

**A MULTIMODAL DISCOURSE ANALYSIS OF DEEPER LIFE CHRISTIAN
WOMEN MIRROR**

BY

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DEPARTMENT OF ENGLISH AND LITERATURE

FACULTY OF ARTS

UNIVERSITY OF BENIN

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NOVEMBER 2025

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**AN ESSAY SUBMITTED TO THE DEPARTMENT OF ENGLISH AND
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FULFILMENT FOR THE REQUIREMENT OF BACHELOR OF ARTS (HONS)
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CERTIFICATION

I certify that this study was carried out by Anointing Oluwakemi ISOLA (Miss) in the department of English and literature, University of Benin, Benin City, under my supervision.

DR. E.J. LEGEMAH**DATE****(SUPERVISOR)**

DEDICATION

This study is dedicated to God almighty who has brought me thus far in my academic pursuits and has seen me through this phase of writing this study and to everyone who loves reading Deeper Life Christian Women Mirror magazines.

ACKNOWLEDGEMENTS

My utmost appreciation to God almighty who has been faithful to me at every phase of my academic pursuits especially during the course of writing this study.

To my inestimable supervisor, Doctor Julius Efosa Legemah, thank you sir, for your patience, assistance and guidance.

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Special appreciation to a friend who is like a brother, Prosper Ogbemudia Edokpayi, thank you for your love, support and encouragement during the course of writing this study.

ABSTRACT

This study examines how the combination of language, images, and spatial layout convey messages of religious beliefs, values, and practices in Deeper Life Christian Women Mirror.

This study employs Multimodal Critical Discourse Analysis (MCDA) theory to analyze Deeper Life Christian Women Mirror studying how various messages are conveyed through different modes of communication like images, layouts, texts, and gestures e.t.c. This systematic approach merges different analytical tools such as Multimodal Discourse Analysis (MDA), Critical Discourse Analysis (CDA), and Systemic Functional Linguistics (SFL).

This study is limited to five physical copies of Deeper Life Christian Women Mirror, issued in 2024-2025, primarily from local Deeper Life Bible Church branches in Benin City, focusing on the themes of principles for spiritual growth, healthy living and child nurturing. These collected copies will be subjected to a systematic multimodal discourse analysis (MDA), drawing on theoretical frameworks primarily from Gunther Kress and Theo van Leeuwen, recognizing that meaning is simultaneously constructed through multiple semiotic modes beyond just written language.

Moreover, this study focuses on specific sections of the magazine such as articles on spiritual growth, child training and health talk e.t.c. It samples the data derived

**from close reading of the texts and the photographs of the images in Deeper Life
Christian Women Mirror.**

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CHAPTER ONE

INTRODUCTION

1.1 Purpose of Study

The purpose of this study is to carry out a multimodal discourse analysis of Deeper Life Christian Women Mirror, in order to show how different modes of communication in the text convey religious beliefs, values and practices.

1.2 Scope of Study

This research is limited to five copies of Deeper Life Christian Women Mirror, issued in 2024-2025, focusing on the themes of principles for spiritual growth, healthy living and child nurturing. This study focuses on specific sections of the magazine such as articles on spiritual growth, child training and health talk e.t.c. It samples the data derived from close reading of the texts and the photographs of the images in Deeper Life Christian Women Mirror.

Theoretically, this research is based on Multimodal Discourse(MDA) as propounded by Gunther Kress and Theo Van Leeuwen, Social Semiotics as propounded by M.A.K Halliday and an analytical approach in analyzing discourse. This will guide the analysis of how different modes of communication contribute to meaning-making.

1.3 Research methodology

This study adopts a qualitative research method, specifically employing an interpretive and descriptive case study design. This method was chosen so as to provide an in-depth

understanding of how meaning is made through the interplay of various semiotic modes within the specific context of the Christian Women Mirror magazine. The magazine is a monthly publication of Deeper Christian Life Ministry and only twelve copies are produced in a year. The selected copies cover 2024-2025 and these periods were chosen so as to capture recent trends in the magazine's discourse. The collected corpus will be subjected to a systematic multimodal discourse analysis (MDA), drawing on theoretical frameworks primarily from Gunther Kress and Theo van Leeuwen. This approach recognizes that meaning is simultaneously constructed through multiple semiotic modes beyond just written language.

The data collected would include written content i.e articles, stories and testimonies and visual content i.e images, graphics. The physical copies of the selected Deeper Life Christian Women Mirror issues will be acquired, primarily from local Deeper Life Bible Church branches in Benin City. This research used a purposive sampling technique. Some specific sections of the magazine were purposely selected for analysis. These are the articles on spiritual growth, child training, health talk, marriage. This study aims to investigate how visual elements interact with linguistic elements to convey messages of religious beliefs, values and practices in Deeper Life Christian Women Mirror.

1.4 Theoretical Background

This research employs Multimodal Critical Discourse Analysis (MCDA) theory to analyze Deeper Life Christian Women Mirror studying how various messages are conveyed through different modes of communication like images, layouts, texts, and gestures e.t.c. This systematic approach merges different analytical tools such as

Multimodal Discourse Analysis (MDA), Critical Discourse Analysis (CDA), and Systemic Functional Linguistics (SFL).

Multimodal Discourse Analysis (hereafter MDA) is a core theoretical framework, drawing on scholars like Gunther Kress and Theo Van Leeuwen. They argue that 'the field of multimodal discourse analysis is deeply invested in understanding the significance of various symbols, encompassing both verbal and non-verbal cues, and their collective influence on the construction of discourse' (Kress and Van, 2001). This includes a broad spectrum of non-verbal signs that extend across visual, auditory, gustatory, and tactile modalities, as well as the diverse media through which information is conveyed and shared. These different modes and media are integral to the multimodal framework

Halloran says multimodal discourse analysis (MDA) has become 'an emerging paradigm in discourse studies that extends the study of language in combination with other resources, such as images, scientific symbolism, gesture, action, music and sound' (O'Halloran, 2011:1). This means multimodal discourse analysis has been a prominent pattern in discourse studies extending the study of language to the study of language combining other resources like images, colours, etc.

Jewitt argues that multimodal discourse analysis is essentially concerned with 'the theory and analysis of semiotic resources and the semantic expansions which occur as semiotic choices combined in multicultural phenomena' (Jewitt, 2009).

The 'inter-semiotic' relations arising from the interaction of semiotic choices, known as intersemiosis, is a central area of multimodal research.

Multimodal Discourse Analysis states that meaning is conveyed through language and a combination of different semiotic modes. These modes include:

- I. Visual: Images, photos, illustrations, layouts, font choices e.t.c
- II. Linguistic: Headlines and articles, captions, quotes, scripture references and storytelling methods.
- III. Spatial: Organization of items on a page and connection of different sections together.

MDA helps us know how the images, layouts, headlines and articles, captions, quotes, scripture references, storytelling methods, organization of items on a page used in the Women Mirror convey messages of religious beliefs, values and practices. Each mode of communication used in the text has a meaning. For instance, an image of a woman dressed in modest clothing portrays the theological beliefs of Deeper Life Bible Church concerning dressing. Also the use of bolded text like 'Impact your world' signifies how a Christian should live daily i.e his/her practices, ensuring that he or she showcases Christ to the world through Christlike lifestyles. The use of white space in the magazine is an element of spatial mode. Instead of filling every inch of the page an empty page was created, this communicates a sense of abstinence which aligns with the magazine's message on purity and living a life free from worldly distractions.

Teun A. Van Dijk defines Critical discourse analysis (hereafter CDA) as 'a discourse analytical research that primarily studies the way social power abuse and inequality are enacted, reproduced, legitimated and resisted by the text and talk in the social and political context' (Dijk, 1993). He also highlights the cognitive dimension (mental

models, ideologies, shared knowledge) , how it shapes and are shaped by discourse, i.e CDA= language+power+cognition. For him, Critical Discourse Analysis is an analysis of power, dominance and ideology in discourse.

Norman Fairclough is another scholar who wrote on Critical Discourse Analysis. He defines critical discourse analysis as ‘a three-step analysis that consists of textual analysis, the production, consumption and distribution of the text called interaction, and the interpretation of text in its social context which is called contextual analysis’(Fairclough,1989). He argues that language is not neutral but a form of social practice. This means language reflects the society and helps to shape it.

A group of critical linguists such as Kress, Dijk, Fairclough, Leeuwen and Wodak named the analytical approach as CDA and defined its fundamental principles. These fundamental principles are:

1. CDA is the analysis of linguistic and semiotic appearances of social processes and problems.
2. The relation among discourse, social structures and culture is dialectical.
3. Discourse is a social practice and the creator of social practices.
4. Power relations are produced, applied and re-produced by discourse.
5. The relation between the representations of the world and people and identities are established discursively.
6. Linguistic characteristics are not coincidental but are intentional choices. They contain deletion and inclusion mechanisms which defend a speaker’s own interests and purposes.

7. Discourse is historical and cannot be produced out of context. The context of discourse is the context of language games which is conceptualized by Wittgenstein and which reflects a lifestyle.
8. CDA establishes links between macro and micro.
9. CDA aims to reveal the discursive nature of social power relations.
10. Discourse operates ideologically.
11. CDA is interpretative and explanatory. It is a dynamic process in which different studies lead to different interpretations.

Critical Discourse Analysis offers a powerful lens through which the Deeper Life Christian Women Mirror can be examined. CDA is essential for this research because it helps uncover the hidden ideologies and power dynamics in the text. A basic analysis is the modest clothing worn by women in the photos, but CDA makes us ask why those images are used and what beliefs they promote. This approach changes the analysis from simply stating "what" is there to critically examining "why" and "how" it's there. CDA focuses on the magazine's context creating a connection between the magazine's content and external factors showing how the magazine supports or challenges existing power structures. For instance, an article written on the role of a woman in the home is more than just an advice; through CDA, it becomes a powerful statement that reflects the church's theological beliefs about gender. CDA helps us explore how Deeper Life Christian Women Mirror constructs an ideal godly woman and encourages readers to adopt this identity. It also helps in understanding the impact of the magazine on its readers showing how the magazine's messages influence women's identities. The magazine's content

empower women by giving them a clear spiritual path and limit them by defining their roles within a structured belief system of the church. Without this theory, the study wouldn't fully grasp the social and ideological work the Women Mirror performs.

M.A.K Halliday views language not just as a system of rules, but as a social semiotic system. This means language is a resource we use to interpret and shape our social reality, that's why we can examine magazines like "Deeper Life Christian Women Mirror," using various semiotic resources (words, images, layout) to build and share social and religious meanings for its target audience. He propounded a social semiotic theory known as Systemic Functional Linguistics so as to offer an in-depth way to understanding how language and other forms of communication create meaning in social settings. It highlights that the structure of language is fundamentally shaped by its function in human interaction. Halliday's Systemic Functional Theory (hereafter SFL) has two core tenets.

One of the tenets is that the meaning potential of semiotic modes can be modelled as systems of interrelated choices, paradigmatically, where each option has a distinctive structural realisation. It is the deep connection between language and its context of situation. It suggests that our choices of language are shaped by a text's register, which includes three factors:

1. Field (what's happening, like Christian teachings or daily advice)
2. Tenor (who's involved and their relationships, such as the magazine's authority or reader solidarity)

3. Mode (how it's communicated, like a written magazine or devotional style).
(Halliday and Matthiessen, 2004).

Another tenet of SFL is every act of communication simultaneously constructs three board types of meaning or metafunctions. It means that language serves various purposes, which he called metafunctions:

1. Ideational: How we represent our experiences and the world around us. In the Women Mirror, devotionals, testimonies, and teachings represent Christian women's experiences e.g., motherhood, marriage, holiness, service in the church. As defined by Deeper Life, photographs and illustrations of a modestly dressed woman or praying figures visually encode "a good Christian woman". Women's roles are represented both in the language(a written text like she's a faithful wife) and visuals (an image showing a woman breastfeeding a child).
2. Interpersonal: How we interact with others and express our relationships. In the Women Mirror,the use of inclusive pronouns like we,our,us and direct address like Dear Sisters, create intimacy and solidarity between the writers and the readers.
3. Textual: How we organize our communication to make it cohesive and coherent.The arrangement of devotionals, testimonies,Bible study outlines and editorials gives a thematic flow centered on moral teaching. Even the headlines, bold fonts, and highlighted scriptures provide cohesion. Layouts also organizes the meaning, for example, the cover page places the central image(a model of a Christian woman) in the most noticeable position.

