

**EFFECT OF SOCIAL MEDIA ON THE PERCEPTION OF HOMOSEXUALITY BY
THE NIGERIAN YOUTHS**

BY

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APPROVAL PAGE

This is to certify that this project titled, “Effect of Social Media on the perception of homosexuality by the Nigerian Youths” was written and carried out by Nonye Francesca Onwuasoanya with matriculation number 17/3720 of department of Mass Communication, College of Art, Social and Management Sciences, Caleb University, Imota, Lagos, for the award of Bachelors of Sciences (B.Sc.) degree in Mass Communication.

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DECLARATION

I, Nonye Francesca Onwuasoanya hereby declare that this research work was written by me for the purpose of acquiring a B.Sc. in Mass Communication and has not been submitted or accepted for any other degree anywhere. This research work is a product of my intellectual investigation and is not copied from any past research work. I also declare that both published and unpublished materials directly used in the research are appropriately attributed.

Signature _____

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ABSTRACT

*The study examines effect of Social Media on the perception of homosexuality by the Nigerian Youths. The study is aimed at determining the effect social media on the ideology about homosexuality by the Nigeria youth, determine if media influences people's perceptions, attitudes and beliefs on homosexuality, determine if media representation of homosexuality affect religion beliefs, to find out if social media contents elevates homosexuality, find out if Nigeria youths see homosexuality as socio-cultural problem that affects their mentality on the usage of social media. Also, the **concept of Homosexuality**, impact of social media on various fields, positive effect of social media on education, negative effect of social media on education, Impact of social media on business, impact of social media on youngsters, intellectual history of homosexuality, diversity of homosexuality, male homosexuality systems, and of course media representation theory and postmodernism were adopted. The survey method was used to gather data for the research project,*

The key words in the work are: HOMOSEXUALITY, SOCIAL MEDIA AND NIGERIA YOUTH.

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUD OF THE STUDY

Social media may be a platform for people to debate their issues and opinions, Social media is computer tools that permits people to share or exchange information, ideas, images, videos and even more with one another through a network. during this study covers all aspects of social media with its positive and negative effects. Social networking on social media websites involves the utilization of the web to attach users with their friends, family and acquaintances. Social media websites aren't necessarily about meeting new people online, although this does happen. Instead, they're primarily about connecting with friends, family and acquaintances you have already got. the foremost well-known social media platforms are Facebook, Twitter, Instagram and LinkedIn. These websites allow you to share photos, videos and knowledge, organise events, chat, and play online games.

Social media networking is happening in Nigeria as in most places but Nigeria is that the largest internet mobile market in Africa, and 35 million of the 115 million mobile telephone subscribers within the country are using handheld devices to access internet data services (Lazarsfeld, 2006). A recent survey administered by Business Day (2013) found that social media accounted for, by far, more traffic of Nigerian youth on the web than the other services which sex-related activities are the main attractions. One may awaken to the sound of the radio, play an iPod on their thanks to college, pass billboards within the street and watch television within the evening. People are all therefore a part of the audience for these different sorts of media products. (Lazarsfeld, 2006).

Over the span of just fifty years the homosexual movement has transformed itself from an underground subculture shunned for its practice of illegal sexual deviance into a worldwide cultural and political force with greater influence within the legislatures and courtrooms of the Western world than the Christian church (Lazars Feld, 2006).

Homosexuality is an anathema in Nigeria and unfortunately for the culprits they're going to however serve a jail sentence of 14years which poses a robust turn-off to homosexuality by the govt of the day, and already homosexuality wasn't a usual occurrence among Nigerian youths, because basically it became eminent as a results of civilization and technology primarily, the study however would elicit the view of Nigeria youths opinion on homosexuality. (Iwokagh et al 2012).

Much as the media gives the audiences an opportunity to look at happenings from different areas, the media still influences the perspectives of the audience and particularly hefty issues like homosexuality. Media has strong influence towards people, it plays a task of shaping people's mind and perception of the social world and it's also to control people's action with delicate, subtle and effective ways (Baran and Davis, 2006).

Thus, an audience's construction of reality and selection of what to believe isn't entirely in his/her hand, but rather, lies to an outsized extent on the media. The media industry has been described as a consciousness industry i.e. it produces sorts of consciousness, belief, values and perspectives about issues within the society.

The audience therefore is obtainable an edge from which it'll be ready to view the happenings within the society.

According to Boswell (1980) Christian prejudice against homosexuality is partly rooted during a fundamentalist interpretation of certain Biblical texts, (Leviticus 18:22 and 20:13) which says that one shouldn't practice homosexuality as long as having sex with another man like a lady

is wrong and detestable. In most religion is completely unacceptable with some insisting that they need to both be put to death, for they're guilty of a capital offence.

While Christians and most religions hold the view that homosexual activity is unnatural, post moderns believe that sexuality may be a personal issue, a natural orientation and there's no right or wrong as morality may be a personal decision. Like any other movement of revolution and reforms, gay community has employed many various and complicated strategies to fight for his or her rights and be heard, and make the general public conscious of their presence within the society. As a part of raising awareness the media be it print, audio or television have given the gay community quite enough airtime to boost their issues, thereby helping the general public become conscious of the prevalence of homosexuality community and their lifestyle. (Boswell,1980).

A healthy feeling of eager to be admired, touched, loved and cared for by another person is natural and is predicted to develop in children as they grow (Alubo, 2000). Social networks create opportunities for children to interact in discussions which will cause the satisfaction of those needs. Social networking sites provide a singular atmosphere conducive for expression and discussions of all sorts of sexuality, without the normal oversight of oldsters , relations et al. in society. this is often because these interactions could also be happening through mobile phones which are assessed to be convenient for person-centred and person-defined during a defined manner. Participants aren't constrained by barriers imposed by face-to-face contact or place or location. However, the associated risks with using social networks, like exposing young adults to cyber-bullying, harassment and sexting, may cause depression and therefore the risk of HIV/AIDS and other sexually transmitted diseases. Also, membership and friendship during a social organisation or group may be a factor which will predisposes adolescents to risky sexual behaviours (Hayes,2010).

Evidently, there's a link between adolescent exposure to sexual media content and their sexual activities because many teens have reported various media among their primary sources of data about sexual behaviour (Hoffetal.,2003). there's strong support hat viewing sexual content in media contributes to increased sexual intercourse among adolescents (Collinsetal.,2004; Hennessyetal.,2009; Pardunetal.,2005). Brownetal. (2006) and Bleakley et al. (2008) studied the connection between adolescent sexual behaviour and therefore the sort of media used. They used content analysis to work out the quantity of sexual content within the media listed by the teenagers . The study found that teens exposed to a heavier sexual content across media were more likely to possess had sexual activity within the time between interviews than those that were less exposed to such content.

With specific reference to social media, facts are already emerging that online social networking positively relates to sexual risk behaviours, like formation of an intimate sex relationship and indulgence in risky sexual practices, like unsafe sex and multiple sex partnerships. Understanding how the utilization of social media influences sexual risk behaviour is a crucial initiative in designing programmes to succeed in the overwhelming numbers of youth with online sex education and behavior change programmes. the teachings people learn from social networks relate to the length of your time they engage in social networking, an observation that's also associated with how attractive the features of the social network sites are (Morenoetal.,2012). Social networks are fraught with sexual lessons, and youth everywhere the planet are learning tremendous sexuality lessons from social networks. In Nigeria, the studies of, (Iwokagh et al 2012) support that electronic media predispose youth to risky sexual behaviour.

1.2 STATEMENT OF PROBLEMS

It has been discovered that Social media may be a platform for people to debate their issues and opinions and for this reason its perception of homosexuality by the Nigeria youths is sort of varying thanks to alternative ways during which they get exposed to sexually related contents on the social media, the youths perceptions of homosexuality in Nigeria has been evenly shaped towards the antipathy purview where they see homosexual activity as what they need to not bestir because the govt itself has placed a robust stance against homosexuality. Everywhere one goes; one cannot help but notice topics of homosexuality. It's in national news, television shows, books, magazines, movies, and as we've last seen in church and political world, homosexuals are viewed and thought of very differently from one culture to a different . Media is caught within the middle between the postmodern beliefs and prevailing opinion of spiritual groups affiliation for instance Christians characterize homosexuality as sinful while postmodern believe the slogan gay is sweet which articulates within the deepest spiritual reality of gay persons.

