect the rights of children. It will also protect public morality of majority of Nigerians whose upbringing will make it extremely difficult to accept public display of homosexual behaviours contemplated in those offences prohibiting indecent acts created both in the criminal law of Lagos State and the Criminal Code.

If LGBTs were guaranteed freedom under our law to display their affections publicly, our already fragile public order will be further threatened and children’s sense of morality will be lost! The Nigerian State therefore had a duty to intervene to protect public morality. In the words of Gilchrist, “The individual moral life manifests itself in manifold ways. The state is the supreme condition of the individual moral life, for without the state no moral life is possible.” The state, therefore, regulates individuals in the common interest as Lagos State Government has done by proposing to ban smoking in public places. Recognition of LGBTs’ homosexual rights

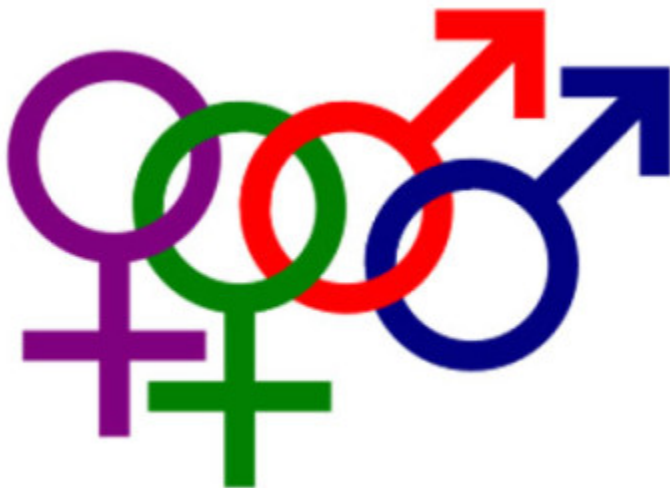
would have lit the pyre of public morality had the Nigerian State not intervened through the instrumentality of the Same Sex (Prohibition) Act.

Finally, a note of caution must however be sounded in the enforcement process of this new Law. The State, well meaning institutions and individuals must ensure that overzealous enforcement agencies do not use the new law as a tool to abuse the rights of Nigerians and foreigners in Nigeria. There may be need to consider an amendment to stipulate the test to grounding an allegation of homosexuality under the Law. The test must be clear and based on credible evidence pointing irresistibly to the commission of the crime such as finding suspects in the alleged criminal acts like “a pestle in the mortar” or “a rope in a well”.

Bello, a lawyer, wrote in from Lagos.

On the homosexuality debate

January 29, 2014 : Oluchi Ukwuoma



Same-sex symbol

| credits: blog.lifeassuranceministries.org

There are times when silence is golden and times when it is reprehensible and indeed, constitutes a crime against humanity and posterity. Such a time as the latter, is upon us.

I read, with concern, the piece by Ms. Abimbola Adelokun titled, “Why did Jonathan sign the gay law”, in the Thursday, January 16, 2014, edition of *The PUNCH*, where she vilified the President for signing the anti-gay bill into law. She alleged, among other things, that the signing of the bill was a political move by the President, to win him votes in the forthcoming 2015 elections. According to her, most of those who debated the bill “had neither profound arguments nor made historical analysis to tender, beyond throwing out their religious definition of morality everywhere.” She claimed that what people refer to as African culture today, are largely

practices that are consequences of colonialism” and concluded by stating her support for “sexual minorities in Nigeria” who she listed as lesbians, gays, bisexuals and transgender.

I will address the allegation that what is referred to as African culture today, “are largely practices that are consequences of colonialism,” by simply stating that homosexuality was a taboo among the entities that made up Nigeria, even before colonialism, Christianity and Islam.

The allegation that the anti -gay law was hinged only on religion and morals falls flat in the face of other eminent arguments against homosexuality.

It is instructive to note that prior to 1973, homosexuality was regarded as a mental disorder in the United States of America. However, following intense pressure by the politically active gay community, the American Psychiatric Association expunged homosexuality from the Diagnostic and Statistical Manual of Mental Disorders. Even the new diagnosis, *Ego Dystonic Homosexuality*, which was introduced to the DSM’s third edition, was also removed from the DSM in 1986, as the homosexuals saw it as the ASA’s attempt to meet the straight community half way.

As for the support for bisexuals, the last time I checked, bisexuality was described as a romantic sexual attraction towards males and females. This suggests that a man, for example could have male and female sex partners at the same time. This sexual promiscuity has attendant implications for the spread of HIV/AIDS. Yet, those who are championing this cause are threatening to withdraw the HIV /AIDS funding in Nigeria because of the recent anti- gay law. Moreover, it amounts to doubletalk on their part to support bisexuality and claim to preach fidelity to one’s sexual partner as a means of preventing the spread of HIV/AIDS.

While I was still musing over Adelokun’s piece, Sabella Abidde, in his article, titled: Of adulterers, thieves, paedophiles and homosexuals” in *The PUNCH* of Wednesday, January 22, 2014, also berated the President for signing the bill. He said that the President, had by so doing, shown himself to be politically undiscerning and had incited Nigerians to “hate those who look and act differently and to cruelly treat any one whose sexual orientation is different from the supposed norm”. He wondered how the “private and consensual act” between two people could adversely affect the growth and development of the country, stating that, “The Torah and the Bible, do not explicitly condemn homosexuality or same sex marriage”.

The case has been made that homosexuals cannot help their sexual orientation because they are born that way. There is, however, no hard biological evidence to show that homosexuality is genetic. Even if it were, that would not make the actual practice of it, any less a choice. The fact that a person is genetically disposed to anger will not exonerate him from the consequences of his actions, should he fail to control that emotion. The world would be a jungle if men were allowed to give a free reign to their emotions without regard for the common good.

A 1987 publication in the *New England Journal of Medicine*, titled, “Sexual Practices, Sexually Transmitted Diseases, and the Incidences of Anal Cancer”, stated that, “homosexual behaviour in men increases the risk of anal cancer”. The study revealed that 22 of the 57 men with anal cancer reported that they were homosexuals or bisexuals” in contrast to only one in 64 controls”.

The book, “ The Ins and Outs of Gay Sex: A medical Hand-book for men”, states that more than 50 per cent of homosexual males have the *Human Papilloma Virus*, while a study published in the *American Journal of Public Health* in 1999 concluded that homosexuals are five times more likely to have Hepatitis B than heterosexuals. The US Centre for Diseases Control February 2001 report revealed that the rate of syphilis among homosexuals in Southern California rose from 20 per cent to 50 per cent in one year. Another report of the CDC also stated that there were 40,000 new HIV infections each year and that the rate of HIV infection in homosexuals was increasing because younger homosexuals were engaging in risky sex.

I attended a Parents’ forum late last year where a child therapist enlightened parents on some dangers children were being exposed to, in the country. The facts were alarming. He showed us pictures of Nigerian boys of about eight years old engaging in homosexual acts. He said that homosexuality was “booting” in Nigeria and that, unfortunately, most of the affected boys he had come across in the course of his work, tested positive for HIV.

Children should be allowed to be children and not have their lives complicated by homosexuality and lesbianism. Children by their nature are very trusting. They develop close platonic relationships with their same sex age or class mates. By the time four-year-olds are exposed to homosexual or lesbian education, they begin to confuse their platonic relationships for sensual ones and could end up believing that they are gays or lesbians. When a beat is repeated often enough, even the sour throat, unconsciously, begins to hum.

No responsible parent or government would expose their children or citizens to harm and, in response to Abidde’s question, yes, “ the private and consensual behaviour” of homosexuals are capable of impeding the growth and development of our dear country. Economically, Nigeria can ill-afford the additional strain which increased HIV infections, STDs and other health-related issues will put on our resources on account of acceptance of homosexual acts. Concerns have also been raised about the connection between homosexuality and paedophilia, as homosexuals tend to be attracted to fine young boys.