1.5 Literature Review

Multimodal Discourse Analysis has gathered attention and varied research works. MDA is a growing field in discourse analysis that studies how different modes of communication such as linguistic, visual, gestural, spatial elements, e.t.c interact to convey various messages in texts or social interactions. This research applies a Multimodal Discourse Analysis framework to Deeper Life Christian Women Mirror magazine in order to understand how it constructs and promotes a specific identity for Christian Women. The review will cover the key theories of MDA, examine research on religious communication and fill a gap in the literature.

The theoretical foundation of MDA is rooted from social semiotics, primarily developed by M.A.K Halliday, which views communication as a social practice where different resources are used to make meaning. Halliday's work on language as a social semiotic resource laid a foundation for viewing communication not just only as a linguistic act but as a social practice. Gunther Kress and Theo Van Leeuwen who are referred to as modern day pioneers of MDA, expanded on this foundation in their seminal work, *Reading Images: The Grammar of Visual Design*(1996/2006). It is a text that systematically applies a semiotic approach to visual communication. They argued that images have a 'grammar' and these images are used to represent and interact with the world in a structured way. This work provided an invaluable analytical toolkit for researchers to be able to analyze visual modes in the same way linguistics analyzes the verbal mode i.e a way to analyze visual elements such as images, colour convey messages.

Another scholar is Sigrid Norris, she propounded an approach called Multimodal Interaction Analysis. It is a practical guide in understanding the multiple modes of communication and it examines how different modes work together in reality. Her work analyzes face-to-face interaction and its principles are used to understand how a publication's different modes interact to guide the reader's experience. This approach emphasizes on the detailed analysis of communicative acts using various semiotic resources such as speech, gestures, facial expressions, and spatial arrangements.

Various research works have used MDA to analyze religious and media communication. In Olowu Ayodeji's work titled *Christians' perception of the concepts of death and judgment: A multimodal discourse analytical study of selected editions of Christian Women Mirror Magazine*, there were critical analysis of some selected editions of Christian Women Mirror magazine using the theoretical framework of Multimodal Discourse Analysis. The study revealed the Christians' perception of the two concepts of death and judgement. He analyzed the subjects covered i.e death and judgment, and the semantic indicators lifted from the magazine and the visual components used in the discussion of these subjects. He also analyzed the visual components used in the magazine revealing how visual resources such as colour, images create meaning. He concluded by saying "while many others have contrary perceptions of these concepts, through the images analyzed, it is obvious that Christians believe that death does not end existence but only opens an entrance into another sphere where existence continues."

Ni Wayan Kasni, Asrofil and Nur Afrita Asfar in their article *Texts and Images in Aquaman Movie (A multimodal discourse analysis)*, discussed texts and images using a multimodal discourse analysis, Gunther Kress and Theo Van Leeuwen's theory. This

study tends to find out how the texts and images mode are used in the movie and how the meaning of the texts relate to the meaning of the images. This research made use of descriptive qualitative research methods. The data source of this research was taken from Aquaman Movie. The data was collected through downloading, reading the dialogue, watching, screenshotting, selecting and coding the data based on the theory, Multimodal Discourse Analysis. The text and image components are used to know and identify the meaning conveyed in Aquaman Movie. This research aims to provide information to the readers and viewers through the modes displayed in the movie.

Folashade Eunice Fadiji's work *A Multimodal Discourse Analysis of selected church signboards in Ilorin, Nigeria*, is concerned with how multimodal resources have been effectively utilized on church signboards in Ilorin in order to affectionately communicate their intended goals to viewers and conjure up a picture of a better life to all through certain communicative strategies deployed on the signboards. The data comprises thirty purposively selected church signboards fifteen each from orthodox and pentecostal churches. This research adopts Kress and Van Leeuwen's (2006) Social Semiotics theory complemented with other elements of Multimodality. This research revealed code mixing and switching as a persuasive strategy that can push communication through signboards to a larger audience and equally situate communication in the right social-cultural context. In the research, the dominant semiotic resources identified are church logo, colours (white, blue, red and yellow), and the use of capitalization. The colours are carefully selected and they help to convey the intended messages of the signboards to viewers through attractiveness and symbolic meaning. These semiotic resources made the images attractive and eye catching. Other semiotic resources identified are the Bible,

dove, cross, lamb, staff, fire, circle, and the pictures of Mary and Jesus. The significance of this is to create a sense of spirituality between people and the Supreme Being, which is God. This study has shown that it will be difficult, if not absolutely impossible, for effective communication to take place through the channel of church signboards without the interdependency of both linguistic and non-linguistic semiotic resources.

Benjamin Sennie in his journal *A Multimodal Discourse Analysis of Religious Posters in Ghana*, focused on the various roles multimodal posters play in the three major religions in Ghana i.e. Christianity, Islam and Traditional Religion. He also tried investigating how these multimodal posters influence the lives of the general public. He used primary sources to gather the data for this research. Photographs of religion related posters were taken from church, shrine, mosque etc. premises or roadsides in this research. The research used a purposive sampling technique employing a semi-structured interview as the data collection strategy. This study uses Kress' theoretical framework, Multimodal Discourse Analysis theory and it was used to analyze the multimodal posters employed by three religions in Ghana. The study revealed that posters involving multimodal resources specifically depicted the kind of faith or religion, and also performed symbolic functions which relate to persons differently based on their experiences. This research revealed that multimodal posters served as reinforcers, reminders and source of steadfastness in the faith. It also showed how these posters influence the lives of the general public, such that symbolic information is shared, and also serve as a marketing tool for the religious denominations.

1.6 Thesis Statement

Spatial, Visual and Linguistic elements are used to convey various messages in Deeper Life Christian Women Mirror

CHAPTER TWO

ANALYSIS OF VISUAL COMPONENTS

2.1 INTRODUCTION

Visual analysis examines how images, alongside text, are used to create meaning through features like color, framing, and composition.

This Chapter offers a detailed analysis of the visual components obtained from selected pages of the Deeper Christian Life Women Mirror conveying the message of religious beliefs, values and practices.

This analysis employs Gunther Kress and Theo Van Leeuwen's multimodal discourse framework showing how visuals enhance linguistic elements.

2.2 VISUAL COMPONENTS ANALYSIS

In Figure 2.1 below, there is a child and one of his parents which could be the mother because of the kind of wristwatch the individual is putting on, she stretches a bible towards him. The table is set with food, juice and fruits. The setting is warm and homely. The colors, especially yellow and orange, are bright. The mother and child are seated side by side, creating a close physical and emotional connection. The mother's gesture pointing at the Bible and the child's attentive gaze and smile draw the reader's attention to the act of spiritual instruction as it shows leadership and teaching of the mother and the receptiveness of the son. The Bible is positioned at their center performing as the visual and symbolic anchor of the image i.e. spiritual truth and guidance. The items such as food, juice, fruits that are arranged on the table in the background, creates a domestic setting and shows that this is usually done every day.

Below the image is a quote “As Christian parents, we have but one job: to raise a generation that reflects God's love and shines his light in this dark world”, this quote

reminds Christian parents that their major duty is to raise their children in a godly way reflecting light in this world and the love of God.

The quote placed below the image uses a brown formal serif font which feels so calm but serious, reinforcing the visual message i.e. spiritual alignment with the text. The focus of this image is the interaction between the mother and the child, also with an emphasis on the Bible which is usually used for teaching. The layout of the image is centered and balanced, creating a calm and intimate feel. It directs the viewer's eyes from the people to the Bible, and then to the quote, guiding a smooth interpretation. All of these visual components communicate that faith should be nurtured, parents should be responsible for spirituality and the reading of the Bible should be a daily routine in the home.

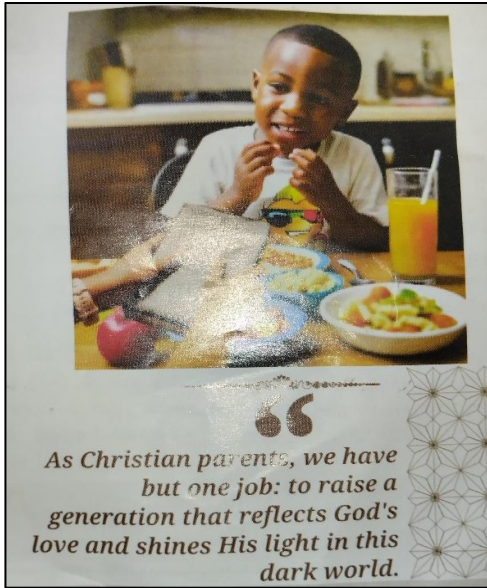


Figure 2.1

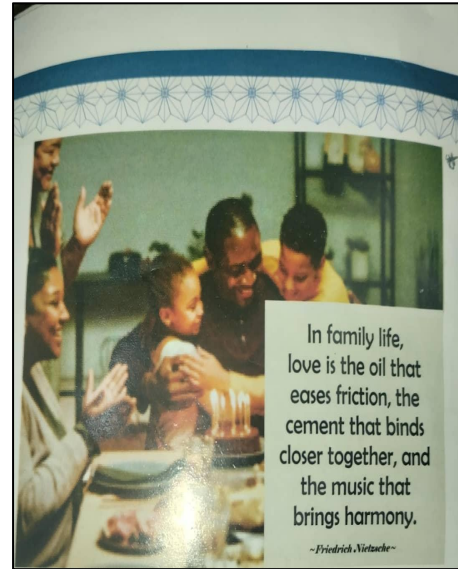


Figure 2.2

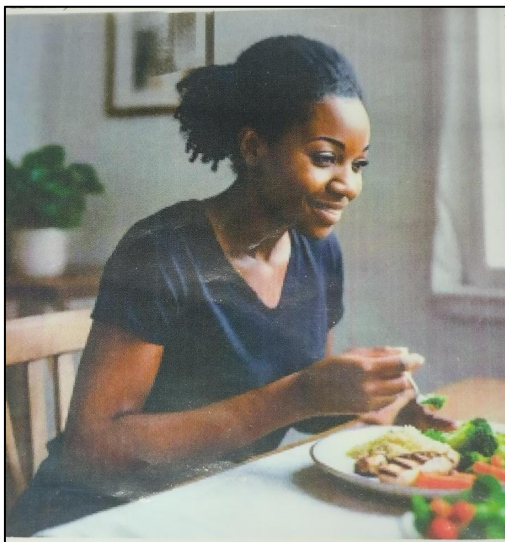


Figure 2.3

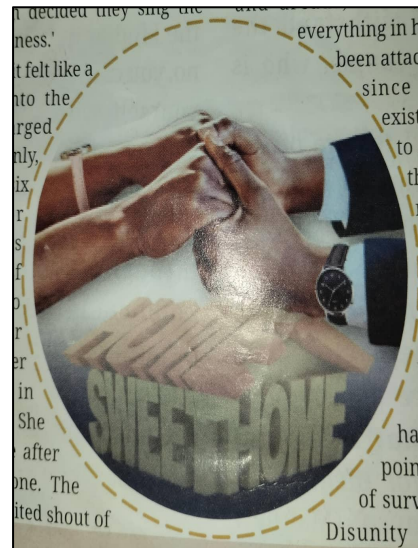


Figure 2.4

Figure 2.2 displays a happy family gathered around a dining table set with food and a cake meaning they could be celebrating. A man who's likely to be the father is carrying the younger child on his lap and the older child is hugging him happily. A woman who's likely to be the man's wife is sitting close to the man clapping and smiling, and an aged woman who's likely to be the children's grandmother is clapping and laughing too. The color is not so bright, it has a natural and warm tone creating a homely and welcoming environment. At the bottom right corner of the image is a caption by Friedrich Nietzsche, it says "In family life, love is the oil that eases friction, the cement that binds closer together, and the music that brings harmony", here, Friedrich Nietzsche describes what love is in a family life comparing it to oil, cement and music. The central positioning shows that the man is functioning as a bridge between his wife and mother, aligning with the article's message on unity and love within the family. The man holding the baby is placed at the center of his wife and mother drawing immediate focus. Two women and one man, create a triangular structure adding stability to the scene. The smile on each of their faces creates an emotional connection between each member of the family.