Baran and Davis (2006) agree that by using the media content one may learn or know things unintentional which will impact the audience life during a negative manner. as an example , watching an action-packed movie that seems perfectly fine in terms of entertainment, together watches one might learn some sort of lawlessness and within the course of being entertained you would possibly also find out how to use a pistol. Though postmodernism and its contribution on homosexuality can't be blamed on the media, it's important that the media realizes its role in reporting responsively which its presentation of homosexuality may influence the way the audience consider homosexuality generally , as an example creating stereotyping and hardening their position on the various sides of debate. Therefore, this study intends to seek out out how media presents homosexuality among Nigeria Youths.

1.3 OBJECTIVES OF THE STUDY

The following are the objectives of this study:

- I. To work out if media influences people's perceptions on homosexuality.
- II. To work out if media representation of homosexuality affect religion beliefs
- III. To seek out out if social media contents elevates homosexuality
- IV. To seek out out if Nigeria youths see homosexuality as socio-cultural problem that affects their mentality on the usage of social media.

1.4 RESEARCH QUESTIONS

This gives credence to the present study because the effect of Social Media on the perception of homosexuality is adopted as a case to research its effects on Nigerian Youths. The following questions guided this study:

- I. To what extent do media influence people's perceptions on homosexuality?
- II. To what extent does media representation of homosexuality affect religious beliefs?
- III. Do social media contents promote homosexuality?
- IV. Do Nigerian Youths see homosexuality as socio-cultural problem that affects their mentality on the usage of social media?

1.5 RESEARCH HYPOTHESIS

The following hypotheses were tested in this research study:

H0 Social media can influence the perception of youths on homosexuality in Nigeria.

H1 Social media cannot influence the perception of youths on homosexuality in Nigeria.

1.6 SCOPE OF THE STUDY

According to this study, scope of the study basically is saying the area of concentration of the study which directly is defined by the population of the study, *affortiori* the scope is thematically focused at Nigerian youths.

The scope of the study will cover Nigeria as a geographical location. It will also centre on Caleb University students. The age bracket of students of this study falls between 20 years to 35 years which covers Nigeria youths.

The study will be delimited to the social media perception, it only discusses how it affects the mentality of Nigeria youths.

1.7 SIGNIFICANCE OF THE STUDY

Social media is computer tools that permits people to share or exchange information's, ideas, images, videos and even more with one another through a network. In other words. Social media may be a medium, channel or modus during which people interact with each other where two ways communication is not any sin i.e. it's the culture they adopt.

Homosexuality is an anathema in Nigeria and unfortunately for the culprits they're going to however serve a jail sentence of 14years which poses a robust turn-off to homosexuality by the govt of the day, and already homosexuality wasn't a usual occurrence among Nigerian youths, because basically it became eminent as a results of civilization and technology primarily, the study however would elicit the view of Nigeria youths opinion on homosexuality.

The significance of this study is to look at how Nigerian youths perceive homosexuality as a socio-cultural problem in our today world. To contribute to the knowledge already existing during this area of study are often said to be another significance or importance of the study.

Another significance is to spotlight the possible factors and elements that are liable for the shaping of Nigeria Youths mindset and thoughts towards the concepts of homosexuality and the way it's portrayed on the social media.

1.8 DEFINITION OF TERMS

- **SOCIAL MEDIA:** Social media is a platform for people to debate their issues and opinions. Social media are computer tools that permits people to share or exchange information's, ideas, images, videos and even more with one another through a network
- **HOMOSEXUALITY:** this is the sexual attraction or the tendency to direct sexual desires toward another of an equivalent sex.
- **YOUTH:** Youth is a teenage boy or young man. it's a period between childhood and maturity.
- **NIGERIAN:** A citizen of the country Nigerian.

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CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter contains a review of the past studies round the material of this study. the aim of the review was to look at the available studies from other Scholars and Researchers who have undertaken studies on an equivalent subject under investigation. The literature available provided a suggestion to the present study and offered a critical appraisal of the past studies to avoid duplication of previous work.

2.2 THEORETICAL FRAMEWORK

MEDIA REPRESENTATION THEORY

Media representation theory has many definitions by different scholars. Stuart Hall defines representation as how the media shows us things about society after careful selection of the messages leaving others out, organization and that specialize in what the audience will see. Media has the facility to succeed in out and directly influence the minds of average people (Baran and Davis 2006, p.54). Average people here ask the overall public also referred to as the member of folks culture; average people also are portrayed as “being helpless before the manipulative power of media content. Representation refers to the development in any medium especially the mass media of aspects of reality like people, places, objects, events, cultural identities among others. It refers to the method involved also because the products (Chandler 2006, p.1). Representation involves not only how identities are represented within the text but also how they are constructed within the process of production and reception. The Oxford English Dictionary defines representation as a picture, likeness or reproduction in some manner of a thing or the very fact of standing for or in situ of another thing or person.

Griffins (2010, p.2) defines media representation as how an individual or a gaggle of individuals are being presented to the audience. The media have altered people's sense of the past and created mediated world. Peoples sense of the planet which lies beyond the sphere of their personal experience is formed by the mediated symbolic forms. True meanings are constructed and glued and therefore the meaning depends on who controls the means of representation. Merrin (2005, p.50) argues that "the media don't reflect and represent the truth of the public but instead produce it employing this simulation to justify their end. Reality is represented such what we treat as direct experience as mediated by codes constructing reality. Baudrillard's theory of simulation emphasizes the signs form and not technology (Merrin 2005, p.50). The semiotic transformation of signs and symbols that do not ask real McCoy is decided by human perception.

POSTMODERNISM

Postmodernity refers to social, economic, political and technological developments that have characterized the transition from modern to newly organized postmodern way of life (Laughey 2007, p.147). While postmodernism is that the art, literature and cultural criticism that have supplanted the fashionable traditions.

According to Spears, Ellemers and Doosje (2005, p.35) postmodernism may be a worldview, which says objective truth doesn't exist, or nothing is absolute, and subjectivity of the human mind makes knowledge of absolute truth impossible, albeit it existed, or most are entitled to his own truth consistent with him. The new century has caused various changes to the growing world. Among the foremost talked about topics is that the issue of homosexuality.

According to Moore (2002) though postmodernism cannot be blamed for Christian rebellion, Christians who reject the legitimacy of the homosexual lifestyle are routinely denounced as homophobic, intolerant, and even hateful. there's thus tremendous intimidation concerning this

issue. Though some churches have even endorsed the homosexual lifestyle and welcome those that practice it to be their ministers. Laughey (2007) further states that post moderns believe that there's no absolute truth: it's viewed that the reality isn't fixed and objective, but something individually determined by each person's unique, subjective perception that influences the overall conduct of a private . They also believe that morality may be a personal issue and there's no wrong or right way of doing things so to them being a homosexual may be a personal; issue and the way you reside is up to you.

Gerrig and Zimbardo (2002) state that this concept is rampant in today's generations, it's the fashionable way of doing things and it's the life-style that ought to be recommended and is viewed by many intellectuals because the only plausible thanks to view anything alive though this views sometimes are meant to support their interest and no the rightful social and non-secular position. All ideas have consequences, and therefore the consequences of this concept are that morality is eliminated from human life and this generally can affect the way individuals conduct themselves and justify their actions which include homosexuality as normal. nobody can assert anything as true or false, good or evil. These very terms become subjective also to mortal human mind, and thus we cannot judge anything evil. Rape, murder, theft, and other heinous crimes are not any longer classified as morally wrong things, because morality cannot be known. Those crimes become not condemnable, because there is no certainty (Backstrom and Kleinberg 2006). Postmodernism believes within the good of globalization that they cannot live alone as a nation: the planet is moving towards being a worldwide village with diplomacy being of utmost importance. They also believe that there's no superior religion which all regions are equal no matter their beliefs, for them there's no right or wrong, morality may be a personal issue hence no higher power which will dictate how people relate to every other. They don't believe one God and His son Jesus. consistent with Moore (2002) if no religion is true, then all religions are equally false, or equally valid, counting on the person's point of view".

