

**MEDIA REPRESENTATION OF SUICIDE: THE CASE OF DAILY NATION
NEWSPAPER AND NTV ONLINE**

BY

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REGISTRATION NUMBER: K50/7375/2017

**A RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILMENT OF
REQUIREMENT FOR THE AWARD OF MASTER OF ARTS DEGREE IN
COMMUNICATION STUDIES AT THE UNIVERSITY OF NAIROBI**

DECEMBER 2019

ABSTRACT

The main objective of the study was to examine media representation of suicide. The problem statement of the study emanated from public editor's note dated November 9, 2018, page 15, where the editor posited that media reports suicide in a way that can inspire some copycats. The study used Stuart Hall's theory of media representation and Serge Moscovici's theory of social representation. The study was descriptive and used mixed research methods. Quantitative and qualitative textual analysis methods were used to collect data from the Daily Nation Newspapers, while qualitative discourse analysis was used to collect data from NTV online. The study found out that media sensationalises suicide by glamourising, rationalising and demonising it. Glamourising and rationalising suicide can lead to suicide copycats while demonising suicide promotes suicide stigma. However, the study established that media just mirrors the society's view on suicide. The study recommended professional training school for journalism students before they are accredited as journalists, to ensure that media adheres to World Health Organisation media guidelines on responsible and deglamorised suicide reporting.

DECLARATION

I, MUTUKU NANCY MUTINDI, declare that this research project is my original work that has been entirely done by me and that any other borrowed literature or information from other scholars or writers has been duly credited to them. I declare further that this project has not been submitted to any college, university or institution for any academic awards.

Signed.....

Date.....

Mutuku Nancy Mutindi

Declaration by the supervisor

I have supervised this research project as the university supervisor and it has been submitted for examination with my approval.

Signed.....

Date.....

Dr. Elias Mokuu
University of Nairobi

DEDICATION

I dedicate my work to friends that I have lost by suicide. Buddies, you will be forever loved, cherished, missed and never be forgotten.

To friends and relatives who have lost someone by suicide and you were left with so many unanswered question, may peace be with you. And to all suicide survivors and those who are contemplating to end their own lives, please hang on. May you find peace and happiness within you.

Special dedication to my all-time role model who has survived suicide after six attempts. More life and love to you. It is my prayer that you have completely conquered this temptation for good. May you live long to inspire others.

I salute my mom and dad, my sister Carol, my brother Dennis and my niece Sharon for being my number one support system. I am nothing without you folks. Thank you so very much for being there and supporting me immensely. May God bless you abundantly, Amen.

ACKNOWLEDGEMENT

I would like to thank the Almighty God for granting me the knowledge, will and health to pursue this study. Glory be unto your name for taking the lead and guiding me up to the end.

My special thanks and acknowledgement goes to my supervisor, Dr. Elias Mokuu, for his immense contribution in directing me on how to undertake this research project. He always found time in his busy schedule to look at my work. I must admit that, this was not an easy topic for me but Dr. Mokuu understood me, encouraged me and was very patient with me. I am forever indebted Daktari.

I would also like to thank my family for their financial and moral support through encouragement, love, and prayers they accorded to me. They always supported me to continue with my study even when the horizon was bleak.

My profound gratitude to David Jones for praying with me, counselling me, motivating and encouraging me to carry on with this study even when suicide vibes were weighing me down.

Thanks to Ministry of Sports, Culture and Arts for allowing me to use their library to collect data from their periodicals. Lastly, thanks to everyone who has participated in one way or the other in the success of this study.

ABBREVIATIONS

ARV:	Antiretroviral
GDP:	Gross Domestic Product.
HIV:	Human Immunodeficiency Virus
MCK:	Media Council of Kenya
NTV:	Nation Television
WHO:	World Health Organisation
UN:	United Nations

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CHAPTER ONE

INTRODUCTION

1.0 Overview

This chapter discusses the background study of suicide representation in the media. It also discussed the research problem, research objectives, research questions, justification of the study, significance of the study, scope and limitations.

1.1 Background Information

Previous studies shows that suicide was not always a taboo in the media. There were no rules and regulations governing on how media should report on suicide. Richardson (2015) states that early newspapers frequently reported on suicides with lengthy details on the method used, the motive, picture of the victim, as well as other personal information about the victim. In fact, the more detailed the story was the better it was in terms of feeding the reader's curiosity.

Richardson (2015) says, "Over the years the reporting on more sensational deaths took over from the more mundane and everyday-type suicides. However, this was due to the then increasing size of the population (and increasing number of suicides) or the lasting effects of sensational-type reporting, sometimes referred to as "yellow journalism," popularised by Americans William Randolph Hurst and Joseph Pulitzer" (2015, p. 437). Potter (2006) asserts that the motive behind sensationalism was one wheeled around market competition. According to Potter (2006), William Randolph Hearst's New York Journal and Joseph Pulitzer's New York World competed fiercely for new readers, especially for the then growing immigrant population. Potter (2006) observes that the two newspapers featured sensational stories including suicides. According to Potter, they used big headlines, lots of illustrations, and simple language.

Well, sensationalism especially in suicide stories came with its own setbacks. While on one hand sensationalism was considered as a bait to attract more newspaper readership, on the other hand it was accused of aggravating suicide copycats. Notably, accusations against the media were heightened when suicides followed the publication of a story titled 'Is suicide a sin?' by a famous agnostic Robert G. Ingersoll in Pulitzer's New York World newspaper. Ingersoll attacked laws that punished would-be suicides and kind of recommended suicide for

those who found life to have no value. Ingersoll in his article had poised a question as to why man should continue living when is of no assistance to others.

Critics complained that self-murders followed the detailed accounts of suicides covered by the Pulitzer's New York World Newspaper. Media came under siege as the critics argued that the newspaper contributed in the alarming increase of self-murder since the communication from the paper was extenuating and even advocating for suicide. The newspaper, which was sought by the masses, exploited such topics as a means of increasing circulation and sales.

Studies done to establish if there is any relationship between media representation of suicide and its prevalence have shown that one contributing factor to suicide and suicide attempts is exposure especially through media, a phenomenon referred to as suicide contagion or suicide suggestion. This brought in a paradigm shift around suicide reporting in the media. Richardson (2015) says that changes in suicide reporting began in the mid-twentieth century when public perceptions of suicides and the laws surrounding it gradually shifted from considering the act as a crime to considering it as an aspect of psychiatric malady.

Suicide rates had increased globally forcing World Health Organisation (WHO) to declare suicide a global public health crisis in 1995. In effort to reduce suicide mortality, United Nations (UN) called on its member nations to mount national suicide prevention in 1996. Furthermore, WHO formulated media guidelines on suicide reporting in 2008 as a preventive measure to curb imitative suicidal behaviour facilitated through media.

Nevertheless, suicide rates have increased with WHO (2017) reporting that suicide is the second leading cause of death globally after road traffic injuries. According to the report, suicide is rated as a major public health problem, with far-reaching social, emotional and economic consequences. WHO (2017) acknowledges that the factors contributing to suicide and its prevention are complex and not fully understood, but insists that there is evidence that the media plays a significant role. WHO notes that vulnerable individuals may be influenced to emulate suicidal behaviours by reports of suicide, particularly if the coverage is extensive, prominent, sensationalised and/or explicitly describes the method of suicide, whereas, responsible reporting may serve to educate the public about suicide, and may encourage those at risk of suicide to seek help.

It is worth noting that, even though WHO has come up with media guidelines on suicide reporting, suicide representation in the media is done differently in different countries. Weimann and Fishman (1995) exploratory research on suicide reporting in Israeli press

observes that the space allotted to the suicide stories and the importance of the stories increased steadily around the decade of 1980s and 1990s. According to this study, Israel newspapers focuses more on the violent methods of suicides. In addition to that, the suicide motives are represented differently across the gender as monetary motives are devoted to the males while female motives are associated with romantic affairs.

Swiss print media also has its own way of reporting suicides. Michel, Frey and Schlaepfer (1995) study observes that headlines in 47% of the stories are thrilling. In 13% of the articles, the headlines are glorifying the person or romanticising the event. This is about 26% of the articles' text. Improper images are found in 20% of the articles. Overall, 44% of the articles are observed to be in the high not real risk group. The topic of prevention is studied in extension in nearly 11% of the articles, and therapeutic advice is also shortage (9%). Going by this research, Swiss Print Media lacks uniformity in suicide representation.

Another study was keen to establish Germany and Hungary cross-cultural dissimilarities in the way suicide is represented in their newspapers. Fekete, Schmidtke and Etzersdorfer (1998) reports that German call suicidal behaviour as psychiatric or criminal in nature, while Hungarian newspapers more often represents suicide in a romantic style. The study finds that there are more suicides in Hungary than in Germany. The study concludes that romantic suicide representation in Hungary is the root cause for higher number of suicides in the country compared to Germany.

Suicide was and still is considered a taboo in Africa. Therefore, suicide is discussed in low tones (if it must be discussed). Suicide is seen as an immoral behaviour that should be tackled with a lot of secrecy to avoid stigma. Durkheim (1960) observes that although suicidal acts are sometimes considered by some as a way of communicating problems by certain individuals, the society and the church have also seen them as immoral. Durkheim study finds that the society (especially in Africa) has denied such individuals burial rights and the state has punished them as a way of discouraging more suicides.

Bohannan (1960) argues that even though suicide is recognised in African societies, it is believed that only supernatural interventions can place a person in that situation. Hence, suicidal acts are considered as irrational acts and not volitional. According to Bohannan, suicidal act is also looked at as a contagious disease, and as a result, the tree or the hut on which suicide is committed or attempted is destroyed or burned. Orley (1970) reports that among the Baganda, the body of a person who has taken their own live is hastily buried in the

bush far from the homestead or traditional burial ground in a disrespectful manner and nobody can inherit any belongings from such a person. Wagenaar et al (2017) report, “Families in countries like Mozambique are unlikely to report that someone died by suicide because of the stigma involved. Instead, when a relative mysteriously dies, they’ll often blame malaria or an infectious disease.” Unfortunately, this has also happened in Kenya.

Most likely, the silencing and tiptoeing around suicide in Africa could be the underlying reason as to why there is little literature on suicide in this region. However, for those suicides that have leaked out to the public, media may have had a field day to report it. Considering that, suicide is perceived as an immoral act in Africa, media representation of suicides has not made it better either. Vaughan (2010) reports that media represent suicide as a moral panic in Africa. Vaughan argues that these parts of Africa are experiencing the equivalent of the intensification of anxiety about suicide that surfaced periodically in early modern and nineteenth-century Europe; a kind of moral panic.

It is not only Vaughan’s study that finds media representation of suicide in Africa as a moral panic but also Kushner (1993) study does. Kushner observes that the press representation of suicides in Africa is one that wear a moral panic hat. Kushner argues that as in early-eighteenth-century discussions of the English malady, so in many of recent reports on eastern and southern Africa suicide is represented as a symptom of a wider social and moral crisis, as a challenge to traditional values, a sign of the ‘anomie’ consequent on modernisation.

Moral panics according to Yehuda (2009) are about representations, images and coercion: about which sector of a society has the power to represent and impose its images, worldviews and interests onto others as being both legitimate and valid. Stanley Cohen developed the concept of moral panics in 1960s. Cohen observed that media create panic through exaggeration and distortion of information that bring about dramatic change in morals and political values.

Moral panics scholars observes that media glamourise suicide, trivialise public insecurities and undermine cultural forms. According to African culture, suicide is an abomination and should not be publicly discussed; hence, media is seen to promote western culture by reporting suicide. Kushner (1993) refers suicide as ‘English malady’ one that erodes African culture. Cohen (2002) asserts that moral panics emerge when there is a misrepresentation of an important social issue. Suicide is a social issue and when it is misrepresented, it creates fear and panic.

Suicide reports are not new in the Kenyan media. Onyango (1982) reports that the Daily Nation newspaper reported 203 people to have either committed or attempted suicide in Kenya between 1975 and 1979. According to Onyango, men are represented as the biggest victims of complete suicide while women are represented under suicidal attempts. However, in 1978 women were reported to have had high complete suicide rates compared to men. In that year, Kenya was experiencing a coffee boom and Onyango (1982) argues that women took their own lives because of their spouses' irresponsible behaviour that was stimulated by the coffee coffers.

Notably, in the earlier days, Kenyan media reported suicide in detail, inclusive of methods used as well as the motive behind it. Onyango (1982) observes that the Daily Nation represented men to have preferred violent methods like hanging, whereas it represented women to have preferred nonviolent methods like taking poison. The suicide methods that were represented in the newspaper included; hanging, taking poison, burning and jumping from tall buildings. The suicide motives in the Daily Nation according to Onyango (1982) ranges from poor relationships with spouses and parents, unemployed with no proper support to avoiding being imprisoned for various offences. Therefore, according to Onyango's study, media represent suicide as some form of solution to problems.

In the November 9, 2018 Daily Nation, public editor raised the following concern, 'The way the media report suicide stories can inspire some copycats' (November 2018, p. 15). The public editor recorded a displeasure with the newspaper and NTV and requested them to adjust their reportage on suicide. The public argued that media is exercising a "disheartening journalism" that is in bad taste. However, this study would like to state that newspapers are not considered as credible sources for scholarly work where conclusions can be pegged on. Therefore, there is need to conduct a scholarly research on this issue and find out exactly how Kenyan media represent suicide.

However, in relation to the above concern, findings from previous studies suggest that certain ways of representing suicides in the media contribute to copycat suicide. This is what underpinned efforts by World Health Organisation (WHO) to impose guidelines on suicide reporting. WHO (2008) formulated media guidelines to inculcate responsible and deglamourised suicide reporting. However, little is known about whether these media guidelines on suicide reporting are adhered to by most countries, including Kenya.

In Kenya, Media Council of Kenya (MCK) is the regulatory body for journalism profession. Under Media Act 2013 in the constitution of Kenya, MCK is mandated to oversee code of conduct for the practice of Journalism in Kenya. MCK has guidelines on journalistic ethical conduct that closely relate to WHO guidelines on suicide reporting. MCK should also ensure that media adheres to WHO media guidelines on responsible and deglamourised suicide reporting.

The assumption is that Kenyan media is well informed on the DOs and DON'Ts on suicide reporting because there is MCK media guidelines and WHO media guideline on suicide reporting. However, there is no scholarly research done in Kenya to investigate whether media and especially newspapers adhere to these guidelines when reporting suicides. Still waters run deep as Stack (2003) observes that newspaper suicide stories have more impact on its audience than broadcasted suicide stories because newspaper stories can be saved, reread, displayed on one's wall or mirror, and can be studied in future.

1.2 Problem Statement

Despite having WHO media guidelines on responsible and deglamorised suicide reporting, Kenyan media is reported to represent suicide stories in inappropriate manner. According to public editor's note dated November 9, 2018, page 15, media reports suicide in a way that can inspire some copycats. However, no study has been done to verify this claim. Notably, even though there has been several studies done in different countries showing how media in these countries represent suicide, none has been done in Kenya. Therefore, this study will fill this gap.

In 2008, WHO formulated global media guideline on responsible and deglamourised suicide reporting as a preventive measure to curb imitative suicidal behaviour facilitated by media. This was after several studies shown a dose-response relationship between how media represents suicide and the actual suicide prevalence. Ominously, WHO (2013) reports that in the past 45 years suicide rates have increased by 60 percent worldwide, with the organisation declaring suicide a global public health crisis in 1995. However, this study does not intend to investigate or confirm this relationship between media representation of suicide and its prevalence, but to describe suicide representation in the Kenyan media. Moreover, no study has ever investigated Kenyan media representation of suicide and its adherence to WHO media guidelines on suicide reporting, hence, this study will fill this gap.

1.3 Research Objectives

1.3.1 General Objective

To examine suicide representation in the Kenyan media.

1.3.2 Specific Objectives

1. To examine whether news content used in suicide reporting adhere to WHO media guidelines on suicide reporting.
2. To establish ideologies represented in the media while reporting on suicide.
3. To establish online suicide discourses.
4. To compare ideologies represented in the media while reporting on suicide with online suicide discourses.

1.4 Research Question

1. Does the news content used in suicide reporting adhere to WHO media guidelines on suicide reporting?
2. Which suicide ideologies are represented in the media?
3. Which suicide discourses are represented online?
4. Is there any relationship between suicide ideologies in the media and online suicide discourses?

1.5 Justification and significance of the study

The Daily Nation is chosen for this study because according to GeoPoll survey (2015), it is the top newspaper by audience size and share in Kenya, and therefore, it will make a holistic sample for the study. Besides, together with NTV they were accused of reporting suicide in a way that can encourage people to suicide. Hence, there is need to find out how this media with leading circulation represent suicide.

The significance of this study is that it will add value to the existing body of knowledge and literature. Since the conception of WHO media guidelines on responsible and deglamourised suicide reporting in 2008, no study has been done in Kenya to find out media representation of suicide and its adherence to the guidelines.

This study is useful to scholars, media professionals, government and society. The study will create awareness on the existence of media guidelines on suicide reporting. Journalists will be informed that there are guidelines to be followed when reporting suicide. Therefore, this will

prevent suicidal modelling behaviours that lead to loss of lives and disabilities caused by suicides and attempted suicides. This will lead to economic growth of Kenyan GDP since the money that would have been used for hospital bills and burials for suicide victims will be used for development purposes. In addition to that, this study will save the people who are bereaved by suicide from the emotional torture and stigma they are subjected to following the demise of their loved ones. The study will also create an awareness aimed at putting to an end suicide stigma.

1.6 Scope and limitations

The scope of this study is to conduct a scholarly research on individual suicide stories covered in the Daily Nation Newspaper and online suicide discourses in NTV from January to December 2018. Only news and feature items with individual suicides in the newspaper will be analysed. This means editorials, obituaries, columns and letters to editor with suicide topic will be excluded. While on NTV online, only the comment section will be analysed. The period is informed by the currency of the public editor's note on suicide reporting. The editor said that the Daily Nation and NTV report suicide in a manner that can encourage some suicide copycat. The study was limited because it analysed media representation of suicide in one year and used one newspaper. While the researcher acknowledges the limitation of focusing on just one newspaper, the newspaper chosen has wide geographical distribution across Kenya and wide readership to make it a holistic sample for the study. Besides, the study will include print media, television and online media. Further, the study will analyse NTV online suicide discourses to find out how the society perceives suicide.

1.7 Operational Terms

Criminates	Term an act as a crime
Discourse:	Meaning making interactions propagating common sense
Ideology:	Frames from which we view our world in terms of perception
Media:	Newspapers
Moral panic:	Fear of losing our culture.
News content:	Written article, newspaper photos and news value.
Representation:	Portrayals and descriptions done in the media.
Suicide:	Act of taking own life.
Matiang'i effect:	Academic pressure to pass in academic exams mounted by the Kenyan Education System.

CHAPTER TWO

LITERATURE REVIEW

2.0 Overview

Literature review involves revisiting and analysing other scholars' work related to media representation of suicide. The chapter looks at news content adherence to WHO media guideline on suicide reporting, suicide ideologies and suicide discourses, and theories in the study.

2.1 News content and WHO media guidelines

According to Luce (2010), "Currently, the area of media reporting and suicide tends to rely on older pieces of research from the 1960s and 1970s which focus heavily on seeking the cause and effect of suicide, rather than seeking to understand how newspapers report this rather critical social issue" (2010, p. 2). Even to date, there is limited number of studies in the literature that have looked into the representation of suicide in newspapers. This specialism is grounded on Stack (2003) findings that newspaper suicide stories have more impact on its audience unlike the counterpart televised suicide stories, because in newspapers the stories can be saved, reread, displayed on one's wall or mirror, and can also be studied in future.

The main concern for this study is representation of news content on suicide. The assumption is that negative representation of suicide deters suicidal behaviours. However, care should be taken not to overdo it because a lot of it can demonize suicide and promote suicide stigma. While positive representation of suicide on the other hand is discouraged because it is believed to glamourise suicide and therefore lure some people to suicide.

News content in a newspaper has three parts: the written article, photos and news value. The written article is the story with all its written components, for instance, headline, kicker, deck, by-line and caption. The newspaper can decide to run a story with or without any photo. In some occasions, the media decides to use a picture instead of a photo. Any photo or picture used within a story has a meaning that the media would like to represent. A single picture is said to be worth a thousand words. Kevin Carter was a South African photojournalist who won Pulitzer Prize for his photograph depicting the 1993 famine in Sudan. Kevin's award-winning photograph had a malnourished Sudanese girl who was watched by an approaching vulture as she crawled on her knees because she was too weak to walk. However, Geurts (2015) reports that Kevin was broadly criticised in popular media for doing nothing to help

the little girl. Months later, Kevin took his own life with critics citing guiltiness for documenting human tragedies without helping.

The third aspect of a news content is news value. News value is the agreed standard criteria used by journalists to identify story's newsworthiness. News value of a story determines its placement in a newspaper. Front page, top left stories are given more prominence over the other stories in the newspaper. Besides, even though anything can be news, the gatekeepers limit on what becomes news using news value as a yardstick.

Most professions, media included, have guidelines on how to conduct their businesses. Pirakis et al. (2006) observes that many countries have introduced guidelines to assist journalists in making judgments on suicide reporting. Machlin et al (2012) concurs that policy makers have recognised that there will be occasions when an individual's suicide will be newsworthy, and offer evidence-informed suggestions as to how to report such deaths in a way that raises public awareness about the issue of suicide without leading to a risk of imitation. Consequently, WHO (2008, p. 3) has come up with universally accepted media guidelines on suicide reporting and they are as follows:

- i. Take the opportunity to educate the public about suicide.
- ii. Avoid language which sensationalizes or normalizes suicide, or presents it as a solution to problems.
- iii. Avoid prominent placement and undue repetition of stories about suicide.
- iv. Avoid explicit description of the method used in a completed or attempted suicide.
- v. Avoid providing detailed information about the site of a completed or attempted suicide.
- vi. Word headlines carefully.
- vii. Exercise caution in using photographs or video footage.
- viii. Take particular care in reporting celebrity suicides.
- ix. Show due consideration for people bereaved by suicide.
- x. Provide information about where to seek help.
- xi. Recognize that media professionals themselves may be affected by stories about suicide.

However, this study will not test the last WHO media guideline on suicide reporting, because it will use textual analysis and discourse analysis which cannot test it. This guideline recommends counselling for media professionals preparing a story about an individual's suicide because it can resonate with their own experiences.

News value determines the story's newsworthiness. However, sometimes the news value used violates WHO media guidelines on suicide reporting.

2.1.1 Timeliness

Timeliness underscores currency of the news happenings. However, newspapers are unable to report suicides immediately. Unlike newspaper, television are able to report live coverage. For instance, Pridmore and Walter (2013) reports that Christine Chubbuck who was news reporter and talk show host of 'Suncoast Digest' program, shot herself live on air. Christine had changed the format of the show that day and according to Pridmore and Walter (2013) she said, "In keeping with Channel 40's policy of bringing you the latest in blood and guts, and in living colour, you are going to see another first-attempted suicide. She then took out a revolver and shot herself in the head" (2013, p. 65). Christine was taken to hospital where she was pronounced died.

Newspapers are unable to achieve this and that is why some people refer them as stale news conveyers. Luckily, due to technology advancement, newspapers are redeeming themselves from this stale vendor's notion by reporting their stories in timely manner via their online newspaper, although not as live as in television, radio or social media. Stale news perception mostly lingers on the hard copies.

Luce (2010) states that a News Release from the Wales News Service on January 22nd is what introduced Bridgend suicides coverage as a developing story. According to Luce, the News Release deemed the suicides as part of something more sinister and therefore, the suicide stories ran for six months consecutively in the newspapers. Suicide stories are sensitive hence reporting them as a developing story sensationalises them. It is for this reason that Luce (2012) finds media representation of Bridgend suicides as a newer moral panic. Timeliness as a news value in a suicide story may overstep WHO guideline on avoidance of sensationalism especially if there is continual reportage of the suicide that makes it look like a developing story. WHO (2008) emphasizes on undue repetition of stories about suicide.

2.1.2 Proximity

Proximity addresses the geographical closeness to the scene of incident, and sometimes it does extend further to apprehend emotional nearness. However, geographical nearness has been surpassed by time and age. Due to technological advancement, McLuhan referred to world as a global village. The technology in social media has introduced virtual friends. Notably, this kind of friendship is cited as the underlying reason behind Bridgend suicides spectacle.

Bridgend is a mining town in South Wales that came into limelight in 2008 due to several young people suicides reported by the media. Luce (2012) argues that media represented the victims as to have taken their own lives because they were virtual friends on social media and that they had come from the same ‘cursed’ town of Bridgend. However, WHO guidelines forbids journalists from revealing the suicide location as this may attract copycat acts by individuals around that area.

2.1.3 Prominence

Prominence gesture an aspect of inequality and fame. Temple (2010) argues that even though all human beings were created equal, there are some that are more newsworthy than others are. This may be so because of their public position, entertainment value or unusual traits. According to Temple (2010), people who have achieved greatness attract readers’ interest, the famous and the infamous exercise special appeal to the public.

When a prominent person is involved in suicide, the story is most likely to attract prominence perspective. Hanusch (2010) observes that loss of human life is a theme that is prominently featured in the news. However, Akrivos (2015) notes that not all deaths receive the same amount of media attention as journalists are pilloried as ‘folk devils’ that portray suicide stories as a unique case.

Journalists may create this prominence notion by the way they represent suicide story. A suicide victim may have lived a simple lifestyle with no any known accolades that can attract prominence representation in the media but after their demise, journalists may glamourise the story with a sensational coverage right from the headline throughout the content. This may include glorification of the deceased, focusing on the positive aspects of the victim, and rationalisations (motive for suicide). Stack (2005) argues that this could legitimate suicide, thus disinhibiting vulnerable people on the edge of suicide.