The background is simple and calm ensuring that there's no distraction caused during the family interaction. The box with the caption is neatly framed and properly placed ensuring no overlapping of key visual elements. The man carrying the baby is the focus of the image. He is positioned at the center, connecting two women, likely his wife and mother, symbolizing the trio in love as being discussed in the article. His smile and engagement with the children draws the viewer's attention, making him the visual anchor.

The layout of the image is centered and balanced. All of these visual components communicate the religious beliefs of love in the family.

Figure 2.3 shows a woman seated at a dining table with plates of vegetables and other nutritious food. She's eating a healthy meal, it symbolizes self-care, discipline, and health consciousness. She appears thoughtful and calm with a smiling facial expression. This suggests that she's mindful and intentional when it comes to living, reflecting the theme of being conscious when eating. She has a natural hairstyle and she's wearing a simple, casual dress. This suggests themes of authenticity, wellness, and simplicity. The lighting is natural. Colors like green from the plant and use vegetables and brown from the furniture i.e. the chair, dining table evoke a natural and organic living. The woman, the plates of vegetables and other nutritious food are the major focus emphasizing on the theme of healthy living.

The background is clean and there's a vase with plants in it. The layout of the image is centered and balanced drawing the viewer's eyes directly to her and the meal, laying emphasis on the importance of eating. These visual components compliment the message on practices.

Figure 2.4 displays two hands stacked together likely representing unity or agreement. These two hands are the hands of a gentleman and a lady symbolizing union. The man is putting on a black wristwatch and a formal dress (a white sleeve and a suit), this indicates adulthood. The lady is putting on a white wristwatch and a white dress. The brown color used for the word 'SWEET HOME' is warm, reinforcing comfort and warmth while the

white color of her dress reinforces cleanliness and simplicity. The lighting is natural. The image is placed in a circular frame at the bottom-center of the text representing wholeness and continuity; a complete and unbroken union. The word 'SWEET HOME' is faintly visible, likely overlaid in the image.

It is large and bold but fades into the background. It implies peace, safety and emotional warmth, these are ideas tied to marriage and family life. The focus of this image are the hands showcasing physical connection. The layout of the image is clean, intentional and balanced reinforcing the theme of family. All of these visual components convey the concept of unity in marriage.

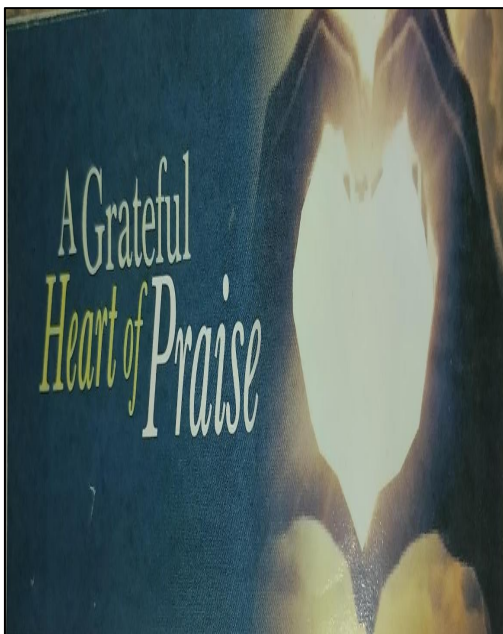


Figure 2.5

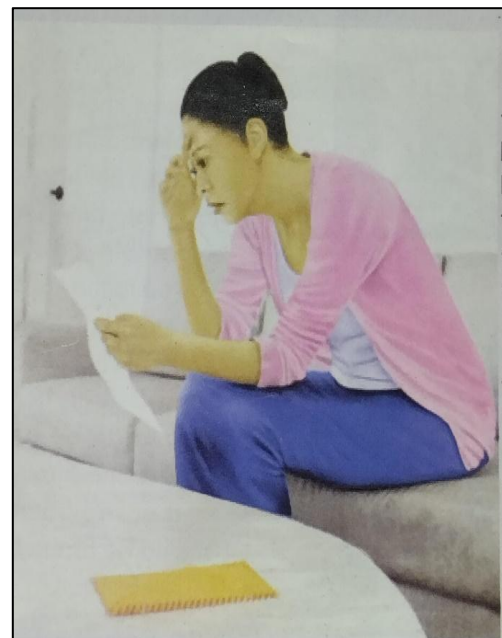


Figure 2.6

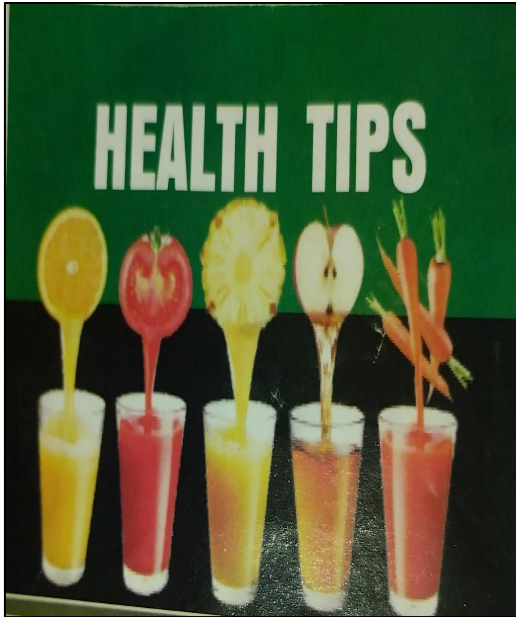


Figure 2.7

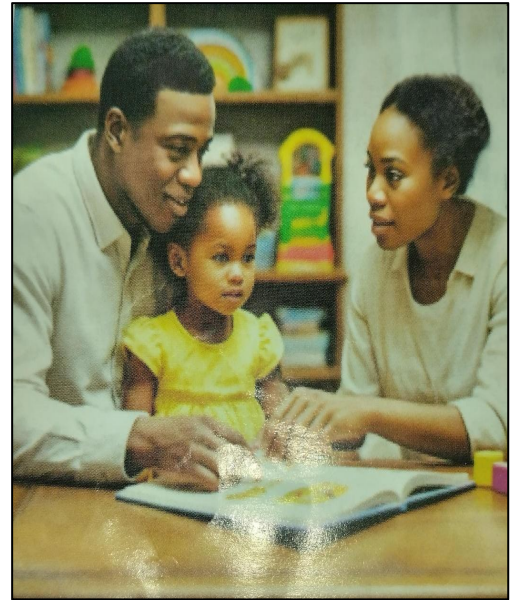


Figure 2.8

Figure 2.5 is an image of two hands forming a heart shape. The two hands frame a bright light, symbolizing love, hope or divine presence. The bright light is the symbol of spiritual light or enlightenment. This represents God's love, hope and divine healing. The color i.e. the blue color at the background creates a calm and spiritual tone. The image of the two hands forming a heart shape is placed in a rectangular frame, there's a text beside it titled 'A Grateful heart of praise' uncovering what the two hands mean. The title uses different fonts, 'A Grateful' is written in a white script font, 'Heart of' is written in a yellow italics, 'Praise' is written in a white bold serif font. The heart-light image connects with divine love, while the reflective woman makes it personal and relatable.

The image of the hands forming a heart shape is the focus because it is the first thing that draws the attention of the viewer. The visual components convey the message of spirituality including praise, God's love, hope and divine healing.

Figure 2.6 is an image of a fair-skinned lady sitting on a couch who's leaning forward looking thoughtful. The lady sitting on the couch seems to be lost in thought. There is a notebook on the table suggesting an act of meditation or prayer. The pink and blue color of the dress and the yellow color of the notebook on the table convey warmth, femininity and hope. The image is not in a frame, it blends with the layout making it look like it's part of the narrative.

The posture of the thoughtful lady is the focus of this image. The typography, color, and image placement work together to evoke warmth, hope, and emotional strength. This image suggests personal reflection or emotional struggle aligning with the theme of being grateful after hardship or struggle. All the visual elements convey the religious beliefs on gratitude after struggles.

In Figure 2.7, there are five glasses of juice lined up horizontally, each having a fruit or vegetable pouring its juice into the glass. The first is orange fruit, it's pouring orange juice, then tomato is pouring red juice, pineapple is pouring yellow juice, apple is pouring light brown juice and carrots are pouring a reddish-orange juice. The fact that each fruit pours its own juice, it explains the freshness and natural nutrients of the juice. The phrase 'HEALTH TIPS' is written in white, bold and sans-serif font style as it indicates a form of clarity.

The color of the background i.e. the green color, it is usually associated with plants or nature, health strengthening the theme of good health and well-being. The black color on the background gives a dissolved intensity of the color making the other colors (red, orange, yellow, etc.) eye-catching and attractive. The other colors are bright fruit colors drawing attention and convey a message on children and hyperactivity. The images of the fruit and juice symbolizes nutrition, natural remedies and health. The visual components of this image convey the message of healthy living as daily practices.

Figure 2.8 displays a portrait of a black nuclear family i.e. the father, mother and child. The father is sitting on the left while the mother is sitting on the right side, leaning in and focused on the child. The child looks attentive and calm indicating interest and trust. The child becomes the center of attention. They're both pointing at a book on the table, maybe a bible story book for kid, this reinforces the theme of active engagement, instruction and nurturing. The father is carrying the child on his leg symbolizing fatherly love and a mutual relationship between the father and the child. Their body language reflects warmth, cooperation and a nurturing environment. The colors like green, yellow and brown are warm as it dominates the image, evoking comfort and warmth. The child's yellow dress draws the attention of the viewers symbolizing brightness and hope. The lighting is natural, enhancing warmth and harmony. The triangular placement of their heads creates balance and unity emphasizing on togetherness.

The background is filled with toys and books suggesting a home learning and educational environment. This reinforces themes of early childhood, parental involvement and family bonding.