Postmodernism position on religion is that there is no true religion, and thus if there is no absolute truth, then each person's ideas about morality also are equally false or valid. This characteristic is most clearly seen within the common statement, "its right on behalf of me." Every person's morality belongs to them alone, and morality that's imposed by another, whether by religion, government, or another person, and anything that claims to be absolute truth is to be distrusted (Spears, Ellemers and Doosje 2005).

2.3 CONCEPTUAL REVIEW

Social media are computer tools that allow people to share or exchange information's, ideas, images, videos and even more with one another through a network. In other words. Social media may be a medium, channel or modus during which people interact with each other where two ways communication may be a norm i.e. it is the culture they adopt.

The mass media have made people conscious of their cultures, social issues, and events that few people could experience directly. Thus, we believe the photographs presented within the media as a guide to the development of our own social reality. the essential assumption here is that the media can determine the people's perception about facts and values of society through selective presentation and by emphasizing certain themes (Tan1984).

The media can construct reality by sometimes highlighting the commonly held stereotypes within the society. Stereotypes presented by the media are always stereotypes that are held within the area people (Kumar 1993, p.66). As an example, homosexuals in western films are normally portrayed as people with many partners and discriminated due to their sexual orientation while the traditional couples have a sound mind to form decisions.

IMPACT OF SOCIAL MEDIA ON VARIOUS FIELDS

As per the survey, 90% of school students use social networks. Technology has shown a rapid development by introducing small communication devices and that we can use these small communication devices for accessing social networks any time anywhere, as these gadgets include pocket computers, laptops, iPads and even simple mobile phones (which support internet) etc. For the aim of education social media has been used as an innovative way. Students should be taught to use this tool during a better way, within the educational classes' media just getting used for messaging or texting instead of they ought to learn to work out the way to use these media permanently. Social media has increased the standard and rate of collaboration for college kids. With the assistance of social media students can easily communicate or share information quickly with each through various social sites like Facebook, Orkut, and Instagram etc. it's also important for college kids to try to do some practical work rather than doing paper work. they will also write blogs for Teachers also as for themselves to reinforce their knowledge skills.

Positive Effect of Social Media on Education

- Social media gives how to the scholars to effectively reach one another regarding class ventures, bunch assignments or for assistance on homework assignments
- Many of the scholars who do not take an interest consistently in school might feel that they will express their thoughts easily on social media
- Teachers may post on social media about class activities, school events, homework assignments which can be especially useful to them
- It is seen that social media marketing has been emerging in career option. Social media marketing prepares young workers to become successful marketers.

- The access of social media provides the chance for educators to show good digital citizenship and therefore the use of Internet for productivity.

Negative effect of Social Media on Education

- The first concern about the negative effect involves mind is that the quite distraction to the scholars present within the class. As teachers were not ready to recognize who is listening within the classroom.
- One of the most important breakdowns of social media in education is that the privacy issues like posting personal information on online sites.
- In a number of the scenario there have been many in appropriate information posted which can lead the scholars to the incorrect side.
- Because of social media students lose their ability to interact themselves for face to face communication.
- Many of the bloggers and writers posts wrong information on social sites which leads the education system to failure.

Impact of Social Media on Business

Social media is that the new buzz area in marketing that has business, organizations and makes which helps to make news, make friends, make connections and make followers. Business use social media to reinforce an organization's performance in various ways like to accomplish business objectives, increasing annual sales of the organization. Social media provides the benefit as a communication platform that facilitates two-way communication between a corporation and their stockholders. Business are often promoted through various social networking sites. Many of the organization promotes their business by giving advertisement on the social media so as to draw in maximum users or customers. Customers can connect and interact with business on a more personal level by using social media. If a corporation has established a brand, social media may help this organization to develop the

prevailing brand and provides the business a voice. With the assistance of social media organization can make their strategy to market their organization.

Social media utilized in various business functions, a number of them are:

- **Business Development:** Professional networking sites are often used to connect with the clients.
- **Marketing:** Marketing is one among the foremost important and customary use of social media in business. It works because today every brand features a target section of online audience.
- **Operations/strategy:** Many of the sites like LinkedIn helps the business by connecting with the experts who can share some strategic plans
- **HR:** Is great for identifying and interesting the talent directly. HR helps company to showcase their employee benefits and culture of the corporate to outside world.
- **Creative:** it shares enables art, copy and style teams to create new ideas which is beneficial for company to realize goal.

Positive Effect of Social Media on Business

- Social Media helps to raised understand their audience by their likes and dislikes.
- It helps the business for promotional activities.
- Social networking sites helps to form new customers by providing useful facilities.
- Helps to reinforce market insight and stretch out beyond your rivals with online networking.
- It also helps to extend awareness among brands and reach with little to no budget.

Negative Effect of Social Media on Business

- In business field social media isn't entirely harmless because many of the fans and followers are liberal to post their opinion on a corporation, the negative comment can lead the organization to failure.
- Many of the massive organization have fallen victim to the hackers.
- The wrong online brand strategy can doom a corporation and put at an enormous viral social disadvantage. •
- Getting involved Social Media is extremely time consuming. As a corporation you ought to assign an individual to always bolster your pages and profile with significant substance.
- Most companies have difficulty measuring the results of social media advertising.

Impact of Social Media on Youngsters

Nowadays social media has become a replacement set of cool tools for involving young peoples. Many young people's day to day life are woven by the social media Youngsters are in conversation and communication with their friends and groups by using different media and devices a day. In past years it had been seen that youngsters are in-tuned with only friends and their groups in schools and colleges. But nowadays youngsters are in touch not only with known friends but also with unknown people through social networking sites, instant messaging etc. consistent with BBC news research of 2013 they discuss that 67% Facebook users are quite common and well-known social media portal contains the youth and students, so these praise the very fact that the youth and student have more focus and relation. Throughout the country teenagers frequently use the online, mobile phones, online games to speak and gather information with one another . As per the survey in California the below table shows that how social media impacts the behavioural health of California's adults.

Positive Effects of Social Media on Youngsters

- Social media helps youngsters to remain connected with one another.
- Useful information are often exchanged over social networking sites.
- Social networking sites can allow teens to seek out support online that they will lack in traditional relationships, especially for teens.
- In a Critical Development period youngster also choose social networking sites for advice and knowledge.
- Youngsters can look to social media for getting the answers associated with their career objectives.

Negative Effects of Social Media on Youngsters

- Today it is not clear that who the “strangers” are especially within the field of social media.
- Kidnapping, murder, robbery are often easily done by sharing details on social media.
- There are many cases registered in police headquarters where adults target young children and lure them into meeting them.
- Mostly youngsters waste many times on social sites like chatting which also effects their health.
- Some useless blogs influence youth extremely that they become violent and may take some inappropriate actions.

INTELLECTUAL HISTORY OF HOMOSEXUALITY

Probably since the beginnings of human culture people are brooding about homosexuality. Records of those reflections have come to us within the sort of myths, political histories, legal documents, literature, and non-secular injunctions. Even attempts at explaining homosexuality

go back past. Pottery from the Peruvian Mochican culture quite 2000 years ago shows homosexual acts (Gregersen, 1983), and rock drawings of homosexual intercourse from the African Khoi-San culture could also be thousands of years old (Epprecht, 1998). However, it's the written records of early civilizations that are most informative about how people conceptualized homosexuality.

Mesopotamia, Egypt, and India

Sumerian temple records from the center of the third millennium BC mention gala priests, who for hundreds of years served the goddess Inanna/Ishtar. These priests and their later equivalents in Babylonia and Assyria adopted female dress and manners and engaged in passive sodomy with other men. The word for gala combined the symbols for penis and anus. Babylonian and Assyrian omens even instructed men to possess sex with these priests to bring good luck. But not all kinds of homosexuality were considered positive. Middle Assyrian laws from 1250 BC decreed severe punishments for men who falsely accused others of passive homosexuality or who raped companions (Roscoe, 1997). Similar associations of passive homosexuality with humiliation come from Egypt. In one ancient myth the god Horus rapes the god Seth to humiliate him (Roscoe, 1997), and within the Book of the Dead (after 2000 BC) a dead man argues that the god "Atum has no power over me, because I copulate between his buttocks" (Gregersen, 1983). Records of homosexuality from India go back a way later period. Law books from the 4th century BC ask eunuchs occupying important posts in Indian courts. Later records show that some had affairs with their masters and should be castrated specifically for sexual purposes. The Kama Sutra (5th century CE) gives instructions on the way to be felled by eunuchs (Murray, 2000).