Should the mere fact that an act is consensual between two adults make it right? One might as well legitimise incest and necrophilia on that account. Indeed, one waits to see the next barrier that will be crossed after the legalisation of homosexuality. Marijuana has already been legitimised in Colorado, USA. Will it be paedophilia or bestiality, next? It is said that APA is already working to declassify paedophilia as a mental illness as long as the urge is not acted upon and no harm is done.

We are not bound to, nor should we be compelled to accept everything from the West. As rationale beings, we are at liberty to take what is good and beneficial from other cultures and leave what is not.

It is important to note that the anti-gay law is not a clarion call to hate or attack gays as has been suggested. It is directed against homosexual acts and the promotion or encouragement of homosexuality.

A person can only lay claim to rights where those actions to which his claim relate do not adversely affect others and, that is not the case here. Homosexual acts are detrimental to the health of the polity, the economy, the social fabric and the emotional and psychological well-being of our children.

A 1987 article in the homosexual magazine, *Guide*, titled, “The Overhauling of Straight America”, by Marshall Kirk and Erastus Pill makes very insightful reading. It sets out the blueprint for making homosexuality accepted in America and vilifying those who dare to oppose it. The authors wrote, “you can forget about trying to persuade the masses that homosexuality is a good thing. But if only you can get them to think that it is just another thing, with a shrug of their shoulders, then your battle for legal and social rights is virtually won.” They hinged the homosexuality campaign on the following six lines of action:

1. Talk about gays and gayness as loudly and as often as possible
2. Portray gays as victims not as aggressive challengers,
3. Give gay protectors a just cause by, among other things, making anti- discrimination a theme,
4. Make gays look good (by, for example, flaunting successful gays in society and history)
5. Make the victimisers look bad
6. Solicit funds.

The next time you hear a pro- gay argument, tick off the above list.

Let me, at this juncture, address the contention that the Bible does not expressly condemn homosexuality or same sex marriage. The Bible expressly condemns same-sex relationships . Romans 1:22-28; Leviticus 18:22 and Leviticus 20:13 attest to this. The fact that God also intended marriage to be between a man and a woman, is clear from the following references — Gen 2:24; 1Corinthians 7:2-4: Ephesians 5:23-33.

Physiologically, the “two wrongs” do not make a right — they just don’t fit; biologically, the male is not designed to bear children. Let us tell ourselves the truth and stop trying to distort it, like the JSS11 boy who, I was recently informed, says “Adam and Steve” whenever Adam and Eve are mentioned.

•*Ms. Ukwuoma is a lawyer and financial services executive based in Lagos*

<http://www.punchng.com/opinion/on-the-homosexuality-debate/>

APPENDIX 3

Sun newspaper

Stop condemning homosexuals, they don't deserve it – Catholic Bishops

⁴

BY OUR REPORTER ON SEPTEMBER 30, 2015 NATIONAL. TRENDING

The Catholic Bishop Conference of Nigeria, CBCN, has called on Nigerians, especially the media to stop condemning gay people.

The bishops reiterated their earlier stand that gays and lesbians did not deserve severe punishment or jail term.

In an article titled “Still on Same-Sex Union and the Stand of the Catholic Bishops’ Conference of Nigeria”, by the group’s director of social communication, Chris Anyanwu, the CBCN accused journalists of twisting the position of the bishops.

“There is certainly an obsession by some journalists about ‘severe punishment of gays or lesbians’ and they try to twist the Bishops’ statements to articulate their views.

“Nigerian Catholic bishops are very responsible pastors who do not seek the punishment or jailing of persons who err, but to help them unto salvation,” Mr. Anyanwu, a reverend father, said.

According to him, the tone of some news stories attributed to the president of the CBCN, Ignatius Kaigama, were far from those intended to achieve the aim of his original message.

“In wrongly reading the letter of the Catholic Bishops’ Conference of Nigeria (CBCN) in January 2015 to President Goodluck Jonathan, some international organizations mischievously reduced the CBCN position to advocating severe punishment of gays or lesbians with long prison terms,” wrote Mr. Anyanwu.

“What the CBCN supported, blessed and commended in their letter of 21st January, 2015 to former President Goodluck Jonathan was because the Nigerian government upheld the dignity and sanctity of marriage even in the face of all sorts of pressure.

“When, therefore, the federal government resisted the attempt to impose this culture on Nigerians by legislating against ‘same-sex union’, the Catholic Bishops of Nigeria felt a sense of great relief and issued a statement to affirm government’s decision,” he noted.

“The Archbishop Kaigama we know is a careful and pastorally-minded prelate who would not have used such words as: ‘shameful’, ‘barbaric’, ‘madness’, etc. to refer to anyone.

“Our stand was and is ‘no to same sex union’ and ‘no to spreading of the homosexual culture’ which can only complicate our struggle to uphold traditional/ religious/moral values in our country,” he said.

(Source: DAILY SUN)

Thoughts on homosexuality

0

BY OUR REPORTER ON JULY 19, 2015 BACK PAGE / COLUMNS, TOLA ADENIYI

Ordinarily it should not be anybody’s business what happens between a man and a woman, or a woman and another woman, or a man and another man in a bedroom with doors locked. Human beings are free to associate and dissociate with whoever they choose, and whatever proceeded out of such relationship should not be anybody’s headache in so far as the two associates are not engaged in a criminal act. Or put another way, as long as their association is not injurious to the public health or the larger society.

This is the way modernists and the so-called members of the free society will view the raging debate on gays and lesbians and those who have chosen to redefine what constitutes marriage.

Homosexuality is almost as old as human history. Although the phenomenon and practice became more pronounced after the Industrial Revolution, and in recent years when the unwholesome sexual exploitation of male children by Reverend Fathers and other pretenders who swore to celibacy became public scandal. According to research documents accessed through Google, cultures influenced by Abrahamic religions, the law and the church established sodomy as a transgression against divine law or a crime against nature. Reference to sodomy was frequent in ancient Greece when the practice was described as “unnatural” Many historical figures, including Socrates, Lord Byron, Edward II, and Hadrian, have had terms such as gay or bisexual applied to them.

In East Asia, same-sex love has been referred to since the earliest recorded history. Homosexuality in China, known as the pleasures of the bitten peach, the cut sleeve, or the southern custom, has been recorded since approximately 600 BCE. These euphemistic terms were used to describe behaviours, not identities (recently some fashionable young Chinese tend to euphemistically use the term “brokeback,” However, the instances of same-sex affection and sexual interactions described in the classical novel Dream of the Red Chamber seem as familiar to observers in the present, as do equivalent stories of romances between heterosexual people during the same period.

Homosexuality in Japan, variously known as shudo or nanshoku, has been documented for over one thousand years and had some connections to the Buddhist monastic life and the samurai tradition. This same-sex love culture gave rise to strong traditions of painting and literature documenting and celebrating such relationships.

Similarly, in Thailand, Kathoey, or “ladyboys,” have been a feature of Thai society for many centuries, and Thai kings had male as well as female lovers. While Kathoey may encompass simple effeminacy or transvestism, it most commonly is treated in Thai culture as a third gender. They are generally accepted by society, and Thailand has never had legal prohibitions against homosexuality or homosexual behavior. Little is known of female homosexuality in antiquity. Sappho, born on the island of Lesbos, was included by later Greeks in the canonical list of nine lyric poets. The adjectives deriving from her name and place of birth (Sapphic and Lesbian) came to be applied to female homosexuality beginning in the 19th century. Europe had had a long history of homosexuality and deviant sexual behaviours. And their ‘Gay Parade’ and other embarrassing shows have contributed in no small way to propagating the notorious culture called homosexuality. Regardless of the historical background, the fact remains that no society and no culture had really ever endorsed homosexuality. Recently, however, those who have sworn to throw the world’s cherished values into the gutter started glorifying the odious practice. And it should be made clear that the fact that the oddity had been with us for hundreds of thousand years does not make it acceptable. Murder had been with us long before the so-called Abel and Cain, but that does not make murder acceptable. What provoked this article is not the fact that some wrong-headed political judges have just legalized same-sex marriage but the extremism that the abominations appertaining have reached. Just last week, a man in Florida was charged to court for having sex with alligator. According to the news report; Rupert Darwin, 59, kept a 12 foot alligator tied and blindfold for the last month, sexually assaulting the reptile multiple times a day.