Figure 2.9

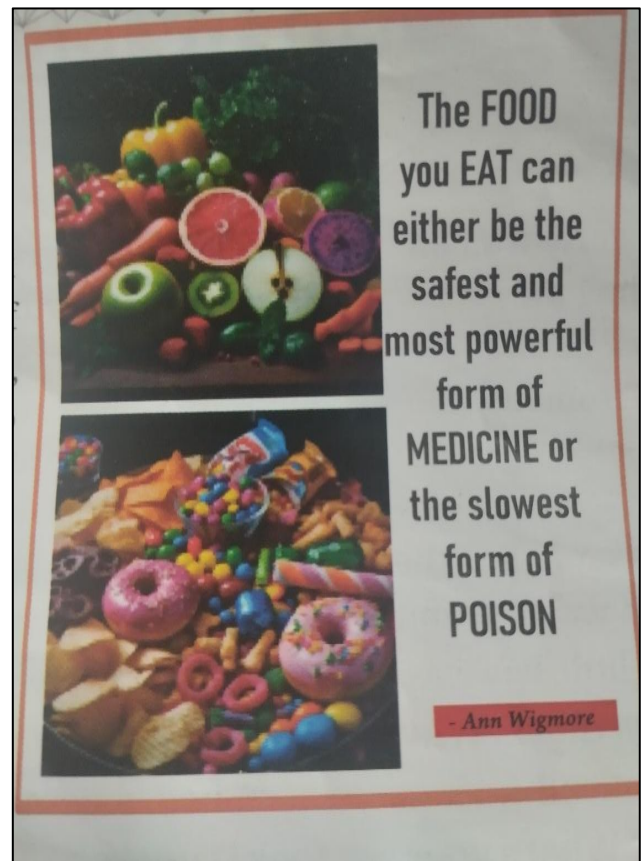


Figure 2.10

Figure 2.9 shows the hands of two people reading the bible. One is pointing to a particular part of the bible while the other is following through the Bible and ready to turn into a new page. The act of pointing and following portrays spiritual guidance, teaching and discipleship. The hands are positioned on different sides, one on the left while the other on the right, this creates balance. They're both dressed in a warm-colored cloth, one is wearing a red shirt while the other is wearing an orange shirt, this creates a sense of warmth, comfort and emotional connection. A Bible is placed on a wooden table suggesting that they're using an informal setting. It is placed at the center, drawing immediate attention of the viewers. The Bible symbolizes truth, faith and knowledge.

It has a neutral background i.e. the wooden surface keeping attention on the interaction without distraction. The image closely cropped out the faces so as to draw the viewer's focus on the act of reading together to emphasize the activity rather than the identity. This image communicates spiritual mentorship such as reading, teaching, learning emphasizing cooperation and focus. All the visual components of this image reinforce the message on religious beliefs.

Figure 2.10 is divided into two, one is at the top and the other at the bottom. The top image shows various kinds of fresh fruits and vegetables like apples, oranges, carrots, tomatoes, grapes, etc. The image at the bottom shows processed junk foods and sweets

like doughnuts, chips, candy and colorful packaged snacks. There is a bold, impactful caption written by Ann Wigmore, a well-known health advocate, beside the image. It says “The **FOOD** you **EAT** can either be the safest and most powerful form of **MEDICINE** or the slowest form of **POISON**” emphasizing the impact of food on health. The colors on the top image such as yellow, red, green are bright suggesting freshness, vitality and natural health symbolizing healthy food. The image at the bottom has artificial and mixed colors that represent processed foods symbolizing unhealthy food. Healthy food uses natural color while unhealthy food uses artificial color creating a visual contrast. This image reinforces the contrast between medicine and poison examining the caption. The use of bold fonts in the caption draws the viewer's attention to key words like “**FOOD, EAT, MEDICINE and POISON**”. The visual components clearly contrast between healthy and unhealthy food reinforcing the message on practices.

CHAPTER 3

DATA ANALYSIS: LINGUISTIC ELEMENTS

3.1 INTRODUCTION

Linguistic analysis examines how words, sentences, and typography interact with other modes like images, color, and layout to create meaning.

This chapter analyses how linguistic elements such as vocabulary, headlines and captions, word choice, tone, narrative style, structure and layout within the pages of the selected

copies of the Deeper Life Christian Women Mirror magazine convey religious beliefs, values and practices.

3.2 ANALYSIS OF THE LINGUISTIC ELEMENTS

In Figure 3.1, the title “Misconceptions in Marriage” is written with a bold font style. This employs clear, persuasive, and evaluative expressions to correct wrong beliefs and offer moral guidance about marriage from a Christian perspective. The text is well-organized with clear subheadings like “Marriage is modern-day slavery”, “Money is everything in marriage”, and “Marriage must be conflict-free.” guiding the reader through different misconceptions and their corrections. Words such as “misconceptions,” “satanic attacks,” “unrealistic expectations,” “barbaric mindset,” and “supportive” are used deliberately to evaluate beliefs and shape readers’ opinions on marriage. There is also the use of religious lexical items like “God’s word,” “obeying God’s injunctions,” “submit to God’s will,” which reflect the spiritual foundation of the argument. The word “marriage” is repeated frequently, showing the central theme of the passage. Figurative expressions such as “marriage is modern-day slavery” comparing marriage to a modern-day slavery indicate a wrong belief concerning marriage and “He’ll beautify your home.” is metaphoric, portraying divine blessing in a vivid way. Most of the sentences are declarative, For example, “A happy marriage doesn’t just happen; it takes lots of work.”, “Marriage is one of the most beautiful gifts given to humanity.”, “Money can't buy pure love, true friendship, children and lots more.” Declarative sentences are used to state facts, explain ideas, and provide information on marriage. Imperative sentences also appeared at the end, functioning as direct instructions and order, For example, “You need to go back to God’s word.”, “Submit to God’s will, He’ll beautify your home.” The

presence of declarative and imperative structures in the text inform and persuade at the same time. The writer uses instructive, corrective, and persuasive tone. The writer identifies wrong beliefs and then presents the right perspective of marriage based on religious teachings. Words like “jettison,” “must,” “should,” “will” create a tone of certainty and authority. The mood is encouraging, it assures the readers that if they follow God’s word, they will have a happy marriage.

MISCONCEPTIONS in MARRIAGE

Marriage is one of the most beautiful gifts given to humanity. It's a well-thought-out creation by the Almighty God, intended to satisfy man's inmost need of companionship, pleasure, and consequent happiness. Unfortunately, not many married people truly enjoy or find satisfaction in this beautiful relationship for numerous reasons—satanic attacks, delay in childbirth, unrealistic expectations, misconceptions, and so on. Taking a close look at ~~misconception~~, you will discover that it is one of the main culprits behind many unhappy marriages. Here are ~~some misconceptions you should jettison~~.

Marriage is modern-day slavery: A lot of young people, particularly bachelorettes, see being married as slavery. This is the reason some of them deliberately chose to be single moms.

Money is everything in marriage: Although the Scripture declares that money answers all things, because you certainly need money to run a home, it isn't all a couple needs to be truly happy. Money can't buy pure love, true friendship, children, and lots more.

All mothers-in-law are evil: Lots of bachelorettes enter into marriage with this barbaric mindset. Even before their marriage is consummated, they are ready to contend and engage in unnecessary battles with their mother-in-law. This is a false ideology, and it's never in anybody's interest.

Marriage must be conflict-free: People who believe this are the real culprits of conflict in marriage, because they do nothing to make their relationship work. A happy marriage doesn't just happen; it takes lots of work—obeying God's injunctions; playing your role appropriately; treating time for your spouse, being supportive, empathizing, and lots more.

The man must be the sole provider for the home: There is no place in the Bible where women were excluded from providing for the home. Remember the Proverb 31 woman, she was an entrepreneur who not only supported her husband in providing for the home, but also extended the hand of charity to people outside her household. With the economic situation in the world today, supporting the man financially will take some pressure off his shoulders.

Marriage is the end of your financial difficulty: Some people get married because they want to escape poverty. If you do this, you are setting yourself up for disdain, disrespect, and slavery. Even if your spouse is well-to-do, you will do well to be financially independent and supportive in the home.

If any of these misconceptions or more are your opinion about marriage, you need to go back to God's word—it's the manual for the marriage institution, not a popular opinion. As you do so, and submit to God's will, He'll beautify your home.

HEALTH TIPS



KNOW YOUR BLOOD GROUP

Blood is classified into four main groups: “A,” “B,” “AB,” and “O.” Each type has antigens on red blood cells and anti-antibodies in the plasma; “A” blood type has anti-B antibodies; “B” blood type has anti-A antibodies; and “AB” blood type has both anti-A and anti-B antibodies.

Although they are compatible with all positive red blood cells (A+, B+, O+, and AB+), O-negative red blood cells are not uniformly compatible with all kinds. One of the primary reasons O-negative blood is in such great demand is that more than 80% of people have positive blood types, and may obtain it. The genes you receive from your parents define your blood group, and each group might be RhD-positive or RhD-negative.

The lowest risk of heart attacks and blood clots in the legs and lungs is shown in type “O” blood types. This might be as a result of elevated quantities of certain clotting factors, which are proteins that help blood coagulate in individuals with different blood types. While all blood has the same function, not all blood is created same. Blood types are used to categorise blood, and help medical professionals decide if two persons' blood types are compatible. Compatible blood types, such as: A-positive, A-negative, B-positive, B-negative, AB-positive, AB-negative, O-positive, and O-negative, are necessary for blood transfusions and organ transplants.

Each blood group or type has unique characteristics. For instance, if a person with group “B” receives group “A” blood, the group “A” red blood cells will be attacked by their anti-A antibodies. For this reason, it is calamitous to give group “A” blood to a person with group “B” blood; and vice versa. Red blood cells from group “O” can be given to any other group, without risk, since they lack group “A” or group “B” antigens. Understanding your blood type helps you avoid unwarranted situations during blood transfusions.

CHRISTIAN WOMEN MIRROR 8

Figure 3.1

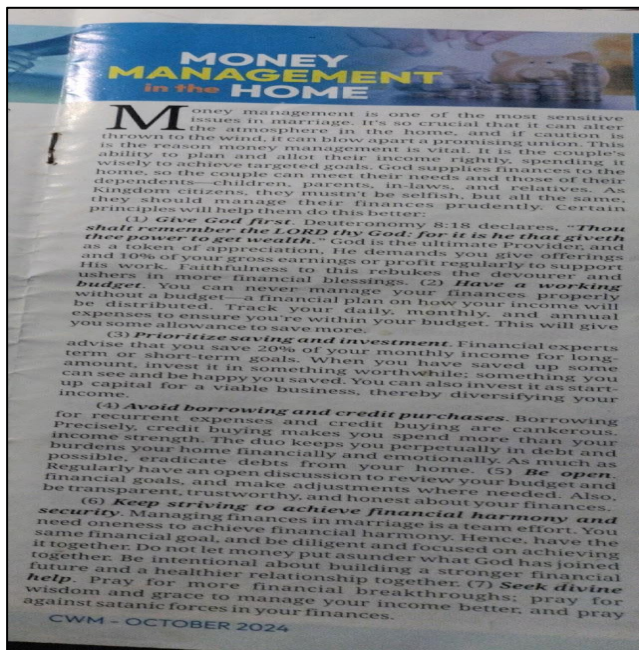


Figure 3.2

Figure 3.3

The vocabulary used in Figure 3.2 is usually used in the medical field looking at words like “antigens,” “antibodies,” “blood type,” “plasma,” “blood transfusions,” and “clotting factors” to show the technical nature of the topic but it was simplified that's why we have words like “risk,” “help,” “avoid,” and “decide,” to make the text clear and educational to general readers. There is also a deliberate use of categorical words such as “A” ,“B” ,“AB” ,“O”, they reflect classification and precision, creating a sense of authority and accuracy. Declarative sentences are used to state facts. The text makes use of declarative sentences e.g, “B blood type has antigens on red blood cells”, and “O blood type has no antigens.” The use of declarative sentences in the text reinforces an informative and instructive tone, presenting reliable facts about the text. Compound and complex sentences are used in the text, linking causes and effects, For example, “This might be as a result of elevated quantities of certain clotting factors, which are proteins that help blood coagulate in individuals with different blood types.” This reflects scientific explanation and logical reasoning. Throughout the text, simple present tense was used, For example, “Each blood group or type has unique characteristics”,“Blood is classified into four main groups”, reflecting the general truths and facts about blood groups. This enhances the credibility or authenticity of the text. Although the text is informative, containing elements of modality and advice using expressions like “Understanding your blood type helps you avoid unwarranted situations during blood transfusions.” and “Blood types are used to help medical professionals decide if two persons’ blood types are compatible.”to encourage awareness and action, persuading the reader to be serious about blood type knowledge. The text is cohesively and coherently structured. It begins with definitions, then moves to explanations, compatibility issues,

and finally to health implications. Repeated words like “blood,” “type,” “antigens,” “compatible”, creates cohesion, while the arrangement ensures coherence. Phrases like “Although,” “One of the primary reasons,” “Given to any other group,” guide the reader through the information easily. The tone is formal but readers with minimal medical background can still understand it . The register balances scientific accuracy with public education. The text educates the readers on the various classification of blood groups, explains the risks behind transfusion and persuades the readers on the awareness of one's health.