China and Japan

In China and Japan homosexuality also appears in a number of the earliest surviving texts. In one story from the Chinese Eastern Zhou (770–256 BC) the Duke Ling of Wei falls crazy with a boy named Mizi Xia. The boy finds a peach that is especially sweet and shares it with the Duke. From that point up to this the term “shared peach” has mentioned male homosexual ties (Hinsch,1990). In Japan, ambiguous references to homosexuality appear by the 8th century CE, and unambiguous records appear in personal diaries from the 11th century (Leupp, 1994).

Ancient Greece and Rome

It was with the Greeks that conjectures on the origins of various homosexual activities became common. The Cretan customs of segregating boys and inspiring homosexual relations between boys and men were attributed by Aristotle to a desire to carry down the birth rate. Plutarch suggested that Theban pederasty resulted from a conscious policy of channelling the “natural ferocity of adolescent males to socially useful purposes” (Murray, 2000). Xenophon contrasted the transitory couplings between men and boys of Elis with the more permanent pairings common in Thebes. Whereas in Thebes, Sparta, and Crete physical relations between a mature mentor (erastes) and a beardless youth (eromenos) were encouraged, Plato argued that in Athens the connection ideally avoided physical sex a minimum of until one’s partner had proved his worth (Murray, 2000, p. 105). When Alexander the good conquered most of the western world a period of wider cross-cultural comparisons began. Observers noted the homosexual use of eunuchs and effeminate boy slaves in several parts of the Hellenic empires, and actually, even before Rome conquered Greece, the old Greek system had given thanks to systems more like those within the conquered territories. By late Hellenistic times Charicles thought the thought of girls having sex with women was so ridiculous that he used it to clinch a *reductio ad absurdum* argument. In Rome what a person did together with his slave was

considered his own business, but freemen were ridiculed if, as adults, they engaged in “receptive” homosexuality. within the 5th century Caelius Aurelianus argued that homosexuality was an genetic disease (Murray, 2000).

The Age of Discovery

The European discovery of the New World greatly enhanced curiosity about homosexuality. Explorers’ many accounts of “sodomy” within the newly discovered cultures were often wont to justify the subduing of native peoples. within the early 1500s Cieza de León complained of homosexual temple prostitutes among native cultures

Along the Peruvian coast, and these complaints reinforced the conquistadors’ will to kill native religions (Murray, 2000). within the early 1500s Balboa sent wild dogs to kill homosexual shamans in California tribes (Grahn, 1986). Explorers, traders, and missionaries continued to report on the homosexual activities of newly discovered cultures well into the 20th century. Over time the moral judgments diminished, and therefore the descriptions became richer. The 19th-century English explorer, Sir Richard Burton (1967), based many of his detailed descriptions of homosexuality in several countries on “participant observation.” Although he left us with many valuable texts, his widow burned more (Rice, 1990).

THE DIVERSITY OF HOMOSEXUALITY

Cultural Systems of Homosexuality

Most scholars of the 1980s and 1990s emphasized the individuality of homosexuality in every culture. Of course, in some respects every culture is different from every other culture. Still, we will classify cultures on many various characteristics. One popular typology originally suggested almost 40 years ago, groups cultures into one among three male homosexual systems (Gorer, 1966). The first, and far and away the foremost common, has been labelled the “pathic” (“passive”) or “gender-stratified” system. The second, also quite common, has been called the

“pederasty” or “age-stratified” system, and includes societies with “mentorship” or “ritualized” homosexuality. The third system, much less common, has been labelled “homophilic” or “egalitarian,” and should be subdivided into “adolescent homosexuality,” “comrade,” and “gay” systems. Systems of female homosexuality are similar but not exactly parallel to the male systems. samples of each system can illustrate the cross-cultural variation.

MALE HOMOSEXUAL SYSTEMS

Gender-Stratified Systems. In gender-stratified systems men who combat a pathic (passive or receptive) role in sexual relationships are culturally distinguished from typical men, but the lads who combat “active” (insertor) roles are not. Unlike “gays,” pathics do not typically roll in the hay with other pathics. this technique is widespread on all the world’s continents. In many societies pathics are known for his or her special ceremonial roles. Among the Siberian Chuck Chee a youth begins his transformation when he receives a “shamanic calling.” He gradually

adopts female characteristics—hairstyles, then dress, then female tasks, and eventually female speech. At now he begins to hunt the “good graces of men” and should eventually marry one among his lovers. Pathic shamans, called “soft men,” also communicate with supernatural husbands, the pathic’s human husband isn’t differentiated from the opposite men in society, but he may need to follow the orders of his cross-gendered wife’s supernatural husband. Many non-pathic Chukchee also become shamans, but the “soft men” are considered special (Murray, 2000). Gender-stratified homosexuality is additionally common in Latin America. Although some pathics may adopt special religious roles, just like the Brazilian pai de Santo, most do not, and homosexuality isn’t necessary for these positions. In his study of a Brazilian fishing village Cardoso (in press) found that the majority men had had sex with the village’s paneleiros (pathics), a number of whom were transvestites. Lack of heterosexual opportunities could not

explain why men turned to the pathics. the lads who had sex with paneleiros were somewhat more fashionable the ladies than other men. Nor did these men appear to possess “bisexual” personality profiles. The local culture did not distinguish them from other men, and that they weren't intermediate between pathics and other men on childhood precursors to homosexuality (Cardoso, n.d.).

Age-Stratified Systems: Age-stratified homosexual systems are identified on all the continents except the Americas. one amongst the foremost common forms is that the “mentorship” system, within which an older male takes on a boy as his protégé to show the humanities of politics, religion, or warfare. In most of those societies’ relationships are monogamic, and far care is taken to pick the right mentor. Boys may become apprentices as young as 7–10 years, as among the New Guinea Sambia, and should continue with their “passive” role until as old as 25, as among the New Guinea Etoro. At now a person may combat a boy apprentice of his own until he eventually marries a lady. In some societies, as among the traditional Greeks, the lads may continue their mentorship roles even after marrying women. In some societies, just like the Etoro, these homosexual activities were more common and thought of far superior to heterosexual sex which may be totally prohibited for 2 thirds of the year. Lengthy and sophisticated rituals assured that insemination would give the boys male strength (Herdt, 1984; Murray, 2000). From the 13th to the 17th centuries in Japan older Buddhist monks maintained (active) homosexual relations with (passive) younger acolytes or postulants. Although these nanshoku relationships were attributed to the founding father of Japanese Buddhism within the 8th century, the custom probably drew more from Shinto and Confucian traditions. At an equivalent time, older Samurai maintained an identical tradition with younger warriors. Sometimes these relationships continued throughout adult life and led to heroic tales of the “comrade loves of the Samurai,” almost like the traditional Greek myths of Achilles and Patroclus or Apollo and Ametus (Ihara, 1972; Leupp, 1994; Murray, 2000). In

both Japan and Greece these “mentorship” systems eventually transformed into “catamite” systems (like those of the later Roman emperors and Turkish sultans) during which kept boys were made more effeminate for the sexual pleasures of powerful older males, with no pedagogical aims. Among the West African Mossi, chiefs kept boys for sexual purposes, especially for Fridays when sex with women was taboo (Murray & Roscoe, 1998). Among the Ashanti, some male slaves were treated as female lovers. In many societies (China, Korea, Japan, Rome, Egypt, Iraq) boys took on women’s roles in theatrical productions and served as prostitutes, a practice which led some (including possibly Shakespeare’s England) to denounce the theatre (Murray, 2000).