Darwin who is a relatively unknown fisherman lives in the outskirts of the remote town of 400. Residents say he sticks to himself and described him as “odd.”

Police responded after a man out of a nature hike happened to walk by Darwin’s house and saw Darwin having sex with the alligator in his backyard. Even though people have been known to have sex with horses, donkeys and pit bulls, having sex with reptiles is a curious level. Unfortunately for us in Africa where there is still a high degree of morality and naturalness, our youths have become slaves to the Western cultures and could readily get sucked in by the nonsensical aberrations from these outlandish cultures. And one is worried that rather than take a holistic approach to issues, religionists tend to colour and confuse issues and trivialize them within the narrow pristine of religiosity. Homosexuality is simply bad, outrageous and unacceptable.

Adherents of three vulgarized, commercialized and personalized religions that emanated from the stable of the Arab Patriarch of the Jews known variously as Abram, Ibrahim, Abraham and Buraimoh should not make the fight against homosexuality their own fight alone, more so, when it is realized that tribes of the region that gave birth to these religions have lived with homosexuality for generations. And Roman Catholics who hypocritically submitted to unnatural dogma of celibacy had been critical purveyors of gay and lesbian immorality.

The world had been before Abraham.

The patriarch Abraham (c. 1996 BC-1821 BC) son of Terah, lived barely 4000 years ago and the conduct of the lives of human kind could not have begun with him. If we are going to attack homosexuality, we should take our preachment beyond the Synagogue, the Church and the Mosque’s pulpits, and go straight to the jugular of the Western Media which has long been used to brainwash and colonise the minds of the unsuspecting little minds the world over. Marriage is the union between a man and a woman for purposes of

procreation and regeneration. That is the way the Creator of this Universe had designed and decreed it. Anything contrary to this is contrary to Nature, to human decency, and to morality. Even anal sex and oral sex are dirty inventions of the dirty mind.

Let Europe and the Americas decide to imbibe a notorious culture that gives them freedom to sleep with their own daughters, mothers sleeping with their own sons, and sisters sleeping with their own brothers while human beings mate with monkeys and crocodiles, we in Africa and other civilized world should say a booming 'No' to this archaic barbarism.



Zero tolerance for homosexuality in Benue – Gov Ortom

[0](#)
BY [OUR REPORTER](#) ON JULY 14, 2015 [NATIONAL](#) [TRENDING](#)

(MAKURDI)

Benue State Governor, Samuel Ortom, has warned that his administration would not spare anyone caught indulging in gay activities in the state.

Recall that only recently Executive Secretary of Benue State Aids Control Agency (BENSACA), Mrs. Grace Ashi Wende, had raised an alarm over the increasing number of homosexuals in the state, disclosing that they were over 400 and were already holding meetings.

The Governor made the announcement yesterday while playing host to the Prelate of the Anglican Communion of Nigeria, Archbishop Nicholas Okoh, at the old banquet hall of the Benue People's house in Makurdi.

Ortom, who noted that the gay lifestyle which is being promoted in the Western world was alien to the customs, lifestyles, and the belief of Africans and the church, commended the Anglican Communion in Nigeria for its stand on gay marriage and pledged his support.

He prayed that what he described as a revival would spring from the state and produce evangelists that would drive evangelization in Africa and the Western world, saying the personal knowledge of the Jesus Christ was the solution to the decadence sweeping across many nations.

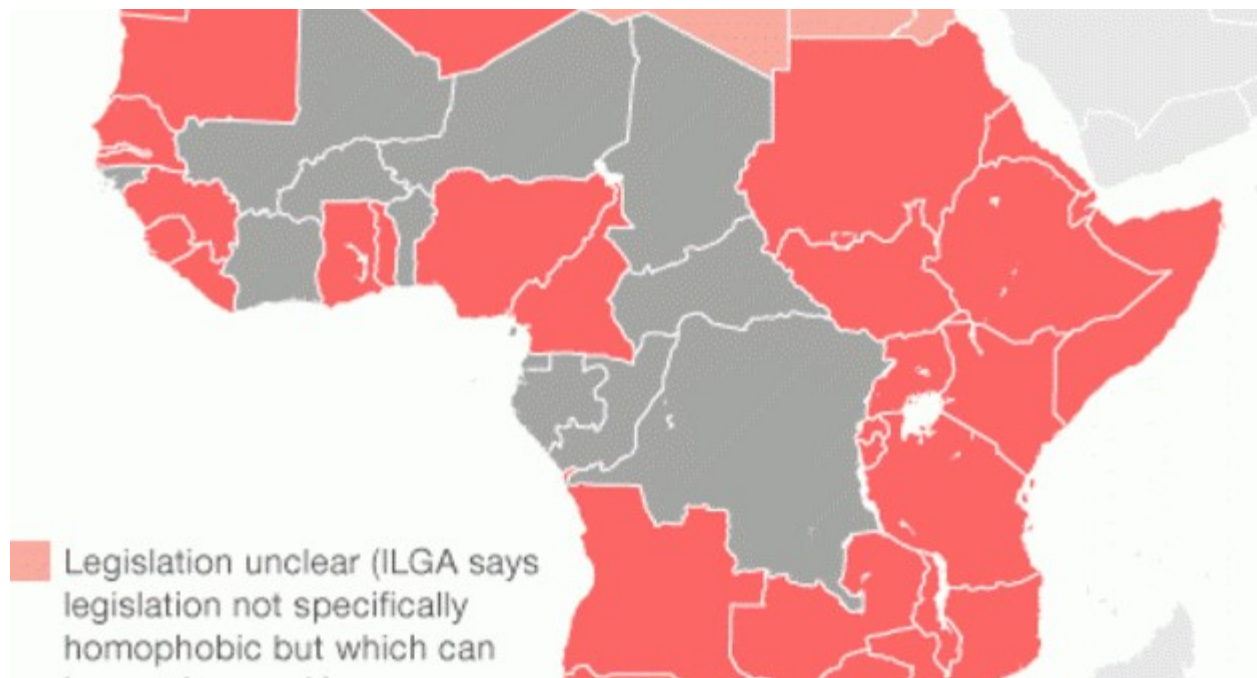
Governor Ortom reiterated that his administration would ensure due process and zero tolerance for corruption, even as it would entrench core values that would enhance the socioeconomic wellbeing of the people.

The Governor assured the Prelate of his readiness to personally participate in the scheduled programme of the Anglican Communion taking place in the state next year and wished them well in their current conference in Zaki-Biam.

Earlier the Prelate of the Anglican Communion, who posited that Christians, animists, agnostics, and Muslims in the Country were united against [the gay] culture, had appealed to the Governor to do everything possible to help the church fight against gay marriage in Nigeria.

He noted that they were in the Governor's office to identify with him and invite him to their annual programme holding next year in the state, and assured that the Anglican Communion would continue to pray for the Governor to succeed in the task of governing the state.

(Rose Ejembi, DAILY SUN)



Poll suggests 87% of Nigerians support anti-gay laws

BY [OUR REPORTER](#) ON JULY 1, 2015 [NATIONAL](#), [TRENDING](#)

A new opinion poll suggests that 87% of people in Nigeria support the legal ban on same-sex relations.

That number is lower than five years ago, when 96% of Nigerians opposed relationships between same-sex couples.