Figure 3.3 combines religious language (e.g.“God," "divine help," "pray," "devour," "blessings," and references to Bible verses), financial language (e.g.“budget," "investment," "income," "credit," "saving," "debts”), ,and advisory language (e.g. modal verbs and verbs like "avoid," "prioritize," "manage," "track," "seek”) vocabulary. The writer uses a didactic, instructive, and moralistic tone that is framed within Christian values. The text both educates couples on how to handle money and teaches on spirituality, linking money management with faithfulness to God. Imperative sentences are used to instruct. The writer of the text uses imperative sentences to instruct the reader. For example, “Give God first.”, “Have a working budget.”, “Avoid borrowing...”. Complex and compound sentences were also used in the text so as to provide explanations and elaborations. For example,“Borrowing for recurrent expenses and credit buying are cankerous.” The scriptures i.e Bible verses are embedded to support claims, e.g., Deuteronomy 8:18 and Malachi 3:10. Biblical references create credibility. The text links financial discipline with spiritual obedience, using scriptural references to back up its legit points. Phrases like “God supplies finances,” “seek divine help,” “be intentional”

are considered to be a guide in uplifting and encouraging readers. Repeated key terms like “budget,” “finance,” “save,” “manage” emphasizing the central theme of money management in the home. Other repetition of key terms used in the text are “financial harmony,” “financial goals,” “financial security” in reinforcing the importance of unity and harmony in marriage.

**From
The General Superintendent
Our
Awesome
God**

As we recount God's faithfulness and goodness in the previous year, indeed, we can say God is beyond awesome. There are no words, in any language, apt enough to describe His unfathomable graciousness. All around us, we are blessed and thrilled with mind-blowing manifestations of God's tremendous power. Indeed, He is JEHOVAH!

Just as He was faithful to His name—Jehovah—all through the previous years, He will do exceedingly, abundantly, above all that we will ever ask or think this year, in Jesus' name. As JEHOVAH-TSIDKENU, God our Righteousness (Jeremiah 23:6), He led us in the path of righteousness. He preserved our soul, and prevented us from going astray. By His power, this year, He'll preserve us in His holiness; and we will not fall short of His righteousness. As JEHOVAH-SHALOM, God our Peace (Judges 6:24), He will fill our lives with peace that surpasses human comprehension through Jesus Christ, the Prince of Peace. In this new year, we will experience great peace in all ramifications (Psalm 119:165).

He is JEHOVAH-RA'AH, the Lord our Shepherd (Psalm 23:1). Despite the economic and security situations in the world, we were fed, clothed, sheltered, and secured. This year will not be an exception; He will shepherd us, and we will not lack any good thing. He will also guide, and watch over us all through the year and beyond. As JEHOVAH-JIREH, He is the Lord our Provider (Genesis 22:14). This was Abraham's expression, when God provided a ram to be sacrificed in place of his son, Isaac. God hasn't retired from the business of providing His children's innermost needs. As we walk with Him in obedience and faith this year, He'll manifest His awesome power, and provide us with all that pertains to life and godliness (2 Peter 1:3; Philippians 4:19).

God is JEHOVAH-RAPHA—the Lord our Healer (Exodus 15:26). Think about the times we were weighed down with sicknesses, and the Lord sent forth healing. This should boost our faith to trust more in His faithfulness and awesome power to heal us of whatever illness still remaining in the body. His declaration to us this year is, "I am the LORD that healeth thee" (Exodus 15:26). He is JEHOVAH-NISSI—the Lord our Banner (Exodus 17:15). As He has always done, this year, the Almighty will fight all our battles, and grant us victory. His seal will be on us as we go about serving Him, and doing our legitimate business; His banner of loyalty, success, protection, and advancement will be upon us (Exodus 14:14).

He is also JEHOVAH-SHAMMAH—the Lord is there (Ezekiel 48:35). No doubt, God has been there for us, all these years; but this year will be special. We will find and relish His awesome presence in our lives and endeavors. At every juncture of our lives, we will find Him there; and He will be gracious unto us. We only need to keep ourselves holy; so, He won't find any uncleanness in us, and turn away from us. We must maintain a constant fellowship with Him through daily prayers, and study of His Word. Serve Him in all ways possible, and tell others of His awesomeness. JEHOVAH will journey with us this new year, in Jesus' name!

generations. Ironically, despite more free time, they report feeling more stressed.

On average, a good percentage Gen Z generation spends six hours a day on texting, internet use, video gaming, and video chatting—almost two full days a week on these activities. While not every child is affected, many are caught in this cycle, potentially influencing others.

To address this, we must teach our children to wisely manage their time, maximizing every moment on earth. When they understand the value of time, the challenge of effective time management becomes more manageable.



Teach Them Time Management

Time management is a skill that most adults develop during their early working years by juggling multiple projects and deadlines. However, children can learn these skills too. Children typically begin to grasp the concept of time around ages 5 or 6, and their sense of time strengthens by age 7. Once they understand time, parents and teachers can help them learn how to manage it effectively. Here are some easy ways to get started.

1. **Help them establish a routine.** It's easier for children to stick to a pattern of doing things repeatedly. Help your children get used to a routine that includes a structured time for waking up, washing up, having breakfast, completing home chores, and so on, until bedtime. This daily routine will help them understand the chronological order of time, and also introduce them to the concept of dividing time into manageable segments.
2. **Introduce them to the calendar.** To help children grapple the pressures of schoolwork, exam revision, and extracurricular activities, a calendar is essential. Teach them to create a countdown calendar for important events, like exams, and familiarize them with deadlines by encouraging preparation for key occasions within a set time. Show them how to use a calendar effectively and help them develop the habit of listing and completing tasks.
3. **Teach them to prioritize tasks.** Prioritizing tasks is essential for effective time management.

especially when faced with too much to do in a limited time. Show children how to efficiently maximize time, by identifying and completing urgent tasks first. 4. **Help them understand the consequences of poor time management.** Don't overlook unfinished homework or assignments; ensure there are consequences for failing to complete planned tasks. This approach encourages them to take responsibility for their time and commitments.

5. **Teach them to balance work and rest.** In teaching children to maximize their time, it's important to include free time in their daily routine. Avoid overwhelming their schedules with activities; instead, allow time for relaxation and play. This balance teaches them the value of work and rest. Learning time management as a life skill prepares children to handle greater responsibilities as they grow.

“
Unlike money, time is beyond human control; it can only be managed. It is fleeting, no matter how long we live.”

CVM - FEBRUARY 2025

Figure 3.4



Figure 3.5

Figure 3.6

The vocabulary used in Figure 3.4 is religious, elevated, and reverent reflecting the tone of worship and awe. Words like “awesome,” “faithfulness,” “graciousness,” “Jehovah,” “manifestations,” and “holiness” create a spiritual and powerful mood. The Hebrew names of God like Jehovah-Tsidkenu, Jehovah-Shalom, Jehovah-Jireh is theological and a symbol of richness, revealing a specific attribute of God. The text uses celebratory, declarative and hopeful tone to emphasize God's greatness and dependability. The mood of the text speaks of spiritual assurance and confidence uplifting and encouraging readers for the new year. The text features compound-complex sentences, with multiple clauses giving a flowing sermon suitable for devotional writing. For instance, “At every juncture of our lives, we will find Him there, and He will be gracious unto us.”. Declarative

sentences are used to state facts e.g, “He is JEHOVAH-RA’AH...”, “God is JEHOVAH-RAPHA...” The repetition of specific words like “He is...” and “JEHOVAH” reinforces the sentence structure and lay emphasis. In this text, biblical references e.g., Psalm 23:1, Genesis 22:14, Exodus 15:26 are used to establish spiritual authority and validate the claims made. In the text, God is being personified as a provider, healer, shepherd, and warrior. This helps humanize divine qualities, making them relatable. Each paragraph begins by introducing a name of God, creating a pattern that builds a list-like accumulative rhetorical effect. Words like “mind-blowing,” “beyond awesome,” “seal will be on us,” and “His banner of love...” employs the use of metaphor and expressive language so as to inspire deep emotional connection.

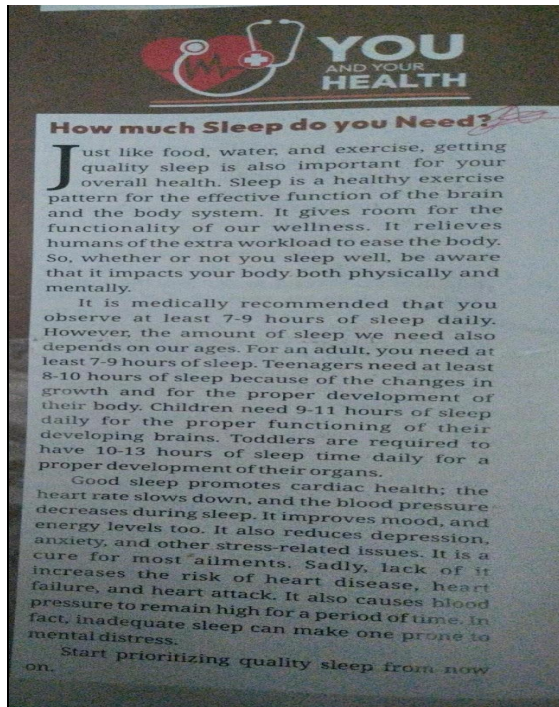
The vocabulary used in the Figure 3.5 is educational and motivational emphasizing discipline, productivity, and responsibility. Most of the words are drawn from the field of education, time and personal development (value). For example, “teach,” “learn,” “routine,” “assignments,” “skills,” “calendar,” “countdown,” “routine,” “schedule,” “deadlines,” “balance,” “responsibility,” “manage,” “habit,” “discipline.”. The use of imperative verbs in the text (e.g., help, show, teach, introduce) conveys instruction and authority. The use of abstract nouns like management, understanding, and preparation give the text a formal tone and help present time management as a conceptual skill. The use of modal verbs in expressions such as “must,” “should,” and “can,” show necessity, advice, and possibility. The use of complex and compound sentences allows the author to present detailed instructions and explanations clearly. For example, “Help your children get used to a routine that includes a structured time for waking up, washing up, having breakfast, completing chores, and so on.”. This sentence combines several clauses

through coordination and subordination, creating a smooth instructional tone. The text also uses imperative sentences to give direct advice. For example, “Teach them to prioritize tasks.” “Introduce them to the calendar.” The structure of the sentence is clear, concise, and consistent with the purpose of educating the reader. Parallelism is used in the numbered points, giving the text rhythm and logical flow. The text has many derived and compound words that convey professionalism and precision. Examples are management (manage + -ment), repetition (repeat + -ion), effectively (effective + -ly), homework, schoolwork, countdown, timetable. The use of nominalization e.g., understanding, preparation, management adds to the formal and didactic tone. The text revolves around time, order, and discipline. The text centres on the fact that time is valuable and must be wisely managed, especially by children learning responsibility. In the text, time is treated as a resource the same as money i.e. something that can be “managed,” “maximized,” and “spent.”. The text concludes with a statement, “Unlike money, time is beyond human control; it can only be managed.”. This statement gives a deeper thought on money stating that humans can control how they use time, they cannot control its passage. The text that the hearer to be a concerned parent or guardian who seeks to improve children's habit concerning time management. The intended meaning of the text is advisory; the writer aims not just to inform but to inspire behavioral change. The pragmatic strategy of combining facts with advice makes the message both credible and persuasive. The language of “Teach Them Time Management” combines clarity, persuasion, and guidance.