Egalitarian Systems: In egalitarian systems power differences between “active” and “passive” partners don’t exist or are downplayed. In many societies adolescent friends engage in homosexual play. Among the African Nyakyusa boys live apart in separate villages from adults. They sleep together and commonly have interfemoral intercourse with one another. Informants said that a man may roll in the hay with boys, but never with another man (Murray, 2000). Among Yanomami Indians intervillage homosexuality is inspired and a youth is probably going to marry his “best friend’s” sister. Some Aborigine adolescents similarly roll in the hay with their future brothers-in-law. Adolescent homosexuality has also been common in many Melanesian and Polynesian societies like Tikopia, Samoa, Tahiti, and Hawaii. In a few societies, a teenager relationship may become a “comrade” relationship that lasts a lifetime and continues to incorporate sex, although both men even have heterosexual relationships and marry women. Although never typical of all the lads during a society, such relationships are reported among ancient Greeks, Romans, and Japanese (Murray, 2000), and among the more modern Pashtans of Pakistan (Lindholm, 1982). The rarest of homosexual systems within the ethnographic literature is our modern “gay” system, during which exclusive homosexuals engage in sex with other exclusive homosexuals throughout their lives. this technique may,

indeed, be unique to modern society as claimed by Foucault. In any case, the “gay” system appears to be increasing recently. Murray and Arboleda (1995) noted changes over time from “pathic” to “gay” systems in Guatemala, Mexico, and Peru. within the 1970s, only 50% of their informants had heard of the term “gay,” and only 23% thought it mentioned both “passive” and “active” partners. within the 1980s, 76% had heard of the term and 58% applied it to both “passives” and “actives.”

Female Homosexual Systems

In her study of lesbian relationships in Lesotho, Kendall (1998) acknowledged how easy it's to ignore female homosexuality. Basotho women simply say that sex is impossible without a penis. Women “have sex” with their husbands, but simultaneously maintain affective ties with women (including “grinding” genital contacts) that they describe as “loving.” This has made it difficult for cross-cultural researchers to determine just how “sexual” women’s relationships are. for instance, women taking over the typically male roles of “warrior” or “husband” are reported for several societies, but it's unclear whether these involved lesbian sexes. Still, there are clear descriptions of gender-stratified female homosexuality. Among the Chuckchee, two women who adopted male dress, speech, and work activities eventually married girls, and one among the wives became pregnant by a cohusband. Records of gender-stratified female homosexuality also appear from ancient China and Japan. A chronicle of the Han emperor Cheng (32–7 BC) reports that his wife had a *dui shi* (husband–wife) relationship with a female student who then became the emperor’s concubine in order that both could enjoy the girl’s sexual favors (Murray, 2000). During the Tokugawa period (1615–1867 CE) lesbianism was common within the shoguns’ harems, and there are references to women dressed as males who sought female prostitutes. Japanese theatre companies also included women who took on male roles and have become enamoured of their female counterparts (Leupp, 1994). Gender-stratified lesbian relationships have also been described in Sumatra and Java (Murray, 2000).

Age-stratified female homosexuality occurred as a part of initiation ceremonies among the Kaguru of Tanzania, and within the sort of “mentorship” systems in ancient Greece. A Spartan text mentions women’s intercourse with girls before their marriage, and Sappho, the poet from Lesbos, addressed women within the language of erastes/eromenos used for male homosexual relations. Since Sappho had a daughter, she obviously also had sex with a person. Female homosexuality also occurred within the sort of a reverse “catamite” system in Japan, where girl dancers imitated men’s behaviour and served as prostitutes for female customers (Murray, 2000). Accounts of non- “gay” egalitarian female homosexuality are ambiguous. Big Nama women of Malekula (Melanesia) commonly practice homosexuality, but it's unclear whether this is often age structured. Similarly, the lesbian relationships described in early 20th century Chinese sisterhoods and within the “mummy–baby” relations of Lesotho women appear to possess been egalitarian, but we can't be sure (Murray, 2000). As these examples illustrate, homosexual activities occur under many varied forms, and should tend vastly different meanings in several cultures. For a few this diversity is great enough to invalidate any attempts at explanation.

2.4 EMPIRICAL REVIEW

One of the contentious issues within the debate over homosexuality and same sex marriage in Nigeria is whether or not a wedding between persons of an equivalent gender is completely alien to Nigerian culture and tradition. Those opposing same sex marriage have continued to argue that very same gender union is foreign to Africa. But on the contrary, Leo Igwe (2008) has argued that homosexuals have always existed in Africa, he's of the view that gay sex is as old as Nigerians in Africa, and predates the contact with Arab and western cultures, but as in other cultures, gays in Africa have until recently been within the closet, expressing their sexual emotions and orientation privately , with heterosexuality because the norm. Consequently, homosexuals in Nigeria contract heterosexual relationship in touch children and to measure

'normal lives'. that's why some say there are not any gays in Nigeria. Igwe condemned what he called Nigerian rash of comments dripping hatred, disgust, and condemnation for the homosexuals. Whilst many involved the burning, execution, decapitation or stabbing of those 'vile' men with their 'disgusting' lifestyle, others lamented the decline of Nigerian moral values and therefore the concomitant importation of depraved western cultural values. Under no circumstances, it had been argued, should the notion of human rights be extended to such persons, because in any case, they were sub-human, doing stuff that even animals wouldn't do.

Igwe (2008) further gave a bird's eye view of what same sex marriage seems like in Igbo land. The Igbo he says, recognizes and practice same-sex marriages among women for procreative purposes. Traditionally a homosexual relationship does not enjoy equal status and recognition with a heterosexual relationship, which is taken into account to possess procreative (and reproductive) value. He regarded Nigerian position on homosexuality as myths and misconceptions, which must be corrected and clarified if Nigeria is to form progress on this critical issue. A number of the misconceptions include claims that homosexuality is un-Nigerian, which gay sex is unnatural, and a sort of perversion imported to Africa from the West.

Most arguments favouring homosexuality as normal and natural, therefore, are aimed toward creating an impact that homosexuality is extremely widespread, that it occurs everywhere in nature. (Sullivan 171). Sullivan further identified six existing ideological arguments for and against within the homosexual debate. This includes the prohibitionists, the liberationists, the conservatives, the liberals, the law arguments and therefore the legal/human rights arguments. of these views sum up reactions of Nigerians on same sex marriage. This claim is employed to advance the argument that because homosexuality is caused instead of chosen then it cannot be immoral; instead it's normal and good (Sullivan 24).

It therefore should come as no surprise that homosexuals in Ghana, South Africa and Nigeria are getting bolder by the day Igwe (2008).

2.5 GAP TO FILL

This study is primarily focused at determining the effect of social media on the perception of homosexuality by the Nigerian youths. However, the study will delve into the effectiveness of social media on controlling the mindsets of Nigerian Youths supported the concepts of Homosexuality representation.

This research however will engage Nigerian youths in proper positive motif towards how media exposes adult content during which the effect on them are going to be morally filter in alignment with the routine the environment rudiment.

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CHAPTER THREE

METHODOLOGY

3.1 INTRODUCTION

The purpose of this study is to assess the effect of social media on the perception of homosexuality by the Nigerian youths. Therefore, this chapter presents the research method or design to be used in collecting data, describes the population and sample for the study, the data collection instrument, data collection procedures, and the method of data analysis.

3.2 RESTATEMENT OF REASERCH QUESTIONS

- I. To what extent does media influence people's perceptions on homosexuality?
- II. To what extent does media representation of homosexuality affect religious beliefs?
- III. Do social media contents promote homosexuality?
- IV. Do Nigerian Youths see homosexuality as socio-cultural problem that affects their mentality on the usage of social media?

3.3 RESTATEMENT OF RESEARCH HYPOTHESIS

The following hypotheses were tested in this research study:

H0 Social media can influence the perception of youths on homosexuality in Nigeria.

H1 Social media cannot influence the perception of youths on homosexuality in Nigeria

3.4 THE RESEARCH DESIGN

This study will employ the use of survey method to gather data for the research project. A scholar defines research to research again and again, the again and again nature of research is an indication that is a series of activities aimed at minimizing and eradicating chances.

According to Olufemi Bamidele (2012), “Survey method etymologically has two origins middle French ‘Sur+veeir’ means ‘to see’ and tabulation “videre” which analyze and report what they said”

Olufemi (2012) cited Sobowale (1983) in explaining survey: “the survey techniques are the most commonly used research method by behavioral scientific. He stressed that the method involve drawing up a set of question on various subjects or on various aspects of subject to which a selected member of a population is requested to react”.

Here, behavioral scientist measures sociological variables through designs, i.e. to measure the opinions and attitude of the society. The survey research method was selected to measure how social media can influence Nigerian youth on their perception of homosexuality. This will be aided by posing questions which are relevant to the study.

