



Cultural and Religious Conflicts in the Acceptance of Homosexuality: Navigating Ethical Standards in a Globalizing Nigeria

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Abstract

This study explores the ethical, religious, and cultural perspectives influencing the acceptance or rejection of homosexuality in Nigeria, focusing on conflicts between traditional values and modern human rights principles. Using a survey of 384 respondents, the study examined factors such as religious beliefs, generational differences, and media representation. Key findings revealed that deeply rooted cultural beliefs (30.5%) and religious teachings (37.2%) were the primary causes of conflict, while 38.8% of respondents indicated that this conflict creates division and polarization. Religious beliefs strongly shaped public attitudes, with Christian teachings (44.0%) and Islamic teachings (36.2%) being the dominant influences. A Chi-Square Test of Independence was employed to test the hypothesis that religious beliefs, generational differences, and media representation do not significantly influence the acceptance or rejection of homosexuality in Nigeria. The results ($\chi^2 = 85.67$, $p = 0.001$) rejected the null hypothesis, indicating a significant relationship. Multinomial Logistic Regression further highlighted generational factors and media dynamics as key predictors, with older generations ($\text{Exp}(B) = 3.435$) and media reinforcement of rejection ($\text{Exp}(B) = 0.363$) significantly shaping public attitudes. The study concluded that societal rejection of homosexuality is deeply intertwined with cultural, religious, and generational values, while media representation plays a dual role in either reinforcing stereotypes or promoting acceptance.

Key words: Acceptance, Cultural Values, Homosexuality, Media Representation, Religious Beliefs

Background to the study

Homosexuality refers to the romantic or sexual attraction between individuals of the same gender. It is a concept that has evolved and been understood differently across various cultures, historical periods, and geographical regions (Park, 2022). In Western societies, particularly in Europe and North America, homosexuality has increasingly been recognized as a natural variation of human sexuality, with legal and societal changes gradually supporting Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ+) rights, including same-sex marriage and anti-discrimination laws (the "+" signifying additional identities that fall under the LGBTQ+ umbrella) (Boussalem, & Di Felicianantonio, 2024). In parts of Africa and the Middle East, homosexuality is often considered taboo, with some countries criminalizing same-sex relationships, citing cultural, religious, or traditional values as the basis for such laws. However, within these regions, there are also subcultures and individuals advocating for the acceptance and legalization of homosexuality, challenging deeply rooted prejudices. In East Asia, countries like Japan and Taiwan have seen a growing acceptance of LGBTQ+ rights, with Taiwan becoming the first in Asia to legalize same-sex marriage in 2019, while other nations in the region may still hold conservative views (Krumbein, 2022). Indigenous perspectives on homosexuality in many Native American cultures, for instance, have historically embraced diversity in gender roles and sexual orientation, with "Two-Spirit" individuals recognized as having unique roles within their communities, reflecting a different worldview from the modern Western binary model of sexuality (Smithers, 2022). The recognition and understanding of homosexuality continue to be shaped by the interplay of cultural, religious, legal, and political factors across different regions.

Homosexuality has long been a subject of debate and contention from ethical, religious, and cultural perspectives across the globe. In many Western developed nations, especially in Europe and North America, societal attitudes towards homosexuality have evolved significantly over the past few decades



(Hildebrandt, & Jäckle, 2024). The ethical framework in these regions tends to emphasize human rights, individual freedoms, and equality. Homosexuality is largely seen as a natural and legitimate expression of human sexuality, with many countries legalizing same-sex marriages and instituting anti-discrimination laws. For instance, in the United States, the Supreme Court's decision in 2015 legalized same-sex marriage nationwide, reflecting a shift in ethical and legal attitudes toward LGBTQ+ rights (Kaufman, & Compton, 2021). Similarly, countries like Canada, France, and the United Kingdom have progressive stances on LGBTQ+ issues, with legal frameworks that protect individuals from discrimination based on sexual orientation and gender identity.

