

**An investigation into the impact of television portrayals of homosexuality on
urban youth //**

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**A research project presented to the School of Journalism and Mass
Communication in partial fulfillment of the requirements for the award of the
degree of Masters of Arts in Communication Studies at the University of
Nairobi**

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DECLARATION

This research project is my original work and has not been submitted for award of a degree in the University of Nairobi or any other university, before.

Signed..........Date.....07/11/2012.....

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This research report has been submitted for examination with my approval as the university supervisor on behalf of the School of Journalism.

Signed..........Date.....07/11/12.....

Catherine Njoroge

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ABBREVIATIONS AND ACRONYMS

LGBTI - Lesbian, Gay, Bisexual, Transgender and Intersex

GALCK - Gay and Lesbian Coalition of Kenya

KNCHR - Kenya National Commission on Human Rights

CCK - Communications Commission of Kenya

MOA - Media Owners Association

MCK - Media Council of Kenya

HIV/AIDS - Human Immunodeficiency Virus / Acquired Immune Deficiency Syndrome

TV – Television

ABSTRACT

There is growing concern about young people's exposure to sexual content through the media and its potential effects on their sexual attitudes, beliefs, and behaviors. Researchers have documented the growing prevalence of homosexual talk and portrayals of homosexual behavior on television, as well as associations between the youths viewing patterns and their sexual activities, indicating that youth sexuality is associated with media use (Kunkel, Cope, Maynard-Farinola, 1999). A few studies have assessed the associations between the degree and nature of youth exposure to sexual content and their sexual attitudes and behaviors.

Human rights groups argue that the media has a responsibility of serving society without discrimination by creating awareness for acceptance of the different genders and sexual orientations. However, there has been so much controversy surrounding the acceptance of homosexuality in Kenya as majority of the population led mainly by religious groups face off with human rights groups and Western countries, who claim that gay rights are human rights.

This study investigated the impact of TV portrayals of homosexuality on urban youth by examining whether it has influenced them in developing their sexual orientation, understanding homosexuality, encouraging support for gay rights and/or promoting cultural tolerance toward homosexuals. The findings of this study indicated that there is a strong link between TV and the youth's sexual knowledge, attitudes, beliefs and behavior, given its role as an important source of socialization. Therefore, it is recommended that TV –being a powerful means of disseminating information and given the youth's strong involvement with it, and the ever evolving content- should self regulate by ensuring that the content aired relating to sexuality objectively educates and informs the public so that they can make informed decisions as opposed to encouraging perversion and violence.

CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

The subject of homosexuality has been at the centre of heated debate and discussion over the last few years all over the world. Some people call it a sin and abnormal, while others feel nothing is wrong with it. In fact, some argue that it is a legitimate lifestyle choice or orientation that is even better than heterosexuality, and have even gone to the point of advocating for same-sex marriages and openly practicing homosexual pastors and legislators.

The Collins English Dictionary defines homosexuality¹ as a romantic and/or sexual attraction or behavior between members of the same sex or gender. Homosexuality, bisexuality, and transsexualism ("LGBT") societal attitudes and related laws vary greatly by country or territory and time—everything from legal recognition of same-sex marriage or other types of partnerships, to the death penalty as punishment for same-sex sexual activity or identity.

In Western cultures, some people speak meaningfully of gay, lesbian, and bisexual identities and communities. In other cultures, homosexuality and heterosexual labels do not emphasize an entire social identity or indicate community affiliation based on sexual orientation. Scholars argue that homosexuality is a modern Western social construct, and as such cannot be used in the context of non-Western male-male sexuality (Green 2006).

According to anthropologists Murray and Roscoe (2004) homosexuality has been practiced in Africa over time, women in Lesotho engaged in socially sanctioned long term, erotic relationships called *motsoalle*. In the northern Congo, male Azande warriors routinely took on

¹ The word 'homosexual' came into English in 1892, formed after a German neologism coined about twenty years earlier, but Greek homosexuality seems very close to recent category in fundamental ways.

young male lovers between the ages of twelve and twenty, who helped with household tasks and participated in intercultural sex with their older husbands.

In most African countries such as Uganda, Zimbabwe, Somalia, Namibia, Mauritania, Sudan, and northern Nigeria, homophobia has led to attacks, torture and maltreatment, persecution, stigmatization and discrimination against homosexuals often backed by the state and religious groups. In others, it has inspired oppressive legislations and barbarous policies that violate the human rights of homosexuals.