On April 30, 1945, Adolf Hitler took his own life in a bunker in Berlin. Worldwide, newspapers were awash with bold, full-page headlines accompanied by his photo. Hitler was not just a Germany president but also one of the most known notorious figures in history making. That is why his death and especially by suicide sparked public interest.

Celebrities have also been featured on suicide stories. In August 1962, Marilyn Monroe, who was then well-known movie star took her life. Her story was highly publicised in the newspapers. However, Phillips (1974) reports that media representation of Marilyn’s death

triggered the largest possible copycat effect since during the month of her suicide there were an additional 303 suicides, an increase of 12%.

The WHO (2008) encourages journalists to avoid prominent placement and undue repetition of stories about suicide. WHO recommends newspaper stories about suicide to be located on the inside pages, towards the bottom of the page, rather than on the front page or at the top of an inside page. In addition to that, journalists are encouraged in the WHO media guidelines on suicide reporting not to embellish with pictorial content. However, Luce (2010) observes that most editors and journalists strive to have at least one picture run with each story. Harrower (2002) argues that news page designers see insertion of pictures in a story as an art and that pages without pictures look lifeless and gray. Therefore, Harrower (2002) recommends having suicide victims' photo as the work of journalists is to attract readers and readers want to know what these people look like.

2.1.4 Impact

Impact signals magnitude that can affect many hence it becomes an important issue. Suicide affects society and as Luce (2010) looks at it, the issue as to why a suicide happen is important. Journalists are aware that the bigger the impact, the more important the story is and the more the sales (Capitalism perspective). So journalists strive to capture this news value right and show their audience how they might be affected by suicide. While journalists claim that they are always in hot pursuit of public interest, in most cases, this news value is altered to show salience. An issue may be exaggerated or sensationalised in order to represent the media preferred impact.

Suicide is a sensitive issue that at times involves loss of human life; hence, responsible reporting should be given a priority over 'making sales.' It is for this reason that Luce (2012) insists that, no matter how dramatic and newsworthy the 'suicide epidemic' narrative might be, journalists always need to bear in mind, that their stories have an impact on real people. Luce echoes McRobbie (1994) sentiments that the mediated world is not distinct from social reality but an integral part of it.

Linsky (1986) argues that the impact of media coverage on suicides also depends on the media content: the intensity, tone, framing, and consonance. Topics that arouse emotional reactions like suicides stories are likely to have more impact than those that do not. Linsky

further argues that the intensity of published suicide reports and the more similar the messages of different news reports (consonance), the more impact they are likely to have.

WHO (2008) media guidelines on suicide reporting deters journalists from excessive detail when describing how a suicide occurred. Luce (2010) points that while saying that a person hanged themselves does not constitute excessive detail, when it is repeated in the top third of the story (headline, subhead, lead, and second paragraph), one begins to formulate an idea about what 'hanging' entails. Harrower (2002) concurs that this amounts to 'excessive detail' considering that there is a common belief within the media field that readers only engage with the top one third of a story before moving on to the next news item.

2.1.5 Conflict

Conflict involves disagreement between two or more parties. However, suicide is a complex issue which could be triggered by external or internal conflicts. Internal conflict is mostly associated with mental illness. Suicides emanating from this kind of conflict are mostly associated with depression, schizophrenia or bipolar condition. This news value attracts delving into the suicide motive. However, WHO (2008) discourages on reporting the motive behind suicide as this may portray suicide as solution to problems.

2.1.6 Human Interest

Human interest are stories that can make the reader to laugh, cry, take action and represent a new worldview. Ostgaard's theory for news dissemination and flow states, "Sensationalised news events are written so as to move the reader to feel some emotion whether amusement, excitement, sorrow, even grief" (1965, p. 49). Human-interest stories generally tap the emotional part of human nature as well as nourishing human curiosity, and suicide is an emotive issue.

Luce (2010) argues that journalist construct news values; hence, they know how to frame a story that will make human minds curious to know more. Akrivos (2015) says, "When there is no evident reason for the victim's suicide, the media represent the suicides as a casual mystery and are most likely to appear in tabloid newspapers, particularly, on the front, or close to front, page and in large headlines. Aside from their dramatic and 'human interest' value, their appeal essentially consists in that, although there is no obvious reason as to why the person resorted to suicide, it is implicitly assumed there is something hidden or unknown; a secret, in whose unravelling readers are invited to participate" (2015, p. 56).

Media uses different media techniques to induce media effects. News content carries with them media effects that are socially constructed through the help of news values and are framed in a specific way to maintain solidarity amongst a citizenry in a democracy (Luce, 2010). Luce (2010) argues that newspapers and journalists alike set inherent ideologies with which they construct the news, which can add to or detract from their reporting.

2.2 Suicide ideologies

Ideology is the frame from which we view our world in terms of values, ideas and perception. Therefore, ideology is the governing principal that direct people on which way to think, believe and act. Media is better positioned in propagating this because it addresses large heterogeneous and anonymous audience. Therefore, media ideologies spread fast and are likely to influence many people's beliefs, thoughts and actions; hence, they become a popular ideology. Media makes the minority opinions look 'uncivilised' and 'uncultured.' It is for this reason that media is seen as the leading social and moral directing authority commonly referred to as an ideological apparatus of meaning making.

Luce (2010) defines ideology as not just an individual reporter's beliefs but a societal-level phenomenon in which ideals held by the society are put forth in the media. Gramsci (1971) contends that ideologies organise human masses, and create the terrain on which men move, acquire consciousness of their position and struggle. Therefore, ideologies are about power and social control.

Akrivos (2015) argues, "Claim makers package their arguments in a way that the media and by extension the public are likely to find it appealing" (2015, p. 43). However, media has a social responsibility to strike a balance between representing suicide as something good or bad, as the former glamourises suicide and the latter demonises it. Glamourising suicide encourages suicide contagions while demonising suicide promotes suicide stigma.

According to Jewkes (2011), "Ideological values emanates from the commercial, legislative and technical pressures that characterize journalism together with a range of occupational conventions that are often expressed in terms of 'having a good nose for a story.' However, these are actually more to do with journalists sharing the same ideological values as the majority of their audience; hence they result into normalisation of particular interests and values" (2011, p. 38).

In 1846, Karl Marx and Frederick Engels argued that ideologies have a firm grasp within the inner workings of the media. Since then, critical theorists have critically questioned media representation of reality. Marxist scholars argued that institutions such as the media, the church, industry, and educational institutions could manipulate the masses to accept the manner in which they perceive the world.

Watney (1987) argues that the central ideological business of the communications industry is to retail ready-made pictures of 'human' identity, and thus recruit individual consumers to identify with them in a fantasy of collective mutual complementarity. This refers media to marketplace of ideas. Media sells its commodified ideas to its audience while the audiences are simultaneously sold to the advertisers as a product.

Feminist studies on suicide shows that female suicide victims are represented differently compared to their male counterpart. Jones and Wardle, (2008) observes that the content, size and position of the images, their selection and publication are far from random. Huxford (2001) notes that their syntagmatic placement adds more 'juice' to the narrative by providing photographic validation of the otherwise questionable links between the victims through symbolism. The motive behind this is to bring about moral labelling and invite audience judgments towards the moral character of the deceased.

This is why suicide stories are reportedly prone to promoting ideology of 'othering.' Hall (1997) describes 'otherness' as represented through sharply opposed polarised binary extremes, as in, people who are in any way significantly different from the majority 'them' rather than 'us'. Luce (2010) states that 'othering' comes into play in media stories when the stability of norms and values are threatened.

Critics blame media for representing suicide as a solution for solving problems that end up normalising suicide. According to Zdanow and Wright (2012), media normalises suicide by being over detailed and discussing issues that might have pushed one to the edge' of taking their life away. The two scholars argue that when discussions are steered towards suicide, there seems to be evidence of justification of actions or ideas as a normal part of life or an acceptable way of dealing with underlying emotional issues.

The Bible also represents suicide as a way of solving problems. From the book of Genesis to the book of Revelations, seven suicides are reported and all of them are represented as a solution. King Abimelech ordered his armour-bearer to kill him after he was mortally

wounded with a millstone by a woman (Judges 9:54). Samson brought down the pagan Temple killing himself plus many leading Palestinians who were mocking him (Judges 16:28). King Saul pleaded to be killed after he was seriously wounded in the battlefield. (1 Samuel 31:1-6). After Saul's death, his armour-bearer killed himself as the enemies were approaching (1 Samuel 31:1-6). Ahithophel hanged himself (2 Samuel 17:23) while Zimri barricaded himself in the palace and burned it down killing himself (1 Kings 16:1). Then Judas hanged himself after betraying Jesus (Matthew 27:5). Even though one of the Ten Commandments in the Bible is that 'Thou shalt not kill,' the Bible neither praises nor condemns these suicides. Notably, the Bible narrators do not term self-killing as a sin but as a noble death. Therefore, suicide is represented as a perfect classic situational ethics.

Kamikaze pilots' suicides were also pegged on a heroic pedestal. According to Pridmore and Walter (2013), "In 1944, Japan appeared to be losing the war and in desperation the leadership decided that pilots would henceforth fly planes loaded with bombs into enemy ships. Kamikaze pilots were ordered to fly fatal missions for the benefit of their country and families. They were instructed that this would be "a beautiful" and honourable death" (2013, p. 67).

There are also suicide rituals among Samurai people in Japan. Seppuku or Harakiri are suicide rituals for Samurai warriors who cut their stomach with a sharp object like a knife and they bleed to death. According to Samurai people, Seppuku gives honourable death than dying in the hands of the enemy. Therefore, those who take their lives in Seppuku are considered heroes. It is for this reason that Samurai warriors consider this suicide ritual when they sense that they are about to be captured by their enemy who will humiliate them before killing them. This resonates with the Saul's armour-bearer's suicide in the Bible who took his life after Saul died and he feared that the enemies were going to capture him, humiliate him and later kill him.

Notably, suicide in the ancient world did not carry negative undertones as it does today because it was considered a noble death. Greco-Roman philosophers considered suicide an honorable death when conducted within the confines of agreeable situations. These situations ranged from one dying for a country just like the Kamikaze pilots, dying for friends, avoiding enemy's capture, evading shame, suffering from incurable disease, having unbearable pain or facing demoralizing misfortunes. Suicide was such a noble death that Socrates (469-399

B.C.E.) drunk hemlock to dodge exile, a decision that was fully supported by the then philosophical schools.

2.3 Suicide Discourses

Discourses are meaning making interactions propagating common sense. Suicide discourses are, therefore, talks, topics or issues that are related to suicide. Through interactions, people share their knowledge and reasoning towards suicide and therefore reveal their perception towards it.

Hall (2004) defines discourse as a powerful societal tool that produces the objects of our knowledge. Hall (2004) says, “Discourse governs the way that a topic can be meaningfully talked about and reasoned about. It also influences how ideas are put into practice and used to regulate the conduct of others. Just as a discourse 'rules in' certain ways of talking about a topic, defining an acceptable and intelligible way to talk, write, or conduct oneself, so also, by definition, it 'rules out', limits and restricts other ways of talking, of conducting ourselves in relation to the topic or constructing knowledge about it” (2004, p. 72).

Fairclough (1992) states that discourse is a product of hegemony that brings along ideologies. Luce (2010) concurs that the interaction between the production of discourse and consequently the process of interpretation of that discourse is all based on the beliefs, ideas, values, norms, knowledge and assumptions instilled in an audience. Hartley (1982) argues that part of what determines the discourse of the news is the way the newsmakers themselves act within the constraints, pressures, structures and norms that bring the larger world of social relations to bear on their work.

Foucault (1972) argues that discourse is made up of a limited number of statements for which a group of conditions of existence can be defined; hence, there is no necessary continuity between them. Luce (2010) disagrees with Foucault (1972) on ideas that discourse is a product of history continuity. Luce (2010) argues that if that was the case, then many social ills, which are passed down from generation to generation, would no longer exist, or they would come and go as the generations pass. Luce (2010) cites suicide as a perfect example of unfading historical roots since it has been stigmatised throughout the ages even in countries where suicide has been decriminalised. According to Luce (2010), the most prevalent discourse around suicide is that it should never happen and that people should die naturally, preferably in old age.

Discourse is informed by how people make sense and understand a phenomenon. Critical discourse analysts have agreed that there are some factors that inform the trajectory of a discourse. Previous studies reviewed in this chapter show that they adopted explanatory machinery of social science in making sense about suicide discourse. Consequently, suicide discourse has been found to linger around two key explanatory elements: beliefs and motives.

Even though, discourse analysis scholars have agreed that discourse has aspects of beliefs and motives, they have differed on exactly what discourse and social reproduction is. Fairclough (1995) argues that discourse is created as a result of social and cultural change, while other discourse analysis scholars claim that discourse is a reflection of an underlying structure at work in society (Fairclough 1995). This divide informs the literature gap of this study.

2.4 Study theories

Theoretical framework of this study is informed by theory of media representation and theory of social representation. While theory of media representation focuses on how media represent values, perspectives, ideologies and ideas, it is inadequate to address social discourses around suicide. Therefore, theory of social representation will fill this gap.

2.4.1 Theory of media representation

According to Hall (1997) representation is the production of the meaning of the concepts in our minds through language. Hall argues, “Representations are aided by ‘system’ by which all sorts of objects, people and events are correlated with a set of concepts or mental representation which we carry around in our heads. It is for this reason we find it simple enough to see how we form concept for things we can perceive as people or material objects, but we also form concepts of rather obscure and abstract things which we can’t in any simple way see or touch like death” (Hall, 1997, p. 7).

Stuart Hall theorises media representation as a discourse and systems of meaning making that are shaped by power. Theory of media representation is therefore, pegged on assumption that the media has power over the cultural internalisation of meaning by its representation of what is represented, and the coverage it receives along with the implied message (Hall, 2002). The media shapes and frames our perception of the real world. Media sets standards to society as to what is more valuable, modern and commendable so that society can emulate. This is observable in the perceived cause and effect relationship in the WHO (2008) media guidelines on suicide reporting. The idea with WHO media guideline on suicide reporting is

to change people's perception from perceiving suicide as a crime to perceiving it as a psychiatric malady.

Media is believed to possess powers to create new worldviews. According to Hall (2002) as a society, our maps of reality are dictated by what we see through the media. Hall (2002) argues that the control of news content feeds implied meanings by those it represents, and also by those underrepresented. This is achieved through news selection, use of frames and other mediated techniques used by the news gatekeepers. This subtly promotes certain norms, values, ideologies and perspectives while downplaying others.

This theory explains how preferred mediated perceptions on certain societal issues, values, ideas and viewpoints see the 'light' of the day while others are 'killed.' Media uses different techniques, for instance, priming, framing, agenda setting and cultivation to inculcate its ideology to the mass. Consequently, theory of media representation argues that all media representations have hidden ideologies behind them. Besides, media is viewed, as an ideological apparatus that uses representation to bind society to sovereign powers by will rather than pressure.

Perhaps the biggest criticism leveled against this theory is the way in which representations are made to appear 'natural.' Media representations shapes the way we view others and issues, and even if the perception given is factually inaccurate more often than not we do not question because most likely it is in line with the prevailing cultural stereotype. Therefore, media representations reinforces media ideologies.

2.4.2 Theory of Social Representation

Theory of social representation is mostly used in sociology and psychology studies; however, some scholars points its relevance in media studies. Höijer (2011) argues that the theory of social representations can give valuable contributions to media research, as it offers a new theory-based approach for studying how the media and citizens socially represent societal issues. This argument echoes Moscovici (1988) sentiments that theory of social representation is both an approach considered as a way of looking at social phenomena, and a system describing and explaining them. Therefore, this makes it an ideal theory for this descriptive study.

Höijer (2011) defines social representations as a set of collective meaning-making processes that result from common cognitions which produce social bonds uniting societies,

organisations and groups. Höijer (2011) argues that it sets focus on phenomena that becomes subjected to debate, strong feelings, conflicts and ideological struggle, and changes the collective thinking in society. Therefore social representation as a theory of communication, links society and individual, media and public.

According to Höijer (2011), the relevance of this theory for media and communication research is incontestable because it specifies a number of communicative mechanisms explaining how ideas are communicated and transformed into what is perceived of as common sense. It is in quest of establishing whether there is any correlation between media representation of suicide and society's perception of suicide, that the researcher finds this theory useful. Höijer (2011) argues that researchers find this theory comprehensive in that it includes a number of communicative mechanisms at different levels of meaning making. For example, the conceptual richness of the concepts of anchoring and objectification in the theory makes it possible to analyse also more hidden levels of the social construction of meaning (Höijer 2011, p. 7).

Suicide is a social issue that is surrounded by beliefs and motives around it and therefore it attracts discourses. It is through this social discourses that attention is directed to social and cultural thinking of society, and how new social cognitions or representations of reality are pushed forward and old ones transformed through communication (Moscovici, 1988). Proponents of this theory argue that the theory benevolent demystifies the question of where the representations come from. Representations are two folded; on one hand they relate to real changes in the material and symbolic world (technological changes, scientific achievements, courses of events, etc.) and on the other hand to the already existing bodies of social representations in social life, in the media and elsewhere in society (Höijer, 2011). This premise accommodates the researcher's concern in comparing media suicide ideologies with society's suicide discourses.

However, critics argue that this theory lacks power in relations and therefore there is need to analyze how representations can be infused with ideological power to justify status quo and so maintain systems of inequality and exclusion. As a way of improving on theory of social representation, Höijer (2011) recommends theoretical development of power and ideology aspect for social representation theory to make it reliable to assess central core hegemony. In this research, however, the theory's deficit has been solved through amalgamation of theory of social representation theory and theory of media representation.

The literature review and the study theories reports that there are suicide ideologies in the media and social suicide discourses. However, none has described how Kenyan media represent suicide and whether it has any correlation with the society perception on suicide. Therefore, this study will fill this gap.

CHAPTER THREE

METHODOLOGY

3.0 Overview

This chapter illustrated methods used to collect and analyse data to ensure replication. The chapter outlined the study design, site, approach, sampling procedure, sampling method, data collection, data analysis, data presentation, validity, reliability and ethics applied in the study.

3.1 Study Design

Descriptive study design was adopted to describe how Kenyan media represent suicide. The study also delved into online suicide discourses in order to understand the society's perception of suicide. This was necessary in order to establish whether there is any correlation between media representation of suicide and how society describes it. The data was collected in a natural environment which ensured honesty and high quality data for a descriptive study. The study used descriptions already made in printed newspapers and previous online conversations that were done on natural settings without any idea that they will ever be used in a research.

Although descriptive study design is believed to capture only the 'What' question and omit the 'Why' and 'How' questions, this descriptive study was able to answer all these three questions by describing media representation of suicide, suicide representation in the online discourses and later comparing the two, in order to understand why media represents suicide as it does. The study described what suicide is in the media, why media represents it that way and exactly how suicide representation is done in the media.

3.2 Study Site

The study analysed individual suicide stories reported in the Daily Nation Newspaper and NTV online suicide discourses from January 2018 to December 2018. This period was informed by the currency of the public editor's note dated November 9, 2018, page 15, where the editor postulated that Daily Nation Newspaper and NTV report suicide in a manner that can encourage some suicide copycat. This argument informed the selection of the Daily Nation Newspaper and NTV as the study sites to find out exactly how media represent suicide. Only news and feature items with individual suicides in the newspaper were analysed; editorials, obituaries, columns and letters to editor with suicide topic were excluded. While on NTV online, only the comment section was analysed.

3.3 Research Approach

The study used mixed research methods because of its accuracy and reliability in research replication. Textual analysis and discourse analysis were used to collect data. Hall (1975) argued that qualitative textual analysis allows the identification and close examination of recurrent themes and patterns, without, however, regarding recurrence as the sole determinant of a news item's significance (Akrivos, 2015, p. 69).

Textual analysis adopted quantitative and qualitative content analysis approach to ensure validity, reliability, accuracy and precision. Hansen et al (1998) argued that content analysis is best used with qualitative methods. Therefore, this study supported quantitative content analysis with qualitative content analysis and qualitative discourse analysis to ensure that the techniques offered are read and interpreted in relation to questions about the intensity of meaning in texts, the social impact of texts, or the relationship between media texts and the realities which they reflect (Hansen et al, 1998).

3.4 Research Method

The study used mixed research methods. Quantitative content analysis and qualitative content analysis was used to collect data from the Daily Nation Newspaper, while qualitative discourse analysis was used to collect data from NTV online. Quantitative content analysis was used to examine placement of the suicide story in the newspaper as well as repetition of suicide incidences. Hansen et al (1998) argued that quantitative content analysis serves the purpose to identify and count the occurrence of specified characteristics or dimensions of texts, hence be able to say something about the messages, images, representations of such texts and their wider social significance (1998).

This method was useful in addressing objective one in terms of prominent placement of suicide stories and their repetition according to the third guideline of WHO media guideline on suicide reporting. However, qualitative content analysis was still needed in objective one to analyse stories adherence on the remaining nine WHO media guidelines on responsible and deglamorised suicide reporting.

Objective two was addressed by qualitative content analysis that analysed texts according to Fairclough approach to representational meaning. Fairclough stated, "Representational approach views text from representational point of view in terms of which elements of events are included in the representation of those events and which are excluded, and which of the

elements that are included are given the greatest prominence or salience” (2003, p. 137). The study used distinguishing semantic features of hyponymy (meaning inclusion), synonymy (meaning identity), and antonymy (meaning exclusion) to identify ideologies represented in the media texts. According to Fairclough (2003), semantic relations in texts form part of the work of social agent in causal effect in making meaning and one of the effects is ideological representations.

The last method was qualitative discourse analysis which analysed comments made online after a suicide story was reported on NTV online. The comments were analysed according to social representation theory mechanisms of anchoring and objectification to establish society’s meaning making towards suicide. According to Höijer (2011) anchoring means that new ideas or phenomenon are related to a well-known phenomenon or context (2011) while objectification makes the unknown known by transforming it into something concrete that we may perceive and experience with our senses (2011).

3.5 Data collection

The study used secondary data collected from Daily Nation Newspapers and NTV online. In the Daily Nation, only news and feature items with mentioned individual suicides were collected and analyzed. This meant that editorials, obituaries, columns and letters to editor with suicide topic were excluded from the study. For the NTV online, only the comment section was significant for this study. The video coverage and the voice over were not discussed in this research unless they had been described somewhere in the comment section. Quantitative data was collected from textual analysis in terms of story placement in the newspaper and repetition of suicide stories. Qualitative data was collected from the Daily Nation using textual analysis and from NTV online using discourse analysis.

3.6 Sampling Methods, Procedure and Size

The sampling procedure involved clearly stipulated steps to ensure replication. The research sample was made up of suicide stories that were published in the Daily Nation and NTV online between January 2018 and December 2018. The Daily Nation (hard copies) were gathered from the Ministry of Sports, Culture and Art library. The researcher read all the Daily Nation published in 2018 and then identified individual suicide stories that were published within this period. After identification of individual suicide story, the researcher made photocopies of these stories for sample selection.

The next step involved selecting relevant stories to the main objective of the study. The main objective was establishing media representation of suicide. Therefore, stories with suicide representation were chosen. However, only news and feature items with mentioned individual suicides were chosen. County news, editorials, obituaries, columns and letters to editor with suicide topic were excluded from the study. The study used newspaper hard copies because previous studies have questioned reliability of online newspaper as a source of research data. Deacon (2007) argued that Nexus are not reliable in retrieving all needed articles because they exclude significant amounts of relevant coverage.

Although the study was largely qualitative, stratified sampling was used because it takes into account fluctuations in daily newspapers coverage. The study applied disproportionate stratified random sampling method to select the study sample. The samples ensured equal representation of days in a week as suggested by media content analysis scholars, Riffe, Charles Aust, and Lacy (1993) that a minimum of two constructed weeks are reliable in representing one year's content (Richardson, 2015). Disproportionate stratified random sampling calls for selection of stratum on basis of information richness relevant to the study objectives unlike proportionate stratified random sampling, which gives salience to the numerical position of a stratum. Therefore, each day's suicide stories competed with each other, then two stories from that day that were rich in information that was relevant to the study were selected.

The study identified twenty-five suicide stories that were relevant to the study main objective. The study selected two stories for every day of the week to make a constructed two weeks of that year. There were five stories out of the eleven stories left that were related to some of the stories that had already been selected for the study sample. Consequently, these five stories were added in the study sample to ensure thorough analysis of suicide representation in the media. Therefore, nineteen stories with individual suicides were used as the study sample for this study.

Inclusion and exclusion selection criteria was used to sample NTV online suicide discourses. The procedure entailed typing key words on NTV online and then searching. On NTV online search engine, the researcher used key words 'Suicide stories in 2018' to search for stories within the study period. Only stories that were relevant to this research were chosen for study analysis. The study identified five suicide stories that had been reported on this platform during the said period and had comments from NTV online audience. All the five stories

were selected but only comments that were relevant to this study were selected. This relevance meant comments with elements of anchoring and objectification of suicide. NTV online suicide discourses had been chosen to examine if there is any relationship between how media represent suicide and society perception of suicide. Luce (2010) argued that there is a belief that journalists are influenced by discourses embedded in society as much as the next person is (2010, P. 22).

3.7 Data Analysis

Data collected was analysed according to the research objectives. For better understanding on how the data was analysed, the following is a recap on the research objectives:

1. To examine whether news content used in suicide reporting adhere to WHO media guidelines on suicide reporting.
2. To establish ideologies represented in the media while reporting on suicide.
3. To establish online suicide discourses.
4. To compare ideologies represented in the media while reporting on suicide with online suicide discourses.

The first objective used WHO media guideline on responsible and deglamorised suicide reporting to analyse news content used in suicide reporting in the Daily Nation. However, only the first ten WHO media guidelines were used in this analysis because the last guideline cannot be tested using textual analysis applied in this study.