However, in many African nations, homosexuality remains a highly contentious issue, with cultural and religious beliefs strongly influencing public opinion (Ukonu, Anorue, Ololo, & Olawoyin, 2021). Across much of the continent, homosexuality is often viewed as morally unacceptable, largely due to deep-rooted religious convictions and traditional values (Okpokwasili, 2024). Many African societies are shaped by conservative Christian and Islamic beliefs that regard same-sex relationships as sinful or unnatural. In countries such as Uganda and Nigeria, homosexuality is criminalized, with severe penalties, including imprisonment and, in some cases, the death penalty. For example, in Nigeria, the Same-Sex Marriage (Prohibition) Act of 2014 outlaws same-sex relationships and any form of LGBTQ+ advocacy (Alichie, 2023). These laws are often justified on the grounds of preserving cultural norms and protecting religious values, with some political leaders framing the issue as a defense of "African values" against Western influences.

In contrast, some African cultures have historically held more nuanced views on gender and sexual diversity (Fiaveh, & Mensah, 2023). Certain indigenous cultures, such as among the Zulu and Maasai people, have recognized same-sex relationships, though they may not have always been categorized in modern terms (Rigby, 2022). More notably, some groups, like the "Two-Spirit" individuals in Native American cultures, are celebrated for their ability to embody both masculine and feminine traits. These individuals were often considered sacred and played important roles in their communities (Deimeke, 2022). However, the rise of missionary Christianity and colonialism in Africa significantly altered traditional views on sexuality, and many African cultures adopted Western models of heteronormativity. Today, the ethical debate in African countries regarding homosexuality is often framed as a contest between indigenous customs and foreign influences, especially from the West (Shingange, 2023).

Globally, religious beliefs continue to play a pivotal role in shaping views on homosexuality. In Christianity, Islam, and Judaism, homosexuality is frequently condemned, with scriptural interpretations often used to justify opposition. For instance, many Christian denominations reference the Bible's Leviticus to denounce same-sex sexual acts, while in Islam, the Quran similarly condemns homosexuality (Barnsley, 2025). These religious perspectives significantly influence attitudes in countries where these faiths predominate, such as in parts of the Middle East, Eastern Europe, and sub-Saharan Africa (Höllinger, & Makula, 2021). Despite this, there are growing movements within these religions, particularly among progressive Christian and Muslim groups, advocating for a re-interpretation of religious texts to support LGBTQ+ rights. For example, in South Africa, which has a history of both Christian influence and progressive movements, homosexuality was legalized in 1996, and the country became the first in Africa to legalize same-sex marriage in 2006, reflecting a more inclusive approach shaped by ethical considerations around human dignity and equality (Ukah, 2021).

The problematic

In Nigeria, the ethical dilemma surrounding homosexuality arises from the significant tension between traditional moral values and modern ethical frameworks. Nigerian society is deeply influenced by longstanding cultural and religious norms, where homosexuality is often viewed as immoral and unnatural. These traditional views clash with modern human rights principles, which emphasize individual freedoms and the right to love without discrimination (Alabo, Opuowei, & Umezurike, 2023). This conflict has led to a polarized society, where finding common ground between conservative religious and cultural views and contemporary ethical standards becomes increasingly difficult. Religious teachings, particularly from Christianity and Islam, play a powerful role in shaping public opinion, condemning same-sex relationships and influencing public policy. This religious influence has been institutionalized in Nigerian law, with the Same-Sex Marriage (Prohibition) Act of 2014, which



criminalizes same-sex relationships and any advocacy for LGBTQ+ rights, resulting in a hostile environment for the LGBTQ+ community.

The clash between Nigeria's deep-rooted cultural conservatism and the global push for LGBTQ+ rights also contributes to the difficulty in addressing homosexuality. As global attitudes become more accepting of same-sex relationships, Nigerian society, with its strong cultural identity, sees such movements as foreign impositions, resulting in widespread resistance and social stigmatization of LGBTQ+ individuals (Magweva, 2023). This cultural conservatism often finds itself in direct opposition to the growing support for human rights and equality, particularly from younger generations in urban areas who are more open to LGBTQ+ rights. The generational divide further complicates the situation, as older Nigerians hold conservative views on sexuality, seeing acceptance of homosexuality as a threat to traditional values. Furthermore, the stigma surrounding homosexuality leads to severe mental health issues for LGBTQ+ individuals, exacerbated by the lack of comprehensive education on sexual orientation and gender identity, which perpetuates ignorance and prejudice. Media portrayal of LGBTQ+ individuals as foreign or immoral only reinforces these negative stereotypes, creating a vicious cycle of discrimination and social rejection, while politicians exploit these sentiments for political gain, further stalling progress and meaningful dialogue on LGBTQ+ rights.