Survey method will be used by scientists interested in collecting original data for describing a population too large to observe directly. Survey uses tabulation to analyze and report a research with other instruments; it also adopts the use of questionnaire to elicit necessary data from the respondents.

The source of data collection for the project is self-administered questionnaire for valid and reliable account.

Sobowale (2008) explains self-administered questionnaire; “The interviewer gives the instrument to the respondent to fill out, probably at his own convenience, or leaves it for him or her if the interviewee is not available at that point in time.

The questionnaire will be given to the selected Nigerian youths, Caleb University students to be précised.

3.5 POPULATION OF THE STUDY

For a research work to be successfully carried out, a well-defined population must be clearly surveyed. This is because the outcome or result of the research work will be based on the information provided by the population. The population of this work consist of the Caleb University Students who are two thousand five hundred and eight (2508).

3.6 SAMPLING TECHNIQUE AND SAMPLE SIZE

The purposive sampling method will be used to distribute the questionnaires and a total of Three hundred and fifty (350) respondents will be sampled. Stratified random sampling technique according to Onabanjo (2010)” this approach involves using a random sample from identifiable groups (strata) that are homogenous.

For this study, Nigerian youths will be stratified into different areas. Three hundred and fifty questionnaires will be shared among these areas.

3.7 SOURCES OF DATA

The self-administered questions were distributed to the respondents who will be selected in the different areas of Nigeria, and it will be collected back after they have filled.

3.8 DATA COLLECTION INSTRUMENT

This aspect elicits the tools used to collect data from the area of study. The questionnaire is the instrument used to collect data; it consists of series of questions. Bamidele (2012) said “Questionnaire gives a good opportunity for the researcher to collect raw data, especially if the questions are well worded and the questionnaire well administered”

The questionnaire contains two sections, section A and section B, the first section is about the demographic questions and the second section shows how Social media influence the

perception of Nigerian youths on Homosexuality. The series of question is aimed at eliciting information and getting answers to questions.

3.9 INSTRUMENT VALIDATION AND RELIABILITY

Merriam Webster's dictionary 1828 describes "VALID" as well-grounded or justifiable: being at once relevant and meaningful, logically correct. Validity is how well an assessment measures what its purposed to measure. It is the credibility and believability of this research work. The validity of the data collection instrument was done with the help of the research's supervisor who reviewed and edited the questionnaire.

Jary & Jary, (1995) said:

"The extent to which a measure, indicator or method of data collection possesses the quality of being sound or true as far as can be judged...in the sciences generally, the relationship between indicators and measures and the underlying concepts they are taken to measure is often contested".

Reliability is the degree to which an instrument produces consistent results. It is the extent to which the source can be relied on. Reliability should be trustworthy, dependable, authentic and genuine. The researcher instrument was pretested with respondents in the appropriate age category in order to ascertain the reliability.

3.10 METHOD OF DATA ANALYSIS

After collecting the answered questions, the data was analyzed using percentage tables and frequency. The figures of respondents and the total questionnaire will be added in the column of the table. The figures were expressed in percentage.

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CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 INTRODUCTION

This section of the research work aims at analysing the research question by interpreting the data collected through the questionnaires administered to the respondents. The data gathering technique from the questionnaire is presented gathered and analysed and interpreted in tabular form using frequencies and percentages. Three hundred and fifty (350) questionnaires were administered and 348 were retrieved and filled adequately.

4.2 PRESENTATION OF DATA

DEMOGRAPHIC CHARACTERISTICS

Table 1: Shows Gender of the Respondent

RESPONSE	FREQUENCY	PERCENTAGE
Male	209	60%
Female	139	40%
Total	348	100%

Source: Field Work 2020

Table 1 shows that 209(60%) of the respondents were male, and 139(40%) were females.

Table 2: Shows the Age Group of Respondents

RESPONSE	FREQUENCY	PERCENTAGE
16- 18	146	42%
19-21	167	48%
22-24	30	9%
25 and Above	5	1%
Total	348	100%

Source: Field Work 2020

Table 2 shows that 146 (41.9%) of the respondents are within the age bracket of 16-18 years, 167(47.9%) of the respondents are within the age bracket of 19-21 years, 30 (8.6%) of the respondents are within the age bracket of 22-24 years, while 5(1.4%) of the respondents are within the age bracket of 25 and Above.

Table 3: Showing the Institutional Status of the Respondents.

RESPONSE	FREQUENCY	PERCENTAGE
100 LEVEL	34	10%
200 LEVEL	130	37%
300 LEVEL	98	28%
400 LEVEL	86	25%
TOTAL	348	100%

Source: Field Work 2020

Table 3 shows that 34(9.7%) of the respondents were 100 level students, 130(37.3%) were 200 level students, 98(28.1%) were 300 level students, while 86(24.7%) were 400 level students.

This shows that the highest number of respondents were 200 level students.

Table 4: Showing the Marital Status of the Respondents

RESPONSE	FREQUENCY	PERCENTAGE
SINGLE	324	93%
MARRIED	24	7%
TOTAL	348	100%

Source: Field Work 2020

Table 4 shows that 324(93.1%) of the respondents were single and 24(6.8%) were married.

Table 5: Showing the Religion Status of the Respondents.

RESPONSE	FREQUENCY	PERCENTAGE
CHRISTIANITY	210	60%
ISLAM	131	38%
TRADITIONALIST	5	1%
OTHERS	2	1%
TOTAL	348	100%

Source: Field Work 2020

Table 3 shows that 210(60.3%) of the respondents were Christians, 131(37.6%) were Muslims, 5(1.4%) were traditionalist, while 2(0.6%) were of the many various religions. This shows that the highest number of respondents were Muslims.

4.3 ANALYSES OF RESEARCH OBJECTIVES

Table 6: Perceived Awareness of Respondents on Homosexuality In Nigeria.

RESPONSE	FREQUENCY	PERCENTAGE
YES	309	89%
NO	39	11%
TOTAL	348	100%

Source: Field Work 2020

Table 6 shows that 309(88.7%) of the respondents are aware of homosexuality in Nigeria “and 39(11.2) are not aware of it.

Table 7: Perceived relevance of Social Media to Respondents Everyday Life

RESPONSE	FREQUENCY	PERCENTAGE
VERY RELEVANT	93	27%
A BIT RELEVANT	163	47%
NOT RELEVANT	92	27%
TOTAL	348	100%

Source: Field Work 2020

Table 7 shows that 93(26.7%) respondents believe that Social media is very relevant to their everyday life, while 163(46.8%) respondents believe that social media is a bit relevant to their everyday life and 92(26.4%) respondents believe that social media has no relevance to their everyday life.

Table 8: Respondents Perception of the existence of media contents related to homosexuality on the social media

RESPONSE	FREQUENCY	PERCENTAGE
YES	187	54%
NO	102	30%
I DON'T KNOW	59	17%
TOTAL	348	100%

Source: Field Work 2020

Table 8 shows that 187(53.7%) respondents believe there are existing contents related to homosexuality on the social media. About 102(29.3%) respondents believe there are no existing contents related to homosexuality on the social media. While 59(16.9%) respondents do not know if there are contents related to homosexuality on the social media.

Table 9: Perceived Frequency of Respondents use of social media having a relationship with homosexuality on Nigerian youths.

RESPONSE	FREQUENCY	PERCENTAGE
YES	170	49%
NO	90	26%
I DON'T KNOW	88	25%
TOTAL	348	100%

Source: Field Work 2020

Table 9 shows that 170(48.8%) respondents believe that frequent use of social media may have a relationship with homosexuality on Nigerian youths. About 90(25.8%) respondents believe that frequent use of social media has no relationship with homosexuality on Nigerian youths. While 88(25.2%) respondents do not know if the frequent use of social media would have a relationship with homosexuality on Nigerian youths.

Table 10: Respondents Perception of Nigerian youths Re-assimilating the Contents of social media after Accessing it.