The second objective used Fairclough (2003) approach to representational meaning to analyse texts in the Daily Nation. The study used distinguishing semantic features of hyponymy (meaning inclusion), synonymy (meaning identity), and antonymy (meaning exclusion) to identify ideologies represented in the media texts.

The third objective analysed comments made on NTV online concerning a reported suicide story. The analysis employed theory of social representation mechanisms of anchoring (relating unknown to known) and objectification (making the unknown known by transforming it to something concrete that can be experienced with our senses) in order to understand the society's meaning making towards suicide. Lastly, the fourth objective analysed data by comparing results in objective two with those in objective three to draw a conclusion.

3.8 Data Presentation

The data was presented according to the research objectives. Qualitative data was presented through in-depth discussion and evaluation of the usefulness of the information in answering the research questions. Although the study was largely qualitative, objective one had two elements of quantitative data. WHO media guideline number three on suicide reporting brought the two elements forth. This guideline forbids prominent placement and undue repetition of stories about suicide. This quantitative data was presented using tables which shown newspaper page numbers where the suicide story was placed, whether the story was at the top or bottom side of the newspaper, and how many individual suicide incidences were reported in one story. Luce (2010) observed that quantitative data only yield numbers that provide context for one specific question a researcher asks (2010, 94).

3.9 Validity and Reliability

The study used a properly stated sampling procedure to ensure validity and reliability. According to Neuendorf (2002), “Validity is the extent to which a measuring procedure represents the intended, and only the intended, concept. While reliability is the extent to which a measuring procedure yields the same results on repeated trials” (2002, p. 112). Besides, mixed research methods used in this study allowed crosschecking for consistency and inconsistencies. Previous studies have shown that mixed research approach is more trustworthy, credible, and yields transferable and dependable data especially if there is a clear stated sampling procedure, as it applied with this study.

3.10 Ethics

In fulfillment of University of Nairobi requirements for the award of a Masters of Arts Degree in Communication, students are supposed to carry out a study in communication field. In this case, the student came up with a research topic that adhered to this guideline. The concept note was submitted to the university for approval as well as for the project supervisor allocation. This research project was written under the guidance of the university project supervisor. Therefore, it is an original work (see appendix IV). The work borrowed from other sources was credited to them. Further, the student obtained a Certificate of Fieldwork to collect data from the Daily Nation and NTV online (see appendix III). Corrections recommended by panelists during the project defense were made (see appendix V). Lastly, the names of the suicide victims mentioned in this study were abbreviated to conceal their identity.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Overview

This chapter focused on analysing collected data according to the research objectives. The study samples were coded for clarity. The findings were represented through discussion and tables.

Table 4.1: Suicide stories in the newspaper

Story Number	Date	Headline
Story 1	January 3, 2018	Boy, 9, found dead inside bedroom
Story 2	January 9, 2018	Death of pupil, 13, linked to gambling
Story 3	January 20, 2018	Alarm as children commit suicide
Story 4	February 19, 2018	Man, 21, and boy, 14, hang selves in row over posho mill
Story 5	February 23, 2018	Man attacks his children with a hammer, kills self
Story 6	March 29, 2018	Shock as headteacher hangs herself at home
Story 7	April 20, 2018	Woman kills her children, hangs self
Story 8	May 10, 2018	Australian, 104, set to end his life
Story 9	May 11, 2018	Australian 104, in commits suicide Switzerland
Story 10	May 27, 2018	Uplifting guide to tackle depression, the sad, silent killer
Story 11	June 22, 2018	Woman poisons children, kills self
Story 12	June 25, 2018	Man posts farewell text on Facebook before suicide
Story 13	June 25, 2018	Alarm as hundreds end lives in county
Story 14	June 26, 2018	My son said goodbye before killing himself
Story 15	September 8, 2018	What it looks like when depression strikes your friend
Story 16	October 30, 2018	Chuka University links 'suicides' to drug use
Story 17	October 31, 2018	Police: Drugs to blame for rising cases of suicides
Story 18	November 18, 2018	The cost of fame: Why celebrities opt to suffer in silence
Story 19	December 8, 2018	Suicide: Silent killer in public universities

4.2 News content adherence to WHO media guidelines on suicide reporting

The study analysed newspaper suicide stories according to WHO media guidelines on suicide reporting to establish whether media adheres to these guidelines. As it had been said earlier

on this study, only the first ten WHO media guidelines on responsible and deglamourised suicide reporting were used for analysis. They are as follows:

4.2.1 Take the opportunity to educate the public about suicide

In the beginning of the year 2018, media reported suicides involving teens and pre-teens children. Story 1 reported that a 9-year-old boy hanged himself as he was imitating his favorite action movie characters where heroes do not die but fight for survival. However, this story lacked any educative content on suicide. The media also failed to advise parents to monitor what their children are watching. On the other hand, Story 2 linked teens and pre-teens suicide to gambling. The media reported how the society should be sensitised about the dangers of betting in addition to beginning a crackdown on illegal gambling but nothing was said on suicide. However, Story 3 adhered to this WHO guideline because it referred suicide as a mental problem and recommended that parents, teachers and siblings should offer support to children who look or sound troubled by seeking psychiatric help for them and helping them from events that may frustrate them further like bullying.

Story 7 did not have any educational content on suicide. Story 12 followed suit and so was its continuation on Story 14. Story 12 was revisited once more in Story 15 and this time the media did a commendable job of educating the public on signs of a depressed person, and further educated on the Dos and Don'ts when dealing and helping a depressed or a suicidal person. Story 13 recommended professional counselling to manage anger and good parenting.

Story 4 was very insensitive and lacked educative content on suicide. The two cousins' suicides were termed as a lesson to parents. Instead of putting suicide into perspective for readers, the newspaper chose to let the quote standalone (Luce, 2010). Story 5 and Story 11 as well had nothing educational on suicide. However, Story 6 had urged teachers to share their problems and get assistance instead of resorting to suicide.

Another story was on a 104-year-old Australian professor who was about to 'commit' assisted suicide after his earlier attempted suicide 'failed.' This was reported on Story 8 and the media revisited the story on the following day to report that the Scientist 'committed' assisted suicide and 'died peacefully.' The suicide education that was done on Story 8 and Story 9 was encouraging suicide. The two stories were on how to facilitate suicide, which is contrary to WHO media guidelines on suicide reporting.

Story 10 was a feature story that termed depression as the sad silent killer. This feature story adhered to this WHO media guideline as it reported that one of the best way to address depression which causes suicide is to understand the individual rather than jump into conclusion. The story termed support as key as well as being able to know the telltale signs and what might be unusual in a person's behaviour. The recommended prioritisation of mental health as physical health and increase of the number of psychiatrists in health facilities to help with screening and managing children with emotional and behavioural problems.

Story 19 had a suicide story on the front page and reported that deans were asked to find ways of identifying learners who needed professional help. However, the media did not recommend any way that could help in identifying suicidal and depressed students. On the other hand, Story 18 had mentioned that stress was the main cause of suicide and reported that the cause of stress can be organic or psychological. Organic causes included illnesses, medication or chronic conditions like heart problem. However, Story13, 16 and 17 associated suicide with drug abuse. Story 13 blamed poor parenting and poor anger management while Story 17 recommended emotional and moral support for suicidal people.

4.2.2 Avoid language which sensationalises or normalises suicide, or presents it as a solution to problems

Most of the suicide stories reported in the media delved into reporting in detail the suicide motive, and therefore normalised suicide by representing it as a solution. Zdanow and Wright (2012) argued that giving detail information about the motive of suicide represents it as a solution. Story 19 used insensitive language through use of the word 'trend,' 'suicide' and 'commit suicide.' Use of the word 'trend' normalised suicide as it represented it as a fashion, pattern or normalcy. Akrivos (2015) reported that journalists endeavor to discover a 'pattern' in their reporting as a suggestibility of suicide.

WHO discourages the use of the word 'commit suicide' as it connotes that suicide is a crime or a sin instead of representing it as a psychiatric malady. Notably, this story used these words repeatedly for at least 19 times! Besides, WHO (2008) argued that caution should be exercised in using the word 'suicide' in headlines. According to WHO, headlines are designed to attract the reader's attention by giving the essence of the story in as few words as possible. Use of the word 'suicide' in the headline should be avoided, as should be explicit reference to the method or site of the suicide (2008). In this story, the word 'suicide' was

used in the headline and the site was revealed. Thus, the story sensationalised and normalised suicide.

Even though Story 18 did not have the word 'suicide' on its headline, it used the word 'commit suicide' twice, hence criminalised suicide and therefore promoted suicide stigma. On the same vein, Story 7 used the word 'commit suicide' once hence ignored WHO recommendations. In addition to that, the story was over detailed thus it sensationalised suicide. Much of sensationalism was done in reference to the suicide note left by the deceased. The deceased through the suicide note blamed her husband and therefore the media represented suicide as solution to failing marriages. Besides, WHO discourages media from publishing suicide notes. More sensationalism also manifested through the way the media reported the deceased wishes, which sensationalised and glamourised suicide.

Story 12 used "Commit suicide" seven times hence criminalised suicide. The story further reported the motives behind three of the reported suicides hence represented suicide as a solution. GM's suicide was the main suicide story in Story 12 and his suicide was continued in Story 14. "Commit suicide" was used twice in Story 14 and again suicide was represented as a crime as opposed to representing it as a psychiatric malady as recommended by WHO. Media revisited GM's suicide once more in Story 15 where it sensationalised and glamourised suicide by reporting, "Today, the post has attracted over 4,000 comments, over 1,500 likes and has been shared close to 1,000 times." The post the media was reporting on was the one that GM had posted on his Facebook account bidding his friends a goodbye before his suicide. By reporting the post's comments, likes and shares, the media glorified the suicide victim and glamourised suicide.

Story 13 sensationalised suicide when it reported that 51-year-old, Mr. DM 'committed suicide' after his preferred candidate lost in the polls. The media went further to report on what he had written on his suicide note. According to the media, the victim took his life after former Laikipia Governor Joshua Irungu lost to Mr. Ndiritu Muriithi. This Story resonates with one in the Bible (2 Samuel 17:23) when Ahithophel hanged himself for fear that Absalom was going to lose to David. The language used also sensationalised suicide. The story frequently used 'commit suicide.' Besides, the story had done suicide count down in Nyahururu since 2016 and reported that there were more than 250 suicides.

Story 4 used a language that sensationalised and normalised suicide. This story was sensationalised right from the headline which read, "Man, 21, and boy, 14, hang selves in row over posho mill." Consequently, suicide was represented as a solution to their dispute. Further, the media reported that the two cousins' suicides should serve as a lesson to parents so that they can refrain from child labour as the two cousins had disagreed on who should man their grandfather's posho mill. This was irresponsible suicide reporting because it legitimised suicide (Stack, 2005). The media also reported that the locals were urged to find better ways of solving problems, thus, insinuating that suicide was one of the ways.

Story 11 was sensationalised as it did not only talk about the motive behind the suicide but also talked about the method used. On discussing the motive, media represented suicide as a solution to domestic disputes. Besides sensationalising suicide, it did not make sense to report, "The woman and the two-month old baby died from poisoning, (adding that) the woman after taking poison, threw herself into a river." So did the woman throw herself into a river when she was already dead? Another sensationalism is when the media reported, "The couples disputes had worsened since the birth of the youngest child as the husband kept complaining that he resembled the herds' boy." The language used also represented suicide as a crime as it used the word 'commit' suicide.

Story 5 also used language that criminalised suicide through use of 'commit' suicide. More so, the media represented suicide as solution to disputes. Even though Story 6 criminalised suicide by using the word 'commit' suicide, the story represented suicide as a complex issue as it reported, "We fail to understand why the teacher resorted to taking her own life." In addition to that, the media urged teachers to share their problems and get assistance instead of resorting to suicide.

Media sensationalised, glamourised and normalised suicide in the 104-year-old Australian professor suicide case. Even though Story 8 did not have the word 'suicide' on its headline, Story 9 had, which ended up sensationalising suicide. In addition to that, the two stories had used 'commit' suicide which criminalised the act contrary to being a mental illness. The other concern was the use of the word 'failed' in reference to the professor's first suicide attempt as reported in Story 8. WHO discourages the use of the word failed suicide as it implies that the suicide victim is a failure. WHO recommends use of the word 'attempt' instead of fail. Then Story 9 reported that, professor DG "Died peacefully," hence, the media glamourised and normalised the suicide. Story 8 also glorified professor DG as it referred him as, "The

honorary research associate at Perth's Edith Cowan University." Talking about victim's achievements glamourises suicide (WHO 2008). Both stories represented suicide as a solution when one's health has deteriorated and is in advanced age. Story 9 reported that professor DG said that he was happy to have a chance to end his life, hence this normalised suicide.

Story 16 and Story 17 were sensationalised as they had the word 'suicide' in their headlines. The two headlines read, "Chuka University links 'suicides' to drug abuse" and "Police: Drugs to blame for rising cases of suicides," respectively. The former reported that students who took their lives had drug problems while the latter represented suicide as a moral panic as it reported that breakdown of morals and increased use of drugs were to be blamed on the rising cases of suicides." However, Story 17 was more sensational as it linked suicide to HIV infection. Besides, suicide was represented as solution.

Looking at how teens and pre-teens suicides were reported, the media observed this guideline in some stories and ignored it in others. Story 1 and Story 2 adhered to this guideline. However, Story 3 was sensationalised as it had the word 'suicide' in the headline. Besides, it used the word 'commit' suicide severally and therefore criminalised suicide. The media also reported the motives behind most of these suicides, thus, represented suicide as a solution.

Although Story 10 associated suicide to mental illness, it used 'commit suicide' which criminalised suicide. The story sensationalised suicide and treated it as a solution especially with the musician (TBA) suicide. The media reported, "TBA struggled with thoughts about meaning, life and happiness. He could not go on any longer." This statement about TBA was repeated in Story 18. The same statement about TBA that he could not go on any longer in Story 10 was compared with the one about ZWW who the media reported that she felt there was no way out of the pain she was living in. These two statements normalised suicide and represented it as a solution. More so, media insinuated that suicide is a pursuit of happiness.

4.2.3 Avoid prominent placement and undue repetition of stories about suicide

Story 19 was prominently placed in the front page of the newspaper. Therefore, the story had been given news value of prominence to 'sell' that day's newspaper. However, this is discouraged when reporting on suicide as it is deemed to encourage suicide contagions through sensationalising of suicide. WHO recommends that newspaper stories about suicide should ideally be located on the inside pages, towards the bottom of the page, rather than on

the front page or at the top of an inside page. Nevertheless, the media disregarded this, because apart from the story being on the front page, it was also placed at the top side of the newspaper and so was its continuation on page 6.

This story was sensationalised with 17 suicides that created an impression that those suicides were related. This conformed to Akrivos (2015) findings that media employed 'Suicide Contagion' (SC) frame, which favours a view of the individual suicide incidents are linked. More so, some of the suicides reported on this story were done in 2017. The media also represented suicide in a simplistic manner in all the 17 suicides. WHO termed suicide as a complex issue meaning that it can be triggered by so many factors, but the media attributed each of the suicides to just one issue that had transpired prior to suicide. Hence, represented suicide as some form of solution to problems even though the victims' problems differed.

Even though Story 18 was not placed on the front pages of the newspaper, it was treated as a prominent story as celebrity and fame were given prominence in the headline. More so, the story was also placed on top side of the newspaper giving it prominence. The article defied WHO recommendations as it talked about celebrity suicides switching from one celebrity suicide to another which amounted to repetition of suicide stories as opposed to WHO recommendations. The story had listed four celebrities' suicides.

Story 7 was given prominent placement on top side of the newspaper even though it was placed on page 11. The story had featured one suicide and a double murder. The suicide victim was reported to have killed her children before taking her own life. On the other hand, Story 12 was prominently placed on the top side of the newspaper. There were four suicides in that story implying that the four deaths were related to each other, which was not the case. In addition to that, the media also repeated GM's suicide on Story 14, which is against WHO recommendation on suicide reporting. Story 14 was prominently placed on page 2 of the newspaper. The same GM's suicide story was mentioned again in Story 15 plus two more suicides. Story 15 was a two-page-sized article placed on page 6 and 7 of Saturday Magazine. No doubt that this story had been given prominent placement as it occupied two pages in the newspaper and as well as its repetition.

GM's suicide was represented as a causal mystery as media described him as always happy. Story 13 reported that soaring number of suicide in Nyahururu had left trail of misery. Moreover, Story 13 reported another misery when Mr. JK took his life a few days to his

wedding. Coyle and MacWhannell (2002) cited in Akrivos (2015) observed that suicide is represented as a causal misery mostly when it involve students and, generally, promising young people, who apparently had everything to live for, but inexplicably decided to kill themselves. These reports according to Coyle and MacWhannell (2002) are built on the notion of ‘normality,’ supported by family and friends describing the victim as normal and happy and insisting they had no indication of being suicidal.

Story 4, Story 5, Story 6 and Story 11 were not prominently placed on the front pages or top side of the newspaper. However, in terms of undue repetition of suicide stories, Story 4 reported that one cousin’s suicide lead to the other’s suicide. Another suicide, which had nothing to do with the cousin’s suicides, was also mentioned to insinuate a suicide pattern and a link. Even though Story 11 had one suicide incident, there was additional one murder and three attempted murders committed by the suicide victim who was their mother. Likewise, in Story 5 the suicide victim was reported to have attacked his two children with a hammer leaving them for the dead. Story 6 had only one death, that of the suicide victim. The suicide victim unlike the two suicide victims mentioned above did not physically hurt her three children.

Professor DG’s suicide was sensationalised as it was reported as a developing story. Therefore, it conformed to Luce (2012) findings that referred suicide as a newer moral panic. The media reported DG’s suicide intentions when he was alive (Story 8) and reported his departure time (Story 9). Although both stories were not reported in the front pages, Story 8 was prominently placed on the top left side of the newspaper. More so, the follow-up on DG’s suicide right from his intentions to his actualisation made the story prominent.

Drugs were reported to be the main cause of suicides in Story 16 and Story 17. Story 17 was confirming same suicide ideology that Story 16 had promoted the previous day. The two stories linked suicide to drug abuse. Unlike the Story 16, Story 17 was prominently placed on the top side of the newspaper and the headline was bolded unlike the other headlines in that page. In addition to that, each story had reported three suicides, which amounted to repetition of suicide stories.

The media reported teens and pre-teens’ suicides prominently by having all of them on the top-left side of the newspaper’s page. Story 1 reported one suicide incident, that of a 9-year-old boy who was imitating action movie characters. Story 2 had two suicides, while Story 3

had four. Notably, Story 2 reported on a 9-year-old boy who took his life after he lost his cashew nuts while gambling. This same story was repeated in Story 3.

Story 10 had twenty-three individual suicides hence created panic. Most of the suicides had been reported before and were reported later in the same year. For instance, the TBA's suicide was repeated in Story 18 and so was the Chuka University suicides in Story 16. Moreover, Story 10 was prominently placed occupying two pages of the newspaper. The language used in Story 10 also signaled prominence especially when it referred musicians likes of MJ, WH and AW as among 'big names' who struggled with depression as the whirlwind of fame whizzed around them.

Although Story 13 was not prominently placed, it had a prominence element as it reported that 51-year-old, Mr. DM, took his life after former Laikipia Governor Joshua Irungu lost in the polls to Ndiritu Muriithi. The story reported more than two hundred and fifty suicides in Nyahururu since 2016, which was alarming.

Table 4.2.3.1: Placement and reporting suicide incidences

Story Number	Page Number	Top, middle or bottom of the page	Number of suicides reported in one story
Story 1	12	Top	1
Story 2	11	Top	2
Story 3	10	Top	4
Story 4	12	Bottom	3
Story 5	12	Middle	1
Story 6	30	Bottom	1
Story 7	11	Top	1
Story 8	33	Top	1
Story 9	28	Bottom	1

Story 10	7	Top	23
Story 11	10	Bottom	1
Story 12	10	Top	4
Story 13	10	Bottom	250
Story 14	2	Bottom	1
Story 15	6	Bottom	3
Story 16	10	Bottom	3
Story 17	10	Top	3
Story 18	6	Top	4
Story 19	1	Top	17

4.2.4 Avoid explicit description of the method used in a completed or attempted suicide

It was sickening to see how the media reported teens and pre-teens suicides. The media was over detailed on the methods used. Notably, most of the suicides were done by hanging although there was an incident where a teenager jumped into a well after getting the same scores even after repeating the Form Four National Examination. Suicide was represented as a casual misery as Coyle and MacWhannell (2002) study had observed. Suicide methods were reported excessively. Story 1 reported that the 9-year-old boy used his two school neckties and tied them on the wall fan, while Story 2 reported that the boy hanged himself using a bed sheet. So irresponsible was Story 3, which reported that the boy's body was dangling from the roof on a blue plastic rope and below him was the stool he had stood on before tying the noose around his neck!

While Story 13, 14 and 15 did not reveal suicide methods used, Story 4 reported that the three suicides were due to hanging. Story 6 that reported that the teacher hanged herself and Story 12 reported that WK hanged himself. Luce (2010) noted that while saying that a person

hanged themselves does not constitute excessive detail, when it is repeated in the top third of the story (headline, subhead, lead, and second paragraph), one begins to formulate an idea about what 'hanging' entails. Harrower (2002) concurred that this amounts to 'excessive detail' considering that there is a common belief within the media field that readers only engage with the top one third of a story before moving on to the next news item.

Story 7 explicitly described how the suicide and the double murder of the children were done. According to the newspaper, "The children were on chairs, with a length of cloth around each child's neck, while FM was hanging from a length of cloth tied to a timber beam on the wall." This was very detailed because somebody else having suicidal thoughts and living in a shelter like hers may copy this method.

Although Story 11 sensationalised suicide by reporting two suicide methods used simultaneously by one person, it did not disclose which poison was used or the amount consumed, neither did it disclose the name of the river that the victim threw herself. Story 5 adhered to this WHO media guideline.

The scientist's suicide method was highly publicized before and after the act. Story 8 reported that Professor DG was set to die next day by intravenous infusion. Then Story 9 reported that Professor DG's "Death occurred at 1030 GMT from an infusion of Nembutal." Story 16 also explicitly reported the methods used reporting that two victims hanged themselves while the third one threw himself into a river. Story 17 also reported that one of the three suicides was by hanging.

One would have expected Story 10 to adhere to WHO media guidelines on suicide reporting to the letter, considering that the headline had referred the story as an 'Uplifting guide to tackle depression, the sad, silent killer.' However, the article did not live to this expectation as it explicitly described suicide method. The media was not cautious as it explored on different methods one could use to facilitate suicide while in school. The media never bothered on the aftermaths of such information especially to vulnerable students.

While still reporting on student suicides, Story 19 was very explicit on the method used by TM while in Hardy police station. The media reported that he killed himself using a sweater he was wearing. The story gave insights on how people in cells can take their lives using their garments. Story 18 also did not adhere to this guideline as it reported that TBA took his own

life by cutting himself with a broken wine bottle. The two stories gave step-by-step description that may prompt vulnerable people to copy the act (WHO, 2008).

4.2.5 Avoid providing detailed information about the site of a completed or attempted suicide

WHO (2008) cautioned that sometimes a location can develop a reputation as a ‘suicide site.’ Akrivos (2015) observed that media has a tendency of suggesting suicide patterns to insinuate a link. This study also shows that media creates this link by having one story that mention several suicides that have occurred in one site regardless of the time in between the suicides so that the site will be labelled as a suicide site. Suicide site are reported as the journalists try to answer the ‘where’ question. Therefore, in all stories, the site was mentioned but most of the stories were too explicit to label a location a suicide site.

Story 10 represented institutions of higher learning as suicide sites. Chuka University was singled out as a suicide site as the media reported, “It was the second suicide at the University in a span of three weeks.” University of Pennsylvania was also represented as a suicide site as the media reported, “It gets worse because at the University of Pennsylvania, 14 students have committed suicide since 2013.”

Story 19 represented public universities as ‘suicide sites.’ The story had used the word ‘trend’ to insinuate that suicides were popular patterns in public universities hence ended up branding these universities as suicide sites. This reporting created fear and panic as suicide was represented as a moral panic especially within public universities. In addition, Story 16 represented Chuka University as a suicide site citing the availability of hard drugs. However, some of the suicides happened away from the university.

WHO cautioned on using sensationalist language to describe location or overplaying the number of incidents occurring at them (2008, p.10). Clearly, the media ignored this guideline as it had also listed seventeen suicides in Story 19 that had happened within and without universities. Those suicides that had happened outside universities, the media found a way to link them with the universities.

Although all the suicides took place in different places, Story 18 sensationalised entertainment industry as a suicide site. The story had also demonised suicide terming it as ‘beast’ of depression that has sunk its teeth deep into the entertainment industry. By

overplaying the number of suicide incidences that had happened to people in this industry, media created an impression that entertainment industry is a suicide site.

Story 7 gave a lot of information about the suicide site. It paid much attention on the environment to affirm a link between suicide and poverty. On the other hand, Story 12 represented Nyandarua County as a suicide site. Even Story 14, which was published on the following day, referred the victim as a 'Nyandarua man' and therefore confirmed Story 12 ideology. Perhaps the most audible story that referred Nyandarua County as a suicide site was Story 13. Media reported over two hundred and fifty suicide cases since 2016 and added that Police in Nyahururu town have raised alarm over the soaring number of suicide cases in the area, which have left a trail of misery. Notably, Story 12 and 13 shared the same page, thus, created panic by representing Nyandarua County as a suicide site. On the same vein, Story 17 represented Kandara in Murang'a County as a suicide hot spot as it reported, "In one week, police in Kandara handle three to four suicide cases." This kind of journalism is quite disheartening.

Media represented Switzerland as an international suicide site as Story 8 reported that the Professor DG was travelling to Switzerland to end his life as his home country, Australia, does not allow assisted suicide. Then Story 9 revealed the actual site as life cycle clinic, in Switzerland.