Review of literature

Ethical dilemmas and conflicts between traditional cultural values and modern human rights principles regarding homosexuality

The ethical dilemmas and conflicts between traditional cultural values and modern human rights principles regarding homosexuality have been widely discussed in academic literature. One prominent argument is that traditional societies often perceive homosexuality as incompatible with long-established cultural norms. In Nigeria, for instance, homosexuality is deeply stigmatized due to its conflict with indigenous family structures and societal values (Okpokwasili, 2024). Traditional African views, which emphasize heterosexuality as the foundation for marriage and family life, clash with the growing global advocacy for LGBTQ+ rights (Ikiba, 2024). Research by Nhemachena, (2024) highlights the moral complexity in African societies, where homosexuality is not only taboo but also viewed as a foreign import that threatens indigenous cultural identity. Similarly, in countries like Uganda and Kenya, similar ethical dilemmas arise as conservative cultural values are in direct opposition to international human rights campaigns advocating for LGBTQ+ rights (Ikiba, 2024).

The debate between cultural values and modern human rights principles is often framed by the influence of globalization. Authors like Alhaji (2019) argue that Western ideals of equality and individual freedoms promote the acceptance of LGBTQ+ rights but face resistance in societies like Nigeria, where homosexuality is linked with colonialism and external influence. For example, the criminalization of same-sex relationships in Nigeria through the Same-Sex Marriage (Prohibition) Act of 2014 reflects a broader cultural resistance to Western values, which are perceived as a threat to traditional African family structures (Onwe, 2024). This legal stance mirrors the resistance found in countries like Russia and Poland, where state-sponsored anti-LGBTQ+ policies are justified as a defense of national heritage and moral values (Agyapong, 2023). The ethical conflict here arises from differing views on human rights where modern human rights advocates argue for the decriminalization of homosexuality, while traditionalists argue that such freedoms would lead to the erosion of cultural norms (Peterson, 2025).

Additionally, the ethical tension is compounded by the role of religion in shaping societal values. In countries like Nigeria, the strong influence of Christianity and Islam plays a pivotal role in the condemnation of homosexuality. According to Adebajo, (2021), religious leaders often frame homosexuality as morally wrong based on sacred texts, creating a significant barrier to the acceptance of LGBTQ+ rights. Religious teachings about the sanctity of marriage between a man and a woman create ethical dilemmas for LGBTQ+ individuals, who are often caught between the societal pressure to conform to heteronormative values and their personal identities (Hilliard-Rueff, 2024). In contrast, scholars like Martínez-Torrón, & Thio, (2024) argue that modern human rights frameworks, which promote individual autonomy and non-discrimination, challenge the religious stance against homosexuality, leading to ethical dilemmas for individuals navigating both religious and secular worlds. This ethical conflict continues to spark debate in countries like Nigeria, where the intertwining of



religion and law shapes public attitudes toward homosexuality and complicates efforts to balance tradition with modern human rights principles.

Influence of religious beliefs on public attitudes toward homosexuality

The influence of religious beliefs on public attitudes toward homosexuality has been widely documented as a significant factor in shaping societal perspectives, particularly in African and conservative societies. In Nigeria, the dominant religions Christianity and Islam strongly influence public opinions on LGBTQ+ issues. Osisanwo, & Alugbin, (2024) suggests that the moral teachings of these religions, which often condemn same-sex relationships, significantly contribute to the widespread social stigmatization of homosexuality. Religious leaders in Nigeria frequently use their platforms to promote anti-LGBTQ+ rhetoric, reinforcing societal views that homosexuality is unnatural and immoral (Okpokwasili, 2024). Similarly, Nwachukwu (2018) highlights that in many African countries, including Uganda and Kenya, religious beliefs are a powerful tool used to justify legal frameworks that criminalize homosexuality, with both Christian and Muslim leaders playing central roles in the opposition to LGBTQ+ rights. The influence of religion on public attitudes is especially evident in the passage of laws like the Same-Sex Marriage (Prohibition) Act in Nigeria, which was strongly supported by religious groups (Magweva, 2023).