In Somalia, in the year 2001, two women were sentenced to death for 'unnatural behavior' referring to homosexuality, and in Egypt, three men accused of setting up a gay web site were charged with violating the Egyptian law, which prohibits homosexual relationships.

Most African leaders have described homosexuality as 'unAfrican', 'unBiblical', unnatural and inhuman, and only occurs on the continent because of Western influence. In Uganda, President Yoweri Museveni described homosexuality as an abomination. President Robert Mugabe of Zimbabwe equated homosexuality to bestiality saying that gays are worse than pigs and dogs. In Nigeria, gays suffer a lot of abuses and violence. The Executive Bill currently before the national parliament will reinforce popular hatred, prejudice and discrimination against gays in Nigeria. African religious leaders have also been contributing to the rising tide of homophobia in the continent. Anglican bishops from Africa met in Nigeria and agreed to ban the ordination of gays describing homosexuality as an abomination, which contradicted the Bible and African values. (Human Rights Watch, Southern Africa, 2003).

Homosexuality has been linked to various problems. Key among them is the spread of HIV/AIDS and other sexually transmitted diseases. According to the UNAIDS, Journal of

Internal Medicine (2008), a major problem relative to homosexuality is that many venereal and other diseases are far more a problem with homosexuals than heterosexuals.

Other than leading to the spread of diseases, homosexuality in Africa has also led to an increase in homophobia. According to the *Times* Online Newspaper, there is a new form of hatred and intolerance sweeping across the black continent. As stated in the *Times*, many African nations are fanning the flames of hatred and sexual apartheid. In some African countries, homophobia has led to attacks, torture and maltreatment, persecution, stigmatization and discrimination against fellow human beings often backed by the state and religious groups. In others it has inspired oppressive legislations and barbarous policies that violate the human rights of homosexuals. There have been attacks against homosexuals in many African countries including Uganda, South Africa, Zimbabwe, Namibia and in Kenya.

Homosexuality has also led to the rise of gay churches and gay priests. Examples include the separatist Anglican church which accepts homosexuals in its congregation. In the Catholic Church, scandals involving priests who have sexually abused children have been on the rise.

While homophobia continues to reverberate in every aspect of African society, South Africa has been leading the way in the struggle for the human rights of gay and lesbian people. South Africa is the only African country that has legalized same-sex marriage. It became legal in November 2006 when the Civil Union Bill was enacted after having been passed by the South African Parliament. South Africa became the fifth country, the first in Africa, the second outside Europe, and the first republic to legalize same-sex marriage. Some South African Anglican bishops have taken an exception to the rigid and retrogressive stand of other clerics against homosexuality and accepted homosexuals in their congregations.

The South African constitution recognizes same-sex partnerships in immigration, grants same-sex couples the same financial status as married heterosexual partners, allows adoption by same-sex couples, entitles same-sex couples to the same financial benefits as unmarried cohabiting heterosexual couples, and recognizes that the children born to same-sex couples by way of artificial insemination are legitimate.

1.1.1 Homosexuality in Kenya

In Kenya, the Penal Code Sections 162-165 states that homosexuality is illegal and punishable by up to 14 years imprisonment. There have been various debates in the recent past on the issue of homosexuality. The Prime Minister, Raila Odinga and former Presidents Daniel Moi and the late Jomo Kenyatta have in the past condemned homosexuality and called for the arrest of lesbians as well as gay men. The late Jomo Kenyatta claimed that there is no African word for homosexuality arguing that homosexuality is foreign and totally unAfrican.

On the contrary, other leaders such as Minister for Special Programmes, Esther Murugi have called on Kenyans to accept and embrace gay Kenyans citing the HIV/AIDS prevalence rates and statistics associated with homosexuals. According to the UNAIDS, legislation – criminalization of consensual anal sex among adults – is a major obstacle to the prevention, access and provision of medical services of HIV/AIDS, countries that have de-criminalized anal sex, have had lower rates of HIV/AIDS infections. Pro-gay nominated Member of Parliament, Millie Odhiambo, was thrown out of parliament for alleging that 15% of the Members of the Kenyan Parliament are gay.