Gay advocacy campaigners, who commissioned the poll, said this showed attitudes towards gay people were changing, albeit 'slowly'.

Nigeria is a deeply conservative country and religion plays a major role in society.

The government tightened anti-gay laws last year, banning same-sex marriages, gay groups and shows of same-sex public affection.

Campaigners say the laws are among the most draconian anywhere – and impose a sentence of up to 14 years in prison for same-sex couples.

About 1,000 people across Nigeria took part in the telephone poll which was commissioned by gay advocacy groups, including the Bisi Alimi Foundation.

Only about one in six people said they knew someone who was openly homosexual, reports the BBC's Will Ross from Nigeria's main city, Lagos.

However, the number almost doubled for people in their late teens and early twenties.

About 30% of respondents said gay, lesbian and bisexual people should have access to public services such as education and healthcare – a curious question, being that all Nigerians, regardless of their declared or undeclared sexual orientation already have access to.

Gay advocates, including the Bisi Alimi Foundation, see this as ‘progress’, BBC says.

They believe the survey shows that the tide is ‘slowly turning towards acceptance’. Nevertheless, Nigeria remains an unwelcome place for open homosexuals to come out, BBC adds.

(BBC, DAILY SUN)

We’re against same-sex marriage –Anglican bishop

0

BY OUR REPORTER ON JULY 23, 2015 TRENDING

... Urges Buhari to implement confab report

From Tony John, Port Harcourt

CHURCH of Nigeria, Anglican Communion has reiterated its position against gay marriage.

The Bishop of Diocese of Ewo, Province of Niger Delta, Rt. Rev. Innocent Ordu, stated this yesterday during a media chat ahead of the church’s third session of the second synod scheduled from July 29 to August 2.

Bishop Ordu, while fielding questions from newsmen, condemned any doctrine and religious practice outside what was contained in the Bible.

He maintained the position of the church on the same-sex marriage, saying it was against the scripture.

He said: “Church of Nigeria is part of the global Anglican Community. We are biblically based church. No true Anglican will compromise.

“There are certain things even our culture abhors. Homosexuality is against the scripture. We cannot be party of any doctrine that is against the scripture. We have looked at the Bible. Bible abhors it; we cannot be part of it.”

The cleric expressed disappointment at political leaders in the country, saying that was why church would not abandon its genuine corrective role in the society.

He pointed out that Nigerians had remained together by the mercy of God, adding that population of the country was an advantage.

According to him, church should also focus on leadership in order to breed the right people to lead the society, condemning the insincerity of politicians.

“Leadership in the country is taking the people for a ride. There is mischief in leadership and it is very sad. It has been a very difficult task living together. What is happening in Nigeria, if it were to be in other countries, they would have split up.

“If we have good leaders, we won’t be talking of probe, non-payment of salaries. Was there no budget? The moment politicians achieve what they want; they abandon their campaign promises. We see a leadership that is self-centered,” he said.

He urged President Muhammadu Buhari not to abandon the report of the national conference, advising him to take a deep look at the document.

APPENDIX 4

Nigerian Tribune

Still on homosexuality

August 26, 2015

Before the advent of religion, Africans believed in the worship of deities. This was a system of worship whereby traditional Africans worshipped several objects ranging from trees to rivers, among others.

With the advent of religion, especially Islam and Christianity, most Africans wholeheartedly accepted to drop their traditional way of worship and adopted either the Christian or Muslim forms of worship. In spite of the mass exodus into these new forms of religion, there is still a large percentage of Africans today who still believe in and go by their traditional forms of worship.

What makes the African traditional forms of worship unique is that it does not allow same sex marriages. It is totally a taboo or an abomination in most parts of Africa, including Nigeria, for an individual to get married to another person of the same sex.

The Nigerian government has in its constitution, 14 years imprisonment for any individual caught in an act of LGBT, a development that has not allowed same sex activities in most parts of the country. It is even dangerous to be caught, because such practitioners, if caught, might be beaten to death, even before the arrival of prosecution agencies.

It was reported in a national daily recently that a man in his 30s, who had been on the wanted list for his involvement in an act of LGBT was caught by people in his community. The man (names withheld) had been in hiding for some time since his name was published by the government. He resurfaced in the community recently, according to the report and was recognised by some residents, who quickly arrested him and was later set ablaze after a thorough beating. He was reportedly burnt to death even before the arrival of policemen.

I believe, however, that as much as we should take hard stance on the same sex marriage, meting punishment on practitioners should be according to the constitution.

**•Adeleke Samsudeen,
Apata, Ibadan.**

We should not be surprised at homosexuality —Bishop Okonkwo

August 16, 2015

Written by:

Wale Akinselure

Presiding Bishop, The Redeemed Evangelical Mission (TREM) Worldwide, Dr Mike Okonkwo, has remarked that the trend of homosexuality around the world should not be regarded as a surprise, but as one of the signs that the world was in its last days.

He, however, bemoaned Homosexuality as an abomination.

Okonkwo, made this remarks while delivering a sermon, entitled, “If you don’t bless yourself, someone else will curse you”, at the concluding service of the 7th Higher Ground Conference of South West Zone 1, held at TREM Felele, Ibadan, on Sunday.

Okonkwo, who recognised the changing nature of today’s world, particularly the development of new technology, almost on a daily basis, charged the church to understand the vicissitudes of the changing world and salvage the degradation of moral values around the world.

He identified the challenge facing the church as permitting itself to be swayed by the excitement of new technologies. According to Okonkwo, it behoved the church to discern the dynamism of the world and ensure that believers were put on God’s track.

He further urged Christians to hold firm to God’s word so as to avoid being unnecessarily panicky.

“Homosexuality is an abomination. We should not be surprised because this is an indication that the last days are here. Therefore, the church must deploy the necessary arsenal to understand the vicissitudes. The devil should not frighten us. God does not panic. There is no reason to panic.”

“Everything is talking, the Internet is talking; technology is talking; the billboards, newspaper and radio are all talking. Whether you like it or not, you must see or hear it. We are in an age where words matter. But we must not dance to the devil’s music but play our own music. If you don’t curse yourself, no one will curse you, you must bless yourself.”

The event also featured the cutting of the birthday cake of Bishop Okonkwo, in advance of his 70th birthday coming up next month.

Our stand against homosexuality irrevocable —Onaiyekan

July 27, 2015

THE Catholic Archbishop of Abuja Diocese, John Cardinal Onaiyekan, on Sunday, said the position of the church in Nigeria against homosexuality was irrevocable.

Onaiyekan reiterated the position in an interview with the News Agency of Nigeria (NAN) in Makurdi, Benue State, during his official visit to the Diocese of Makurdi.

According to him, the Catholic Church would continue to sustain its stand against gay marriage.

He regretted that many people across the world were accepting homosexuality as a norm, but insisted that it could never become a norm just for the fact of its acceptability by some.

“Unfortunately, we are living in a world where these things have now become quite acceptable, but for the fact that they are acceptable doesn’t mean that they are right.

“The Catholic Church considers itself as carrying the banner of the truth in the world that has allowed itself to be so badly deceived,” he said.

He said the Catholic Church was one of the few religious groups across the world that had maintained its consistency against the abnormal sex pattern.

The cleric described homosexuality as against the will of God.

“Even if people don’t like us for it, our church has always said homosexuality is unnatural and marriage is between a man and a woman.

“There is no such thing as marriage between two men or marriage between two women, whatever they do among themselves should not be called marriage,” he said.

Same-sex marriage and all that

July 25, 2015

The US Supreme Court recently ruled that same-sex couples can now marry in America. Everything, good and evil, begins in America. After the evil seed has germinated, they use the dollar-power and their media to propagate that the thing, such as AIDS originated in Africa.

America, their America!