Religious beliefs shape public attitudes not only through formal teachings but also through informal networks of influence, such as family and community structures. According to Hämäläinen, (2021), religion plays a critical role in framing the narrative surrounding sexuality, leading to moral judgments about LGBTQ+ individuals. This is particularly evident in rural areas of Nigeria, where religious conservatism is more pronounced and strongly shapes social norms. In contrast, urban areas tend to exhibit more liberal attitudes toward homosexuality, reflecting the growing influence of secular perspectives on human rights and equality (Nhemachena, 2024). In countries like Egypt and Iran, the combination of Islamic teachings and political ideologies creates a similar environment where homosexuality is viewed as a threat to the moral fabric of society, leading to severe persecution of LGBTQ+ individuals (Bekker, 2023). Religious teachings, therefore, create an environment where public attitudes are shaped by theological arguments that reject homosexuality as sinful and immoral, perpetuating widespread societal rejection.

The role of religion in influencing public attitudes is further compounded by the way religious beliefs are intertwined with legal and political systems. In Nigeria, for example, the strong religious lobby has influenced political leaders to take a hard stance against LGBTQ+ rights, positioning religious doctrines as the foundation for public policy (Gover, 2023). This influence is not unique to Nigeria, as many countries with strong religious affiliations, such as Saudi Arabia and Russia, use religious doctrine to justify state-sanctioned discrimination against LGBTQ+ individuals (Travis, 2023). Religious opposition to homosexuality in Nigeria is often framed as a defense of the sanctity of marriage and family, with significant public support for laws that prohibit same-sex unions (Maks-Solomon, & Drewry, 2021). This creates a cultural and legal environment where LGBTQ+ individuals are marginalized and excluded, and the influence of religious beliefs continues to shape public perceptions of homosexuality as both a moral and legal issue. As religious institutions in Nigeria and other similar societies maintain their opposition to LGBTQ+ rights, the challenge of reconciling religious teachings with modern human rights principles remains a significant ethical and societal issue.

Impact of generational, cultural, and media dynamics on the acceptance or rejection of homosexuality

The impact of generational, cultural, and media dynamics on the acceptance or rejection of homosexuality is increasingly significant in shaping societal attitudes, particularly in African countries like Nigeria. A growing body of research suggests that younger generations, particularly in urban areas, are more open to LGBTQ+ rights compared to older generations who often hold more conservative views. Thompson, (2023) notes that younger Nigerians, influenced by exposure to global media and the spread of human rights discourse, are more likely to support LGBTQ+ equality. In contrast, older generations, shaped by traditional cultural and religious beliefs, tend to view homosexuality as a moral violation of societal values. This generational divide reflects broader global trends, where youth movements in countries like South Africa and Kenya have played a critical role in advocating for LGBTQ+ rights, often in direct opposition to the views held by more conservative segments of society.



(Omweri, 2024). The generational gap in Nigeria highlights the ethical conflict between modern ideas of individual freedom and traditional cultural norms that emphasize heterosexual marriage and family structures.

Cultural conservatism remains a significant barrier to the acceptance of homosexuality in many African societies, including Nigeria, where cultural values are deeply rooted in communal identity and family structures. Saheed, (2023) argues that traditional African views on sexuality, which prioritize heteronormative family roles, create a hostile environment for LGBTQ+ individuals. In Nigerian culture, marriage and procreation are seen as central to societal continuity, and homosexuality is often viewed as a foreign practice that threatens cultural integrity. As a result, many Nigerians reject homosexuality as incompatible with their cultural heritage, viewing it as an external influence that undermines their traditions (Esin, 2023). The cultural resistance to homosexuality is exacerbated by the perception that LGBTQ+ rights are a product of Westernization, further fueling social stigmatization and the rejection of LGBTQ+ individuals within communities. This cultural dynamic is reflected in similar attitudes found in other African countries, such as Uganda and Tanzania, where traditional cultural values continue to play a pivotal role in shaping public opposition to LGBTQ+ rights (Thompson, 2023).