4.2.6 Word headlines carefully

According to WHO (2008), headlines are designed to attract the reader's attention by giving the essence of the story in as few words as possible. Use of the word 'suicide' in the headline should be avoided, as should be explicit reference to the method or site of the suicide (WHO 2008, P.9). Table 4.1 has listed headlines for all the story samples used in this study.

Most of the story samples used in this study never adhered to this guideline as either they had the word suicide, the site or the method used and sometimes had all in the headline. Story 19 was sensationalised because it had the word suicide in the headline as a way of grabbing readers' attention. Whereas Story 18 did not have the word suicide, site or method used, the headline was sensationalised through use of a metaphor 'cost to fame' to connote that suicide was the cost famous people pay. The story had listed celebrity suicides only, thus, suicide was the cost these celebrities paid for their fame as highlighted in the headline.

Suicides are normally reported after the act has taken place but Story 8 was exceptional as it reported it before it materialised. Another unusual thing was that suicides are not common in people with advanced age. Therefore, the media constructed the headline of this story around these odd features in order to attract more readers. The headline, however, did not have the word 'suicide' neither did it have the suicide method nor the site. Nevertheless, this same story was reported on the following day, Story 9, and its headline did not adhere to this guideline. The headline had words like 'suicide,' 'commit suicide' and had also disclosed the site.

Story 4, 6, 7 and 11 used inappropriate headlines with explicit reference of the suicide method used while Story 3, 12,16 and 17 used the word "suicide" in the headline. Story 12 was continued on Story 14, and an interview from the deceased mother was quoted to grab readers' attention. Story 1, 2, 5, 10, 13 and 15 observed this WHO guideline as they did not have the word suicide on the headline neither did it mention the site and suicide method used. However, Story 10 headline was the most worded carefully as was termed as a guide to tackle depression which signaled responsible and deglamorized suicide reporting.

4.2.7 Exercise caution in using photographs or video footage

In terms of exercising caution in using photographs or video footage as WHO (2008) recommends, Story 19 did not use any victim's photograph but used a symbolic image of how suicide by hanging is done. However, Story 18 used CCB's photo while on stage performing and therefore glamourised suicide and glorified CCB. The story had captioned the photo as, "CCB is an American musician, singer-songwriter, and actor. He is best known as the lead vocalist of rock bands Linkin Park and dead by Sunrise." This story defied this WHO guideline by using a photo of an individual who had died by suicide and also placing his photo prominently, occupying almost the same space as the written story. This story confirmed Jones and Wardle (2008) argument that the content, size and position of the images, their selection and publication are far from random.

Story 8 also had a suicide victim photo that was captioned, "Australian scientist DG arrives in a wheelchair to hold a press conference yesterday on the eve of his assisted suicide in Basel, Switzerland." DG's photo was prominently placed on the top side of the newspaper and it was the only photo on that page. In addition to that, the media had termed DG as a scientist hence treated him as a prominent person. DG's press conference was highly rated and was referred as "His first and last conference." This press conference was equivalent to

publishing a suicide note, which is against WHO guidelines. Story 9 published DG's speech to the press, hence, media glorified DG and glamourized suicide.

Story 12 had prominently placed GM's photo on the top side of the newspaper. Luce (2010) noted that most editors and journalists strive to have at least one picture run with each story. However, WHO (2008) discourages usage of victim photos when reporting suicide. Conversely, Harrower (2002) recommended insertion of suicide victims' photo in a story, citing that pages without pictures look lifeless and gray. Story 10 and 15 followed Harrower (2002) recommendations but used creative photos of a support system for someone with suicidal thoughts rather than using a suicide victim photo, and therefore, they adhered to this WHO (2008) suicide reporting guideline.

Besides having suicide victim's photos, the stories published suicide notes, which is against this guideline. Story 4, 7, 12, 13, 14 and 15 had published or mentioned a suicide note left by the suicide victims. This study establishes that media has high appetite in publishing suicide notes, which sensationalises suicide. For instance, GM's suicide note was mentioned at least three times in 2018. However, Story 1, 2, 3, 5, 6, 11, 16 and 17 did not have photographs or suicide notes and therefore adhered to this WHO media guideline.

4.2.8 Take particular care in reporting celebrity suicides

Story 10 featured celebrities deaths, which were insinuated to have been by suicide caused by depression. MJ, WH and AW were glorified as 'big names' who struggled with depression. The media also insinuated that TBA was misusing hard drugs and alcohol in order to fight stress and anxiety created by his tight schedules to play more shows all over the world that lead to his suicide. Media was very irresponsible to link TBA's suicide to drugs and alcohol as this could lure his fans who admired his lifestyle to consider drugs and alcohol to experience TBA's lifestyle. Besides, the media glorified TBA that he was a seeker searching for answers to existential questions. Therefore, suicide was represented as the answer.

Story 18 was also awash with celebrities' suicide and revisited TBA's suicide. TBA was glorified, "At only 28 was worth \$85 million (Sh8.7 billion) and had the world on his palms. Then CCB as, "American musician, singer-songwriter, and actor. Best known as a lead vocalist of American rock band Linkin' Park." Whereas RW was described as "The American actor who made a name for himself in Hollywood with major roles from award-winning movies." JT was famed for his ability to perform in several languages. These

celebrities were praised in their roles, performances and achievements. Hence, the story was full of sensationalism and glamorisation likely to influence the behaviour of vulnerable individuals, because the community (WHO 2008, P. 10) reveres these celebs.

This study established that media has tendency to make suicide victims celebrities during their death even when they were not during their lifetime. For instance, FM in story 7, GM in story 12, 14 and 15 and SCK in Story 2 and 3. FM and GM were made celebrities through the publication of sensationalised suicide note left by the victim and Facebook post from the victim respectively. SCK and GM suicide stories were repeated, hence making them famous. Little or none at all was known about GM, but after his demise by suicide, the media created a 'developing story' about him. Not only did the media give his story a prominent placement (Story 12) but also made a follow-up on his story the following day, Story 14, and placed it on page 2 of the newspaper. Moreover, the media revisited his story again in Story 15. The three stories had described GM as a comedian and an actor cum photographer, hence, a celebrity since the society views comedians, actors and professional photographers as celebrities.

Story 15 had listed three suicides and described all the victims as celebrities through giving detailed information about their achievements. After GM's celebrity-like description, another victim followed, "A comedian with a local vernacular radio station and a former administrator of the popular Kilimani Mums and Dads Facebook Group." The third celebrity suicide in Story 15 was AB. AB's suicide was the most sensationalised, glamourised and normalised suicide among the three suicides in Story 15. The story reported, "Take AB, the show host of the award-winning CNN travel and food series known as 'Parts Unknown.' He died by suicide in June after suffering from bouts of depression, despite what many people perceived as his fancy and fulfilling lifestyle."

Even though DG was not a celebrity, the media reported that he was a scientist and scientists are very important and respectable people in the society. The media termed DG as an honorary research associate at Perth's Edith Cowan University and sometimes referred to him as a professor. This glorified DG and glamourised suicide. This defied WHO guideline that "Glorifying a celebrity's death may suggest that society honours suicidal behavior (2008, p. 10). However, there were no celebrity suicides reported or creation of one in Story 1, 4, 5, 6, 11, 13, 16, 17 and 19.

4.2.9 Show due consideration for people bereaved by suicide

Story 7 did not interview relatives to FM but interviewed her neighbours who had forced the door open before calling the police. However, this study shows that the media denied VM (the husband) right to reply before publishing the story given that the media had implicated him as the root cause of his wife's suicide and double murder of his children. The media ignored WHO (2008) recommendations that people who have been bereaved by suicide are at heightened risk of suicide themselves.

It was so confusing for the media to report in Story 12 that GM's parents were overwhelmed and that they did not want to talk to the media. Then on the following day, Story 14, the media to publish the same story reporting an interview with his mother. As they reported on this interview in Story 14, the media reported, "Overwhelmed relatives and friends sobbed uncontrollably as majority were yet to come to terms with the death of GM." This meant that the interview was conducted while the mother was "moaning uncontrollably" hence; the media invaded her right to privacy. WHO (2008) recommended that the privacy of people bereaved by suicide should be respected at all times as they are vulnerable. Luce (2010) argued that suicide bereavement is just as complicated and critical as the act of a suicide.

While reporting on teens and pre-teens suicides, the media depended on its interviewees to report how the suicides occurred. Therefore, the media reported directly from its sources giving detail accounts of the method used and the suicide site. Luce (2010) observed that instead of putting suicide into perspective for readers, newspapers let the quotes from other people to stand alone, which end up stigmatising suicide. In Story 1, the media interviewed DOJ's mother who gave detailed accounts on the circumstances that led her son take his own life. SCK's father in Story 2 and 3 blamed the other boys for his son's suicide. This was irresponsible journalism and could lead to suicide contagion especially if these allegations make the accused boys guilty of SCK's suicide. The media failed to take a social responsibility of ensuring that the information it gave adhered to WHO guidelines.

Story 10 reported statements from some of the victims' relatives. However, some of their opinions did not comply with WHO media guidelines on suicide reporting; hence, it was the media's duty to edit those opinions. The TBA's family in Story 10 and 18 said that TBA had struggled with thoughts about meaning, life and happiness and that he could not go on any longer. This resonates with ZWW's relative comment in Story 10 who said that ZWW felt that there was no way out of the pain she was living in. In these two cases, media normalised

and legitimised suicide (Stack 2005). The stories advocated that there is more happiness in suicide than in living.

Story 16 interviewed the Dean of students and Vice Chancellor of Chuka University. They both linked the suicides to drugs were readily available in the university. In an interview in Story 17, the father to PK blamed his daughter in law for his son's suicide citing that she had left with her two children and all the property they had acquired with the late PK to another man's home and also that she was gossiping about PK wetting his bed. This was irresponsible reporting from the media. Luce (2010) argued that responsible journalists had a role to play when reporting the comments of those who are left behind.

Story 8 was one of its own kind as the suicide victim was interviewed in a press conference prior to his publicised suicide. The Australian right-to-die group that was helping DG in his assisted suicide reported that DG had attempted but failed to commit suicide on his own earlier that year. It is against WHO media guidelines to term an attempted suicide as a failed one because it amounts to ridiculing the victim and promoting suicide stigma. The same group was cited in Story 9 saying, "DG died peacefully." This glamorised suicide and was against the WHO media guidelines on responsible and deglamorised suicide reporting. However, in Story 4, 5, 6, 11, 13 and 19 no relative was interviewed.

4.2.10 Provide information about where to seek help

Even though WHO (2008) recommends that information about the options for seeking help should be included at the end of a story on suicide, most of the stories concluded without it. Story 1, 2, 4, 5, 6, 7, 8, 9, 11, 12, 14, 16, 18 and 19 did not provide information on where to seek help. Instead of media helping people with suicidal thoughts to get assistance in order to end their suicidal feelings, the media advocated on ways to ensure that their suicide attempts were complete in Story 8 and 9. On the other hand, after linking suicide to drug use, Story 16 did not give detailed information on where to seek help. Although the story reported that the students who took their own lives were attending counselling sessions in the Dean's office, the media did not go beyond that to suggest where to seek help from especially for someone who has high tolerance to drugs leading to drugs dependency. For instance, there are cases where counselling alone does not help and one is supposed to take methadone to reduce drugs dependency.

Story 3, 10, 13 and 17 adhered to this media guideline. Story 3 reported that parents, teachers and siblings have to offer support to children who look or sound troubled by seeking

psychiatric help for them and helping them from events that may frustrate them further like bullying. Story 10 reported that depression could be tackled by starting at the household level as well as treating it through cognitive behavioural therapy. Moreover, it recommended increase of the number of psychiatrists in health facilities.

Story 13 recommended good parenting and professional counselling for anger management. While Story 17 reported that people with suicidal thoughts need emotional and moral support and that they should be encouraged to go for counselling or seek treatment if they are sick. The story further warned that rebuking the victims or gossiping about them does not help. The two stories emphasized on supporting people with suicidal thoughts.

After examining all the samples used for this study, the study finds that in most cases, media content does not adhere to WHO media guidelines on responsible and deglamorised suicide reporting. Media uses photographs of suicide victims, which glorify suicide victims as well as glamourising suicide. Media also sensationalises suicide by placing suicide stories prominently in the front pages of the newspaper or on the top side of the newspaper. In addition to that, media has an appetite on publishing suicide notes and repetition of suicide stories. Moreover, media uses inappropriate language that normalises suicide.

4.3 Suicide ideologies in the media

The second objective of the study was to establish ideologies represented in media while reporting on suicide. The study used hyponymy, synonymy and antonymy to analyse texts according to Fairclough (2003) approach to representational meaning.

4.3.1 Suicide ideologies represented in hyponyms

Several suicide ideologies were represented through inclusion of detailed information about the suicide motive, site, personal traits, lifestyle, social circle, career, age, beliefs and achievements. Media discussed suicide victims giving detail account of the motive behind it. Therefore, suicide was represented suicide as a means for solving problems. Zdanow and Wright (2012) found out that media normalises suicide by being over detailed and discussing issues that might have pushed one to the edge' of taking their life away. Unhappiness was a popular suicide motive; hence, suicide was represented as pursuit of happiness.

Media mentioned different factors that had led one to suicide. Suicide was represented as a moral panic fueled by moral breakdown due to poor parenting. Parents were cited to have neglected their parenting role to their children as they went on their economic duty. Children

were reported to have taken their own lives due to technology, gambling and drug abuse. More so, suicide was depicted as a poor man's problem through detailed description of the victim's residence. Besides, children from poor homes were represented as more vulnerable to suicide as they were exposed to child labour. Hence, suicide was termed as a lesson to parents, which promoted suicide stigma. This was compatible with Luce (2012) study, which termed suicide as a newer moral panic. Vaughan (2010) and Kushner (1993) also observed that African media represented suicide as a moral panic.

Suicide was also represented as a drug and substance abuse side effect. Drug and substance abuse was linked to some of the suicides reported by the media. For instance, TBA's suicide was reported to have been facilitated through use of broken wine bottle in Story 18. Though the article did not give more details, why did it reveal that the bottle used was specifically wine bottle? The ideology was that alcoholism was involved. Besides, in Story 10, the media had confirmed that TBA's suicide was due to drug abuse. Similarly, the media mentioned that "sequence of injuries" made CCB frequently to miss his shows, which frustrated him. What could have caused those series of injuries? It is in the public knowledge that repeated injuries are associated with substance abuse, hence the article promoted the ideology that CCB was abusing drugs which led him to suicide.

Media further encouraged suicide stigma as it represented suicide as an exit plan for HIV infected people. Media linked suicide with HIV whenever the victim was found in possession of ARVs drugs. Media invited its readers to judge the suicide victims' motive by relating suicide cases directly. Akrivos (2015) observed that media invites moral labelling of a suicide victim through the representation of the victim. The representation invites media audience to judge the victim's moral character. In this case, media made reference of "Just like in the other suicide case, ARVs drugs were found in one of his bag." This reference was media's strategy to sell its ideology that HIV virus pushed them to suicide.

More so, media represented suicide as a contagious disease. This media ideology encouraged suicide stigma as media reported that one stands a chance to become suicidal when they have a suicidal friend or relative. This ideology encouraged stigmatisation and discrimination of suicide victims as well as their relatives. Bohannan (1960) reported that suicide in Africa is believed to be a contagious disease, and consequently, the tree or the hut on which suicide was done or attempted is destroyed or burned. Luce (2010) also observed that suicide was reported as something contagious in the Bridgend suicides.

Paradoxically, media advocated suicide to the aged and unhealthy people who are of sound mind despite suicide being a mental illness. Rarely media represented suicide as mental illness because even when it termed it as such it veered off from that ideology almost immediately due to sensationalism and glamorisation of suicide. Media portrayed suicide as a painful act and therefore recommended for assisted suicide where one would ‘die peacefully’ as Professor DG did. Media mentioned DG’s academic accolades, his career path as well as stating that he was of sound mind, thus media represented suicide as a wise act. Besides, media termed suicide, as not for the cowards as it takes courage for one to do it given that it is a painful act. Therefore, media represented suicide as a heroic act.

Onyango (1982) termed suicide as a cry for help. However, this study found out that suicide was represented as an attention-seeking act as media frequently published and mentioned presence or absence of suicide note as a tool for establishing the suicide motive. Therefore, media promoted the ideology that suicide is not a mental illness but a simple issue only known to the victim. Besides, media represented suicide as an act for fame especially for celebrities who live for fame. According to the media, some celebrities live in a fantasy world and they think that cameras are always revolving around them and do not know when to switch back to reality, hence they take their own lives for fame.

Media represented suicide as a foolish act from a stupid person. Media represented astonishment when DK who was seen as ‘focused’ student took his own life over love affair. Luce (2010) observed that suicide was represented as a stupid and a selfish act. Moreover, suicide was represented as an evil act. The media reported, “It’s like the devil has taken charge.” Suicide was represented as an act done by someone who is demon possessed. This ideology conformed to Bohannon (1960) findings that suicide in African societies, is believed that only supernatural interventions can place a person in that situation.

Mostly media associated suicide with institutions of higher learning institutions. Story 19 headline propagated an ideology that suicides are public universities’ problem. The story had featured seventeen suicides and the victims were said to have been public university students. Even though most of the suicide never happened in the university, the media included their university to promote this ideology. Thus, public universities were represented as suicide sites while private universities were deemed as a safe Haven away from suicides. This ideology was far-fetched because suicides are also happening in private universities. The researcher of this study lost three of her friends by suicide who were in private universities.

4.3.2 Suicide ideologies represented in synonyms

Suicide ideologies were represented through use of words with connotative meanings. For instance, suicide was synonymised as a silent killer whenever media wanted to refer it as a mental illness. The media reported that suicide has no signs for early warning; hence, one could have suicidal thoughts and still look physically okay. Mostly this ideology was used when the media wanted to link suicide to depression. However, this ideology was never consistent, as media would immediately delve into suicide motive, which would propel suicide from mental illness pedestal.

Media demonised suicide as it referred it as a “Beast of depression.” Hence, media represented it as a demonic act where evil spirits are casted on someone. Media also talked about suicide being associated with witchcrafts whereby a suicide victim has been bewitched. This belief confirmed Bohannan (1960) study that found out that even though suicide is recognized in African societies, it is believed that only supernatural interventions can place a person in that situation.

Another media ideology was that suicide is normal. Media referred to suicide as a worrying trend and therefore normalised suicide. Worrying trend in Story 19 synonymised habitual suicides or popular suicide patterns in public universities, hence, sensationalised suicide causing fear and panic. Akrivos (2015) cited that journalists endeavour to discover a ‘pattern’ in their reporting as a suggestibility of suicide. However, Stack (2005) warned that this could legitimate suicide, thus disinhibiting vulnerable people on the edge of suicide.

Suicide was also represented as a price that is paid for fame. Story 18 insinuated that suicide is the cost of fame that celebrities pay especially for choosing to suffer in silence. The media alluded that famous people are supposed to be discrete with their personal matters and therefore they should not share their private problems with others, hence this discouraged celebrities battling suicidal thoughts from seeking psychiatric. This ideology sensationalised suicide and promoted suicide stigma.

Media also represented suicide stigma when it referred an attempted suicide to a ‘failed’ suicide attempt. This terminology is used to mock and ridicule suicide survivors for not ‘succeeding’ in their mission of taking their own lives; hence, they are seen as failures. WHO (2008) recommended that suicide attempt should not be termed as failed suicide but an

attempted suicide and so is complete suicide which should not be termed as a successful suicide because this glorifies the victim as a hero.

Suicide was represented as a crime by use of ‘commit suicide.’ The word commit connotes that the act is either a crime or a sin. Media therefore promoted suicide stigma by frequently using this word to sell its ideology that suicide is a crime and a sin, hence those who do it are criminals and sinners. Onyango (1982) observed that in Kenya, those individuals who have attempted suicide are taken to a court of law and charged with an offence of trying to kill themselves. The Penal Code (2012, CAP. 63) states that any person who attempts to kill himself is guilty of a misdemeanor. Therefore, this makes it hard for suicide survivors to seek psychiatric help for fear of being judged, branded names or even being jailed. Likewise, the bereaved would rather lie that their loved one succumbed to a different disease rather than suicide to shun suicide stigma as Wagenaar (2018) noted.

4.3.3 Suicide ideologies represented in antonyms

Some of the exclusions represented on the media were not just for concealing the identity of the victim or that of the family, but represented stigma associated with suicide. This is so because most of the victims were identified not only by their names but also by their age including the university they were studying. Nevertheless, some of the students and the universities where they were studying were not identified and the media in Story 19 stated that this was, “For fear that this could portray their institutions in a negative light.” Therefore, media represented that suicide stigma is real and that it can damage someone’s or institutional image when one is associated with suicide.

Media further confirmed the existence of suicide stigma through excluding itself from suicide and othering suicide victims. Story 18 reported, “What could be troubling this class of individuals.” The media personnel excluded themselves from suicide risks and therefore ended up ‘othering’ a certain class. The article used antonymy of ‘us versus them’ to promote ideology of othering. Luce (2010) noted that media commonly use othering ideology when representing suicide and by othering the act of suicide, journalists reinforce existing social stigma. However, journalists are also susceptible to suicide. For instance, Christine Chubbuck who shot herself live on air during her show (Pridmore and Walter, 2013), and Kevin Carter, the South African photojournalist who won Pulitzer Prize for his photograph depicting the 1993 famine in Sudan then took his life months later (Geurts, 2015).

Suicide was also represented as a western malady, hence a taboo in African culture. This also promoted stigma around suicide. This study therefore tallied with Kushner (1993) study that argued that as in early-eighteenth-century discussions of the English malady, so in many of these recent reports on eastern and southern Africa suicide is represented as a symptom of a wider social and moral crisis, as a challenge to traditional values, a sign of the ‘anomie’ consequent on modernisation. This study found media to represent suicide as a moral panic by citing moral breakdown as the root cause of suicide.

4.4 Online suicide discourses

The third objective of the study was to establish online suicide discourses. Here, the research delved into societal meaning making of common sense towards suicide. The study looked at comments made on suicide videos posted on NTV online. The study employed social representation theory mechanisms of anchoring and objectification in order to understand the society’s perception towards suicide.

4.4.1 Anchoring of suicide

Anchoring means relating unknown phenomenon to a known phenomenon. The comments made online about suicide incidences, depicted how society view suicide in reference to its beliefs. The study identified anchoring through names, emotions, themes, antinomies and metaphors.

The study noted that suicide and suicide victims were branded names that depicted character traits of the name bearers. The meaning of the name portrayed the beliefs that the society has towards suicide. Suicide was sometimes termed as a foolish act and the suicide victims branded as fools. Suicide victims were also referred as heroes and wise people when suicide has been considered a wise act. This study established that the naming of either wise or a fool depended entirely on the motive of suicide.

Suicide was also named a devil, as the society believed that suicide is not anyone’s volition but influence of evil spirits. Thus, suicide was equated to a sin. On the same vein, suicide was represented as a crime as the society continuously termed it as ‘committing suicide.’ People who take their own lives were termed as selfish, in the sense that they do not seem to care what their loved ones go through following their demise. Luce (2010) study also reported that suicide is viewed as a stupid and a selfish act.

Suicide is an emotive issue and therefore it elicited mixed emotional reaction. Just like with naming, emotional suicide anchoring was done based on what had transpired before suicide. For those incidences that the society felt that it was so unfortunate for the suicide victim, they sympathised with them. The society showed concern to establish whether it was depression or frustrations that had pushed them to suicide. Further, the society recommended that there was a need for one to speak up and vent as a way of releasing tensions and pressure mounting up inside them. The society felt sorry to the victim and their relatives for the pain and sadness they had tolerate. However, those emotions changed abruptly when it came to someone that the society felt was a social misfit. For someone who had committed a crime or a sin prior to the act, the society found suicide as a good punishment for them. In addition to that, shame was attached to the act as the society detached itself from the act and the victim. This explains why suicide stigma still exists.

There were also thematic anchoring of suicide. The most pronounced emerging theme was poor parenting. Poor parenting was argued as the root cause of suicide. This trickled down to the question of morality in upbringing of children, hence, signaled moral panic through erosion of morals. Vaughan (2010) and Kushner (1993) also observed this. Parents were blamed for pressuring their children to have excellent grades considering that everyone is gifted differently. The society was also blamed for giving prominence to some talents and downplaying others.

Suicide motive is another theme expressed and in many cases, the act was represented as a solution to problem. Suicide a mental disease was another theme that emerged. It was argued that people took their own lives, as they were sick in their mental faculties. Others argued that they were under influence of drugs. HIV was the most controversial theme that emerged on this study. Some people attached suicide to HIV virus infection.

This study also identified anchoring of suicide in antinomies. Antinomies is to think in oppositions, polarities and making distinctions. Suicide is a matter of life and death. So what makes one to consider dying than living? According to the society, it all depends with how one views life, as it is hard but also good. However, there are those who view it otherwise. Some people view life to be unpleasant, hence, they pursue suicide to be happy. Poverty was cited to influence one to find life unpleasant and consider suicide. However, the society found it strange and ungrateful for rich people to take their own lives.

Another antinomy is suicide versus homicide. According to society, both are crimes that invite police investigations but homicide is very cumbersome. Suicide is a simple case for police especially when the victim has died because that case is closed. On the other hand, homicide is more engaging to police that they have to arrest the culprit, look for witnesses, arraign the culprit in court, and keep on investigating. Therefore, the society does not believe it when police rule out a certain death as suicide. The society believes that Kenyan police are lazy and corrupt, hence, they would rather rule out a case to be a suicide and close it. Therefore, the society views suicide as an escapist's way of solving problems. However, this is a simplistic way of viewing suicide because suicide is more complex than homicide; homicide is a physical act, while suicide is a mental illness.