Once upon a time, a homosexual was pejoratively referred to as queer. Homosexuality was a criminal act. But a few decades ago, some Western countries (the United Kingdom and Europe) and even America, began to refer to homosexuals as gay, instead of queer. An English dictionary gives the meaning of 'GAY' as "joyous and lively; colourful," and of QUEER: "strange, odd, curious, eccentric." It is also a slang for homosexual. The West prefers the word 'gay' because it glamorises the homosexual.

Some years ago, two homosexuals, one night, strutted groggily down a London street, arm in arm. They encountered a sex worker awaiting a client under a lamp post. "Hey, prostitute, go home!" they jeered at her. The prostitute retorted: "Go'way, you queer! Better to be a prostitute than a substitute". Even a whore knows prostitution is superior to homosexuality! Now, America has lifted homosexuality to a higher level. Homosexuals can now marry; man to man, woman to woman. This makes mockery of the natural order of dualism. It abuses the biblical theory of the creation of Adam and Eve and it contravenes the injunction on procreation. God made all things, (humans, animals, insects and plants) male and female.

Promoters and defenders of homosexuals predicate their argument on fundamental human rights law. They say homosexuals were born that way and so they should be allowed to exercise their right to love any person of their choice. But kleptomaniacs, serial murderers and rapists are also born with such psychological disorder. Does it justify the criminality in their action? Scientists say such persons are psychologically ill; they are psychiatric cases. They need treatment. The U.S. Court ruling now tells us that America is full of psychopaths! Queer fellows with deviant behaviour. This is the country whose president recently invited our own president to a state visit.

Thank God, President Buhari is a devout Muslim, who believes in Allah. He knows that his fellow countrymen and countrywomen - Christians, Muslims and traditionalists - abhor that sinful and unnatural act of sodomy. Thank God also that an Act of Parliament prohibiting homosexuality is already on the ground in Nigeria. Some persons criticised Buhari for persistently contesting and losing the presidential election, four times since 2003. To me, the persistence reflects confidence that he has a positive plan for Nigeria. That plan does not include turning our country into a Sodom or Gomorrah. As a septuagenarian, he is not about to begin acquiring oil blocs or buying mansions in London, Paris or New York. The stake is too high, he cannot afford to fail.

The Americans may offer to help us fight Boko Haram, trace and recover the trillions of dollars stolen from the Nigerian treasury on the condition that Nigeria soft pedals on her opposition to gay activism. They put that pressure on former President [Goodluck] Jonathan and the National Assembly when the Bill against homosexuality was being debated. Jonathan and the National Assembly stood their ground against the malady and ensured that the Bill was passed and signed into law. The Americans never forgave Jonathan. The Americans came, announced with fanfare that

they would join France and other Western countries to locate and rescue our schoolgirls abducted in Chibok. President Obama's wife, America's First Lady and a black woman, even joined the "Bring back our girls" campaign mounted to create the impression that Jonathan was not willing or able to rescue the girls. But they left quickly and quietly, without rescuing the girls!

The British and the American ambassadors in Nigeria visited the Senate President and the Speaker of the House of Representatives, separately, within the first few days of their election, even though the dust raised by the controversy surrounding the election had not settled. The reason for the visit is to demonstrate their countries' moral support for the election of both officials and boosting their divisive stance. Opposition to gay activity is not Jonathan's only "crime". He got too close to the Russians and the Chinese. He encouraged them to do business in Nigeria; even to build "China Town" in Lagos.

In order to further incite Nigerians against their former president, Obama flew twice over Nigeria to Ghana, without even a stopover in Nigeria. American Secretary of State, Hilary Clinton, came to Nigeria and, on our soil, made undiplomatic and snide remarks about Jonathan. They snubbed Jonathan throughout his five years in office. They did not visit him or invite him to their country. One of their universities, Yale, gave its highest honour to our Minister of Finance and Co-ordinating Minister for the Economy, Dr Ngozi Okonjo-Iweala, even though they are aware that our economy has been depleted, our money stolen. It is noteworthy that Dr. Okonjo-Iweala is a member of staff of the World Bank, who was seconded to Nigeria where she has worked for almost 15 years. So, was she honoured for her service to Nigeria or for her accomplishment of America's mission?

We are aware that Dr. Okonjo-Iweala is a brilliant scholar; we know too, that she serves the World Bank meritoriously. Why then did they not support her to clinch the bank's presidency when it was vacant, in spite of Nigeria's lobby for her? They gave the position to someone who was said to be academically weaker than her. Or were they keeping her for the Nigerian job?

One can deduce from all this that the Americans dislike Jonathan. Apart from the fact that he presided over a very corrupt government, he befriended Russia and China, two countries whose economic union threatens America's and the dollar as world's reference index. Even if Jonathan had won the March 2015 election, the CIA would still have found a way to remove him. He played into their hands by his party's non-performance in 16 years. Poor Jonathan! America wants to keep Nigeria far away from Russia and China for their self-interest only. After all, don't they say that there is no permanent friend but permanent interest in international relations? This time around, it is their economic interest.

American economy once dominated the world. They say it is now weakening while that of Russia and China is getting stronger. Economists say the Russia-China economic alliance is a threat to the sagging of the U.S. economy. It is also said that it is China's wish that world currency is removed from the America dollar zone. If it happens, it would be the proverbial last straw that will break the camel's back.

Africa is a big market for finished products and raw materials. The African market is dominated largely by America and Western countries. Eastern countries are also interested in the market. Russia, China, even Asian countries, are making in-roads. Nigeria is the hub of the African market. Who gets Nigeria will ultimately get Africa and America is conscious of this. That is it: a scramble for Nigeria; a new scramble for Africa. It is not that the Americans love Buhari or Nigeria. But a new

president for Nigeria at a time Nigeria has a multi-headed crisis is the best time to drive their interest.

The blackmail continues.

Prince Edun Akenzua, the immediate younger brother of the Oba of Benin, Oba Erediauwa, is the Enogie of Obazuwa, Benin.

Africa beware! Homosexuals are coming

July 12, 2015



The standoff on gay rights between the West and Africa will soon come to a victorious end for the West if Africa wants a seat at the table of the new world unfolding before our very eyes.

Changes in the perception of homosexuality are afoot and to ignore it will be a fool's errand, as the new world has no place for homophobia and homophobic bullying. Global awakenings to the plight of homosexuals has reached fever pitch and this once berated group in less than a decade, have gained powerful supporters.

The US, who wants to be seen as a champion of gay rights, has set a precedent the world cannot ignore. In a landmark 5-4 decisions, the Supreme Court made same sex marriage constitutional in all fifty states.

Though not everyone cheered at the decision, the voice of caution that echoed through the cheers is that of Justice Antonin Scalia who accused his five fellow court members of engaging in "Judicial Putsch" by ignoring democracy in declaring a constitutional rights to same-sex marriage.

Scalia wrote that while he has no personal opinions on whether the law should allow same-sex marriage, he feels very strongly that it is not the place of the Supreme Court to decide.

"Until the courts put a stop to it, public debate over same-sex marriage displayed American democracy at its best," Scalia wrote. "But the Court ends this debate, in an opinion lacking even a thin veneer of law."

Scalia stated he wanted to write a separate dissent "to call attention to this Court's threat to American democracy." Justice Clarence Thomas joined Scalia in this dissent.

Scalia sarcastically condemned his colleagues' opinion stating;

"The opinion is couched in a style that is as pretentious as its content is egotistic," he added: "One would think Freedom of Intimacy is abridged rather than expanded by marriage. Ask the nearest hippie."

The gay marriage win could not have happened if the right people were not in position at the right time. The United States Congress has a growing presence of openly gay members. Gone are the

days when the words “gay” and “Congress” are only seen together on the headlines of scandal and shame stories.

The house has six openly gay or bisexual congress members. Their presence at the highest level of government is bound to desensitize colleagues with radical anti-gay attitudes.