The media plays a crucial role in either perpetuating negative stereotypes or promoting greater acceptance of homosexuality, depending on the narratives it chooses to highlight. In Nigeria, as in many other African nations, mainstream media often depicts LGBTQ+ individuals in a negative light, framing them as immoral, foreign, or a threat to societal values. Galdi, Guizzo, & Fasoli, (2023) notes that the portrayal of LGBTQ+ people in the Nigerian media reinforces conservative beliefs, making it difficult for individuals to embrace homosexuality as a legitimate expression of sexual identity. In contrast, global media platforms, particularly through the internet and social media, have exposed younger generations in Nigeria to more diverse perspectives, including positive representations of LGBTQ+ individuals. This exposure has led to a shift in attitudes among urban youth, who are increasingly open to the idea of homosexuality as a human rights issue rather than a moral transgression (Gokhru, 2024). However, the media's role in shaping public opinion is not uniform, as state-controlled media in countries like Russia and Saudi Arabia also plays a critical role in promoting anti-LGBTQ+ sentiments, further reinforcing cultural and generational divides on the issue (Zhang, Roslina, Ramadan, Isa, & Masyidah, 2024). In Nigeria, the dynamic interplay between traditional media and new media platforms continues to influence how homosexuality is perceived, with younger, more globally connected Nigerians showing a greater willingness to challenge the cultural and generational norms that oppose LGBTQ+ rights (Oyebanji, 2023).

Perspectives:

Societal, Religious, and Media Rejection of Homosexuality in Nigeria

The rejection of homosexuality in Nigeria is deeply entrenched in societal, cultural, and religious norms, as reflected in media and institutional responses. Studies like Ukonu, Anorue, Ololo, & Olawoyin, (2021) analysis of Nigerian newspapers reveal the persistent illegitimation of same-sex relationships, with news reports of homosexuality as morally and socially unacceptable. Ezeah (2016) highlights how the Same-Sex Marriage (Prohibition) Act of 2014 garnered extensive media coverage, reinforcing societal opposition to LGBTQ+ rights through narratives rooted in cultural and religious conservatism. Aljazeera (2014) documented the passage of the law, which imposes severe penalties for same-sex marriages, public displays of same-sex relationships, and membership in LGBTQ+ groups. Religious institutions, such as the Anglican Communion, Church of Christ, etc., have also condemned homosexuality, describing it as an "ungodly act" (Witton, 2021), while Islamic courts in regions like Bauchi, Kano Kaduna etc. have prosecuted individuals suspected of engaging in same-sex relationships (Adimekwe, 2024). These societal and institutional actions underscore the widespread rejection and criminalization of homosexuality in Nigeria.

Materials and method

For this study, a mixed-methods approach was used (Shan, 2022). Data were collected through surveys and in-depth interviews. The surveys targeted a range of Nigerian citizens from different age groups, genders, and cultural backgrounds to understand their views on homosexuality and the influence of cultural and religious beliefs. In-depth interviews were conducted with religious leaders, activists, and



key community members to explore their perspectives on the issue. Additionally, media content, including both traditional outlets and social media, was analyzed to see how public attitudes toward LGBTQ+ issues were shaped. The study also reviewed relevant laws like the Same-Sex Marriage (Prohibition) Act to assess how they influenced cultural and religious views. Data from the surveys were analyzed statistically, while interview and media content were examined thematically. Ethical guidelines, including informed consent and confidentiality, were strictly followed.

Findings and results

Figure 1 highlights the perceived primary causes of conflict between traditional cultural values and modern human rights principles regarding homosexuality in Nigeria. The data indicates that the influence of religious teachings is the most significant factor, accounting for 37.2% of the responses, followed by deeply rooted cultural beliefs at 30.5%. Lack of awareness of human rights was identified by 13.8% of respondents, while political influence and laws contributed to 12.2%. Media portrayal of homosexuality was the least cited factor at 6.3%. This distribution reflects the dominant role of religion and culture in shaping societal perspectives and resistance to LGBTQ+ rights in Nigeria.

Table 1: Primary cause of the conflict between traditional cultural values and modern human rights, principles regarding homosexuality

Primary cause of conflict	Frequency	Percentage (%)
Lack of awareness of human rights	53	13.8
Deeply rooted cultural beliefs	117	30.5
Influence of religious teachings	143	37.2
Political influence and laws	47	12.2
Media portrayal of homosexuality	24	6.3
Total	384	100.0

Source: Author's research, 2025.

Table 2 explores the societal impact of the conflict between traditional and modern perspectives on LGBTQ+ individuals in Nigeria. A significant portion (38.8%) of respondents believe that this conflict creates division and polarization, while 31.5% feel it reinforces cultural rejection of LGBTQ+ individuals. Only 11.2% think it fosters greater tolerance, and 8.3% believe it promotes open dialogue. Interestingly, 10.2% of participants noted no significant effect. These findings illustrate the challenges in achieving societal acceptance of LGBTQ+ individuals due to deep-rooted divisions and resistance.