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YOU AND YOUR HEALTH

How much Sleep do you Need?

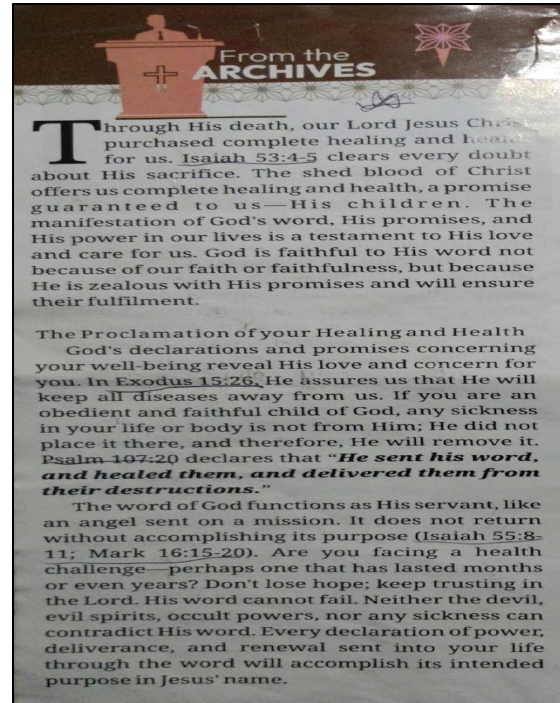
Just like food, water, and exercise, getting quality sleep is also important for your overall health. Sleep is a healthy exercise pattern for the effective function of the brain and the body system. It gives room for the functionality of our wellness. It relieves humans of the extra workload to ease the body. So, whether or not you sleep well, be aware that it impacts your body both physically and mentally.

It is medically recommended that you observe at least 7-9 hours of sleep daily. However, the amount of sleep we need also depends on our ages. For an adult, you need at least 7-9 hours of sleep. Teenagers need at least 8-10 hours of sleep because of the changes in growth and for the proper development of their body. Children need 9-11 hours of sleep daily for the proper functioning of their developing brains. Toddlers are required to have 10-13 hours of sleep time daily for a proper development of their organs.

Good sleep promotes cardiac health; the heart rate slows down, and the blood pressure decreases during sleep. It improves mood, and energy levels too. It also reduces depression, anxiety, and other stress-related issues. It is a cure for most ailments. Sadly, lack of it increases the risk of heart disease, heart failure, and heart attack. It also causes blood pressure to remain high for a period of time. In fact, inadequate sleep can make one prone to mental distress.

Start prioritizing quality sleep from now on.

Figure 3.7



From the ARCHIVES

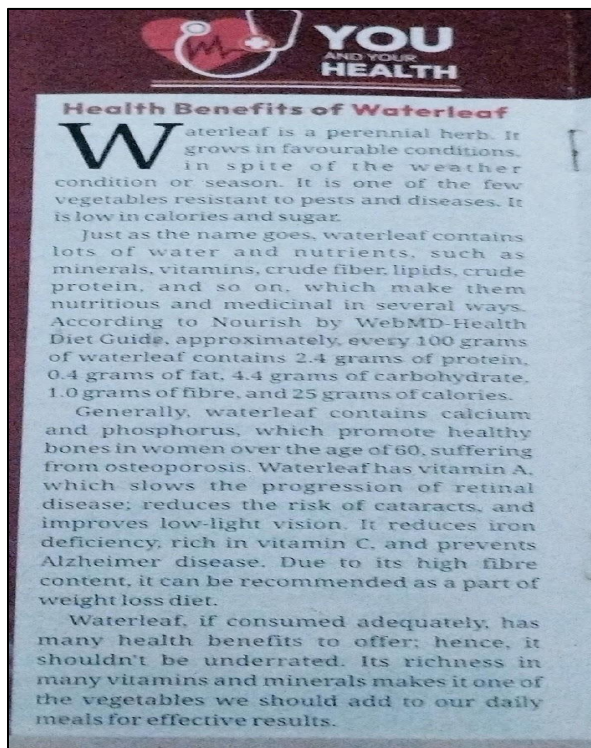
Through His death, our Lord Jesus Christ purchased complete healing and health for us. **Isaiah 53:4-5** clears every doubt about His sacrifice. The shed blood of Christ offers us complete healing and health, a promise guaranteed to us—His children. The manifestation of God's word, His promises, and His power in our lives is a testament to His love and care for us. God is faithful to His word not because of our faith or faithfulness, but because He is zealous with His promises and will ensure their fulfillment.

The Proclamation of your Healing and Health

God's declarations and promises concerning your well-being reveal His love and concern for you. **In Exodus 15:26**, He assures us that He will keep all diseases away from us. If you are an obedient and faithful child of God, any sickness in your life or body is not from Him; He did not place it there, and therefore, He will remove it. **Psalm 107:20** declares that **"He sent his word, and healed them, and delivered them from their destructions."**

The word of God functions as His servant, like an angel sent on a mission. It does not return without accomplishing its purpose (**Isaiah 55:8-11; Mark 16:15-20**). Are you facing a health challenge—perhaps one that has lasted months or even years? Don't lose hope; keep trusting in the Lord. His word cannot fail. Neither the devil, evil spirits, occult powers, nor any sickness can contradict His word. Every declaration of power, deliverance, and renewal sent into your life through the word will accomplish its intended purpose in Jesus' name.

Figure 3.8



YOU AND YOUR HEALTH

Health Benefits of Waterleaf

Waterleaf is a perennial herb. It grows in favourable conditions, in spite of the weather condition or season. It is one of the few vegetables resistant to pests and diseases. It is low in calories and sugar.

Just as the name goes, waterleaf contains lots of water and nutrients, such as minerals, vitamins, crude fiber, lipids, crude protein, and so on, which make them nutritious and medicinal in several ways. According to Nourish by WebMD-Health Diet Guide, approximately, every 100 grams of waterleaf contains 2.4 grams of protein, 0.4 grams of fat, 4.4 grams of carbohydrate, 1.0 grams of fibre, and 25 grams of calories.

Generally, waterleaf contains calcium and phosphorus, which promote healthy bones in women over the age of 60, suffering from osteoporosis. Waterleaf has vitamin A, which slows the progression of retinal disease; reduces the risk of cataracts, and improves low-light vision. It reduces iron deficiency, rich in vitamin C, and prevents Alzheimer disease. Due to its high fibre content, it can be recommended as a part of weight loss diet.

Waterleaf, if consumed adequately, has many health benefits to offer; hence, it shouldn't be underrated. Its richness in many vitamins and minerals makes it one of the vegetables we should add to our daily meals for effective results.

Figure 3.9

Figure 3.7 employs medical vocabulary and language devices to emphasize the importance of sleep as an essential part of human health. The text is written using a formal and educative format appropriate for a health magazine. Words such as “quality sleep,” “overall health,” “effective function,” and “developing brains” reflect a scientific and medical field of discourse aiming to inform and persuade readers about health practices. The repetition of words like “sleep,” “health,” and “body” reinforces the central theme i.e. healthy living and maintains lexical cohesion throughout the text. Positive adjectives such as “healthy,” “effective,” “proper,” and “good” are used to promote desirable habits, while negative adjectives like “lack,” “failure,” “risk,” and “attack” are used to highlight the dangers of poor sleep. The text makes use of complex and compound sentences, making it more informative. For instance, the sentence “Just like food, water, and exercise, getting quality sleep is also important for your overall health” uses a comparative introductory clause to establish the equivalence between sleep and other health needs. Declarative sentences are used to state facts and give advice. They are used in the text, for example, “It is medically recommended that you observe at least 7-9 hours of sleep daily.” This makes the tone authoritative but advisory. The use of cohesion is achieved through repetition, transitional expressions like “However,” “So,” “Sadly,” and “In fact.”. These connect ideas smoothly and create logical progression from one paragraph to the next like from the importance of sleep to the recommended hours and finally to the consequences of lack of sleep. The use of the pronoun “you” throughout the text establishes direct address creating a personal connection with readers and encouraging self-reflection. The writer uses modal verbs to persuade readers. Phrases such as “It is medically recommended that you should...” and “Start prioritizing quality sleep

from now on” express obligation and necessity. This modality gives authority to the message, showing that the advice is not optional but essential for good health. This text uses an educational, persuasive, and cautionary tone. It begins with a reassuring tone, linking sleep with food and exercise, then moves to a warning tone, when discussing the consequences of inadequate sleep. Words like “Sadly,” “risk,” and “failure” signal a sense of urgency. The text draws from the field of health and wellness, using terms like “brain,” “body system,” “cardiac health,” “blood pressure,” and “heart attack.” This consistent use of words from that field strengthens the medical and informative nature of the discourse. The text assumes that readers may be neglecting sleep and seeks to correct that behavior through logical explanation and emotional appeal. The intention is not only to inform but also to influence behavior. The concluding sentence “Start prioritizing quality sleep from now on” is an imperative sentence, serving as a call to action and giving the text a persuasive closure.

The language used in Figure 3.8 is spiritual and religious. It is marked by the use of faith-based vocabulary such as “sacrifice,” “healing,” “faithfulness,” “promises,” “deliverance” and “power”. The text makes use of scriptural references e.g “Isaiah 53:4-5”, “Exodus 15:26”, and “Psalm 107:20” to enhance spiritual authority and credibility. Use of words like “guaranteed,” “assures,” “accomplish,” suggest confidence reinforcing the message of religious beliefs on trusting God. The text makes use of declarative and reassuring tone to strengthen the faith of the reader. The text uses strong modal expressions that express certainty and assurance, such as “will,” “cannot fail,” and “guaranteed.” These modals remove doubt and present the statements as absolute truths, reflecting the religious nature of the message. The repetition of some key terms, like “word,” “God,” “healing,” and

“promises.” strengthens the main theme of faith and healing. The text makes use of rhetorical questions e.g. “Are you facing a health challenge, perhaps one that has lasted months or even years?”. This reflects an act of empathy or concern. Through the use of connectors like “because,” “if,” “therefore,” and scriptural references, the text becomes cohesive which logically connects the ideas. The message identifies health challenges and then provides faith as the solution through God’s promises. The use of figurative expression; parallelism to create rhythm and emphasis, For example, “Neither the devil, evil spirits, occult powers”. The text uses complex and compound sentences to explain religious beliefs in-depth. For example, “God is faithful to his word not because of our faith or faithfulness, but because He is zealous with His promises and will ensure their fulfilment”. The register is formal but accessible, using clear language for easy understanding. This reflects a religious sermon or devotional tone. This text uses several key linguistic features to communicate its spiritual message effectively.

In Figure 3.9, the title is bold and capitalized (Health Benefits of Waterleaf), signaling the informative purpose of the article. The vocabulary used in the text is denotative, objective, and science-oriented. Words like minerals, vitamins, crude fiber, lipids, calcium, phosphorus, iron deficiency, osteoporosis, and Alzheimer disease show the use of technical health terms, giving credibility and authority to the text. The text functions within the register of health communication, combining scientific vocabulary with accessible language. The text also employs evaluative and persuasive adjectives such as favourable, nutritious, medicinal, adequate, effective, and important to express positive value judgments, guiding readers’ attitudes toward the plant. The repetition of the word “waterleaf” serves an emphatic function, keeping the subject in focus throughout the text.