Homosexuals in corridors of power are creating a new wave of tolerance across the globe. Most countries known for having liberal attitude to gay rights have a good presence of homosexuals in politics.

The UK for instance, was ranked the number one in Europe for Lesbian, gay, bisexual, trans and intersex rights. With a tally of 82 per cent, the UK scored highly across six categories: equality and non-discrimination; family; bias motivated speech/violence; legal gender recognition; freedom of assembly, association and expression; and asylum and just like the US, UK became number one in Europe for LGTBI rights due to the strategic placement of the right people in the right position albeit not deliberate.

The UK House of Commons has the highest gay MPs in the world. Out of 650 MPs, 32 are openly gay, lesbian and bisexual. Thirty-two might not be a high number but it is significant enough to bring more tolerance and change attitudes.

The influence the right person in the right position has was well illustrated in Nigeria Senate when Senator Yerima championed and lobbied against the removal of subsection 4(b) of Section 29 from the constitution.

He argued that a girl, regardless of age; once married, assumes full mental capacity to renounce her citizenship. In his reasoning, deleting subsection 4(b) goes against Islamic tenets.

Yerima only reason for championing this cause seems to be because he was allegedly married to an underage girl.

The house left the clause and despite rallies and calls for it to be removed, the House remained adamant. Imagine if three senators are brave enough to come out gay, there will be gay marriages everywhere in the country before you could say, “ God forbid”

In addition to politicians showing everyone it is okay to be homosexual, the media is relentless in championing their cause. Almost all new TV series now have graphic homosexual contents and characters. From “orange is the New Black”, to “Game of Thrones” and inconspicuous ones like “Tyrant”. What these shows does, is, it desensitizes and over a period of time people become more accepting and less judgemental of homosexuals.

As long as these shows are streamed in Africa, it is only a matter of time before homosexuality becomes the norm because, without religious convictions on the immorality of homosexuality, there is nothing else stopping it from happening. Supporters of Homosexual rights are arguing that there is ample evidence to show that homosexuality took place in pre-colonial Africa. Suggesting it is not “un-African”. The Christian argument also has a loophole.

Since God did not categorize sin, and our righteousness is like a filthy clothe before him, then in the sight of God, adultery, and fornication, is just the same as homosexuality. When stripped off of all our personal biases and religious convictions, it is clear to see that slowly but surely, homosexual rights will also be acknowledge in Africa.

Homosexuality: Court remands suspects in prison custody in Anambra

June 22, 2015

AN Onitsha, Anambra State Chief Magistrates' Court, has remanded two persons suspected of homosexual activities in prison custody pending the determination of their bail applications. The suspects, Ebuka Anyasi (23) and Michael Ikegbunam (19), are facing a three-count charge of allegedly having carnal knowledge of two male minors.

The act allegedly lasted for seven days while both victims were locked in confinement in Okoloji Street, Odoakpu in Onitsha, Anambra State.

The prosecutor, Mr Clem Nwancho, an Assistant Superintendent of Police, submitted a three-page affidavit opposing the plea for bail for the accused persons.

Nwancho maintained that the accused would pose a threat to the society if granted bail as they allegedly had cartel of homosexuals in the state.

The defence counsel, Mr John Chukwuma, also submitted a nine-paragraph motion praying the court to grant the two bail since the offence was bailable.

In her ruling, the magistrate, Mrs Nkemdilim Ike, adjourned the matter to July 1 to enable her study the written applications by the parties.

Alleged homosexual bites off victim's lip for rejecting sex

August 20, 2015

Written by:

Ayomide Owonibi Odekanyin - Lagos

A 27-year-old man, Saidi Abubakar, has been arrested and charged with sodomy before an Isolo Magistrates' court in Lagos State.

It was gathered that Abubakar allegedly bit off the lip of his victim for resisting the sexual act.

According to the police, Abubakar was arrested for his involvement in indecent act by forcing Abubakar Abdulahi, 25, into unlawful sex and assault.

It was further gathered that when Abdulahi resisted the unlawful sexual act, Abubakar bit off his lower lip.

The incident happened at Ago Palace Way in Okota, Lagos State, where both the defendant and complainant reside.

The matter was reported to the police at Okota division who arrested Abubakar and took him to the station where he allegedly confessed.

He was charged with indecent act, conduct likely to cause breach of public peace and assault under the Criminal Code.

The prosecutor, Mr Abayomi Abass, informed the court that it was not the first time Abubakar was involved in indecent assault of male for sex.

Abayomi told the court that Abubakar had been arrested on two occasions by the police for harassing and molesting men for sex.

The Magistrate, Joy Ugbomoiko, adjourned the matter till October 14 for mention.

Appendix 5:

The Guardian

Gay party goes awry in Edo

By Alemma-OzioruvaAliu, Benin City on October 1, 2015 11:13 pm



IN apparent defiance of the Same Sex Prohibition Act which attracts 14 years imprisonment if convicted, homosexuals have continued to display their lifestyle in some parts of Nigeria as a gay party organised in a hotel in Oben community, off Sapele road in Benin City on Tuesday night degenerated into a free for all over allegations that a partner belonging to a particular young man was caught in a compromised position with another male during the party.

It would be recalled that this Act sponsored by Senator Domingo Obende then representing Edo North Senatorial District was one of the few private sponsored bills and were passed and signed by President Goodluck Jonathan in the last Senate.

The fracas was said to have gone bloody and many of them sustained various degrees of injuries as broken bottles, plastics chairs and other dangerous objects littered the place.

Residents of the area who thought that it was the usual party that often took place at the hotel were, however, shocked to discover that it was a party strictly meant for homosexuals who sneaked into the hotel dressed in female apparels with make-ups.

A source who confided in journalists said fracas started when one of the invitees identified as Ricky caught his male lover in a compromising mood with another lover who had an invitation to the same party.

An argument was said to have ensued which later degenerated into a fierce fight leaving some person with broken heads and torn cloths.

“We have been suspecting the management of this hotel for some time now because the last time some girls who are lesbians held a party here. We were shocked that no single male was in attendance.”

“But today, I wanted to go and buy a drink at the hotel when a young man walked up to me at the gate and told me that his people have taken over the place. I was shocked to notice that he was putting on tight leggings and wearing red lipstick and wig, so I left the place immediately.”

“It was later in the night that we heard loud noise and saw some boys fighting over another boy thereby attracting the neighbourhood,” the source said.”

It was, however, gathered that before police men on patrol could arrive the scene, most of the boys had absconded.

Okoh warns Nigeria against legalising same-sex marriage

By KanayoUmeh (Abuja) on June 29, 2015

24272



The Primate of all Nigeria Anglican Communion, the Most Rev. Nicholas D. Okoh ARCHBISHOP of Abuja and Primate of the Church of Nigeria (Anglican Communion), The Most Reverend Nicholas Okoh has decried the on-going law by the United States to legalise same-sex marriage, advising Nigerians not to emulate such life style.

Okoh disclosed this during the marriage ceremony of the daughter of the Permanent Secretary of the Ministry of Education, Mac John Nwaobiala at the weekend in Abuja.

Reverend Okoh, who described the act as **an aberration**, further pointed out that God's plan allows man and woman to be married, citing examples from the from beginning of creation:

"In the beginning, the Lord God made the woman for the man. And to show us that it was not that God did not know that he **could** make another man; **could** have very well created another man, he crafted a person, who is a human being all the same but very different; a woman" and he said "this is the one that is lacking in your life."

The cleric further stressed that same-sex marriage **can hamper** creation and the usual mother-father family setting, which **may not** be too healthy for the society, imploring expectant couples to exercise faith and be steadfast.

"Those who are treading that path of same-sex marriage are treading the path of a dead end. Marriage is for procreation, God brought you together, and it is the same God who **will** give you children.

United States Supreme Court on June 26 ruled same-sex marriage as legal right across the U.S which means the 14 states, which prohibited same-sex marriage **will** no longer be able to enforce the ban.