Recently, the appointment of the Chief Justice, Dr. Willy Mutunga was marred with controversy as his nomination was shrouded with morality and probity questions on his association with rights of the gay citing the left ear stud he adorns. However, the Chief Justice and his then

Deputy, Ms. Nancy Barasa argued that they support the human rights of homosexuals and they deserve to be accorded a chance in society.

According to *Identity Kenya*; Kenya's sexual and gender minorities' news service, despite homophobia being rampant in Kenya, an openly gay man is running for Kiambu County Senator's seat. David Kuria is arguably the first openly gay Kenyan to vie for political office using the social media as his main campaign platform. Kuria argues that his sexual orientation has no bearing on his capacity for leadership. So far, Kuria has received enormous support particularly in the social media platforms such as *Twitter* and *Facebook*.

Networks of men who have sex with men can be found across the continent, and in Kenya where homosexuality is a criminal offence, their voices are beginning to be heard through various associations. These include the Kenya National Human Rights Commission, Gay and Lesbian Coalition of Kenya (GALCK), Ishtar MSM, Minority Women in Action, Gay Kenya Trust, Transgender Education and Advocacy, The mission of Artists for Recognition and Acceptance and Persons Marginalized and Aggrieved (PEMA-Kenya). According to Dr. Frank Njenga, a renowned psychiatrist and HIV/AIDS prevention activist, Kenya has a good number of men who are constitutionally homosexual but socially heterosexual, so as to fit in the society.

1.1.2 Homosexuality and the media in Kenya

The media in Kenya are an increasingly accessible way for people to learn about and see sexual behavior. The media may be especially important for young people as they are developing their own sexual beliefs and patterns of behavior and as parents and schools remain reluctant to discuss sexual topics.

According to the Media Council of Kenya, there are more than 90 FM stations, 14 TV stations, 4 four major newspapers with others being regional based and an unconfirmed number of magazines in Kenya today. Notably, cable and satellite television have grown rapidly throughout Kenya exposing viewers to new information about the outside world, which may affect individual attitudes and behaviors. This does not include the number of internet users who according to the Communications Commission of Kenya, rose by 65 percent to 14.3 million in the third quarter of 2011 from the previous quarter, thanks to an increase in mobile phone subscriptions. The Commission further reports that mobile phones are the main mode of access to the Internet in Kenya, accounting for 99 percent of total Internet subscriptions. These statistics give a clear indication that Kenyans have access to almost all types of content given the state's minimal censorship laws (Press-freedom-index-2010).

There is growing concern about young people's exposure to homosexual content through TV and other media and its potential effects on their sexual attitudes, beliefs and behaviors. Because of the acceptance of homosexuals/homosexual behavior shown in TV shows, the casting of homosexuals in various TV shows has skyrocketed. Today, there are numerous TV shows on major stations with a homosexual cast member as the main character of the show. This is proof that homosexuals are not only on their way to full acceptance, but also that people are willing to celebrate them for their openness and bravery (Shapiro 2010). Researchers have documented the growing prevalence of gay talk and portrayals of homosexual behavior in televised media, as well as associations between viewing patterns and the viewers' sexual activities (Yang, 2007).

According to Dennehy (2011) the following shows, all of which have been aired (some repeatedly) on Kenyan TV, have homosexual characters. They include: *Desperate Housewives*, *Gossip Girl*, *Melrose Place*, *Isidingo*, *Neighbors*, *The Young and the Restless*, *Days of Our Lives*,

The Bold and the Beautiful, , *Footballers Wives*, *Home and Away*, , *Dawson's Creek*, *How I met your Mother*, *The Sopranos*, *Dawson's Creek*, *ER*, local production 'Wash n Set.'

Sitcoms include: *Glee*, *30 Rock*, *My Name is Earl*, *Out of Practice*, *The War at Home*, *Entourage*, *Arrested Development*, *The Ellen Show*, *Will and Grace*, *Sex and the City*, *Friends*, *Ugly Betty*, *So you think you can dance*, *Top Chef*, *Fear Factor*, *The Apprentice*, *Project Runway*, *America's Next Top Model*, *The Bachelor*, *The Amazing Race*, *Survivor*, and *Big Brother*. Dramatic TV series available locally for as cheap as Kenya shillings 50 include: *Spartacus*, *Little Pretty Liars*, *Ringers*, *Law and Order*, *Vampire Diaries*, *The Good Wife*, *White Collar*, *Sons of Anarchy*, *True Blood*, *Damages*, *Mad Men*, *Heroes*, *Dirty Sexy Money*, *Weeds*, *Greys Anatomy*, *Lost*, *Veronica Mars*, *One Tree Hill*, *Orange County*, *The Wire*, *Felicity*, *Dark Angel*.