Collocations like “health benefits,” “nutritional value,” “weight loss diet,” and “vitamins and minerals” reflect lexical patterns found in health and nutrition. The text uses declarative sentences. Examples are “Waterleaf is a perennial herb.”, “It grows in favourable conditions, in spite of the weather condition or season.” These statements state facts and general truths about the plant. Complex sentences are used to link related ideas and present cause or effect relationships. For example; “Waterleaf has vitamin A, which slows the progression of retinal disease; reduces the risk of cataracts, and improves low-light vision.” The use of relative clauses (“which slows...,” “which promote healthy bones...”) give more details on the topic while maintaining a formal tone. The use of imperative sentences convey advice without sounding over authoritative. Examples of this: “It can be recommended as a part of weight loss diet.”, “We should add it to our daily meals for effective results.” The text is well-organized and sequential. The text serves an educative and persuasive function. It doesn't only inform readers about health facts but also encourages healthy eating habits. The intended meaning is directive but polite, motivating the audience to value and consume waterleaf. The meaning conveyed is that natural foods like waterleaf are essential for good health and disease prevention. Semantic relationships such as cause and effect (“Due to its high fibre content, it can be recommended...”) show logical reasoning that supports the claim on health. The text connects the concept of nature with health and vitality. Nominalization (using nouns derived from verbs) is frequent, e.g., “consumption,” “nutrition,” “recommendation,” “deficiency.” This contributes to a factual and objective tone, a type of an academic and scientific discourse.

CHAPTER 4

DATA ANALYSIS: SPATIAL ARRANGEMENT

4.1 INTRODUCTION

Spatial analysis examines how the arrangement, position, layout and spacing of an object create meaning through visual and textual elements going beyond just images or text analysis to see how these components work together.

This chapter analyses how the spatial arrangement of images, text and white space within the pages of the selected copies of the Deeper Life Christian Women Mirror magazine convey religious beliefs, values, and practices.

4.2 ANALYSIS OF SPATIAL ELEMENTS



Figure 4.1



Figure



4.2

Figure 4.3

Figure 4.1 is designed in a two-column magazine layout, which organizes the story and commentary neatly. The title bar at the top spans horizontally across the page, containing two visual and textual segments. On the left is the section labeled "Child Training" with the silhouette of an adult holding a child's hand, stating the article's focus, child upbringing and guidance while on the right, the main title "Not by Menu Alone" is highlighted in a brown-gold header with a subtle pattern, giving it a warm, nurturing, and reflective tone. Beneath this, the main body text begins with the drop cap "F" marking the beginning of the narrative and visually engaging the reader. This structure is visually balanced, the upper title bar introduces the theme, while the text explains the story in a structured and readable format. An image appears at the bottom right corner of the page. It shows an elderly woman and two children interacting outdoors, suggesting mentorship and family connection. This visual complements

the written story about a five year old Daniel showing kindness, faith, and moral maturity while engaging with an older woman. The placement of the image beneath the text serves as a reinforcing conclusion rather than a distraction. It mirrors the moral lesson of the text, that godly upbringing results in compassionate, respectful, and morally upright children. White space is used as a strategy in between paragraphs, creating a clean and readable layout. This spacing prevents visual fatigue and subtly reflects qualities valued in Christian family life and moral discipline like calmness, order, etc. The margins are equal and consistent, maintaining aesthetic balance, while the text alignment (left-aligned) maintains formality and traditional magazine structure. The page directs the reader's eye in a Z-pattern; From the bar with the heading ("Child Training – Not by Menu Alone") at the top, down to the left column, beginning the story, then to the right column, where the moral lessons were highlighted and finally on the

image at the bottom right, which provides a human as an anchor to the text's message. This spatial flow reflects the progression from instruction to illustration, the top introduces the topic, the middle narrates and teaches, and the bottom visualizes the result (a loving, godly interaction between a young child and an elderly woman). The top section represents guidance, authority, and thematic introduction, the middle text section represents moral and intellectual engagement, where teachings are broken down and the bottom /end section i.e. the image symbolizes practical application; the visible result of child training grounded in godly principles. This movement, theme → teaching → practice mirrors the Christian idea of hearing the Word, understanding it, and living it out. The page balances storytelling (left and top portions) with instructional commentary (right section and bottom); The story of Daniel and the elderly woman takes up the majority of the left and upper right sections, appealing emotionally to

the reader. Bold subheadings like “Reasons why you should Groom your Children in God’s Word” and “Moral Foundation”, help structure the page and guide readers to key points. The “Reasons why you should Groom your Children in God’s Word” section, located near the bottom right, changes its state into a didactic teaching, offering concrete guidance. The font size and spacing is uniformed, creating a calm and steady rhythm visually mirroring the article’s theme of stability and discipline in child training.

Figure 4.2 is divided into two distinct visual sections. The first i.e the left section(in blue) contains testimonies and an announcement box, while the second i.e the right section(in white) contains the main article titled “Forgiveness and Communication.” The use of color and layout in dividing the two sections helps the reader distinguish between the testimonial (personal narrative) and the religious teaching (informative text).The main article title “FORGIVENESS and COMMUNICATION” is placed at the top right of the page, the natural starting point of reading.The title uses different colors, “FORGIVENESS” is written in white symbolizing purity, innocence, and peace, “and” is written in orange symbolizing joy and peace, and “COMMUNICATION” is written in yellow symbolizing light, warmth, and positivity.This contrast is deliberate visually

reinforcing the thematic connection between emotional healing and peaceful dialogue. The use of uppercase letters gives the title authority and draws immediate attention. The headline on the left section “TESTIMONIES... From the Readers” is accompanied by an illustration of a woman (silhouette) speaking into a microphone, a symbolic spatial signal for sharing one’s voice or bearing witness. The white silhouette against blue conveys clarity and purity. The text below i.e the reader from Lagos testimony is visually framed as an instance, a personal story that balances the didactic article. Below the testimony is a pink box symbolizing love and encouragement, labeled “Important” then in it is a white box labeled “ANNOUNCEMENT “. The box design displays a public notice board, encouraging readers to participate by sending testimonies and feedback. It serves as both a visual anchor and a call-to-action segment, breaking the page’s textual density. Adequate use of white space around the article and between sections prevents clutter. The text alignment is consistent, creating visual harmony and professional appearance. This spacing strategy ensures that multiple genres (testimonial, announcement, and teaching) coexist neatly without overwhelming the reader. The main text area is white with black serif font, giving a calm and formal appearance. The large drop cap “A” at the beginning of the article marks the textual entry point, a common magazine technique that guides the reader’s eye. The text is organized in justified columns, maintaining symmetry and structure. The use of paragraph spacing is minimal, suggesting textual continuity and seriousness, appropriate for the instructional tone of the article. The layout ensures that readers’ attention moves from the left (testimony) to the right section (teaching). In other words from personal experience to moral instruction, a spatial metaphor for transformation through faith and communication. The silhouette of a

woman with a microphone represents voice, testimony and empowerment in alignment to the uplifting of women's voices in faith. The page directs the reader's eye in a Z-pattern; From the Testimony section to the title "Forgiveness and Communication" to Drop cap "A" introducing the article then down to the Announcement box and the conclusion of the article. This flow moves the reader from inspiration to engagement, a deliberate design technique promoting both reflection and participation.

Figure 4.3 is divided into two main columns of text, with images and headings following a vertical reading path structure. It is placed at a strategic point to guide the reader's attention and encourage a smooth progression from the top(the title) to the bottom (the text). The left column begins with the title and main body of the testimony. The right column continues the story, merging both images and a short text block for visual engagement. This two-column layout makes the long text appear less intimidating and enhances readability. The headline "My Life... a TESTIMONY" dominates the space. The typography uses different font sizes and colors. "My Life..." is written in a script-like, meaning personal style, connotating intimacy and

emotion. "TESTIMONY" is written boldly, in uppercase letters, signifying importance and power, and suggests that the story is not just personal but spiritually significant. The visual level that is created by size and color signals that this is a faith-based life story. There are two images on this page, one is at the top right and another at the bottom centre page. The first image adds a visual break and connects the theme of spiritual or moral upbringing while the second image visually represents the narrator's academic struggles and dyslexia. The page makes use of margins and column spacing to prevent clutter and improve legibility for readers. The white space around the images and between columns provides visual relief, guiding the eye naturally from one section to another. The fact that clean edges are created to give the layout a formal and organized view shows the justification of the text alignment. The yellow fonts against the dark background of the headline (My Life... a TESTIMONY) create strong visual contrast,

grabbing the reader's attention immediately while the rest of the page uses black text on white background, maintaining readability and a sense of simplicity. The small green "CHILD TRAINING" banner adds a bright and hopeful tone, visually uplifting the theme of struggle. This hierarchy (the title, images and text body) ensures that the reader first understands the theme of the story (testimony), then emotionally connects (image), and finally reads the narrative for details. The combination of text and image creates a multimodal relationship; the image of the student complements the written struggle with dyslexia, the layout encourages empathy, as readers visually connect the hardship seen in the picture with the personal account told in the words and the placement of the image within the text body rather than at the end or beginning integrates both modes (visual and linguistic), ensuring a cohesive reading experience. The use of spatial arrangement (title → image → text) is to symbolize

growth, revelation, and triumph, mirroring the writer's spiritual journey from dyslexia to testimony.

TESTIMONIES
...From the Readers

YOU AND YOUR HEALTH

HEALTH BENEFITS OF CLOVE

The Women Mirror Magazine has greatly impacted my life since I gave my life to Christ. When I was an undergraduate sometime in the 1990s, there was a publication on why marriages fail. I read it over and over and prayed on the points raised. There was also another publication on money and marriage and it was helpful. All these have had tremendous influence on me. The life-changing stories, child training section, food recipes which are practiced by the grace of God have contributed greatly to my marriage success.

Olufowora Funke

Important ANNOUNCEMENT
Your testimonies can go a long way to encourage, and edify others. So, send in your TESTIMONIES AND FEEDBACKS. You can directly forward yours with your name and location to the comments section, or the private inbox of our official Facebook page, *Christian Women Mirror Magazine*. You can also, well, send an email (to that effect) to: cwmeditorial4works@gmail.com. Thank you, and God bless.

CWM - FEBRUARY 2025 08

Figure 4.4

From the ARCHIVES

Christlike Love in a Godly Family

Paul the Apostle, in Ephesians 5:25-33, explains Christlike love, and how it should be expressed between couples. He urged married couples to reflect Christ's love for the Church by loving each other sacrificially. This means prioritizing each other's needs, and promoting unity in the home. Christlike love engenders cordial relationships between spouses, parents, children, and siblings. It creates a peaceful and spiritually enriching atmosphere in the family. It mirrors Christ, and prioritizes the wellbeing of everyone in the home.

Pertinent Experiences in the Lord's Concrete Foundation

Building a strong marital foundation, rooted in God is essential for enduring marriage, particularly in challenging times. This foundation is established through trust in God's guidance, aligning the marriage with His teachings, praying together and individually, and seeking divine interventions. The Scripture emphasizes this foundation's reliability, and warns against close relationships with those who do not share the same faith or values (2 Corinthians 6:14).

Again, couples must establish their foundation on the principles of love, respect, faithfulness, and commitment; trusting in God's plans, seeking His direction in prayer, and acknowledging His faithfulness are pertinent virtues for an enduring marriage (Jeremiah 29:11). Besides, diligence,

responsibility, and contribution within marriage are equally important (2 Thessalonians 3:10). This requires a commitment to work together in the relationship, and stand up to the responsibilities at hand. Above all, love is paramount in relationships, especially in a Christ marriage (1 Corinthians 13:1-7).

Other necessary qualities needed for a strong marital foundation include patience, kindness, humility, readiness to learn and grow, good faithfulness, and forgiveness. These and more are godly experiences for a strong marital foundation.