Anchoring of suicide by metaphors was another criterion that showed society's beliefs towards suicide. Suicide was termed as a 'wages of sin,' hence equated it to a price that had to be paid. Suicide was termed as a punishment and as a death penalty to sinners. This explained why suicide stigma still lingers.

4.4.2 Objectification of suicide

Objectification means making the unknown known through transforming an abstract idea about a certain phenomenon to something concrete that can be experienced with our senses. Therefore, representations of events as emotional and personification of suicide assisted this study in identifying suicide objectification.

Repetition of strong emotional components revealed emotional objectification of suicide. Suicide was objectified as some form of causing pain to the victim as well as to the family. However, this pain is different as victims succumb to physical pain while the bereaved endure psychological torture. Poor parenting that pushes children to suicide was objectified as a stupid parenting. This meant that this kind of parenting is senseless, thoughtless, and therefore discouraged. Suicide was also objectified as a mysterious thing that hovers around looking for its next prey and therefore, it is contagious. The society expressed this feeling towards the Allidina Visram High School suicides that are reported to happen each year after completion of KCSE examination. Coyle and MacWhannell (2002) cited in Akrivos (2015) observed that suicide is represented as a causal misery mostly when it involve students and, generally, promising young people, who apparently had everything to live for, but inexplicably decided to kill themselves.

More so, suicide was objectified as a big mistake, meaning that, it should never happen. This ideology reverberates with Luce (2010) study that established that the society views suicide as something that should never happen. This study has established that society's perception towards suicide depends on the motive behind specific suicide. That is why the society termed the KCSE candidate's suicide in Migori County, as not wise for her to take her own life because of an exam. This meant that, there are certain reasons that justify one's suicide.

Objectification of suicide through personification linked certain individuals to suicide. Suicide was linked to Devil, and therefore suicide was demonised. Suicide was represented as devil's work by either demonic possessions or bewitchments. Bohannon (1960) also observed that suicide was linked to supernatural powers.

Matiang'i effect was another personification of suicide. Fred Matiang'i was Cabinet Secretary for Education Ministry in Kenya during this time. Matiang'i was accused of exerting pressure on students to pass academic exams with the notion that academic performance is the key to a successful life. Failing in exams, meant failing in life and therefore, exposed one to ridicules. The Kenyan Education system does not recognize other talents apart from academics. CO took her own life after she scored grade C minus in KCSE. This was the second time CO had sat for the same exam, hoping to get a better grade that would guarantee her university admission only to retain her previous grade. Therefore, Matiang'i effect was used to draw attention from the authority and popularize the need to change the Kenyan Education System.

Generally, this study has established that even though suicide is still deemed as a taboo in African culture, the motive behind a specific suicide incidence, determines society's perception towards that particular suicide.

4.5 Suicide ideologies in the media versus online suicide discourses

The fourth objective of the study was to compare suicide ideologies in the media with online suicide discourses. The study compared dominant beliefs represented by the media with common sense represented in the online suicide discourses. The study confirmed Akrivos (2015), findings that journalists share the same ideological values as the majority of their audience.

Both believed that suicide is an act done by someone who is in pursuit of happiness. Therefore, the rich people are already happy as they have everything in their palms, but poor

people are unhappy because of their daily struggle of looking for basic needs, which frustrate them and make them hopeless and helpless. Therefore, it is understandable when they take their own lives because the hardships make the vulnerable. However, media and society does not see any reason that should push the rich to suicide.

Suicide was also represented as a wise act especially when one does not see any goodness coming their way. The scientist and professor, DG, saw it wise to die because he had a deteriorating health due to his advanced age “And more importantly he is of sound mind,” while the Kawangware pastor saw it wise to die than to live with people who will despise him after he impregnated his daughter. Therefore, both represented suicide as a solution to problems. Even though both agreed that suicide is a solution, they termed it as a painful act that causes pain and suffering to the victim and the bereaved. However, the media recommended assisted suicide terming it as a ‘peaceful’ death! In addition to that, suicide was represented as a heroic act because is very painful and therefore not for cowards.

HIV status was implicated in the motive behind suicide. Suicide was represented as an exit plan for people living with HIV virus. Both media and society represented beliefs that HIV was the cause as to why some people chose suicide. While reporting on Murang’a County suicides, media associated the act to the fact that some of these victims were battling HIV infections. Suicide discourses also linked the pastor’s suicide to HIV virus after he impregnated his daughter.

The media perceived suicidal act as a Western problem and therefore a taboo in Africa. This echoed Kushner (1993) study which reported that media in Africa represents suicide as an English malady. On the other hand, the society perceives it as ‘strange’ and therefore unknown, especially when the motive is unknown. The media’s view and the society’s view paired with each other. The commonality is that suicide is aping unknown behavior hence deviating from the norms. This explains the existence of suicide stigma represented by both.

In both media and society suicide stigma exists. In the media, suicide stigma was represented through terming it as a contagious disease. The society stigma is represented by how people judged the PWC employee over his suicide. People termed it as strange to see someone with a good job taking his own life when thousands are starving. More so, people made fun of him that he had created job vacancy for a poor person without job. More so, the society believed that suicide hovers around certain places or families and therefore, staying away from such

places or people is recommended. Bohannon (1960) reported suicidal act are seen as a contagious disease.

Both media and society believed that suicide is associated with drug and substance abuse. Both also perceived suicide as an evil act. Drug abuse and evil spirits blur one's vision and thinking hence, they act on impulse. When someone is under influence of drugs or demons they are unable to think twice about the act they are about to get themselves into. This acting without thinking made both media and society refer suicide as a foolish act. Luce (2010) reported that suicide is seen as stupid and selfish act.

Suicide was also represented as a moral panic where parents were blamed for moral decay termed as moral breakdown. This confirmed Luce (2012) study that termed suicide as a newer moral panic. University suicides were associated with drug abuse while teens and pre-teens suicides were linked to gambling and technology influence. In adults, suicides were closely associated with promiscuity that either led to family disputes or HIV infection then suicide. It is for these reasons that both media and society represented suicide as a price tag, with the media also terming it as a lesson parents for poor parenting. The media represented suicide as "The cost of fame," while the society represented it as "Wages of sin."

Media and society represented suicide as a criminal act and a devil's act. Both used 'commit suicide' when describing the act. Discourses brought in an aspect of criminal investigation and compared suicide to homicide. In addition to terming the act as a criminal act, society also termed it as 'devils at work' hence referred suicide as a devils act. Generally, both media and society view suicide as a simple issue. This explains why they both rarely represent suicide as a mental illness. It is because they both have strong underlying beliefs that dictate the way to view their world and social issues like suicide. Akrivos (2015) observed that journalists share the same ideological values as the majority of their audience.

In conclusion, media sensationalise, glamourise and normalise suicide by being over detailed. Media representation glorifies suicide victims through publishing their photos, suicide notes, repetition of suicide victim's story and discussion of their accomplishment. This is very dangerous as it can result to imitative suicidal behaviour. Besides, media representation of suicide have also demonised suicide by describing it as a contagious behaviour where one can be infected with if they have a suicidal relative or a friend. Therefore, this promoted suicide stigma.

This study, therefore, disagrees with Fairclough (1995) that discourse is created from social and cultural change. There is no any cultural change detected in this study, as media suicide ideologies resembled society's suicide beliefs. Consequently, this study joined the other discourse analysis scholars in the belief that discourse is a reflection of an underlying structure at work in society (Fairclough 1995). This underlying structure includes beliefs, perception, values and norms imparted in our upbringing. Notably, the study's findings differed with the theory of media representation used in this research which postulates that media shapes and frames our perception of the real world and social issues. According to this theory, media claims realism which it does not represent. However, this study found out that media represent suicide exactly as the society views it. Theory of social representation on the other hand fitted very well in this study, as it was able to link media representation of suicide with the society's perceptions towards suicide.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Overview

This final chapter of the study summarises and concludes on its findings. There are recommendations relevant to justification and significance of the research, then suggestion for further research.

5.1 Summary of the findings

From the findings, media represent suicide in a sensationalised manner that can lead to suicide copycat. Media is a money making business (political economy of the media) and therefore attracting readers is paramount. Therefore, media sensationalise suicide to grab public's attention. Media whets consumers' appetite by having sensationalised headlines as a bait to make them curious and want to know more. Media maintain audience engagement by having detailed suicide incidences, hence, some suicides are made developing stories, for instance, the 104-aged Australian suicide. Media gave detailed information about most of suicide incidences and added more information on later dates as more information came in.

To ensure that this information does not escape readers' eyes, media prominently placed most suicide stories either in the front-pages of the newspaper or on the top side of the newspaper. Mostly, media used the word suicide in the headline and had suicide method as well as site in the headlines. Besides, some of these headlines had bigger fonts sizes compared with the other headlines in the same page. More so, some suicide headlines were bolded while the other headlines in the same page were not. This depicted prominence given to suicide stories, hence sensationalised suicide.

Suicide victims' photographs were also used to add some 'juice' to the suicide narrative as Huxford (2001) observed. Media used suicide victims' photos during their heydays and captioned some of them giving them impressing attributes, which amounted to glorifying the suicide victims and glamourising suicide. Media sensationalism on suicide was more evident in publishing suicide notes. Suicide is an emotive matter because it is a matter of life and death and media is aware that people are very receptive to hear one's last words before their demise. Therefore, media played along with this public knowledge and published suicide notes or mentioned their presence or absence, which sensationalised suicide.

Media reported celebrities suicides quite often and even mentioned more celebrities who had succumbed by suicide. Media repeatedly revisited same celebrities' suicides giving same

narrative that they were rich and therefore they could afford a lot of things but happiness. Therefore, media sensationalised suicide by representing it as a pursuit of happiness and more so as a part of celebrities' lifestyle.

Media was found to have a tendency of exaggerating a common person's suicide and making them celebrities during their death. The media kept on repeating particular suicide incidences and therefore made them more salient. Moreover, to create impact, media mentioned so many suicide incidences in one story. Linsky (1986) alluded that media has a potency to overhype a story and therefore induce public interest. Media picks a certain location, for example, public universities, and then writes about suicide incidences that have happened there even those not done within the university compounds or not even on the same year. Media makes the chosen site to look like a suicide site because it makes those suicides to look like they are related. Therefore, media represents suicide in a manner that creates fear and panic by representing suicide as a moral panic as Luce (2010) observed.

The media also used sensationalised language to report suicide. Media used connotative words like 'commit' suicide that represented suicide as a crime as opposed to WHO (2008) media guidelines of representing suicide as a psychiatric malady. Another connotative word was 'failed' suicide instead of attempted suicide. By terming suicide as a 'failed' one, media made the attempted suicide victims to look like failures and therefore subjected them to mockeries. Mocking and ridiculing suicide victims promotes suicide stigma. Media also used language that glorified suicide victims through inclusion of their achievements and personal traits. Glorifying a suicide victim glamourises the act, and therefore, can lure more other vulnerable people to taking their lives.

Media represented suicide as a solution to problems. Media gave detailed information on the root cause of one's suicide and in some cases, it referred to previous suicide cases to sell its ideology. One sensationalised ideology represented in the media was that there is a linkage between suicide and one being HIV positive. According to media, suicide is an exit plan for HIV positive people. This ideology demonised suicide and therefore promoted suicide stigma making it hard for suicidal people to seek help for fear of being associated with HIV virus. This study observed that media has a tendency of giving detailed information about what could have pushed a suicide victim to the edge. Media discussed at length the circumstances that led one to suicide. In each suicide, media gave the motive behind it and therefore represented suicide in a simplistic manner as opposed to complex issue associated with

mental illness. This study also observed that the society pays more attention to suicide motives, as this is what determines society's judgment towards the act and the suicide victim.

Media glamourised suicide by representing it as a heroic and a wise act. According to media, cowards cannot dare suicide because it is a painful act, and therefore only courageous people can do it. In terms of being a wise act, media recommended suicide to people who are of sound mind and are in their advanced ages or are having chronic ailment. Media further recommended for an assisted suicide terming it as a peaceful death. Therefore, media rationalised suicide.

However, this study established that media just mirror the reality of the perceptions that the society has towards suicide. The study therefore disagreed with Fairclough (1995) that discourse is created from social and cultural change because no cultural change was detected in this study, as media suicide ideologies resembled society's suicide beliefs. Consequently, Stuart Hall's theory of media representation used in this study failed because it postulates that media claims realism that it does not represent. According to this study's findings, media represent the reality of society's perceptions towards suicide. Therefore, this study joins the other discourse analysis scholars in the belief that discourse is a reflection of an underlying structure at work in society (Fairclough 1995). This underlying structure includes beliefs, perception, values and norms imparted in our upbringing.

Evidently, the study's findings differed with the theory of media representation used in this research which postulates that media shapes and frames our perception of the real world and social issues. However, theory of social representation fitted very well in this study, as it was able to link media representation of suicide with the society's perceptions towards suicide.

5.2 Conclusions

Kenyan media does not adhere to WHO media guidelines on responsible and deglamourised suicide reporting because of suicide sensationalism in its representations. Media sensationalises suicide to make sales. Potter (2006) argued that the motive behind media sensationalism is market competition. Suicide ideologies in the media represent suicide as a pursuit of happiness, exit plan for people living with HIV, a contagious behaviour, moral panic, heroic act, wise act, foolish act, Western malady, poor man's problem, demonic act, a crime and a sin. The society also views suicide along the same lenses.

Media demonises suicide by representing it as a moral panic. This confirmed Luce, (2010) findings that media represents suicides as a newer moral panic. In this study, parents were blamed for moral breakdown due to poor parenting. According to media, absence of parental care send children to drug abuse, gambling, technology misuse, promiscuity and child labour. Hence, media termed suicide as a lesson to parents. Besides, media represent suicide as a poor man's problem. Poverty is said to be one of contributing factors to suicide.

Media represented suicide stigma by reporting that suicide is contagious and that having a relative or a friend who is suicidal can lead one to suicide. This confirmed Bohannan (1960) and Luce (2010) who reported that suicidal act are seen as a contagious disease. Media therefore promoted stigmatisation and discrimination of suicidal people and their relatives. Bereaved people by suicide are disturbed as to why their loved one resulted to suicide; hence, they are vulnerable to suicide and the best thing to do is to support them (WHO 2008).

However, this study has established that media mirrors society's view on suicide. The society demonises suicide and so is media. The society associates suicide with curses, bewitchments and demon possessions. The society believes that suicide demons are capable of moving from one person to the adjacent person just like the story in the Bible where demons left the man who lived in the tombs and went into the pigs that were feeding in the nearby hill side (Mark 5:1-17). More so, in the Penal Code (2012, CAP. 63) suicide is a crime; hence, media follows the Kenyan Constitution when reporting suicide instead of using WHO media guidelines that term suicide as a psychiatric malady.

Therefore, the society's beliefs and the Kenyan constitution have participated immensely in the stigmatisation of suicide by media. This has botched suicide prevention efforts because suicide survivors are afraid of sharing their suicide ordeals for fear that they may be jailed and those bereaved are forced to conceal that their relative succumbed to suicide (Wagenaar, 2018) for fear that they will be discriminated against in the social integrations because both the society and media view suicide as contagious.

In conclusion, media plays dual role in suicide representation. Media glamourises and demonises suicide. The former is believed to encourage suicide copycats by normalising suicide and glorifying the suicide victim while the latter promotes suicide stigma. The society also views suicide along the same lenses as the motive of the act determines whether the society will glamourise or demonise suicide. Therefore, media reverberates the society's notions towards suicide to keep its audience (uses and gratification theory). Therefore, the

study confirmed Akrivos (2015) findings that journalists share the same ideological values as the majority of their audience.

5.3 Recommendations

The study recommends professional training school for journalism students to ensure competence and uniformity in journalism. This is paramount because there are people practicing journalism in Kenya yet they have never been in a journalism class. After graduating from universities, journalism students should further undergo professional journalism training in the recommended journalism professional training school before they can be accredited as journalists. The journalism professional training curriculum should entail all journalistic ethics and media guidelines including the WHO media guidelines on suicide reporting. This will ensure that media adheres to WHO media guidelines on responsible and deglamourised suicide reporting which will end suicide sensationalism and stigma. Moreover, the study calls on Kenyan government to amend the law that criminalises suicide and term it as a mental illness in order to encourage suicidal people to seek psychiatric help.

5.4 Suggestion for further research

While looking at media adherence on WHO media guidelines on suicide reporting, this study did not examine the last guideline, which recommends on recognition that media professionals themselves may be affected by stories about suicide. Therefore, this study recommends that another study should be done to find out what media houses do to help those who cover suicide.

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Problem statement story (below)

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Opinion | 15

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20688
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PUBLIC EDITOR'S NOTEBOOK

The way the media report suicide stories can inspire some copycats

The Education ministry is concerned with the rising number of suicides among university students. A report covering the past three years, released by the ministry, says that public universities record at least five deaths each month.

There is also anecdotal evidence that suicides among the general population are on the rise as indicated by police annual crime reports and frequent newspaper stories about suicide or suicide attempts.

The National Police Service's Annual Crime Report 2016—the latest publicly available—recorded 356 cases of suicide in 2016, an increase of 11.25 per cent over the 2015 figures. A 2018 economic survey by the Kenya National Bureau of Statistics showed that some 421 suicide cases were reported last year.

The question is why suicide rates are apparently increasing. Experts believe suicide is often the outcome of different causes, including mental illness and depression. What is of interest to us are the findings by experts that the way the media report

suicide stories may contribute to suicide rates.

Way back in June, Tim Tororey wrote to say he was upset by NMG reports on suicides.

"I have read screaming headlines and watched NTV lead with a suicide story — very disheartening journalism," he said. "I hope the Nation Media house can lead by adjusting their reportage as suicide is a complex story whose outcome is saddening to all."

It's true that research studies worldwide have found the way the media report suicide can inspire copycat suicides. Mental health experts say suicide reports in the media may trigger imitative or copycat suicidal behaviour. This phenomenon is called suicide contagion.

Method

A paper published on July 30, this year, by the Canadian Medical Association Journal, says that including lots of details about a death by suicide, or glamorising the incident, may make suicide contagion worse. The risk of suicide contagion increases when a suicide



PETER MWAURA

The question is why are suicide rates apparently increasing? Experts believe suicide is often the outcome of different causes, including mental illness and depression."

principles provided by a variety of media guides, including the World Health Organisation's "Preventing Suicide: A Resource for Media Professionals" 2017 edition.

The WHO recommends that the media should not use language that sensationalises or normalises suicide, or presents it as a constructive solution to problems. They should not explicitly describe the method used, provide details about the site or location of the suicide, or use sensational headlines. Further, the media should not use the word "suicide" in the headline or use media stories about suicide prominently.

Many news organisations now conform to the WHO guidelines. Some have gone further by rarely reporting suicides. Generally, the Associated Press, for example, does not cover suicides or suicide attempts, "unless the person involved is a well-known figure or the circumstances are particularly unusual or publicly disruptive."

story explicitly describes the suicide method, uses dramatic headlines, sensationalises, or glamorises the suicide.

The NMG Editorial Policy does not provide specific guidelines on how to report suicides. But there are basic

Send your complaints to publiceditor@ke.nationmedia.com. Call or text 0721 989 264

Boy, 9, found dead inside bedroom

BY WINNIE ATIENO

A nine-year-old boy was found dead at his parents' house in Bakarani, Mombasa.

David Oscar Juma was found hanging in the bedroom on Monday. His parents said they were in another room.

The reason for the alleged suicide was not clear but his parents said the boy was "imitating some of his favourite action movie characters where heroes don't die but fight for survival".

The parents said the boy was looking forward to reopening of schools to join Standard Five at Junda Primary and that the death came as a shock to them.

According to his mother Rose Anyango, her last-born child took his two school neckties and tied them to the wall fan in one of the bedrooms.

She said their son's plan turned tragic "when he couldn't rescue himself" and neither did he cry out for help.

He just went to the bedroom, locked himself up and used the neckties to hang himself on the fan on the wall. We thought it was his normal jokes but when we went to knock his door, he didn't open. We broke the door and found his lifeless body hanging. My husband tried to rescue him but it was too late," said the mother.

Kisumu police commander Christopher Rotich said officers were investigating the death.

DAILY NATION | Tuesday January 9, 2018

Betting craze > Police and administrators call meetings

Death of pupil, 13, linked to gambling

Officials say there could be more into the story than what the family is saying

BY KAZUNGU SAMUEL
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Kilifi police are investigating the death of a 13-year-old Standard Four pupil, which his family has linked to gambling.

Family members and neighbours said the boy from Chumani village hanged himself in his room on Sunday evening.

They said the pupil picked up a quarrel with his 15-year-old uncle after he was denied Sh100 he had won in a card game three days earlier.

Kilifi OCPD Alexander Makau and Deputy County Commissioner Selina Maitha said investigations into the death had been launched.

"Detectives are trying to ascertain what happened. We believe there is more that needs to be unearthed. It is very sad," Ms Maitha said.

The administrator added that

government officials would call public meetings following an increase in gambling "and other illegal games" in Kilifi North Sub-County.

"The barazas to sensitise our people on the dangers of betting will begin next week. Our security teams will also begin a crackdown on illegal gambling. We will do all we can to eradicate it," she said.

Mr Makau said police had already summoned the uncle of the deceased to record a statement.

Chronology

THE MAKING OF A FAMILY TRAGEDY

Game: Two boys agree to play a card game in which the winner is to get Sh100.

Winner: The 13-year-old wins but his uncle refuses to part with the money.

The fight: A fight ensues. The card game winner is overpowered and rushes to the family house.

Suicide?: Minutes later, the body is found hanging.

Chumani location chief Maitha Thoya said the boys had agreed that whoever won the gamble would get Sh100.

"The younger one won but the other refused to part with the cash," Mr Thoya said.

"We understand he became infuriated, leading to a fight. He then dashed to the house after being overpowered."

The chief said after getting into the house, the boy sent his younger sister for water.

"The girl returned minutes later to find the body dangling from the roof. He had hanged himself using a bed sheet," Mr Thoya added.

Police officers later visited the scene and took the body to Kilifi Hospital mortuary.

The incident comes only a month after a nine-year-old boy also reportedly killed himself in Mtondia in similar circumstances.

Close family members said the Standard Two pupil hanged himself in his bedroom.

They said the boy was gambling using cashewnuts.

He lost to the other players and he failed to get a refund, prompting him to leave the game in anger.



PHOEBE OKALLI/NATION

Gambling condemned

Nkuene MCA Martin Koome alias Makasi during an interview in Nkubu township yesterday. He has vowed to pass a bill to ban gambling slot machines which he says are not taxed and do not provide any employment.

Worrying trend > Withdrawal, changes in weight and attitude are some of the red flags

Alarm as children commit suicide

Teen and pre-teen incidents are on the rise with experts linking technology and unrealistic demands by society to the deaths

BY STELLA CHERONO
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No one really knows what transpired between the time 11-year-old Jackson Muteti Justus was left with his months-old sister and the time his body was found dangling from the rafters of their iron sheet-roofed home in Rongai.

The caretaker of the premises was alerted at 6pm by the strident voice of Jackson's six-year-old sister who was knocking the door and calling him to open it. Her knocks and calls were loud enough to mute the tired cry of their younger sister, who had been left in Jackson's care.

When the caretaker went to intervene, he found the girl, still in uniform with her bag on her back. At first, he thought Jackson had fallen asleep. When their calls went unanswered, the caretaker called neighbours so that they could force the door open.

They met with a disturbing scene of the boy's body dangling from the roof on a blue plastic rope. Below him was the stool he had stood on before tying the noose around his neck.

"Their mother had left the baby girl under the care of the boy and went to work while the six-year-old child had been in school the whole day," said Mr Ringera Mutiga, the Ongata Rongai police boss.

Although Jackson's suicide sends a wave of astonishment

and anxiety among parents across the country, it adds to the worrying statistics of pre-teens who have taken their own lives.

On December 10, a nine-year-old boy hanged himself at their home in Mtondia, Kilifi County, after losing a betting game. Silas Charo Kazungu hanged himself in his bedroom, just three days to his 10th birthday.

Before he met his death, he had been playing a simple game. Any player who lost a bet gave up his cashew nuts. His father, Mr Erastus Kazungu, said Silas' friends laughed and mocked him when he lost, triggering his rage and shame.

"He became angry and tried to reclaim his cashew nuts but the other boys did not allow him to. He left his friends and started crying before his mother asked him to go home and take a bath," Mr Kazungu said during an interview at his home.

That was the last time he was seen alive.

Several other cases of teen and pre-teen suicides have lately been reported and although the police do not have exhaustive data on the number of child and teen suicides, media reports serve to lift the veil that shields what sociologists and psychiatrists have termed "a psycho-social problem".

"The society has neglected the children," Dr Mary Wahome, a psychiatrist, told Saturday Nation. "With all the frustrations in

Deaths

LIKELY CAUSES OF TRAGIC INCIDENTS

Pew Research Centre found that teens who spent five or more hours online daily, were at least one suicide risk factor compared to those who spent only one hour a day.

Dr Wahome mentioned mental health as a leading cause of suicide.

Frustrations resulting from great expectations especially academically.

Exposure to events that traumatise them, like sexual, emotional and physical violence.

the society like poverty, the children are left feeling hopeless and helpless. They do not have people to turn to, they are judged when they want to express their feelings and they have to deal with pent up frustrations and issues that are beyond them," said Dr Wahome, who is also the director of The Reason to Hope.

She cited excessive access to technology through mobile phones, iPads and computers by children as the most prominent reason they commit suicide.

A Pew Research Centre report indicates that smartphone ownership accounted for more than 50

per cent of teenage depression in 2012, when this phenomenon began to increase.

Last year, a teenager committed suicide in Kamukunji, Nairobi, after playing an online game - Blue Whale Challenge - that dares players to take their own lives.

Mental health issues have also been attributed to the suicides.

A mental health expert, Dr Lincoln Khasakhala, said children need psycho-social care from families and friends. The society, he said, expects too much from children academically, ignoring their feelings.