RESPONSE	FREQUENCY	PERCENTAGE
YES	179	5%
NO	86	25%
I DON'T KNOW	83	24%
TOTAL	348	100%

Source: Field Work 2020

Table 10 shows that 179 (51.4%) respondents agree that Nigerian youths re-assimilate the contents of social media after accessing it. About 86(24.7%) respondents disagree that the contents of social media aren't re-assimilated after accessing it and 83(23.8%) respondents do not know if Nigerian youths re-assimilate the contents of social media after accessing it.

Table 11: Perceived Extent to which media influence people’s perceptions on homosexuality.

RESPONSE	FREQUENCY	PERCENTAGE
A LARGE EXTENT	208	60%
A LITTLE EXTENT	52	15%
NO EFFECT	46	13%
I DON’T KNOW	42	12%
TOTAL	348	100%

Source: Field Work 2020

Table 11 shows that 208(59.7%) respondents believe that the media influence people’s perceptions on homosexuality to a large extent. About 52(14.9%) respondents believe that the media influence people’s perceptions on homosexuality in a little extent, and 46(13.2%) respondents believe that media no influence in determining people’s perceptions on homosexuality. While 42(12%) respondents do not know if the media influences people’s perceptions, attitudes and beliefs on homosexuality

Table 12: Perception of respondents on youths depicting some certain behaviors found in the content of social media.

RESPONSE	FREQUENCY	PERCENTAGE
YES	156	45%
NO	105	30%
I DON’T KNOW	87	25%
TOTAL	348	100

Source: Field Work 2020

Table 12 shows that 156(44.8%) of the respondents believe that youths depict some certain behaviors found in the content of social media. About 105(30.1%) of the respondents disbelieve

that youths depict some certain behaviors found in the content of social media, and 87(25%) of the respondents do not know if youths depict some certain behaviors found in the content of social media.

Table 13: Perception of social media contents negatively affect Nigerian youths.

RESPONSE	FREQUENCY	PERCENTAGE
YES	156	45%
NO	105	30%
I DON'T KNOW	87	25%
TOTAL	348	100%

Source: Field Work 2020

Table 12 shows that 156(44.8%) of the respondents believe that social media content has a negative effect on the Nigerian youths. About 105(30.1%) of the respondents disbelieve that social media content has a negative effect on the Nigerian youths, and 87(25%) of the respondents do not know if social media content has a negative effect on the Nigerian youths.

Table 13: Perceived extent to which media representation of homosexuality affect religious beliefs.

RESPONSE	FREQUENCY	PERCENTAGE
A LARGE EXTENT	156	45%
A LITTLE EXTENT	83	24%
NO EFFECT	56	16.09%
I DON'T KNOW	53	15%
TOTAL	348	100%

Source: Field Work 2020

Table 13 shows that 156(44.8%) respondents believe that media representation of homosexuality affect religious beliefs to a large extent. About 83(23.8%) respondents believe that media representation of homosexuality affects religious beliefs in a minimal way and 56(16.09%) respondents believe that media representation of homosexuality does not affect

religious beliefs. While 53(15.2%) respondents do not know if media representation of homosexuality affects religious.

Table 14: Perceived Importance of religion in determining youth behavioral change after accessing social media content on homosexuality.

RESPONSE	FREQUENCY	PERCENTAGE
IMPORTANT	220	63%
NOT IMPORTANT	46	13%
NO EFFECT	43	12%
I DON'T KNOW	39	11%
TOTAL	348	100%

Source: Field Work 2020

Table 14 shows that 220(63.2%) respondents believe that in determining youth behavioral change religion is important. About 46(13.2%) respondents believe that religion is not important in determining behavioral change, and 43(12.3%) respondents believe that religion has no effect in determining youth behavioral change. While 39(11.2%) respondents do not know if religion is an important factor in determining youth behavioral change.

Table 15: Perception of Respondents as to whether social media contents promotes homosexuality

RESPONSE	FREQUENCY	PERCENTAGE
YES	187	53%
NO	102	30%
I DON'T KNOW	59	17%
TOTAL	348	100%

Source: Field Work 2020

Table 15 shows that 187(53.7%) respondents believe that social media contents promote homosexuality. About 102(29.3%) respondents do not believe that social media contents

promote homosexuality. While 59(16.9%) respondents do not know if social media contents promote homosexuality.

Table 16: Respondents Perception As to whether Nigerian Youths see homosexuality as a socio-cultural problem that affects their mentality on the usage of social media.

RESPONSE	FREQUENCY	PERCENTAGE
YES	79	23%
NO	257	74%
I DON'T KNOW	12	3%
TOTAL	348	100%

Source: Field Work 2020

Table 16 shows that 79(22.7%) of the respondents admits that Nigerian Youths see homosexuality as a socio-cultural problem that affects their mentality on the usage of social media. About 257(73.8%) respondents do not believe that Nigerian Youths see homosexuality as a socio-cultural problem that affects their mentality on the usage of social media. While 12(3.4%) respondents do not know if indeed Nigerian Youths see homosexuality as a socio-cultural problem that affects their mentality on the usage of social media

Table 17: Perception of the Negative Effects of Social Media contents being Addressed by the Nigerian Government

RESPONSE	FREQUENCY	PERCENTAGE
YES	178	51%
NO	77	22%
I DON'T KNOW	93	27%
TOTAL	348	100%

Source: Field Work 2020

Table 17 shows that 178(51.1%) respondents agree that the negative effects of social media contents should be addressed by the Nigerian government. About 77(22.1%) respondents

disagree to the addressing the negative effects of social media contents to the Nigerian government. While 93(26%) do not know if the negative effects social media contents should be addressed by the government.

4.4 DATA ANALYSIS

This section analyses the data, and answers that the research question stated in Chapter one.

4.3.1 RESTATEMENT OF RESEARCH QUESTIONS

- To what extent do media influence people's perceptions on homosexuality?
- To what extent does media representation of homosexuality affect religious beliefs?
- Do social media contents promote homosexuality?
- Do Nigerian Youths see homosexuality as socio-cultural problem that affects their mentality on the usage of social media?
- **To what extent do media influence people's perceptions on homosexuality?**

Table 9 shows that 170(48.8%) respondents believe that frequent use of social media may have a relationship with homosexuality on Nigerian youths. About 90(25.8%) respondents believe that frequent use of social media has no relationship with homosexuality on Nigerian youths. While 88(25.2%) respondents do not know if the frequent use of social media would have a relationship with homosexuality on Nigerian youths. Table 11 shows that 208(59.7%) respondents believe that the media influence people's perceptions, attitudes and beliefs on homosexuality to a large extent. About 52(14.9%) respondents believe that the media influence people's perceptions on homosexuality in a little extent, and 46(13.2%) respondents believe that media no influence in determining people's perceptions on homosexuality. While 42(12%) respondents do not know if the media influences people's perceptions on homosexuality. This result implies that large a percentage of the respondents believe that the excessive use of media would have a phycological influence on people's perceptions on homosexuality.

- **To what extent does media representation of homosexuality affect religious beliefs?**

Table 13 shows that 156(44.8%) respondents believe that media representation of homosexuality affect religious beliefs to a large extent. About 83(23.8%) respondents believe that media representation of homosexuality affects religious beliefs in a minimal way and 56(16.09%) respondents believe that media representation of homosexuality does not affect religious beliefs. While 53(15.2%) respondents do not know if media representation of homosexuality affects religious. Table 14 shows that 220(63.2%) respondents believe that in determining youth behavioral change religion is important. About 46(13.2%) respondents believe that religion is not important in determining behavioral change, and 43(12.3%) respondents believe that religion has no effect in determining youth behavioral change. While 39(11.2%) respondents do not know if religion is an important factor in determining youth behavioral change. A large percentage of respondent believe that religion is an important factor in determining youth behavioral change after accessing social media content on homosexuality?

- **Do social media contents promote homosexuality?**

Table 8 shows that 187(53.7%) respondents believe there are existing contents related to homosexuality on the social media. About 102(29.3%) respondents believe there are no existing contents related to homosexuality on the social media. While 59(16.9%) respondents do not know if there are contents related to homosexuality on the social media. Table 15 shows that 187(53.7%) respondents believe that social media contents promote homosexuality. About 102(29.3%) respondents do not believe that social media contents promote homosexuality. While 59(16.9%) respondents do not know if social media contents promote homosexuality. This implies that large percentage of respondent believe that social media content promotes homosexuality.