Purposeful Expressions of Love in a Christ-centered Family

God is love; this is evident in the way He offers His only Son, Jesus, to die for the sins of humanity. As believers in Christ, we should be ambassadors of love to the world. Christlike love for one another ought to be the standard for Christian living, both within and outside the Church. Christians must show love to the lost, in order to influence them with the Gospel; to the brethren, in order to encourage

Figure 4.5



Figure 4.6

Figure 4.4 is divided into two parts; the left part is the dark brown background i.e the testimony section and the right part is the white background i.e the health article. The equal division of space ensures balance and readability, neither anyone dominates the other. This contrast symbolizes the magazine focus; faith and daily living, showing how spirituality and wellbeing coexist. The headline on the left section “TESTIMONIES... From the Readers” is accompanied by an illustration of a woman (silhouette) speaking into a microphone, a symbolic spatial signal for sharing one’s voice or bearing witness. The yellow silhouette against brown conveys warmth and strength. The text below i.e the reader from Lagos testimony is visually framed as an instance, a personal story that balances the didactic article. Below the testimony is a light brown box symbolizing strength, reliability and warmth, labeled “Important” then in it is a white box labeled ”ANNOUNCEMENT “. The box design displays a public notice board, encouraging readers to participate by sending testimonies and feedback. It serves as both

a visual anchor and a call-to-action segment, breaking the page's textual density. Adequate use of white space around the article and between sections prevents clutter. The text alignment is consistent, creating visual harmony and professional appearance. This spacing strategy ensures that multiple genres (testimonial, announcement, and teaching) coexist neatly without overwhelming the reader. The main text area is white with dark brown serif font, giving a warm appearance. The large drop cap "C" at the beginning of the article marks the textual entry point, a common magazine technique that guides the reader's eye. The text is organized in justified columns, maintaining symmetry and structure. The use of paragraph spacing is minimal, suggesting textual continuity and seriousness, appropriate for the instructional tone of the article. The layout ensures that readers' attention moves from the left (testimony) to the right section (teaching). The headline on the right section "YOU AND YOUR HEALTH" is with a heart-and-stethoscope icon, immediately links the text to health and self-care. The title "HEALTH BENEFITS OF CLOVE" is bold and capitalized, asserting authority. It is placed at the top right of the page, the natural starting point of reading. The silhouette of a woman with a microphone represents voice, testimony and empowerment in alignment to the uplifting of women's voices in faith. The reader's eye path follows a Z-pattern; From the Testimony section to the headline "YOU AND YOUR HEALTH", to the title "HEALTH BENEFITS OF CLOVE", to drop cap "C" introducing the article then down to the Announcement box and the conclusion of the article. This flow moves the reader from inspiration to engagement, a deliberate design technique educating readers on health benefits of clove.

Figure 4.5 is designed in a vertical, columnar layout with a clear hierarchical structure. The title “Christlike Love in a Godly Family” is positioned at the top right, setting the tone and theme of the page immediately. The sub-heading “From the Archives” appears at the top left, visually framing the article as a spiritual piece drawn from past teachings. The text occupies most of the page, dividing it into two main sections: Pertinent Experiences in the Lord for a Concrete Foundation and Purposeful Expressions of Love in a Christ-centred Family. These subheadings are written boldly giving an organized structure and ensuring an easy flow for readers. The page number and publication label (CWM – September 2024) at the bottom, give the article a formal organization and professional layout consistency. On the top right corner, there's an image depicting a family raising their hands toward a heart-shaped light in the sky, symbolizing unity, divine love, and godliness. The positioning of the image beside the headline visually reinforces the theme, linking “Christlike love” i.e. the title, with the symbolic image of a family united under divine love. The heart shape in the sky serves as a visual metaphor for Christ’s love encompassing the family. The light and sunset background evoke warmth, peace, and spiritual calmness in alignment with the article’s message of divine harmony in Christian families. The placement of the title at the top also draws the reader’s immediate attention before delving into the text, acting as an entry point. The image and text are balanced horizontally in the upper section, not allowing one to dominate the other. The image introduces the theme visually, while the text extends the theme through explanation and scriptural references. The space around the image signifies a breathing room, directing the reader’s eye from the title to the visual, then down to the main body text. This flow maintains visual harmony and ensures readability.

The white margins and spacing between paragraphs help readability and give the page a calm and orderly look. This reflects peace, balance and values associated with a godly family. Paragraphs are evenly spaced (showing intentional visual rhythm and neatness), emphasizing clarity and structure. This mirrors the idea of order in a godly family. The page directs the reader's eye in a Z-pattern; From the title (Christlike Love in a Godly Family) to the image of a family with heart to the main text (read from left to right, top to bottom) and finally to the closing details (publication note at the bottom left). This way of reading correspond with the spiritual movement from divine love (top) to practical expression (bottom), reflecting how heavenly love should be lived out in daily family life. The spatial distribution mirrors the thematic structure of the article; The upper section (title and image) symbolizes divine inspiration and ideal love from above. The middle section (text) represents practical teachings and biblical foundations. The lower section with scriptural references symbolizes application and practice in real life. The spatial arrangement is clean, equal and balanced. This reflects the values of a godly Christian family such as peace, order and holiness.

Figure 4.6 is designed in a two-column layout, a common type for magazines, to create an organized structure and ensure an easy flow for readers. The title "A Grateful Heart of Praise" is placed at the top right, drawing the attention of the reader immediately. This placement signals importance and sets the thematic tone of gratitude

and reflection. The section labelled with "The Virtuous Woman" appears at the upper left with a flower image, visually framing the piece as part of a Christian inspirational series. The pink rose in the frame connotes qualities associated with the "virtuous woman" ideal i.e. femininity, beauty, and grace. The text body occupies most of the page, showing that the written story carries the main message. The image of the woman sitting in a deeply thoughtful, often sad or worried way is placed at the bottom right corner, directly beneath the latter part of the story. This visual placement corresponds to the reflective tone of the narrative, as it visually represents the emotional turning point of the main character, Grace, as she contemplates gratitude. The positioning of the image below the text suggests that it supports or concludes the story's message as it serves as a visual echo of Grace's realization and prayerful reflection. The white spaces around the text and image create a calm, orderly feeling, reinforcing

the theme of peace and the examination of one's own thoughts. The large initial "G" in "Grace was in a state of confusion about how to begin the new year" introduces the narrative and functions as a visual anchor, directing the reader's eye to the start of the story. The placement of "Christian Women Mirror" at the bottom center acts as a subtle but firm reminder of the publication's identity. The page guides the eyes of the reader in a Z-pattern; From the top left (title and flower image) → Across to the headline → Down through the body text → Finally to the image at the bottom right. This spatial pattern mirrors the emotional journey of the text, from confusion (the top) to realization and gratitude (the bottom). The top part, i.e. the title and flower represents inspiration and divine grace (an upward or heavenly direction), the middle part i.e. the text narrative establishes the reader on real-life struggles and reflection, the bottom part, i.e. the image of the woman sitting in a deeply thoughtful, often

sad or worried way or praying symbolizes humility and submission in alignment with the spiritual act of kneeling in gratitude. This vertical movement from divine ideals to human struggle and back to spiritual surrender conveys the journey of transformation the text narrates. The image placement, white space, and vertical line convey religious beliefs embodying the theme of a heart lifted from confusion to praise (gratitude).

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

This chapter presents the summary of the entire study, the key findings that emerged from the analysis, the conclusions drawn, and the recommendations made based on the study. The research was conducted to carry out a multimodal discourse analysis of Deeper Life Christian Women Mirror (a religious magazine produced by the Deeper Life Christian Ministry), in order to show how different modes of communication such as linguistic, visual, and spatial elements interact to convey religious beliefs, values and practices. The study adopted the Multimodal discourse analysis framework to examine how the combination of language, images, and spatial layout communicate religious, moral, and social ideologies to readers. The study focused on specific sections of the magazine such as articles on spiritual growth, child training and health talk e.t.c. Chapter One introduced the research highlighting the purpose of study, scope of study, research methodology, theoretical background, literature review and thesis statement. Chapter Two to Chapter Four presented a detailed analysis of the visual, linguistic and spatial elements of the Women Mirror magazine. Chapter Five summarizes the key findings, draws conclusions, and gives recommendations made based on the study. Visual elements like colour, framing, composition, photographs complement the messages on values, religious beliefs and practices. The use of calm colors such as blue, white, and green evokes peace, purity, warmth, nature and faith. Photographs of a modest dressed woman engaged in spiritual or domestic activities, reinforce Christian virtues of modesty, devotion, and service. Facial expressions and body postures convey emotions of joy, contentment, and reverence. Visuals serve both aesthetic and didactic purposes making the magazine appealing while subtly instructing readers on appropriate Christian

behaviour and appearance. Linguistic elements such as vocabulary, headlines and captions, word choice, tone, narrative style, structure, reflect a formal, instructive, and persuasive tone aimed at promoting Christian values and godly lifestyle among women. Lexical choices emphasize moral purity, faith, humility, and service, with frequent use of religious vocabulary such as salvation, holiness, obedience, and grace. Sentence structures are mostly declarative and imperative, used to inform, instruct, and admonish readers. Through the repetition of key moral concepts, scriptural references, and pronouns, cohesion is being achieved, establishing solidarity between the writer and the reader. The language positions women as moral models, caregivers, and spiritual nurturers. Spatial elements such as the arrangement, position, layout and spacing of an object create meaning. The spatial layout of the magazine is organized and symmetrical, reflecting order and values promoted by the church. Articles and images are neatly arranged with enough spacing, ensuring clarity and easy flow when reading. Titles and headings are bold and often placed at the top of each page to draw the reader's attention. The hierarchical arrangement of text and image highlights the importance of the message over aesthetics, maintaining the publication's moral and religious focus. These elements i.e the linguistic, visual, and spatial elements complement one another to convey religious beliefs, values and practices. Language conveys moral teachings; visuals illustrate those teachings; and spatial design enhances readability and visual harmony. Together, they construct a discourse of holiness, modesty, and Christian womanhood, in alignment with the ideology of the Deeper Life Bible Church.

5.2 Conclusion

The study concludes that Deeper Life Christian Women Mirror is a multimodal religious discourse that combines the semiotic modes of communication; linguistic, visual, and spatial modes to convey religious beliefs, values, and practices. Through the integration of biblical language, symbolic imagery, and structured layout, the magazine reinforces the values of modesty, submission, faith, and moral uprightness expected in the Christian faith. The findings further reveal that multimodal resources serve not only aesthetic functions but also ideological purposes, as they shape readers' beliefs and behavior in accordance with Christian doctrine. The study therefore validates the assertion of multimodal discourse theorists that meaning is created through the interaction of multiple semiotic modes.

5.3 Recommendations

Deeper Life Christian Women Mirror is a monthly magazine published by the Deeper Christian Life Ministry(DCLM). It was written by Late Abiodun Kumuyi, the late wife of the General Superintendent, Pastor W.F Kumuyi. However based on the findings and conclusion, these recommendations are made:

For Religious Media Producers: Publishers of religious magazines should keep employing multimodal strategies that balance aesthetic appeal with moral instruction, ensuring that visuals and language align with the intended message.

For Christian Women Readers: Christian Women Readers should approach the women Mirror magazine critically, appreciating their spiritual messages while also recognizing how linguistic and visual choices influence perceptions of gender and morality.

For Scholars and Researchers: Scholars and researchers should expand on the scope of multimodal discourse analysis including other Christian publications to compare patterns of meaning-making across contexts in their works.

For Educators: The study highlights the importance of teaching multimodal literacy, helping students and readers to interpret how language, images, and layout work together to convey messages.

This study contributes to knowledge by extending multimodal discourse analysis to the field of religious communication, particularly within Nigerian Christian media, demonstrating how linguistic, visual, and spatial elements interact to construct moral and ideological meanings and providing insight into how religious discourse employs multimodal resources to shape gender identity and spiritual conduct among women.

In summary, this study reinforces the importance of multimodality as a tool for meaning-making in religious discourse. The Deeper Life Christian Women Mirror magazine effectively uses language, visuals, and spatial layout to convey the values of Christian womanhood and spiritual devotion.

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