In one such incident, a teenager committed suicide by jumping into a well in Migori County after getting the same scores despite repeating the Form Four national examination.

Apart from frustrations resulting from great expectations, Dr Khasakhala said some children are exposed to events that traumatise them, like sexual, emotional and physical violence which trouble their minds.

"Parents need to pay attention to their children's feelings and behaviour at all times," he said.

To solve the problem, Dr Khasakhala said parents, teachers and siblings have to offer support to children who look or sound troubled by seeking psychiatric help for them and keeping them from events that may frustrate them further like bullying.

Man, 21, and boy, 14, hang selves in row over posho mill

BY ELISHA OTIENO AND BARACK ODUOR

Grief struck a village in Migori when bodies of two young relatives were found hanging in the bush.

Felix Okinyi, 14, a Standard Seven pupil at Mubachi Primary School had quarrelled with his cousin Brian Omondi Kiriga, 21, a student at nearby Mubachi Secondary School.

Villagers said Okinyi wanted to man his grandfather's posho mill but Kiriga insisted he was the one in charge.

Their grandfather arrived minutes later and directed

Okinyi to graze the animals while Kiriga was left at the mill," Mr Fredrick Otieno, a villager, told journalists.

"An hour later, Okinyi's body was found dangling from a tree."

And as shocked residents were mourning, some relatives blamed Kiriga for his cousin's death.

County police chief Joseph Nthenge said Kiriga took off for fear of being beaten.

"Later in the evening, his body was found hanging from a tree, just metres from the homestead," he said. Police officers took the two

Their grandfather arrived minutes later and directed Okinyi to graze the animals while Kiriga was left at the mill. An hour later, Okinyi's body was found"

Fredrick Otieno

bodies to the county referral hospital mortuary.

Kinyi's villagers said the boys preferred working at the mill on weekends because they

usually made some cash.

"This is terrible and it should serve as a lesson to parents. Let us fight child labour. These deaths were unnecessary," Mr Moses Onyango, a teacher said.

Meanwhile, the body of a 29-year-old man was found hanging from the roof of his elder brother's house on the same day.

The incident left residents of Koreda village, Karachuonyo Sub-County in shock.

Villagers said the man, identified as Barnack Guya, might have killed himself after being rejected by a woman.

Area assistant chief Michael Owino said the body was found by a family member who raised an alarm.

Mr Owino said a suicide note was found in the pocket of the man's clothes.

The administrator and area residents said Guya was in a relationship with the woman unaware that she was once married to a fisherman.

He lamented the rising cases of suicide and urged locals to find better ways of solving problems.

The body was taken to Kendu Bay Adolescent Hospital mortuary.

call on the Mombasa port this season.

Man attacks his children with a hammer, kills self

BY WAIKWA MAINA

A father of two yesterday attempted to kill his two children before committing suicide at Subuku Village in Ndaragua constituency, Nyandarua County, following a quarrel with his wife.

Mr Kinyanjui Nyakairu used a hammer to attack his two children, a son and a daughter, leaving them for the dead. He then killed himself.

Son Jameck Kioi, a Class Four pupil, is fighting for his life at Nyahururu County Referral Hospital while daughter Nyambura Kinyanjui, in baby class, was transferred to Nakuru Level Five Hospital in critical condition.

Yesterday, shocked residents condemned the incident, terming it brutal

and unjustifiable.

"It doesn't matter how bitter he was with his wife. The children were not party to those differences. He had no reason to attack them the way he did," said village elder Mwangi Ruheni.

He said the young couple had earlier quarrelled, forcing the wife to leave her home after the husband threatened to beat her up.

Human rights activist Kamoche Wathome said cases of domestic violence were on the rise in Nyandarua County. He urged the clergy to conduct special prayers for young families.

"It's like the devil has taken charge. The church should counsel young couples," he said.

Nyakairu's body is at Nyahururu District Hospital mortuary.

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Story 6

DAILY NATION | Thursday March 29, 2018

National News | 3

Shock as headteacher hangs herself at home

BY FLORAH KOECH

A secondary school deputy principal in Baringo County "hanged herself" yesterday, just two weeks after the school's principal died.

Ms Norah Koech, 40, was said to have locked her two children in their room in a house she had rented near the school and committed suicide.

At the time, Ms Koech was the acting principal at Bossi Day Secondary School in Baringo North Sub-County, following the death of the principal, Mr Isaac Cheboi, two weeks ago.

While confirming the incident, the location chief Mr Simon Cheraste, said neighbours heard children screaming and rushed to the house where they

found her lifeless body hanging from the rafters.

The teacher, who hails from Seretuni in Baringo Central, has left behind three children, one of them still breastfeeding.

"We fail to understand why the teacher resorted to taking her own life. Investigations have been launched into the matter," said Mr Cheraste.

She had left one of her youngest children under the care of a relative, saying that she was preparing to travel the following day.

Kenya National Union of Teachers' county secretary Josiah Cheptarus urged teachers to share their problems and get assistance instead of resorting to suicide.

29.11

Family row > She wants to be buried at her parents' home

Woman kills her children, hangs self

She left a suicide note blaming her husband and his clandestine lover

BY FRED MUKINDA
fmukinda@ke.nationmedia.com

A woman hanged herself after killing her two children and left a suicide note blaming her husband and his clandestine lover.

Their bodies were found in their single-room, corrugated iron sheet shack in the Vumilia slums near Doonholm in Nairobi.

In the note, addressed to her husband, Victor Muthoka, Felista Mutindi, 26, said she had decided to let him enjoy life with "Mueni", who police believe is the other woman.

Ms. Mutindi indicated that she wished to be buried at her parents' home in Yatta, Machakos County.

She also wanted her clothes and other property transported to her parents' home.

In addition, she wanted the

note read out to mourners at her funeral, and even named the man who should read it.

Ms Zipporah Ngotha, the leader of a welfare group in the slum who was among the first people at the scene, said: "The children were on chairs, with a length of cloth around each child's neck, while Mama Kalondu (Ms Mutindi) was hanging from a length of cloth tied to a timber beam on the wall."

26 The age of the woman who killed her children and herself in Vumilia slums, Doonholm, Nairobi.

It was reported that there was a lady who had committed suicide. There were three bodies in different points in the room,"

Police report

Preliminary investigations by police described the incident as a double murder and suicide.

In their report, police said: "It was reported there was a lady who had committed suicide. There were three bodies in different points in the room."

The report identified the children as four-year-old David Mwenda and three-year-old Martha Kalondu.

The bodies were taken to Mama Lucy Hospital Mortuary.

Ms Mutindi's husband had been away but neighbours suspected that something was amiss.

They had not seen her or her children yesterday, and their door was closed throughout.

There are three other similar one-room shelters adjoining the one where the bodies were found.

Neighbours forced the door open before calling the police.

Ms Ngotha said that although she has handled cases of domestic problems in the area, she has never received any complaints about or by the couple.



But his wish to die is checked by two doctors and three people on the foundation's board.

Australian, 104, set to end his life

David Goodall is suffering from several degenerative illnesses and he is of sound mind, says official

BASEL, Switzerland, Wednesday

A 104-year-old Australian scientist, resentful that he was forced over-ascends to die, is due to end his life on Thursday.

Prof David Goodall does not have a terminal illness but says his quality of life has deteriorated and that he wants to die. He was barred from seeking help to end his life in Australia, so he was forced to travel to Switzerland.

"I don't want to go to Switzerland," Prof Goodall told broadcaster ABC before he set off on his final voyage a week ago, adding that he had to "get the opportunity of suicide which the Australian system does not permit".

"I feel very resentful," said the honorary research associate at Perth's Edith Cowan University, who arrived in Switzerland on Monday.

He spoke to the media in the northern Swiss city of Basel alongside the head

2018 The year assisted suicide is to take effect in Australian state.

of Exit International, the Australian right-to-die group that helped Goodall make the trip.

"This conference is Professor Goodall's first and last conference before his final Exit appointment" on Thursday, the organisation said in a statement. Prof Goodall, who according to Exit International attempted but failed to commit suicide on his own earlier this year, secured a fast-track appointment with assisted dying foundation Eternal Spirit in Basel.

Assisted suicide is illegal in most countries and was banned in Australia until the state of Victoria became the first to legalise the practice last year.

But that legislation, which takes effect in June 2019, only applies to terminally ill patients of sound mind and a life expectancy of less than six months.

According to Swiss law meanwhile, anyone who is of sound mind and who has over a period of time voiced a consistent wish to end their life can request so-called assisted voluntary death, or AVD. Eternal Spirit, one of several foundations in Switzerland that assist

people who want to end their lives, said Wednesday that Goodall had undergone two medical visits by different doctors since arriving in the city. "Tonight the board of the foundation will study the documents and also judge the wish to die of David Goodall," Eternal Spirit head Erika Preisig said in an email.



Australian scientist David Goodall arrives in a wheelchair to hold a press conference yesterday on the eve of his assisted suicide in Basel, Switzerland. PHOTO | AFP

"So his wish to die is checked by two doctors and three people of the foundation's board. If all five persons give their ok, Goodall will be able to open the infusion tomorrow."

"That all five will accept his wish to die is quite likely, as David Goodall is in a very advanced age, suffering from several degenerative illnesses and most important of all, he is of sound mind," she added.

In assisted dying, the person must be physically capable of carrying out the final deed on their own. Most

Swiss foundations ask patients to drink sodium pentobarbital, an effective sedative that in strong enough doses causes the heart muscle to stop beating.

Since the substance is alkaline and burns a bit when swallowed, Eternal Spirit has instead opted for prepares the needle, but it is up to the patient to open the valve that allows the short-acting barbiturate to mix with a saline solution and begin flowing into their vein. (AFP)

Story 9

Australian, 104, commits suicide in Switzerland

GENEVA, Thursday

A 104-year-old Australian scientist today committed assisted suicide in Switzerland where he went to die after his home country denied him the right to seek help in taking his own life.

Geord Goodall did not have a terminal illness, but said his quality of life had deteriorated significantly and that he wanted to end it.

Goodall "died peacefully" in Basel, located in Philip Ritschli, founder of Exit International, an organization which helped Goodall make the journey from Australia. The death occurred at 10:30 GMT, from an infusion of potassium, a barbiturate, at the Life-Cycle clinic, he said. The language research specialist at Perth's Edith Cowan University was born in Australia a week ago, and stopped in Barcelona, where he was on his way arriving in Basel on Monday.

"I no longer want to continue life," Goodall said in a statement on Wednesday. "I am happy to have the chance tomorrow to end it, and I appreciate the help of the medical profession here in making that possible," he said. "The researchers made huge investments in his case which were not worth the cost to me to look back on."

feature

HELP AT HAND » CASES OF PEOPLE KILLING THEIR SPOUSES AND CHILDREN WILL CONTINUE UNLESS THE PREDISPOSED POPULATION

Uplifting guide to tackle dep

As details emerge of superstar Avicii's battle with depression, and with WHO saying Kenya has the fourth highest number of depressed people in Africa, we spoke to counsellors and affected families on the 10 factors that cause the disease

BY ELVIS ONDIEKI
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A month after electronic dance music superstar Jim Bergling (Avicii) died, his family on Tuesday announced plans for his burial, saying his remains will be interred at a private ceremony.

As the Avicii brand fades out, the link between depression and his death is a topic that will be discussed for years to come, because his family had released a statement suggesting that the 28-year-old's death on April 20 was due to suicide.

"Our beloved Tim was a seeker, a fragile artistic soul searching for answers to existential questions... He really struggled with thoughts about meaning, life, happiness," the family said in a statement six days after the DJ-cum-producer was found dead in his hotel room in Oman.

"He could not go on any longer," it added.

"That last statement has shocking parallels with one used by a relative of Zipporah Wangui Wangui, a 20-year-old Kenyan woman who committed suicide in the US state of California on April 22.

"She... felt there wasn't a way out of the pain she was living in," the relative wrote on GoFundMe, an online fundraising platform.

Ms Wangui, who was a student at Newlight Senior Girls in Kitengela before moving to the US, was found dead in her room just hours after she had shared joyful moments with her nephews and nieces.

And on April 24, the decomposing body of Michael Gikonyo, a second-year computer science student at Chuka University, was discovered hanging from a mango tree near the men's hostel. It was the second suicide at the university in a span of three weeks.

So far-reaching is the law that a parent has no right to get their child's university transcript without the child's permission.

"That law is being blamed for the December 2016 suicide of 19-year-old Graham Burton at Hamilton College.

The New York Times (NYT) reports that Graham, who hanged himself in his dorm room, had

been a worry to his lecturers due to his behaviour, but they never informed his parents about it. They would learn about it from emails exchanged before his death.

Graham's parents wrote an open letter to the college asking for a mandatory process to notify parents about any concerns on a student's well-being noticed by anyone at an institution.

And on May 7, the High Court in the US state of Massachusetts cleared the Massachusetts Institute of Technology (MIT) of any liability in the 2009 suicide of Han Nguyen, a 25-year-old PhD student.

Mr Nguyen had jumped from a campus building and his family's lawyers argued that two MIT professors and a dean were bound to stop the student from committing suicide. The court found that the university could do little when Mr Nguyen repeatedly refused offers of help, reports the NYT.

"In these circumstances, as a matter of law, a 25-year-old graduate student's rights to privacy, autonomy, and self-determination were properly respected," the court said.

It gets worse because at the University of Pennsylvania, 14 students have committed suicide since 2013, as reported by the New York Times.

Back home, a 2017 report by the World Health Organisation said Kenya had the fourth highest number of depressed people in Africa. The report said 1.9 million Kenyans had depression-related problems in 2016 when the survey was done.

Leading in Africa was Nigeria where more than seven million were affected, followed by Ethiopia with four million then the Democratic Republic of Congo with 2.8 million cases.

With such grim realities, Lifestyle spoke to counsellors and has come up with 10 factors that cause depression, the silent killer in our midst.

One of the counsellors contacted is Mr Lambert Oigara, a psychologist at Cognitive Behavioural Therapy (CBT) Kenya, a firm based in Nairobi's Kilimani.

We also spoke to Mr Hiram Chomba, a counselling psychologist and physiotherapist at Befrienders Kenya, another organisation that offers counselling.

Ms Dorcas Magai, a clinical and developmental psychologist who is a PhD fellow at the Vrije Universiteit Amsterdam in the Netherlands, also shared her insights.

Financial woes

Companies are shutting down every other day, taxes keep rising and, according to the United Nations Children Emergency Fund (Unicef), 42 per cent of the Kenyan population lives below the poverty line. The rest of living has gone so high that even the relatively well-off have to take up two



Mr Lambert Oigara, a psychologist. Speaks highly of a method called cognitive behavioural therapy.



Mr Hiram Chomba, counselling psychologist. He says having less than eight hours of sleep every night will aggravate depression.



Ms Dorcas Magai, clinical and developmental psychologist. "To tackle depression start at the household level," she says.

College life

From the culture shock a new student experiences to the peer pressure to abuse drugs due to new-found freedom, it appears that institutions of higher learning provide the perfect breeding ground for depression.

Mr Chomba says factors that can lead to depression among college students include loss of the safety net at home, isolation and drop in performance.

Lifestyle reached out to students in four Kenyan universities to get a feel of what causes them distress.

Ms Patrah Murangi, 19, a first year student of spatial planning at Jaramogi Oginga Odinga University, says that besides their own ambitions to excel in life, university students bear other people's hopes to succeed.

"My friends have taken to drugs to cope with the pressure of these expectations and in the hope of boosting their academic performance," she says. "This leads to hopelessness and suicide becomes the easiest way out, she adds.

Campus relationships, she says, are a dicey affair for all students.

"My female friends go into romantic relationships hoping for a fairy tale. When the relationship goes south, it means the end of the world for them, so they start nursing suicidal thoughts," she says.

Ms Cecilia Akinyi, 22, a third year education student at Kenyatta University, says that consistent failure in academics tips some students over the edge, especially those who struggle to raise money for school fees.

"It is not always possible to handle the pressure that comes with some courses such as medicine and engineering. Yet students are always expected to put up a brave face and pass," Ms Akinyi says.

She adds that she has witnessed students take their lives after failing to come out of the rut of overindulgence, prostitution and drug abuse.

"They don't realise how deep they are into the practice until when it is too late. When self-worthiness and emptiness creep in, they choose to die," she says.

For Janet Achieno, 22, a final year education student at the University of Eldoret, an unplanned pregnancy would be unbearable for her. "I can't take bear a pregnancy, especially if my boyfriend denies responsibility or rejects me," Ms Achieno says with finality.

Dysfunctional families

The one place where depression symptoms are likely to be caught is the family. But when there is dysfunction at home, it is likely that the problem will reach dangerous levels.

Mr Oigara says one of the best ways to address depression is to understand the individual, rather than jump into conclusions.

"Support is key and the kind of support you need to give is that

of being there, listening to their side of the story and also having an idea of what might be unusual in this person's behaviour, being able to know the tell-tale signs," he says.

"It is important for parents to start getting the basics. And not to ignore the fact that, for sure, children do understand what goes around them," adds the psychologist.

Ms Magai said the only way depression can be tackled is by starting at the household level.

"Once a mother conceives her baby, the home environment should be peaceful to avoid unnecessary stress hormones being passed to the baby, which may destabilise its stress regulatory system," she says.

Lifestyle

A struggle with body weight is one of the reasons known to cause depression all over the world. Some individuals may develop anorexia, an eating disorder, as they struggle to achieve the desired weight.

"It's estimated around one in five people with anorexia will make at least one suicide attempt. Anorexia is associated with a high risk of suicide," says HHS Dinesh-Wales, a health advice service for the island country.

Mr Chomba says having less than eight hours of sleep every night will aggravate depression in an individual.

"Your mood is affected by the number of hours you sleep — whether too little or too much," he says, advising the public to learn healthy sleeping habits.

Staying indoors for long periods, experts say, lowers the body's serotonin levels, partly due to deficiency of Vitamin D. Waning levels of serotonin, the chemical that sends signals between nerve cells, could trigger depression.

Exposure to adversity

The reason why a number of suicides and homicide killings have involved members of the police force, Mr Oigara reasons, is because they are exposed to many ugly happenings in their line of duty.

"The police are exposed to a lot of emotional and psychological trauma. With the kind of job they do, they are always in crime scenes where people have died and such. And they are exposed emotionally and psychologically. And they have to prove to trauma," he says.

Ms Chomba adds that such factors as having been to a war zone, having served a jail term and working as a doctor, nurse or pharmacist can make one prone to depression. "Another risk is exposure to people with suicidal behaviour, like friends and family," notes Mr Chomba.

Genetic disposition

Mr Oigara says depression can

feature

CEIVES HELP IN HANDLING TRAUMATIC EXPERIENCES

Depression, the sad, silent killer

THE HIGH EMOTIONAL AND BEHAVIOURAL PROBLEMS IN KENYAN CHILDREN AND ADOLESCENTS HAS A HUGE IMPLICATION ON THE COUNTRY'S FUTURE," PSYCHOLOGIST ORCAS MAGAI

run in the genes, just like some types of diseases. "If there are people who have had depression in a family, some relatives will be prone to depression, the same way as people who have physical ailments like diabetes and high blood pressure who just at some point start developing those symptoms without any particular trigger. They have been having a proper diet but they start having those symptoms because of the genetic disposition," he says.

"There is also a bit of biology, which is due to a chemical imbalance," he notes. But Mr Chomba warns that it is simplistic to argue that there is a suicide gene in instances where depression leads someone to take their own life. "The factors leading to suicide are complex and wide ranging," he says.

Fame

As was the case with Avicii, being in the limelight exposes some individuals to extreme levels of anxiety, which is why alcohol and hard drugs are often misused.

"A documentary released last year, *Avicii: True Stories*, showed a man plagued with anxiety and stress, pushed to breaking point by his management and booking agency who repeatedly tried to make him play more shows."

The independent reported in an April 27 story.

It added: "Evidence shows that long touring can take a severe toll on an artist's physical and mental health. The accompanying lifestyle neglects the basic human needs—disrupted sleeping patterns, physical distance from friends and family, readily available drugs and alcohol and the pressure of performing in front of large crowds can be a lethal combination."

Michael Jackson, Whitney Houston, Amy Winehouse are among the big names who struggled with depression as the whirlwind of fame whizzed around them. Their experiences were proof that a person can have lots of money but cannot buy happiness.

Adolescence

A survey of 533 adolescents in Nyeri and Kiambu counties

released in January had this conclusion: "When compared to international standards, prevalence rates of emotional and behavioural problems [in the two counties] are almost twice as high as in children and adolescents in other comparable countries."

The survey, titled *Emotional and Behavioural Problems in Children and Adolescents in Central Kenya*, was done by scholars from the Vrije Universiteit Amsterdam in The Netherlands, and Ms Magai was one of the three researchers.

Some 1,022 mothers were interviewed alongside the 533 adolescents in the report published in the Springer journal. "According to the parent reports,

27 per cent of the children and adolescents had emotional or behavioural problems," the report said.

It added that 27 per cent of the teens were found to be on the borderline range while 17 per cent were on the clinical range.

Ms Magai tells *Lifestyle* that if the problems that show up during adolescence are not handled well, the risk later in life will be monumental. "The high emotional and behavioural problems in Kenyan children and adolescents has a huge implication on the country's future if not addressed," she says. "Emotional and behavioural problems

play a potential role in the high school dropout rates, criminal behaviour, high number of children on the streets, and school riots and burning of schools."

"The cases of people who kill their spouses and children, she warns, will continue unless

teens receive help in handling traumatic life experiences.

Cultural beliefs

"People don't get depressed in Nigeria," opined Nigerian public health doctor Ike Anya in an August 2012 article in the *Granta* magazine.

"Many of my classmates, myself included, still look at depression as a largely Western illness," he said.

Such are the perceptions, Mr Oigara explains, that worsen the state of the depressed.

"We are told that men are not supposed to cry; that men are supposed to be strong. We grow up being conditioned that you are not supposed to do certain things," he says.

"Because of that, you find that if I am predisposed based on those factors—like if I am biologically predisposed to depression—I will really try to fight that because that is what I've always learnt; that I'm not supposed to express myself. And the more I try to repress those emotions, the higher the chances of me having a worse symptomatology or experience of a depressive state," adds Mr Oigara.

Ms Magai says the culture of labelling children as big-headed creates trouble.

"A quick solution in our culture has been physical punishment while overlooking the possibility that the child might have emotional and behavioural problems that might warrant mental health attention," she observes.

Improper treatment

When a person decides to get treatment for depression, the approach used will determine if they will get out of the rut.

Mr Oigara speaks highly of a method called cognitive behavioural therapy, where a number of issues about a patient are tackled and follow-ups done. "After assessment, it is common to find that symptoms are triggered by underlying issues, that have never been attended, thus trigger a negative vicious pattern," says a message on the website of Mr Oigara's firm.

Ms Magai calls for more input into managing depression in Kenyan hospitals.

"The public and private sector should prioritise mental health just as they do physical health. It is important to educate and increase the number of psychologists and psychiatrists in health facilities to help with screening and managing children with emotional and behavioural problems," she says.

"The country's awareness of child/adolescent mental health problems seems still limited to mainly intellectual disability, autism and Attention deficit hyperactivity disorder (ADHD)," says the report

Everyone has a way out of the disease, experts say

No one should underestimate the power of counselling in bringing a depressed person back on track, experts advise.

The good news is that at the moment, there are mobile-based services where a person can call a counsellor and vent out.

Mr Lambert Oigara of CBT Kenya says there is an encouraging trend where young people make the initiative to look for help.

"Maybe it is because of the internet and campaigns to destigmatise mental illness," he said.

Another place where a person can find hope, Mr Oigara said, are places of worship.

"I'm sure churches, mosques and the like have systems in place where someone can go and talk to someone in confidence," he said.

He added: "Support groups are also available where people can visit and get to talk to those with similar problems and they're able to be supported."

Ms Dorcas Magai, a clinical and developmental psychologist, said one solution to depression is by a person learning to open up.

"We should learn to talk about childhood experiences that hurt us, and which we struggle with as adults, to people we trust. When we keep them to ourselves, the issues pile up mentally and will definitely get out of hand," she said.

Mr Hiram Chomba of Befrienders Kenya said a person can ask a relative to check on them regularly or meet new people by joining a new class or club.

Most importantly, he said, a person should learn to banish the defeatist thinking within themselves.

"You will need to substitute negative thoughts with more balanced perspectives," he advised.

- Elvis Ondieki



Woman poisons children, kills self

BY PETER MBURU

A village in Rongai, Nakuru County, is still reeling in shock following an incident where a woman on Wednesday night poisoned her four children, then committed suicide following a dispute with her husband.

The woman, from Sunek Village in Visoi Ward, is said to have poisoned the children in order to kill all of them, but luckily three of them survived.

After poisoning the children, the woman is reported to have attempted to hack them after they took time to die.

Neighbours said they heard screams from the home and when they rushed to establish what was happening the woman was missing and the children were lying on the floor writhing in pain.

The youngest, a two-month-old baby, died after taking the poison but the other siblings survived and were rushed to hospital by neighbours.

Rongai OCPD Japheth Kioko said the two deceased (the woman and the two-month-old baby) died from poisoning, adding that the woman, after taking poison, threw herself into a river.

The husband accused her of having a love affair with their herdsboy, saying lasoom child was not his, Nyumba Kuni elder

"The husband was at home at the time of the incident and we have launched investigations to establish what transpired," Mr Kioko said.

Neighbours who spoke to the Nation said the woman took the action following a lengthy marital dispute, where her husband accused her of infidelity.

"The couple has been having disputes over unfaithfulness for some time now. The husband accused her of having a love affair with their herdsboy, saying the lastborn child was not his," said a Nyumba Kuni elder. He said the couple's disputes had worsened since the birth of the youngest child as the husband kept complaining that he resembled the herdsboy. "Last week, they had a case before elders at the chief's office."