- **Do Nigerian Youths see homosexuality as socio-cultural problem that affects their mentality on the usage of social media?**

Table 9 shows that 170(48.8%) respondents believe that frequent use of social media may have a relationship with homosexuality on Nigerian youths. About 90(25.8%) respondents believe that frequent use of social media has no relationship with homosexuality on Nigerian youths. While 88(25.2%) respondents do not know if the frequent use of social media would have a relationship with homosexuality on Nigerian youths. Table 16 shows that 79(22.7%) of the respondents admits that Nigerian Youths see homosexuality as a socio-cultural problem that affects their mentality on the usage of social media. About 257(73.8%) respondents do not believe that Nigerian Youths see homosexuality as a socio-cultural problem that affects their mentality on the usage of social media. While 12(3.4%) respondents do not know if indeed Nigerian Youths see homosexuality as a socio-cultural problem that affects their mentality on the usage of social media.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 INTRODUCTION

The purpose of this study is to determine the effect of Social Media on the perception of homosexuality is adopted as a case to investigate its effects on Nigerian Youths. Therefore, this chapter ends the whole research work; it includes the summary, conclusion and recommendation of this work.

5.2 SUMMARY

Homosexuality is an anathema in Nigeria and the culprits they will however serve a jail sentence of 14years which poses a strong turn-off to homosexuality by the government of the day, and before now homosexuality was not a usual occurrence among Nigerian youths, because basically it became eminent as a result of civilization and technology primarily, the study however would elicit the view of Nigeria youth's opinion on homosexuality. This, study is therefore will outline the factors that are of effect for social media to affect the perception of homosexuality by the Nigeria Youths. And also examine how Nigerian youths perceive homosexuality as a socio-cultural problem in our today world. To contribute to the knowledge already existing in this area of study can be said to be another significance or importance of the study.

In chapter one, the study started with comprehensive introduction of what urban and urbanization is all about, as well as the research question which were drawn from the problems statement, objectives of research, significance of the study and operational definition of terms.

In chapter two of this study, Media representation theory and postmodernism were used. Also, the term social media was viewed, Positive Effect of Social Media on Education and was given

an elaborate explication and of course the concept of Homosexuality was also elucidated. Also, Impact of Social Media on Youngsters. The study viewed some empirical works of Kumar, Gregersen, Epprecht, Roscoe, Murray, Ihara and Leupp, Lindholm, Kendall, Wagner, W, Werner, D, Stanley, J. B. and Dennis, K. D, McQuail, D, Kirkpatrick, R. C, Hinsch, B and other scholars.

In addition, chapter three discussed the survey method used to gather data for the study through questionnaire. Copies of the questionnaire were distributed among some selected Student of Caleb University, Lagos state. Out of 350 questionnaires, 348 questionnaires were successfully returned, collated and analysed.

5.3 CONCLUSION

According to the outcome of the analysis obtained, the study thus concludes that social media has a great influence on homosexuality perception of Nigeria youths which could basically affect the way they perceive and interpret the concept of homosexuality, how they depict and re-assimilate social media contents. It can also be believed that majority of the respondents point out that the excessive use of media would have a psychological influence on people's perceptions, attitudes and beliefs on homosexuality. However, the respondents did not forget that social media content promotes homosexuality.

5.4 RECOMMENDATION

Since Social media are computer tools that allow people to share or exchange information's, ideas, images, videos and even more with each other through a network. In other words. Social media is a medium, channel or modus in which people interact with one another where two ways communication is no sin i.e. it is the culture they adopt then it should be used to positively influence the youths who are its daily users, and also there should be subsequent sensitization of the youths on social media usage.

Since Homosexuality is an anathema in Nigeria, the culprits will however serve a jail sentence of 14years which poses a strong turn-off to homosexuality by the government of the day, and before now homosexuality was not a usual occurrence among Nigerian youths, because basically it became eminent as a result of civilization and technology primarily, social media should not be an environment where the practice of homosexuality should be tabooed and made an abomination in the society.

Postmodernity refers to social, economic, political and technological developments that have characterized the transition from modern to newly organized postmodern way of life While postmodernism is the art, literature and cultural criticism that have supplanted the modern traditions. Postmodernism cannot be blamed for Christian rebellion, Christians who reject the legitimacy of the homosexual lifestyle are routinely denounced as homophobic, intolerant, and even hateful. There is thus tremendous intimidation concerning this issue. Though some churches have even endorsed the homosexual lifestyle and welcome those who practice it to be their ministers. Education transfers, creates and interprets knowledge, ideas and concepts, as well as build and promote existing knowledges, which gives its audience that motivation and inspiration to learn new things, ideas, concepts even innovative. It gives the information that would edify the target audience at all times in that they are readily informed about the news.

Furthermore, Media representation theory has many definitions by different scholars. Stuart Hall defines representation as how the media shows us things about society after careful selection of the messages leaving others out, organization and focusing on what the audience will see. Media has the power to reach out and directly influence the minds of average people. Average people here refer to the general public also known as the member of folk culture; average people are also portrayed as “being helpless before the manipulative power of media content. Representation refers to the construction in any medium especially the mass media of

aspects of reality such as people, places, objects, events, cultural identities among others. The result of the research work shows that the effect of Social Media on the perception of homosexuality could be an influence on Youths generally because social media is a global village where everyone is inter-connected with one another. All these were highlighted from the reports given by the respondents in the course of this study.

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APPENDIX

.....
Department of Mass Communication,
Caleb University,
Imota Ikorodu

QUESTIONNAIRE

Dear Respondent,

I am Nonye Francesca, a final year student of the Department of Mass-Communication, Caleb University Imota Ikorodu. This questionnaire is designed to gather needed data for my research on **“The effect of social media on the perception of homosexuality by the Nigerian youth”** in partial fulfillment of the requirement for the bachelor’s degree in Mass-Communication. Your responses will be treated with strict confidence and no identity will be revealed whatsoever as you will remain anonymous.

INSTRUCTIONS: please tick (✓) the response that is appropriate to you in the box provided and where there are no boxes kindly write out your response on the dotted lines.

SECTION A

(1) **GENDER:** -(a) Male () (b) Female()

(2) **AGE:** - (a) 20 years and below () (b) 21-25 years () (c) 26 – 30 () (d) 31 – 35 ()

(3) **Level:** - (a) 100 () (b) 200 () (c) 300 () (d) 400()

(4) **Marital Status**(a) Single () (b) Married ()

(5) **Religion:** a). Christianity [] b).Islam [] c).traditionalist [] d). others, please specify.....

SECTION B

(1) Are you aware of homosexuality in Nigeria?

(a) Yes () (b) No ()

(2) How relevant is social media to your everyday life?

(a) Very relevant () (b) A bit relevant () (c) Not relevant ()

(3) Are there any contents related to homosexuality on the social media?

(a) Yes () (b) No () (c) I don't know ()

(4) Do you perceive that the frequent use of social media may have any relationship with homosexuality on Nigerian youths?

(a) Yes () (b) No () (c) I don't know ()

Why, if yes?

.....
.....
.....

(5) Do Nigerian youths re-assimilate the contents of social media after accessing it?

(a) Yes () (b) No () (c) I don't know ()

(6) To what extent do media influence people's perceptions on homosexuality?

(a) a large extent (b) a little extent () (c) No effect () (d) don't know ()

(7) Do youths depict some certain behaviors found in the content of social media?

(a) Yes () (b) No () (c) I don't know ()

(8) Do you believe that the contents of social media may negatively affect Nigerian youths?

(a) Yes () (b) No () (c) I don't know ()

(9) To what extent does media representation of homosexuality affect religious beliefs?

(a) a large extent (b) a little extent () (c) No effect () (d) don't know ()

(10) How important a factor is religion in determining youth behavioural change after accessing social media content on homosexuality?

(a) Important () (b) Not Important () (c) No effect () (d) I don't know ()

(11) Do you perceive social media contents to promote homosexuality?

(a) Yes () (b) No () (c) I don't know ()

(12) Do Nigerian Youths see homosexuality as socio-cultural problem that affects their mentality on the usage of social media?

(a) Yes () (b) No () (c) I don't know ()

(13) Do you think the negative effect of social media contents should be addressed by the Nigerian government?

a. Yes () b. No () c. I don't know