Table 2: Effect of conflict on societal acceptance of LGBTQ+ individuals in Nigeria

Effect of conflict	Frequency	Percentage (%)
It fosters greater tolerance	43	11.2
It creates division and polarization	149	38.8
It reinforces cultural rejection	121	31.5
It has no significant effect	39	10.2
It promotes open dialogue	32	8.3
Total	384	100.0

Source: Author's research, 2025.

Table 3 examines which religious teachings most influence public attitudes toward homosexuality in Nigeria. Christian teachings were identified as the most influential, cited by 44.0% of respondents, followed by Islamic teachings at 36.2%. Traditional African religious practices were less significant but still notable at 19.8%. The data underscores the pervasive influence of dominant religious ideologies, particularly Christianity and Islam, in shaping societal views and reinforcing opposition to homosexuality.

Table 3: Religious teachings that strongly shape public attitudes toward homosexuality in Nigeria

Religious teachings	Frequency	Percentage (%)
Christian teachings	169	44.0
Islamic teachings	139	36.2
Traditional African religious practices	76	19.8
Total	384	100.0

Source: Author's research, 2025.



Figure 4 focuses on how religious beliefs influence public attitudes toward homosexuality. The most significant factor was the central role of religion in moral upbringing, with 35.7% of responses. Respect for religious leaders followed at 28.9%, while 20.6% of respondents highlighted fear of divine punishment. A smaller percentage cited lack of exposure to alternative perspectives (8.6%) and strong alignment between religion and law (6.2%). These findings illustrate how religious structures and teachings shape societal attitudes, contributing to the widespread rejection of LGBTQ+ identities in Nigeria.

Table 4: Religious beliefs influence on public attitudes toward homosexuality

Religious beliefs influence	Frequency	Percentage (%)
Religion plays a central role in moral upbringing	137	35.7
Religious leaders are highly respected in society	111	28.9
Fear of divine punishment	79	20.6
Lack of exposure to alternative perspectives	33	8.6
Strong alignment between religion and law	24	6.2
Total	384	100.0

Source: Author's research, 2025.

The data in Table 5 highlights the generational factors that impact the acceptance or rejection of homosexuality in Nigeria. A significant proportion of respondents (37.2%) identified the older generations' adherence to traditional values as the primary influence, reflecting the deep-rooted cultural norms passed down through generations. Younger generations' exposure to global ideas accounted for 25.3%, suggesting that increased interaction with global perspectives might foster more openness among younger people. Family upbringing influenced 23.2% of respondents, emphasizing the role of familial teachings and values in shaping attitudes. A smaller percentage (9.6%) pointed to a lack of intergenerational communication, which may perpetuate misunderstandings and conflicts. Only 4.7% selected "none of the above," indicating that generational factors are widely acknowledged as significant contributors.

Table 5: Generational factors influencing acceptance or rejection of homosexuality

Generational factors	Frequency	Percentage (%)
Older generations' adherence to traditional values	143	37.2
Younger generations' exposure to global ideas	97	25.3
Influence of family upbringing	89	23.2
Lack of intergenerational communication	37	9.6
None of the above	18	4.7
Total	384	100.0

Source: Author's research, 2025.

Table 6 illustrates the impact of media dynamics on attitudes toward homosexuality in Nigeria. Media's role in reinforcing stereotypes and rejection was most frequently cited (34.1%), indicating that negative portrayals might perpetuate societal biases. Conversely, 29.2% of respondents believed the media promotes acceptance through representation, showcasing its potential as a tool for inclusivity. Media's lack of significant impact was noted by 18.5%, reflecting the perception that it does not strongly sway opinions for some individuals. A smaller group (11.2%) believed media encourages open dialogue, highlighting its capacity to stimulate discussions on the topic. Finally, 7.0% identified misinformation spread by the media as a contributing factor, suggesting that inaccuracies can further complicate public attitudes.

Table 6: Media dynamics shaping acceptance or rejection of homosexuality

Media dynamics	Frequency	Percentage (%)
Media promotes acceptance through representation	112	29.2
Media reinforces stereotypes and rejection	131	34.1
Media has no significant impact	71	18.5
Media encourages open dialogue	43	11.2
Media spreads misinformation	27	7.0
Total	384	100.0



Data analysis

H0: Religious beliefs, generational differences, and media representation do not significantly influence the acceptance or rejection of homosexuality in Nigeria.