Resist gay marriage pressure, Nigerians tell Buhari

By Marcel Mbamalu (News Editor) and IjeomaOpara on July 20, 2015

1161249



File Photo

President meets Obama

NIGERIANS have restated their resolve to defend the country's anti-gay law as President Muhammadu Buhari meets with his United States counterpart, Barack Obama in Washington DC today.

According to a social media message shared by a presidential aide, Buhari, who left for the U.S. yesterday morning, will be staying at the Blair House — the U.S.' President's official guest house — in Washington DC.

Although a White House statement at the weekend said that Obama would not push gay agenda at the bilateral meeting, the Project for Human Development (PHD), yesterday staged an anti-gay street rally calling on the Federal Government to resist pressures from the White House. The rally re-enforced the position expressed by Nigerians in a survey conducted by NOIPolls in May.

The White House statement saying that Obama would not push for gay rights in today's meeting with Buhari followed a July 13 web chat in which the U.S.' Assistant Secretary of State for African Affairs, Linda Thomas-Greenfield, reportedly stated that the U.S. had adopted gay 'marriage' as part of its foreign policy. Thomas-Greenfield had vowed that Washington would continue to put pressure on Buhari to legalise same-sex marriage.

Amid agitations and veiled threats from western countries, including the U.S. and Britain, former President, Goodluck Jonathan, had, in 2014, 'supervised' the passage of the anti-gay bill in the Seventh National Assembly, and subsequently signed a new law that prohibits same-sex marriage. Ever since the law came into being, there has been subtle disagreement between Nigeria and the United States, just as the matter has remained touchy in diplomatic circles.

According to the Director General of the PHD, Jerry Okwuosa, "Obama and Buhari are meeting tomorrow (today) to discuss security, economy, Ebola and gay marriage legalisation in Nigeria. The fear is being entertained that Obama might trade off U.S.' assistance to Buhari's government with shooting down Jonathan's anti-gay law. Buhari should reject such trade off."



President Muhammadu Buhari on the way to the United States at NnamdiAzikwe International Airport, Abuja...yesterday.

Meanwhile, there are renewed efforts by influential rights activists in the United States to instigate the home government and coerce Nigeria into reversing its anti-gay law as Buhari visits the country.

In a veiled manner, lesbians, gay, bisexual and transgender (LGBT) community have intensified pressure at forcing Nigeria's Buhari-led Federal Government to revisit the law. Proponents of LGBT rights are

syndicating targeted articles with a view to raising the tempo of the discourse. Some of the social media campaigns specifically accuse the U.S.' black and African activists, who are opposed to same-sex marriage, of double-speak and hypocrisy in their human rights stance.

One of the articles written by Brandson Ellington Patterson, an editorial fellow at Mother Jones' San Francisco bureau, argued that "every chain must be broken "if freedom is to be achieved for all black people." Mother Jones is a non-profit news outlet that delivers reports on urgent issues in the U.S.

"On social media," says Patterson: "I have seen black people imply that marriage equality is a frivolous concern, and that gay people shouldn't have received the right to marry before black people got the right to walk down the street without being shot by the police. I've seen black people argue against gay marriage by pointing out that it's still not legal to smoke weed in most of the United States. Then there are those who reject gay marriage and homosexuality as a sin. Despite steady growth across the entire U.S. population, support for same-sex marriage among black Americans remains in the minority, and is lower among black Protestants than all other religious groups except white evangelicals."

Worried by the attention being given to same-sex marriage in the U.S. ahead of Buhari's visit, Okwuosa, who runs the Lagos-based Project for Human Development, described the U.S. as a major exporter of gay rights across the world. He noted that it recently pressurised Uganda to reverse its anti-gay law, just as Mozambique has decriminalised it.

He said: "At the moment, the U.S. is putting pressure on Kenya to legalise gay marriage while Kenyans have held rallies asking Obama to stay out of Kenya with his gay-marriage proposition. The U.S. should not confuse people by calling homosexuality or transgender a marriage; that kind of union cannot increase our population, it can only make us go extinct. We were meant to understand that the U.S. didn't come to our rescue on the issue of the kidnapped Chibok girls because of our anti-gay law. America cannot say a thing like this to Saudi Arabia or Iran; it is because they have looked at us as a poor country; in fact, they should keep their help to themselves."

There is no room for gay rights in Nigeria, says Buhari

By TonyeBakare on July 22, 2015



President Muhammadu

Buhari, currently in the United States of America on a 4-day official visit, has categorically ruled out any chance of Nigerian being pressured by the America into legalising homosexuality in the country.

According to the Special Adviser to the President of Media and Publicity, Femi Adesina, the issue of gay rights came up during a discussion the president had on Tuesday.

Adesina, in a Twitter post, revealed that President Buhari outrightly rejected the idea citing legal and cultural reasons.

Before he travelled to the Us on Sunday, Nigerians were apprehensive that President Buhari may be pressured into legalising homosexuality in Nigeria by the American president, Barack Obama. Their fears were heightened by the recent country-wide legalisation of homosexuality in America which Obama actively supported.

Homosexuality was outlawed by the regime of Goodluck Jonathan in Nigeria.

The Nigerian anti-gay law became effective on January 13, 2014. The law, which contains penalties of up to 14 years in prison and bans gay marriage, same-sex “amorous relationships” and membership of gay rights groups, was passed by the national assembly in May of 2013.

Obama calls for equal rights for gays in Africa

By AFP on July 25, 2015



gay marriage. PHOTO: startribune.com US President Barack Obama on Saturday called for equal rights for gays in Africa, comparing homophobia to racial discrimination he had encountered in the United States.

“I’ve been consistent all across Africa on this. I believe in the principle of treating people equally under the law... and the state should not discriminate on people based on their sexual orientation,” Obama said during a joint news conference with Kenyan President Uhuru Kenyatta.

“When you start treating people differently, that is the path whereby freedoms begin to erode and bad things happen.”

“As a African-American in the United States I am painfully aware” of the consequences of discrimination, he told reporters.

Obama said the idea a person is discriminated against “because of who they love is wrong. Full stop. The state does not need to weigh in on religious doctrine.”

Homosexuality: Good Or Evil? (1)

By Gabriel Agbo on August 16, 2015

641



Archbishop, Metropolitan See of Lagos, Most Rev. (Dr.) Alfred Adewale Martins (sitting), accessing his account during the unveiling of Catholic Agora, a social media platform at the Holy Cross Cathedral, Lagos, recently. With him are members and Board of Trustees of Catholic Agora at the event.

HOMOSEXUALITY is simply romantic attraction, sexual attraction or sexual behaviour between members of the same sex. It is man being sexually attracted or involved with a fellow man or a woman to another woman.

The female homosexuals are commonly referred to as the lesbians and the males the gays, though gay is also used to refer generally to both homosexual males and females.

Sodomy Another name for this practice is sodomy (Though, it now has a wider use). It is generally used to describe anal or oral sex between people or sexual activity between a person and a non-human animal (bestiality).

Expectedly, you already know that this name is derived from the two cities – Sodom and Gomorrah that were totally razed off existence thousands of years ago by God because of this same sin of homosexuality.

They were deeply into this perversion. Both the Bible and Qur'an make references to the city Sodom and warn against the 'sin of Sodom'. Can you permit us to go to the background of this practice? Sodom and Gomorrah Sodom was one of a group of five towns, the Pentapolis: Sodom, Gomorrah, Admah, Zeboim and Bela—also called Zoar.

The Pentapolis region is also collectively referred to as "the cities of the plain." The people of Sodom tried to rape Lot's male visitors. You know the story of the three men (angels) that visited Abraham in the Plains of Mamre.

After enjoying the hospitality of Abraham, they couldn't resist revealing their mission to Sodom and Gomorrah. The extreme immoral atrocities of Sodomites were causing a great disquiet on earth and in heaven (As it is presently doing in America and other Sodomised places).