Man posts a farewell text, invited his friends to burial

Man posts farewell text on Facebook before suicide

Gerald Mwangi's friend and relatives describe him as a jovial man

BY STEVE NJUGUNA
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Friends and relatives of a 29-year-old man who wrote a heart-rending post on Facebook before ending his life last week describe him as cheerful and talkative.

According to those who knew him, Mr Gerald Mwangi alias Saming'o, made everyone laugh even during times of grief.

"I schooled with him at Ngano Secondary School in Nyandarua County, and I have known him as a jovial man all his life. He was very talkative and funny. He always left teachers in amusement," said Mr Macharia Kamau, a friend.

Last week on Wednesday, Mr Mwangi, a resident of Ngano village in Ol Joro Orok, Nyandarua, wrote on his Facebook account at around 8.43pm to inform his friends and the world that he was about to end his life.

Mr Mwangi, a photographer and an actor, went ahead to invite all those who knew him for his burial should his body ever be found. In the suicide note posted on Facebook moments before his death, Mr Mwangi stated: "I think my time in this world is over. I have been through enough but am done. For those who know me well, please kukam kunzika iwapo mwili wangu utapatikana. Niwawapenda nyote lakini Mungu akanipenda zaidi. (For those who know me well, don't fail to attend my burial if my body will ever be found. I love you all but God loved me more) R.I.P GERALD MWANGI NGIMA."

According to a friend, Ms Monique Mallens, Mr Mwangi stayed online for about five hours after posting the suicide note, maybe reading the responses from his "friends" before he switched off his phone.

"He posted and switched off his phone. We looked for him everywhere and since it was at night, we decided to search for him the following day, when we heard that his lifeless body had been found at Kinoo," she said. "I used to get with him, and he was a close friend. He was so talented," added Ms Mallens.

"The incident has left many baffled and raised concern over the scourge of depression among Kenyans. I took his post as a joke because he was always a joker when we were at secondary school. In school, he would come to class and pretend he had been sent by a teacher

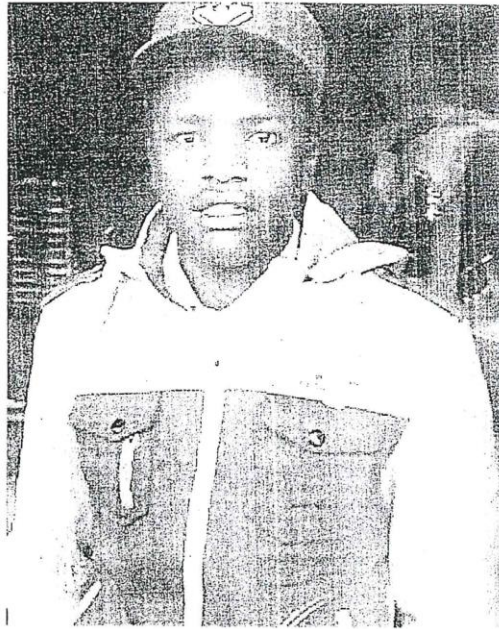
to give us class work," said Mr Kamau, his former schoolmate. "When I saw his Facebook post, I went ahead and cautioned him against joking with death. I was shocked to learn that his body had been found the following day," added Mr Kamau. Ms Mercy Muthoni, a neighbour of the deceased, told the Nation she thought it was a joke when she saw his post on Facebook. "He was an actor and a joker, and no one could take him serious when he announced that he was contemplating committing suicide," she said.

Looked depressed
Mr Joseph Maina, another neighbour, said depression could be the reason Mr Mwangi decided to end his life. "I knew him since he was a young boy. We have always played together like little kids. I last saw him at Ngano trading centre a few weeks before he committed suicide, and he looked so depressed. I noticed that something was wrong with him," said Mr Maina. Nyandarua West OCPD Syl-

Highlights

THE POST

"I think my time in this world is over. I have been through enough but am done. For those who know me well, please kukam kunzika iwapo mwili wangu utapatikana. Niwawapenda nyote lakini Mungu akanipenda zaidi. Don't fail to attend my burial if my body will ever be found. I love you all but God loved me more."



vester Githungo yesterday told the Nation that according to the family, the deceased could have committed suicide as a result of a domestic dispute. "We are told that he was at his home village in Ngano for some days before he went back to Nairobi, where he committed suicide," said the police boss. Mr Githungo further said the deceased had differences with his girlfriend. However, a relative who sought anonymity, said the deceased's girlfriend was living in Dubai. By yesterday evening, burial preparations were underway at their Ngano home. "We are preparing for his burial, but a lot of questions remain

unanswered on what could have happened to our son," said a relative. His overwhelmed parents did not want to talk to the media. Alarm has been raised over the high number of suicide cases among men in the county. Early this year, a Form Two student committed suicide in Kwa-Kilbathi village, Ol Joro Orok after his father failed to transfer him to a school of his choice.

In February 18, Mr Peter Kang'ethe, 31, committed suicide inside his house in Asian estate on suspicion that his wife was having an affair with another man. In the same week, a 35-year-old man identified as Wilson Kinyanjui hanged himself inside his mother's house at Subuku in Nyandarua North.

Mr Gerald Mwangi Ngima alias Saming'o from Ngano village Nyandarua County who on June 20, 2018 took to his Facebook account to write a suicide note before he reportedly committed suicide. Friends and relatives have described him as cheerful and talkative person.

PHOTO | AP/BBC

Alarm as hundreds end their lives in county

BY STEVE NJUGUNA

Police in Nyahururu town and its environs have raised alarm over the soaring number of suicide cases in the area, which have left a trail of misery. According to the officers, more than 250 residents have committed suicide since June 2016. The majority of the cases are among male adults.

"Between September last year and now, 38 cases have been reported in the area. This year, 16 cases have been reported. However, four out of the 16 turned to be murder cases, which police are still investigating," said Nyandarua North OCPD Timon Odingo. He noted that a significant number of the cases were by people aged between 23-38 years.

In August 14, 2017, six days after the General Elections, Mr David Mathenge, 51, committed suicide after his preferred candidate lost in the polls.

Next to his body was a suicide note that stated he had taken his life after former Lalkipia Governor Joshua Irungu lost to Mr Ndriju Muriithi. Two weeks earlier, a 29-year-old man had committed suicide inside his house in Nyahururu town.

Mr Joseph Kibiru took his life a few days to his wedding. He did not, however, leave a suicide note.

Police attribute the cases to quick temper, poverty and drought. "Statistics indicate that most of the cases reported during the period involve young people. Further, most men were taking their lives. It is very rare to find a woman committing suicide," he added.

"It is very hard to find a financially stable person committing suicide, most of these cases involve people from low class income levels," added Mr Odingo.

The police boss also noted that gambling and alcohol was also to blame as

some of the men who lose their money are triggered to commit suicide.

Nyandarua County Council of Churches Chairman Bishop Josam Kariuki attributed the cases to failure to seek guidance, poor anger management, drugs and alcohol abuse and disintegrated families. "Some people resort to taking their lives due to family issues. Parents should play a big role of bringing together their families to avert more cases," said the clergy.

He appealed to residents to seek guidance from professional counsellors and religious leaders before resorting to suicide, adding that this helps in anger management.

He also noted that the issue of the land inheritance and ownership was to blame. He called on parents to be settling issues with their children demanding allocation of land amicably to avert suicide cases.

'My son said goodbye before killing himself'

BY STEVE NJUGUNA

The family of a 29-year-old Nyandarua man who wrote a heart-rending post on Facebook before ending his life less than 24 hours later is yet to establish what drove their son to commit suicide.

Yesterday, when *Nation* visited Gerald Mwangi's home in Ngano village, Ol Jooro Orok constituency, a sombre mood was palpable, as friends and relatives gathered in the compound to console the family.

Overwhelmed relatives and friends sobbed uncontrollably as majority were yet to come to terms with the death of Mwangi, an actor cum photographer.

In an interview, Mr Mwangi's mother, Miriam Ngima, revealed her son had separated from his wife.

"Early on February my son had a problem with his wife whom they had a son together leading to their separation. The wife relocated to Kiambu from Ngano and four months later my son moved to Elmsco where he started acting

He rented another house as they still had differences," she said. On the morning of June 20, Mwangi had travelled to see his wife in Kigumo, Kiambu.

Ms Ngima said his son had gone there to see his son.

She said before her son committed suicide, he had sent her a text message on the night of June 20, telling her goodbye.

"I had sent him Sh400 which he had requested. I wondered why he was telling me goodbye. I decided to call him to enquire where he was going but his phone had been switched off," she said.

She received a call from his son's wife the following morning informing her that Mwangi's body had been found in a bush near his wife's house in Kigumo.

She then decided to travel to Kiambu.

"I later learnt from his wife that he had visited her workplace and demanded to see their three-year-old son but she didn't let him see the child on suspicion that he could harm him," Ms Ngima told *Nation*.



MAINFEATURE

What it looks like when depression strikes your friend

How do you know your bubbly but irritable friend is mentally ill? And what do you do to help them out of it? Simon Mburu explores.

I think my time on this world is over. I hv been through enough but am done. For those who. Knows me well msikose kukam kunisika lewapo mwili wangu utapatikana. Niliwapenda nyote lakini Mungu akanipenda sana. RIP GERALD MWANGI NGIMA.

This is the suicide message that 29-year-old Gerald Mwangi from Ngano, Nyahururu, posted on his Facebook timeline on June 20, 2018 at 10:43am. Gerald, who was popularly known as Sanigo, also posted five photos that portrayed him as jovial. After posting this message, Gerald reportedly stayed online for about five hours, most likely reading through the comments that his Facebook friends made on his post. A good number of the comments were riddled with jokes and mockery. At around dusk, Gerald switched off his phone. The following morning, reports started spreading that he had committed suicide. Nyandarua West OCPD Sylvester Githungo revealed that Gerald had been at his home in Ngano for some days before he went back to Nairobi where he committed suicide. As the news spread, his friends, acquaintances, and general Facebook users camped on his timeline to express remorse, regret, and even mockery. Today, the post has attracted over 4,000 comments, over 1,500 'Likes' and has been shared close to 1,000 times.

Gerald is one among the growing number of people who are being pushed to death by suicide by depression. Over the past one week, a comedian with a local vernacular radio station and a former administrator of the popular Kilimani Mums and Dads Facebook group ended their lives through suicide. But many more ordinary and popular people continue to come down with depression across the world. Depression has no limits on who it affects. Take Anthony Bourdain, the show host of the award-winning CNN travel and food series known as 'Parts Unknown'. He died by suicide in June after

suffering from bouts of depression, despite what many people perceived as his fancy and fulfilling lifestyle.

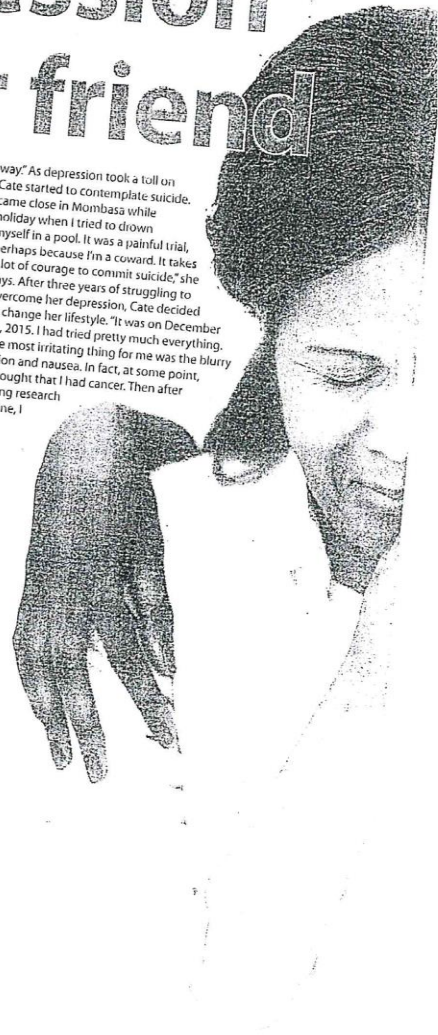
Cases of depression in Kenya are on the rise. For example, a 2017 report by the World Health Organization (WHO) dubbed 'Depression and Other Common Mental Disorders Global Health Estimates' says that Kenya has the fourth highest number of depressed people in Africa. In 2016, 1.9 million Kenyans suffered from problems that were related to depression. This was an 18 per cent increase in depression cases since 2005.

One of the biggest effects of depression is suicide. A 2013 study that was conducted by Africa Mental Health Foundation titled 'Suicidality and Depression Among Adult Patients' found out that on average, one out of 10 patients admitted in general medical facilities in Kenya due to depression will have suicidal symptoms. Globally, close to 800,000 people die annually due to suicide, which is also the second leading cause of death among people aged between 15 and 29 years. The 2017 WHO report singles out poverty and unemployment as the major factors that contribute to depression. Other factors are physical illness, life events such as death of a loved one and drug abuse. Also, 75 per cent of people who die as a result of suicide come from lower and middle income societies. "More women are affected by depression than men and the prevalence varies by regions," says the report.

Cate Mukei, a Military and Diplomatic Sales Market Advisor at Volvo Cars, Sweden, successfully battled with depression and suicidal thoughts for three years. "I knew I had depression in 2015 when I worked as a journalist at one of the main media houses in Kenya. I was at the peak of my career as a journalist. But I think my depression had been building up for two years," says Cate, who is also a blogger. One day, she collapsed at work and called a friend to take her to hospital. "I thought that I was dying. But when I got to the hospital, the doctors told me I was fine, and just dismissed me as tired." This went on for almost five months. She was on and off work.

She would get irritated easily and shout a lot. "I started spending a lot of time alone or with very few people that I felt comfortable around. I lost weight and friends. I stopped enjoying things that I previously loved doing," she says. Apart from her close friends who suspected that something was wrong, everyone else thought she was weird. "I remember an acquaintance of mine describing me as 'special' in a negative

way." As depression took a toll on Cate started to contemplate suicide. It came close in Mombasa while on holiday when I tried to drown myself in a pool. It was a painful trial, perhaps because I'm a coward. It takes a lot of courage to commit suicide," she says. After three years of struggling to overcome her depression, Cate decided to change her lifestyle. "It was on December 31, 2015, I had tried pretty much everything. The most irritating thing for me was the blurry vision and nausea. In fact, at some point, I thought that I had cancer. Then after doing research online, I





discovered the gym, which became my pathway from depression," she says. "I can't live without the gym. I have also learned to vent out and share my struggles abroad through my blog."

Cate's sentiments are echoed by Dr. Chris Hart, a psychologist based in Nairobi, who says that it is only an extremely few people who will commit suicide on impulse. "People who commit suicide usually have triggers that have been brewing for some time waiting to go off. They will seem happy and lead seemingly normal and happy lives. But inside, they will be struggling with stress and depression," he says. This makes it very difficult to spot a man on his way to committing suicide. "Someone looking to commit suicide is hard to identify. Everything about them will look right until the very last moments when they engage in illogical activities," he says.

Dr. Hart says that a depressed person may not have the thought of committing suicide moments or hours before he or she does it, until something happens that sets the suicidal trigger off. "They may have been stressed but not thinking about suicide. Then something happens that tips them over. It could be a remembrance of an event, a word from a friend, a thought or even sight," he says. For example, it seemed that Gerald hardly received a helping hand, despite staying online for hours after posting his suicide note. This is because he was considered playful, comedian, and a dramatist.

Looking back, Cate says that depression has become so hard to point out because it is perceived as a first world disease. "There is a lot of ignorance and selfishness around depression. It does not help either when friends or family mock victims of depression by telling them to man up or treating them as if they have been bewitched. This creates seclusion which ultimately pushes them over the cliff," she says.

The red flags

Ken Munyua, a psychologist based in Nairobi says that you must never ignore any messages that involve suicide. "At the very end, it is likely that there will be key hints that are often singled out once a suicide has taken place. These will include talks about death, anti-social tendencies, excessive manic behaviours, and intentional bodily harm," he says. You should also look out for extreme changes. "Raise the red flag when your friend or acquaintance makes radical

changes such as refusing to go to work, church, or attend family obligations," says family therapist Grace Kariuki. "Depressed expressions will also include the belief that everyone is against your friend, crying spells, self-hatred and condemnation." This is supported by Munyua, who says that your friend will think that their challenges and expectations are insurmountable. "They will also feel that those around them are unappreciative, and that they should just leave them alone. This will be compounded when family and friends talk of them as being useless or saying that no one will notice, care, or even feel bad if they die," he says.

One of the key mistakes you must not make is to tell your friend head on that they have depression. "Do not tell your friend that you know they have depression. Instead, identify your concern and behaviours that have led to your concerns," says Grace. If you feel that your friend could be suicidal, she says that you can gently ask them what they have been thinking about doing to solve or get rid of their problem. "If you are close to them and find out that they are actively suicidal, do not leave them alone. Try and keep things that they could use to end their lives away from them," she says.

From her experience, Cate says that instead of encouraging your depressed friend to visit religious places, you should urge them towards a professional. "Don't give up on them even if they avoid you or push you away. Do not gossip about them. Respect that they are sick, and not weird," she says.

This is echoed by Munyua, who says that the long-term solution is psychiatric and psychological support. "You will also do well to suggest that they change their environment in a bid to get rid of any memories that might be fueling the depression," he says. This will also require you to be ready to walk with them through their journey out of depression. "The process of healing calls for regular and consistent support from the practitioners involved." Also, WHO recommends that psychosocial treatments are effective for mild depression. "Antidepressants can be an effective form of treatment for moderate to severe depression but are not the first line of treatment for cases of mild depression. They should not be used for treating depression in children," adds the report.

WHEN DEPRESSION PUSHES YOUR LOVED ONE TO SUICIDE

Despite your efforts to get your friend or loved one out of the woods, they may still end their lives by suicide. In such an eventuality, Deborah Serani, a psychologist and the author of *Living with Depression*, says that you must hold very tightly to the fact that you aren't responsible for their death in any way. This is

what will allow you to grieve and heal properly. "Do not set a grieving timeline. You'll face setbacks and take time before you find a place to rest your sadness and loss, and even more time before you can envision certain possibilities such as love and friendships again," she says. You may also seek professional help if it gets too tough, or join a support group. "Do not fail to reach out to your family and your other friends, or abandon your health," she says.

Chuka University links 'suicides' to drug use

By ALEX NJERU

Many Chuka University students with mental health issues have reportedly killed themselves this year, Dean of Students Joseph Mwangi said yesterday.

Mwangi added that the learners are attending counselling sessions this year.

The staff members are being rehabilitated, he said.

Mwangi said students are easily get bored and drugs at the nearby markets have become a problem.

Dr Kanga added that though the cases are a disturbing investigation, the statistics may have killed themselves due to temptations occasionally available.

Professors have taken the charge of the large student population to sell legal and illegal drugs. The university has 16,000 students and workers.

Cannabis, alcohol and other drugs are



We have information police collect money from illegal businesses and were bribed to stop the campaigns.

Prof Ernestina Njirika

also readily available. Students make up a large market for criminals grown in the Kanga forest.

A drug user who did not want to be identified said most of drug sellers came from the Old Gele market in Eldoret about two kilometres from the university.

"The sellers are found in the slums during the day but move to Kitengola in the evening," he said.

Two weeks ago, Chuka University Students Organisation chairman, Levan Njira, and entrepreneurs around wanted to hold a walk around the market to denounce the area drug use. But police denied them permission to parade if they would be looting.

To make their campaign effective, the right eventually said that they would be taking action against the area.

"We have reliable information that police collect money from illegal businesses and were bribed to stop the campaign," Prof Njira said.

Chuka University Vice-Chancellor Ernest Njirika criticised police for denying students and entrepreneurs a permit to hold the demo.

"We have reliable information that police collect money from illegal businesses and were bribed to stop the campaign," Prof Njira said.

Chuka/Gelebang's police divisional police commander Benson Mwakondo said students' leaders did not make a formal request for a permit for the walk.

The police said they were not aware of the campaign and were not responsible for the denial of the permit.

Committee calls for 'hol

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Police: Drugs to blame for rising cases of suicides

Residents told to monitor individuals who exhibit suicidal behaviour and take them for counselling

BY NDUNGU GACHANE
@Ndungugachane
josphatndungugachane@gmail.com

Police in Murang'a have blamed the rising cases of suicides to a breakdown of morals and increased use of drugs.

Kandara divisional commander Wilson Kosgey said the cases have reached alarming proportions and called on families to take addicts to hospital or rehabilitation centres instead of isolating them.

Mr Kosgey added that publicly shaming such individuals only increases the chances of suicide.

The police boss said a man in Riangegwa village killed himself last week after a dispute with his wife.

He said the man's wife left because she could not no longer tolerate "his embarrassing medical condition".

"He took to alcohol when the woman left. His body was found dangling from a mango tree near his home," Mr Kosgey said.

The police boss added that another man killed himself in Githumu village.

He said police officers found anti-retroviral drugs under his mattress when they arrived to take the body to the mortuary.

Mr Kosgey said the man's relatives were shocked because he had never disclosed his condition to them even when his health deteriorated.

He added that in yet another incident, a resident who had moved to Nairobi arrived in his village and killed himself.

Like in the second case, officers found ARVs in one of his bags.

"In one week, police in Kandara handle three or four suicide cases. Something needs to be done urgently. Families, relatives and friends should be able to tell suicidal behaviour," the police chief told the *Nation*.

"These people need emotional and moral support. They should be encouraged to go for counselling or seek

treatment if they are sick. Rebuking the victims or gossiping about them does not help."

The family of Josphat Kinyanjui, 37, the man whose body was found hanging near his house, blamed his wife for what happened.

Mr Peter Kinyanjui said his daughter-in-law driving his son to take his life "by not keeping family secrets".

"She left with her two children and all the property to another man's home. This is what destroyed my son," the old man said, adding that the woman gossiped about his son wetting the bed.

"My son saw it as the end of the world. She should never have disclosed his medical problem to other people," he said.

Josphat worked at Kabati slaughterhouse.

According to a Sgt Moses Kimenchi, an addiction counsellor, suicidal thoughts are triggered by rejection, poor parenting and drug abuse.

"When one has an 'embarrassing' condition, he or she needs love and affection from family and society," Sgt Kimenchi said.

"Rejection could lead to suicidal thoughts or uptake of drugs. This impairs judgment and affects self-esteem."

He challenged religious leaders to change their approach when dealing with the sick.

Rejection

WHAT CAN DRIVE A PERSON TO SUICIDE

Sgt Moses Kimenchi, a counsellor, gives several reasons.

- Rejection by family members and friends could lead to suicidal thoughts.
- Rebuking or gossiping about an individual who has an "embarrassing" medical condition lowers the victim's self-esteem and can lead to suicide.
- Religious leaders urge people to seek people to suicide by attributing some medical conditions to demons. They insist on prayers and not conventional medicine.

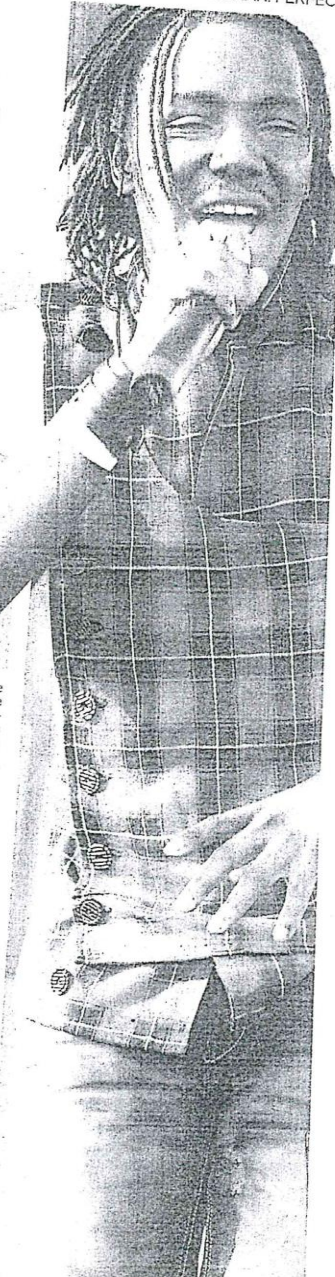
feature

INSIGHT >> KEEP YOUR PRIVATE LIFE FROM THE PUBLIC AND CEASE FROM THIS HABIT OF BEHAVING LIKE YOU ARE SUPERHUMAN. PERFECT

The cost of fame: Why celebrities opt to suffer in silence



Chester Charles Bennington is an American musician, singer-songwriter, and actor. He is best known as the lead vocalist of rock bands Linkin Park and Dead by Sunrise



If all you do is post photos of holidays, wearing ice shoes and outfits, you condition our audience to expect success from you

BY PAULINE ONGAJI
pongaji@ke.nationmedia.com

At only 28, Tim Bergling, the Swedish musician, DJ, remixer and record producer, better known by his stage name Avicii, was worth \$85 million (\$88.7 billion) and had the world in his

Then on April 20, the world woke up to the shocking news of his death in Muscat, Oman. Just when his fans were still absorbing the news, reports indicated that the DJ took his own life by cutting himself with a broken wine bottle.

His family's statement would later disclose that he had struggled with thoughts about life and happiness, and according to them, he could not go on any longer.

Many wondered how thoughts of hopelessness would cross the mind of such an individual who seemed to have everything going for him.

Avicii's death came a few months after Chester Bennington, the lead vocalist of American rock band Linkin Park, was found dead at his home in California, with authorities declaring his death as suicide.

Before his death, Bennington was plagued with poor health and a sequence of injuries that often frustrated his career and at times affected his tour schedule.

Earlier, Robin Williams, the American actor who made a name for himself in Hollywood with major roles from award-winning movies like Mrs Doubtfire, Good Will Hunting and Night at the Museum died with the final post-mortem reports revealing his death was from suicide by hanging.