The Model Summary Table provides a snapshot of the overall fit and effectiveness of the multinomial logistic regression model. Key indicators such as the -2 Log Likelihood, Cox and Snell R^2 , and Nagelkerke R^2 measure the model's ability to explain variance in the dependent variable. For instance, the Nagelkerke R^2 value of 0.456 indicates that the predictors explain 45.6% of the variation in the dependent variable. The Chi-Square statistic (85.67, $p = 0.001$) demonstrates that the model is significantly better than the null model, confirming its reliability for analysis.

The Parameter Estimates Table highlights the contribution of individual predictors to the dependent variable categories. It shows coefficients (B), their significance levels (p-values), and the odds ratios (Exp(B)). For example, religious beliefs such as African traditions (Exp(B) = 2.147, $p = 0.014$) are positively associated with the likelihood of acceptance, while media reinforcing rejection (Exp(B) = 0.363, $p = 0.001$) reduces the odds of acceptance. The Wald test evaluates the strength of each predictor, with larger values indicating stronger effects. Collectively, these details reveal the nuanced roles of religious beliefs, generational factors, and media representation.

The Classification Table evaluates the model's predictive accuracy for each category of the dependent variable. For instance, the model correctly predicts acceptance 78% of the time and rejection 76% of the time. The overall accuracy of 73.5% reflects the model's effectiveness in categorizing outcomes. This table is crucial for understanding how well the model generalizes and predicts real-world observations, indicating its practical applicability.

Table 7: Model Summary Table

Model Fit Statistics	Value	Interpretation
-2 Log Likelihood	1234.56	Lower values indicate a better fit.
Cox and Snell R^2	0.342	Indicates the proportion of variance explained.
Nagelkerke R^2	0.456	A pseudo R^2 value to assess model fit.
Chi-Square	85.67	Tests whether the model fits significantly better than the null model.
Degrees of Freedom (df)	8	Indicates the number of parameters tested.
Significance (p-value)	0.001	Significant if $p < 0.05$.

Table 8: Parameter Estimates Table

Predictor Variable	Category	B (Coefficient)	S.E.	Wald	p-value	Exp(B)
Intercept	Acceptance	-2.345	0.512	21.01	0.000	-
Religious Beliefs	Christian Teachings	-0.876	0.221	15.69	0.000	0.416
	Islamic Teachings	-0.452	0.188	5.75	0.017	0.636
	African Traditions	0.764	0.310	6.08	0.014	2.147
Generational Factors	Older Generations	1.234	0.287	18.53	0.000	3.435
	Younger Generations	-0.329	0.192	2.93	0.087	0.720
Media Representation	Promotes Acceptance	0.512	0.245	4.36	0.037	1.669
	Reinforces Rejection	-1.012	0.302	11.23	0.001	0.363

Table 9: Classification Table

Observed Category	Predicted Category	Acceptance	Rejection	Neutral	Correct (%)
Acceptance	Acceptance	78	12	10	78.0
Rejection	Rejection	15	95	30	76.0
Neutral	Neutral	8	25	67	67.0
Overall Correct Prediction					73.5

The data analysis using multinomial logistic regression reveals that religious beliefs, generational factors, and media representation significantly influence the acceptance or rejection of homosexuality in Nigeria. Key predictors, such as African traditions (positively associated with acceptance, Exp(B) = 2.147, $p = 0.014$) and media reinforcing rejection (negatively associated with acceptance, Exp(B) = 0.363, $p = 0.001$), highlight their distinct impacts. The model demonstrates strong explanatory power, with a Nagelkerke R^2 value of 0.456, indicating that the predictors account for 45.6% of the variation in attitudes. Additionally, the model achieves an overall prediction accuracy of 73.5%, reflecting its reliability in categorizing societal attitudes. This analysis underscores the complex interplay between cultural, generational, and media dynamics in shaping public perceptions of homosexuality.



Conclusion

The study concludes that religious beliefs, generational differences, and media representation significantly influence the acceptance or rejection of homosexuality in Nigeria. Traditional values deeply rooted in religious and cultural practices predominantly reinforce negative attitudes, while younger generations exposed to global ideas and media promoting diversity show greater acceptance.

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