Imagine, there could not be found 10 righteous people in the whole of Sodom! My God! People in other climes were also living in immorality, but that of the people of Sodom was of a strange kind and that made God to leave His throne and come with two of His angels to 'investigate' them.

But to their greatest shock, the men of the city, as usual, also tried to rape the 'men'. Even when Lot begged them to take his daughters instead of the men, these depraved, reprobate Sodomites bluntly refused and became very desperate and violent in their lust to have sexual intercourse with the men.

Homosexuality is always initiated and driven by a very high and powerful demonic influence. And that is why it is always difficult to come out of it. Many gays are known to have committed suicide in this struggle. We will get to all these soon. Rev. Agbo is the author of the book Power of Midnight gabrielagbo@yahoo.com

No room for gays in Catholic Church, says Bishop

By NAN on August 25, 2015

6208

The Catholic Bishop of Lokoja, Dada Olorunmolu, on Tuesday reiterated Catholic church's position against gay marriage, saying it was unequivocal and the church would not compromise on it.

The Bishop made this known in an interview with the News Agency of Nigeria (NAN) in Lokoja.

He said that approving gay union would amount to standing the Bible on its head.

According to him, the issue is against the teachings of the church and the Bible; it will amount to bending its teachings, its injunctions, just to accommodate what is unnatural.

Olorunmola support Pope Francis in not condemning gay people but leaving it to God to handle in his own terms for judgement.

"When you talk about gay union, it is man-to-man or woman-to-woman relationship.

"For us, the Bible teaches officially that it is the relationship between a man and woman that is marriage and not the other way round," he said, adding that the Bible condemns homosexuality.

"What I am saying with emphasis is that if the Bible says something, there is no way you will trample on it by saying what is opposite and still be correct unless we are no more believing in the Bible," he added.

The bishop prayed for those who indulged in the act, asking God to give them the grace to understand what was right.

"If you now want to compel the church to recognise you as homosexual and for the blessing of the union, the church is saying that it is against the bible because the bible says marriage is a union between man and woman.

"This is the difference; we are not saying gays are automatically condemned to hell but what we are saying is that it is not in accordance with the bible and therefore we cannot make it a sacrament.

"If we do that, it will nullify the official teaching of the bible and the church on marriage," he said.

He said stressed that gay union could not be referred to as marriage but an "unholy union", adding that where it was permitted, there would be chaos as family life would no longer be meaningful.

Caught in the act...!

By Murtala Muhammed, Kano. | 26 January 2015 | 7:21 pm



•Kano Hisbah arrests gay couple, 12 homosexuals at wedding ceremony

THE Kano Hisbah Board has paraded a suspected gay couple and 12 members of a homosexual club Monday at the popular Dawakin-Kudu Hills and Valley, a recreation centre, about 20 kilometres away from Kano city.

The Same Sex Marriage Prohibition Act also criminalises homosexual clubs, associations and organizations, with penalties of up to 14 years in jail. The new law in Nigeria, signed by the president last year, has made it illegal for gay people to even hold forums or meetings in the country.

Briefing journalists in his office Monday, Commander General of the Board, Sheikh AminuDaurawa told the newsmen that the board captured the homosexual gang after it was intimated about the planned same-sex wedding between one Faruq Maiduguri, 20, (bride) and Abba Mohammed, 25, (groom) scheduled to hold at the recreation centre.

According to the Board, Abba Mohammed, the groom and other members escaped during the raid.

Aminu hinted that Faruq Maiduguri had invited his friends through social media from various states for a birthday ceremony in disguise for the botched marriage ceremony. Before then, Aminu revealed that the Board had earlier received notice from the family members of Faruq about the grand plan to get married to another man scheduled for the day.

Aminu said: “ As you can see from their appearance and the way they looked, there is every element of homosexuality in them. We have arrested 12 of them, but Abba Mubammed escaped arrest and maybe we would have arrested more.”

“We got information from the family of Faruq Maiduguri that he was planning to marry another man and they told us that they cautioned him severally but he refused.”

“He personally brought the invitation to his family members but the invitation card we obtained was a birthday invitation. However, the family told us it was not a birthday.”

However, Faruq told journalists that he was only celebrating his birthday before he was arrested.

“I don’t know what they are talking about. I was celebrating my birthday before the Hisbah people came to the venue and arrested all of us. They accused me of planning a gay marriage but I told them I didn’t know what they were talking about,” the accused Faruq lamented.

The Commander General of Hisbah told journalists that the board had commenced full- scale investigation on the case and would brief the media on the next line of action.

Nigeria’s law, as a religious and conservative society, considers homosexuality a deviation. Nigeria is one of the 38 African countries, about 70 per cent of the continent, that have laws persecuting gay people, according to Amnesty International.

Homosexuality: Good or Evil? (3)

By Editor | 06 September 2015 | 8:06 am



gay marriage. PHOTO: startribune.com

THERE are health, spiritual and psychological implications of homosexuality. Anal and oral sex are terribly dangerous to health. They often result in anal and throat (mouth) cancers. And they are also some of the easiest ways of spreading HIV and several other Sexually Transmitted Diseases Infections (STDs). Some of the STDs that can be transmitted through anal sex are Human Papillomavirus (HPV), which can increase risk of anal cancer; typhoid fever; amoebiasis chlamydia; cryptosporidiosis; E. coli infections; giardiasis; gonorrhea; hepatitis A; hepatitis B; hepatitis C; herpes simplex; Kaposi's sarcoma-associated herpes virus (HHV-8); lymphogranuloma venereum; mycoplasma hominis; mycoplasma genitalium; pubic lice; salmonellosis; shigella; syphilis; tuberculosis; and ureaplasmaurealyticum. There are also other health risks like hemorrhoids and rectal prolapse.

Hemorrhoids

Yes, there is also the risk of hemorrhoids. Anal sex can exacerbate hemorrhoids and, therefore, result in bleeding. Because of the rectum's lack of elasticity, the anal mucous membrane being thin, and small blood vessels being present directly beneath the mucous membrane, tiny tears and bleeding in the rectum usually result from penetrative anal sex. And you know this can lead to anything, even death.

Rectal Prolapse

Repetitive penetrative anal sex may result in the anal sphincters becoming weakened, which may cause rectal prolapse or affect the ability to hold in faeces (a condition known as fecal incontinence). A 1993 study indicated that 14 out of a sample of 40 men receiving anal intercourse experienced episodes of frequent fecal incontinence. You can read more in my book.

Oral Sex

Homosexuals (gays and lesbians) also practise oral sex and this has its own health risks. God (nature) did not intend man to have sex through the mouth. The mouth is meant for talking, receiving food and water into the digestive system. But the enemy is also perverting this, and it has a dire consequence. Oral sex is very unhealthy. First, it allows for the transmission of several STDs, HIV and other diseases into the body. Then, it is known that most of the people suffering from throat cancer have been involved in this. Below is a list of STIs that can be passed on through oral sex: Chlamydia, genital warts, gonorrhoea, hepatitis B, hepatitis A, hepatitis C, herpes, syphilis and pubic lice among others. Yes, when you go against God's plan, against nature, these are the pains you go through. Romans 1:24, 26-27 says: "So God let them go ahead and do whatever shameful things their hearts desired. As a result, they did vile and degrading things with each other's bodies... That is why God abandoned them to their shameful desires. Even the women turned against the natural way to have sex and instead indulged in sex with each other. And the men instead of having normal sexual relationships with women burned with lust for each other. Men did shameful things with other men and, as a result, suffered within themselves the penalty they so richly deserved."

Rev. Agbo is the author of the book Power of Midnight Prayer. Website: www.authorsden.com/pastorg_abrielnagbo Tel: 08037113283. E-mail: gabrielagbo@yahoo.com