This death followed incidences of

illnesses and mental issues believed to have made him slip into depression, with some of his statements suggesting emptiness before his unexpected end.

In one of his famous quotes Williams had said: "I used to think the worst thing in life is to end up all alone. It's not. The worst thing in life is to end up with people who make you feel all alone."

Williams had also been hospitalised for heart problems, Parkinson's disease and severe depression.

There is no doubt that the beast of depression has sunk its teeth deep into the entertainment industry, with high-profile suicides leaving many puzzled.

We spoke to experts to break down for us just what could be troubling this class of individuals who, many believe, have everything life has to offer.

Kendri Ashitva, a psychologist and co-founder of Nisikize Counselling and Call Centre, an institution that deals with mental wellness, told Lifestyle that many artists and entertainers at large haven't been able to draw a line between the stage and real life.

"Some just don't know when the camera and the lights go off, so that they can move into reality. Some still have this imaginary audience they think they should please even in their normal life, hence the pressure to live a perfect life, which is mission impossible," she explained.

For psychiatrist and mental health advocate Dr Boniface Chitayi, the causes of stress can either be organic or psychological.

"Some organic causes include illnesses, medication or chronic conditions like heart problems," he explained.

Some would reckon that perhaps this is a Western problem, but depression is also eating into artists even closer home.

But while money doesn't seem to be the main cause of depression and suicide among some of these acclaimed international entertainers, in Africa it seems to be the main reason pushing artistes to the wall.

Just last month, South African rapper Jabulani Tsambo, better known by his stage name Hip Hop Pantsula or simply HHP, was found dead in his Johannesburg Africa reporting that he had committed suicide, in what was his fourth attempt.

In an interview in 2016, HHP, who was famed for his ability to perform in several languages, revealed that he had tried to commit suicide three times in 2015 alone, with the first of those two attempts coming as he was struggling to get gigs as radio stations were not playing his music any more.

Three months ago, Christopher Njogu Muneke, alias Kris Eeh Baba, the renowned gospel musician famed for his hit, Eeh Baba, admitted to have slipped into depression, through a post on Instagram that got many worried.

Christopher told Lifestyle that he had faced depression since 2016, a condition that got worse last year. He said the challenges connected to his music career played a major part in pushing him into that state of mind.

"For instance, this year alone I have paid for three music videos but I haven't shot any. Sometimes the producer isn't available or there's just some excuse. You have no idea of the kind of damage this kind of inconvenience does to an artiste," he said.

So bad was the situation that there was a time this year he locked himself in the house for three months, and only went out to buy basic necessities.




Controversial judge George Odunga picked as the Jurist of the Year
P. 2 He made a name with rulings seen as anti-establishment



Uhuru brings good things, Raila tells his supporters in Nyanza
Page 10 President is expected in Kisumu next week to launch Universal Health Coverage plan

SATURDAY NATION

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Health crisis > At least 12 students have taken their lives this year alone

Suicide: Silent killer in public universities

Depression blamed for worrying trend: Experts say mental illnesses, financial problems, family disputes and love gone sour are some of the reasons behind recent cases as deans asked to find ways of identifying learners who need professional help
Full Reports on Pages 6-7

Crisis in campus > Mental illness, money and love to blame for many cases

Worrying trend of university students committing suicide

Education stakeholders have expressed concern over the growing number of cases of students committing suicide

BY OUMA WANZALA
owanzala@ke.nationmedia.com

At least 12 university students have committed suicide since January in a worrying trend for education stakeholders, who are now seeking ways to address the problem.

The latest case involved a fourth-year student who was set to graduate this month. The university where he was studying requested that its name and that of the student not be named because the family was yet to come to terms with the loss.

Some of the causes of suicides in universities have been identified as depression, mental illness, relationships among students gone sour and family rows.

Cases of suicides in universities have also been recorded in previous years but many universities have always been reluctant to share statistics for fear that this could portray their institutions in a negative light.

University managers told the *Saturday Nation* that, even though the actual number of suicides may be small compared with the student population in both public and private universities, the trend was worrying. They have since tasked their deans of students to look into ways of dealing with suicides in their respective institutions.

Many universities were reluctant to share statistics of suicides in their institutions, even though they admitted that such cases had been reported.

Public limelight

Some of the cases, however, have burst into the public limelight. For instance, last month, a second-year law student at the University of Nairobi, who was on holiday, committed suicide in Nakuru a few days before he was to report back to the university's Parklands campus. The university's management acknowledged the incident but declined to reveal the name of the student.

"We are aware of the death of the law student but he died while at home and therefore we are not in a position to tell what could have made him commit suicide," said Mr John Orindi, the university's director of corporate affairs.

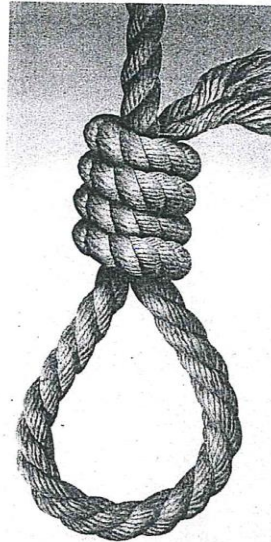
At Kenyatta University, at least two cases of suicide have been documented this year. The first was reported last month in Bomet County, where a student killed himself as a result of relationship problems. The 26-year-old and his wife were said to be in a rocky relationship. "He left behind a detailed account telling of the tribulations the couple had undergone since they first met at the university," said a report by Kongosis chief Edward Barusei.

Another case was reported at the campus but the management was unwilling to provide details, saying they did not wish to further traumatise the student's family.

In October, Philip Munene Ntoiti, a student at Meru University of Science and Technology, was found dead. The third-year student in the main campus was pursuing a bachelor of education (science) degree. It is believed that he committed suicide.

The same month, a student at Laikipia University also committed suicide in Gilgil by hanging himself. However, he did not leave a note to indicate why he had decided to take his own life after he had travelled from his home in Nyahururu.

In September, a second-year student at Jomo Kenyatta University of Agriculture and



Growing trend

WHY THEY DO IT:

Mr Charles Magoma, the Director of Students Affairs at Kenyatta University, said students in universities kill themselves for different reasons ranging from love, lifestyle, drug abuse, contracting HIV to poor academic performance.

Some of the danger signs in cases of students who are planning to commit suicide include abuse of alcohol and other drugs, avoiding friends, staying away from hostels and missing classes.

Dr Lukoye Atwoli, a consultant psychiatrist and senior lecturer at Moi University, said there is a relatively high proportion of people who get suicidal thoughts on a regular basis.

He said a study conducted in Eldoret recently revealed that one in six persons had suicidal thoughts and that the problem is associated with mental illness and psycho-social stress. "University students are also at risk," he said.

Technology (JKUAT) also committed suicide in Juja. The body of Titus Ndirangu Mwai was found hanging in his room near the university. The student, who was studying for an agribusiness economics degree, is said to have confessed to harbouring suicidal thoughts due to domestic problems with his relatives. And in August, a Co-operative University student died at a police station in Nairobi after being arrested with several rolls of bhang. Tony Munguti, a fourth-year student, allegedly committed suicide inside Hardy Police Station in Karen a few hours after his arrest.

According to the police, Munguti had been

arrested for creating a disturbance but was found in possession of 50 grammes of bhang, leading to his detention. The bachelor of commerce student is said to have killed himself using a sweater he was wearing.

A month earlier, another suicide was reported, again at JKUAT.

The student, who was in his final year, committed suicide at his elder sister's house in Kasarani, Nairobi, a few days before he was set to sit for his end-of-semester examinations.

Edwin Mwaizi Igunza's body was discovered by his sister, Ms Luize Mwaywa Igunza, after she arrived from the family home in Kitale.

The student left a suicide note explaining that examination stress and fees problems were the reason for committing suicide. The 23-year-old was studying mining engineering.

At Chuka University, two students committed suicide in April. The first, Kelvin Mugendi, was a second-year computer science student.

He committed suicide after he found out that his girlfriend was unfaithful. The student left behind a suicide note addressed to his girlfriend.

In the same month, the decomposing body of the second student was found hanging from a mango tree near his hostel. Michael Gikonyo was also a second-year computer science student.

In February, Derrick Kipron, 22, a student at Murang'a University College of Technology, committed suicide after a dispute with his lover.

He is said to have disagreed with his lover's decision to end their three-month relationship over irreconcilable differences. The third-year student was pursuing a degree in software engineering.

Fellow students described him as a focused person and wondered why he had committed suicide over a love affair.

Last year, there were also several cases of students committing suicide.

In September, a University of Kabanga student took her own life over a suspected love triangle. The body of Helen Nyambura Kinyanjui, 22, was discovered after police were notified of the incident by Mobebe chief Reuben Serem.

Hellen's body was dangling from the ceiling of her rented residence at Chepnyoaga trading centre, a walking distance from the university.

In the same month, a fifth-year medical student at Kenyatta University committed suicide under unclear circumstances. Stella Karanja, who was on the verge of completing her course, took her own life within the Kenyatta University compound.

Still in the same month, a student at the University of Nairobi, who was pursuing a degree in engineering, set himself on fire at Equity Bank in Siaya County.

The 23-year-old, Sylvester Anyiko Majonjo, who was working at the bank as an intern, attempted suicide because he was being investigated after it was discovered that he had fraudulently transferred some money from a customer's account to his.

In August of the same year, a 24-year-old fourth-year University of Nairobi student committed suicide in his parents' house in Dandora.

The student had asked his father to pay for a supplementary exam after he had failed some units, but his father was unable to raise the money.

The student's body was found hanging on a piece of clothing long after he had committed suicide.

In June 2017, another student committed suicide in Shauri Moyo, two weeks after he was sent home over tuition fee.

Fredrick Kinyanjui, 22, a second-year student at Multimedia University was found hanging in his family home.

PwC employee dies after fall from 17th floor of Delta House, Nairobi

22,001 views

•Oct 12, 2018

35 10 Share

Save



[NTV Kenya](#)

838K subscribers

A Pricewaterhouse Coopers manager fell to his death from the 17th floor of its Delta House offices in Westlands, Nairobi. Stephen Mumbo died when he was being rushed to Aga Khan hospital. And in Kitale, transzoia county, a man died after jumping into a borehole at his home. Rose Wangui has more details.

30 Comments



Add a public comment...



[Catherine Nyoro 1 year ago](#)

Maybe he refused to sign off on a shoddy audit.

10



[The Hopper 3 weeks ago](#)

I agree. It was murder. Just like the murder of Botham Jean.



[Stacey Mayar 1 year ago](#)

It could be homicide but police in Kenya hawapendi kuchoka so they will just pass it as suicide. It's so sad 😞

8



[Perry Kemmy 1 year ago](#)

The devil at work!

4



[millicent B 1 year ago](#)

that's a big company they must have CC TV in the office around 9:00 a.m. a lot of people they are there so they know what happened

5



[M M 1 year ago](#)

Cc TV cameras are not stationed all over the place-just at entry points And 17th floor is quiet; it just has meeting rooms so it's highly likely he was alone



[The Hopper 3 weeks ago](#)

Bet you he was a Christian.



[Maureen Alivitsa 1 year ago](#)

Rest in peace



[The Hopper 3 weeks ago \(edited\)](#)

Could this be related to the murder of Botham Jean?



[mwangale robert 1 year ago](#)

So sad RIP

1



[mungu pekee k 1 year ago](#)

Rip

1



[Crypto Hizz 1 year ago](#)

I work for PwC Pakistan.. Let me tell you working in audit at Big 4, is very very high pressured job with very strict deadlines and too much late sitting and the pay is very low...I can totally understand if someone has frustration build up that they have fallen into depression...I feel sorry for this guy, RIP

6



[Keyur Lakhani 1 year ago](#)

I work for PwC India, and I agree.

1



[Ngele M 1 year ago](#)

[@Keyur Lakhani](#) I am in India at the moment and I can tell you this for free, you guys are desperate and sell yourselves short that's why all the big 4s pay you poorly plus your population is insane. In Kenya the money is good but the pressure is a lot



[The Hopper 3 weeks ago](#)

Yet two price Waterhouse employees have died in very high profile ways recently.



[P Grenton 1 year ago](#)

Was he pushed? Anything is possible in this world....

2



[Kim Kimmie 1 year ago](#)

What's happening 🙄👩 Life is good..why cause so much pain to yourself and loved ones Jehova . Is it depression?? Talk ..speak up ..there's no one who hasn't got something to sort in their lives . You aren't alone 😞😞 .everybody ha got some shit going on in their lives , including me ,and I'm the diaspora. Life is hard everywhere but it's good, depends on how you take it.oooh !its painful to imagine.

4



[The Hopper 3 weeks ago](#)

It was murder. He was killed for knowing the wrong thing... For asking the wrong question.



[odd-dude Channel 1 year ago](#)

Very Strange In This Age And Time Kenyans Still equate a good job to happiness .. Happiness has NOTHING to do with money and status .. Suicide is a mental illness that people will never accept but Unfortunately is getting worse as the years go by ..

3



[The Hopper 3 weeks ago](#)

I think he was murdered.



[Purity purity 1 year ago](#)

Someone with a good job takes his own life when's thousands are starving. Strange!

6



[wesley chirchir 1 year ago](#)

Purity purity new vacancies



[jalish trading 1 year ago](#)

Don't be so quick to judge. Mental disease is a thing. Or, as someone pointed out, it could be foul play.

2



[P Grenton 1 year ago](#)

Purity purity maybe he was pushed....

1



[Purity purity 1 year ago](#)

[@wesley chirchir](#) To those connected bro. Kenya ni kujuana



[Akinyi Okeyo 1 year ago](#)

Purity purity good job is never a guarantee



[Purity purity 1 year ago](#)

[@Akinyi Okeyo](#) True. Maybe he was not experienced than you. But let's mourn with is family.



[The Hopper 3 weeks ago](#)

Unless he was murdered for discovering something he refused to ignore.



[Victor Rono 4 months ago](#)

I dont think he took his own life....

1



[The Hopper 3 weeks ago](#)

I agree. with You 100%.

Form 4 student at Allidina Visram High School, Mombasa, takes his life

4,937 views
•Nov 24, 2018
20 3 Share
Save



[NTV Kenya](#)

838K subscribers

The family of a Form Four student who is said to have committed suicide shortly after he finished his Kenya Certificate of Secondary Education examinations at a Mombasa school wants justice for their son. The student, Abner Mwenda, was found hanging in a classroom at Allidina Visram High School by his colleagues.

5 Comments



Add a public comment...



[Maimunacady22 Abdullahi 11 months ago](#)

tooo bad wlhi

1



[ECHO FITNESS 11 months ago](#)

Which colleagues saw him?kama kulikuwa na colleague angezuiwa.



[Steve Stevie 11 months ago](#)

Not adding up



[Adam M. Nassir 9 months ago](#)

Am a former Allidian this is a thing which after every KCSE each year, later on a mysterious death of a candidate ensues. 2003 Francis Nyamai RIP was found lying dead on the shore of the beach below.

KCSE candidate in Migori county commits suicide over results

9,529 views
•Dec 21, 2017
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[NTV Kenya](#)

838K subscribers

In a tragic turn of events hours after KCSE results were released, a girl committed suicide in Migori county last night, after scoring C minus. Caren Onyango of Moi Nyabo-hanse Girls Secondary School, took her own life by jumping into a well after failing to attain a grade that would guarantee admission to university. This was the second time the deceased had sat KCSE. Watch more NTV Kenya videos at ntv.co.ke and nation.co.ke. Follow @ntvkenya on Twitter. Like our page on Facebook: NTV Kenya. Follow and Double tap on Instagram: NTV Kenya Join Our Telegram channel: www.telegram.me/NTVNewsRush

25 Comments



Add a public comment...



[David Igobwa 1 year ago](#)

Why did she take this action. It's not the end of life. It's rather the beginning. I did form four 3 times. Eventually I got entry marks to take me to college. I am now working in UK as a chef
14



[Pauline Polly 11 months ago](#)

Its sad imagine how parenting has become a challenge



[Grace Kahugu 1 year ago](#)

Why why why ?? Parents can you stop threatening your children over exams results love them beyond anything 😞😞😞😞😞😞😞😞 very sad

5



[part n 1 year ago](#)

Poor girl

3

g

[guka munene 1 year ago](#)

That is poor parenting Kwani kcse ndio mwisho wa maisha . Sasa ju amekufa wazazi wake wameachwa na nini NKT.

1



[Anne Mmbone 1 year ago](#)

poleni aki so sad

2



[Georgina opati 1 year ago](#)

Gosh



[Alisa Alis 1 year ago](#)

So sad RIP siz



[JAH DAUGHTER WAMBO TOSH 1 year ago](#)

Sleep well.I failed too back in da days buh gat new chances life always gat new chances for every1.

1



[usinitusi cool guy 1 year ago](#)

Jah Daughter universty sio the only way to succeed in life we can achive bora kujipanga n working hard.

1



[JAH DAUGHTER WAMBO TOSH 1 year ago](#)

wa kumao yea very true

K

[Kavirondo_Liberation_Front 1 year ago](#)

RIP. We are too obsessed with results as a society. We celebrate a few crammers, of course with exceptions, and make the rest feel like losers without factoring in the numerous variables that affect performance. We are a failed society!

3

T

[Tafari 98 1 year ago](#)

Stupid parenting gone wrong ☹️

4



[AM BLESSED. AMEN 1 year ago](#)

Matiangi



[Veronica Dhiambo 1 year ago](#)

Oh my God just a devil she couldn't decide that



[Angle Fhatz 1 year ago](#)

So sad aki



[Angle Fhatz 1 year ago](#)

So sad aki



[Lucy Lavender 1 year ago](#)

It's Soo sad this is not the end of the life examination is challenges . Matiangi' i u can see astudent she has died because of failing exam



[pauline polly 11 months ago](#)

Its sad story may she rest in peace



[axis one 1 year ago](#)

Its sad, isn't wise to take ur life coz of an exam. Failing exam isnt the end of life



[Jabril Jama 1 year ago](#)

Athari ya matiagi.



[Veronica Dhiambo 1 year ago](#)

Don't blame parents it's normal is just a devil used that girl, is something normal

1



[Veronica Dhiambo 1 year ago](#)

Very painful to parents



[Purity purity 1 year ago](#)

She had another talent except academics but she didn't realize. RIP



[Ġaṇešh Ýøhãṇã 1 year ago](#)

Kwani amecommit suicide she could hav repeated, in fact some of us who hav very good grades dnt work 😞 coz we are nt employed at all and life continuous, i would like to encourage my fellow student nt to commit suicide she has done big mistake 😞😞

Kawangware pastor kills self after wife discovers he impregnated daughter

14,972 views

•Jun 16, 2018

23 10 Share

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A family in Kawangware in Nairobi, is still grappling with a dilemma, after a sixteen year old girl, was defiled and impregnated by her step father. The stepfather, a pastor of a local church a self proclaimed prophet, committed suicide yesterday after his actions were uncovered.

Ntv's Brenda Wanga reports on the double tragedy that has befallen the family and devastated a mother and her daughter.

51 Comments



Add a public comment...



[Kimani Catherine 1 year ago](#)

Wages of sin.....rot in hell now

3



[David Nyaga 1 year ago](#)

volume ya ntv inakuanga so poor....never consistent

2



[Villy By 1 year ago](#)

It's good because he is a dirty man. I wish an there i could even add him four ropes and and a gun to finish it better

3



[M Palmer 7 months ago](#)

Behold your sin shall stand before u like the devil!!



[Salma Mulira 7 months ago](#)

The same way the other 'mandevu' atajinyonga



[Njambi Wakamau 1 year ago](#)

I said it!Pastor indeed!Hypocrites¶sites!May you burn forever in hell

1



[Fide Wanjiku 1 year ago](#)

Mwathani

4



[Samuel Maloba 6 months ago](#)

Infact I was among those who were loading the corpse to the police vehicle



[Cynthia Avoga 1 year ago](#)

Oooooh Mai!No wonder I will never stay with my step dad no matter what or how he convinces me



[Kevin Omondi 1 year ago](#)

Thts the reason idont go to church n am happy with it

7



[wakariru wakariru 1 year ago](#)

Kevin Omondi me too.



[Susan W 1 year ago](#)

Kevin Omondi shindwe

1



[TONNEY HILLARY 1 year ago](#)

Kevin Omondi never do that. Just go to church, and worship your God. Forget about what the devil does.

3



[siz nic 1 year ago](#)

Waaaah shetani ni ule ule kwa kweli..mwanao umbajike hata umefanya vizuri kujiuwa kwa vile haufai kamwe



[Jane Njoroge 1 year ago](#)

Total madness!!!!



[Durga Tagur 1 year ago](#)

Dunia simama nishuke rest in heal

C

[CantGetRight Life 11 months ago](#)

Sick

N

[Naftaly Githinji 1 year ago](#)

Haiya maya maundu ma

1

K

[Karembo Joan 1 year ago](#)

End time, the devil at work.

3

a

[alice anthony 1 year ago](#)

Alikua amevuta bangi



[myra kanze 1 year ago \(edited\)](#)

saitaan! rot in hell.ilikua infaa wamnyoroshe viboko kabisa akiwa kwa hio kamba shetani mkubwa huyo



[ann mbugua 1 year ago](#)

Chesos

K

[Kimen Njeri 1 year ago](#)

Pastor



[Madam boss 1 year ago](#)

Shenzi kabisa



[Maureen Muhonja 1 year ago](#)

Jesus Christ

P

[Pamela Namtebi 1 year ago](#)

Fake pastor

D

[Dennis Obochi 1 year ago](#)

The bible is very clear about false prophets....they'll be put to shame as evil doings will be uncovered to open daylight.i wonder how every pastor in protestant churches have become prophetsare they really ones??if this one can eat his own lamp,what about the neighbors one(both lamp& hew sheep)??



[cate joe 1 year ago](#)

God pastor kadinya uuui shindwe

N

[NANCY Pretty 1 year ago](#)

Eti charibu na utembe na sadaka nkt what kind of a man is this fake pastor

APPENDIX (III): CERTIFICATE OF FIELDWORK



**UNIVERSITY OF NAIROBI
COLLEGE OF HUMANITIES & SOCIAL SCIENCES
SCHOOL OF JOURNALISM & MASS COMMUNICATION**

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Telex: 22305 Fax: 254-02 245566
Email: director-soj@uonbi.ac.ke

P.O. Box 30197-00100
Nairobi, GPO
Kenya

REF: CERTIFICATE OF FIELDWORK

This is to certify that all corrections proposed at the Board of Examiners meeting held on JUNE 7, 2019 in respect of M.A/PhD. Project/Thesis Proposal defence have been effected to my/our satisfaction and the project can be allowed to proceed for fieldwork.

Reg. No: K50 17375 / 2017

Name: NANCY MUTINDI MUTUKU

Title: MEDIA REPRESENTATION OF SUICIDE: THE CASE OF

DAILY NATION NEWSPAPER AND NTV ONLINE.

Dr. Eric Mbaria
SUPERVISOR

[Signature]
SIGNATURE

14/8/2015
DATE

Dr. Sam Siringi
ASSOCIATE DIRECTOR
Rog Ndeti Ndeti
DIRECTOR

[Signature]
SIGNATURE

23/8/2019
DATE



23.8.2019
DATE

APPENDIX (IV): CERTIFICATE OF ORIGINALITY

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K50/7375/17

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Nancy Mutindi
03-12-2019
19-11-2019
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DIRECTOR
63 DEC 2019
SCHOOL OF JOURNALISM & MASS COMMUNICATION

APPENDIX (V) CERTIFICATE OF CORRECTIONS



UNIVERSITY OF NAIROBI
COLLEGE OF HUMANITIES & SOCIAL SCIENCES
SCHOOL OF JOURNALISM & MASS COMMUNICATION

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Email: director-soj@uonb.ac.ke

P.O. Box 30197-00100
Nairobi, GPO
Kenya

REF: CERTIFICATE OF CORRECTIONS

This is to certify that all corrections proposed at the Board of Examiners meeting held on DEC 15, 2019 in respect of M.A/PhD. Project/Thesis defence have been effected to my/our satisfaction and the project/thesis can be allowed to proceed for binding.

Reg. No: KSD/7375/2017

Name: NANCY MUTINDI MUTUKU

Title: MEDIA REPRESENTATION OF SUICIDE: CASE OF DAILY NATION NEWSPAPER AND NTV ONLINE.

Dr. Philip Mwangi
SUPERVISOR

[Signature]
SIGNATURE

30/10/2015
DATE

Dr Samuel Siringi
ASSOCIATE DIRECTOR

[Signature]
SIGNATURE

02/12/2019
DATE

Prof. Nalini Nalini
DIRECTOR

[Signature]
SIGNATURE/STAMP

03-12-2019
DATE



APPENDIX (VI): WORK PLAN

Activity	Duration	Year
Concept note writing	September-December	2018
Meeting with supervisor	One day January	2019
Background research of the topic title	January	2019
Identification of the research problem	First 2 weeks of February	2019
Study Objectives (In addition to meeting with supervisor)	Last two weeks of February	2019
Justification, Significance, Scope and limitation of the study	First two weeks of March	2019
Literature review (Including meeting with supervisor)	Last two weeks of March and first two weeks of April	2019
Methodology	Last two weeks of April and first two weeks of May	2019
Meeting with supervisor	One day	2019
Proposal Defense	May 31, 2019	2019
Implementing corrections suggested during defense	June 1 st - June 8 th	2019
Data collection and analyzing pretest	June 9 th –June 15 th	2019
Data collection and supervision	June 16 th – July 20 th	2019
Data analysis and supervision	July 21 st – August 31 st	2019
Data presentation and supervision	Sept 1 st -Sept 11 th	2019
Editing and proof reading	Sept 12 th – Sept 21 st	2019
Printing and binding	Sept 22 nd	2019
Supervisor's Signature	Sept 23 rd	2019
Project Defense	September 27th	2019