Animated films include: *The Simpsons*, *Superman*, *South Park*, *Family Guy*, *X-Men*, and *Gargoyles*, according to Goodridge 2012). Similarly, cable TV provides a variety of gay themed shows to the Kenyan audience, they include; *A shot at love with Tila Tequila*, *L Word*, *Queer Eye*, *Work Out*, *Jacob and Joshua Rising*, *Gay Army*, *Boy meets Boy*, among others while there exists channels designed specifically for a LGBTI audience including *Logo* and *Here!* Music focusing on gay love stories is being played on local radio and TV. Most of these songs are very popular with the younger generation having topped most of the local charts. They include *Te Amor* by Rihanna, *Alejandro* by Lady Gaga, *Fast Car* by Tracy Chapman among others.

Shuga (Season 2), A very popular local TV series among Kenyan youth, focusing on love, emotions and sexual behavior recently aired repeatedly on 4 leading TV channels in Kenya (KTN, NTV, Citizen TV, and KISS TV). The storyline focused largely on homosexuality, rape, transactional sex, HIV testing, stigma, condom use, gender inequity and multiple concurrent

partnerships. Despite the controversy surrounding homosexuality in Kenya, the show aired with explicit gay scenes aimed at tackling the spread of HIV/AIDs among the gay people. *Identity Kenya* is also a leading online site that serves the local LGBTI community as Kenya's sexual and gender minorities' news service.

1.2 Statement of the Problem

Everywhere you look nowadays, you cannot avoid the topic of homosexuality. It is in the news, television shows, movies, books, magazines, and even politics. Being a minority group, homosexuals are viewed very differently by society. Though many people think there is nothing wrong with being gay, many more believe it is immoral and unnatural. With all the conflicting views floating around about homosexuals, different portrayals and stereotypes can be seen everywhere. These portrayals send intentional or even unintentional messages to the people witnessing them, thereby shaping how people view gays, ultimately shaping attitudes and leading to behavior change.

Jenkins (2006) argues that in the last 50 years TV's influence on the youth has grown exponentially, whatever they see and hear has an effect on them since the audience has put its trust on it as an authority to provide news, entertainment and education. Given media convergence which provides easy access to varied and in most cases unlimited content, TV has the power to shape the opinion and beliefs of the youth, it is important therefore to be aware of what the youth are exposed to every day and how it affects them.

This study therefore sought to investigate the impact of TV portrayals of homosexuality on urban youth by ascertaining whether TV has influenced them in developing their sexual orientation, led to an understanding homosexuality, encouraged support for gay rights and promoted cultural tolerance toward homosexuals.

1.3 General Objective

The general objective of this study was to investigate the impact of TV portrayals of homosexuality on urban youth by examining whether it has influenced them in developing their sexual orientation, led to an understanding homosexuality, encouraged support for gay rights and promoted cultural tolerance toward homosexuals.

1.4 Specific Objectives

The specific objectives of this study were:

1. To examine whether TV portrayals of homosexuality in the media influence the youth in development of their sexual orientation
2. To examine whether TV portrayals of homosexuality in the media have encouraged an understanding of homosexuality among urban youth.
3. To examine whether TV portrayals of homosexuality in the media have encouraged support for gay rights among the urban youth
4. To examine whether TV portrayals of homosexuality in the media have promoted cultural tolerance toward homosexuals

1.5 Research questions

While the researcher attempted to satisfy the above listed objectives of the study, the following research questions were used to guide in generating relevant data.

1. Have TV portrayals of homosexuality influenced the youth in development of their own sexual orientation?
2. Has TV encouraged the youth's understanding of homosexuality in any way?
3. Has TV encouraged the youth's support for gay rights?
4. Has TV promoted cultural tolerance toward homosexuals among the youth?

1.6 Justification

This paper critically analyzes TV's constructions of homosexuality and the impact of such content on the behavior and attitudes towards homosexuality among urban youth. TV is an increasingly accessible way for people to learn about and see sexual behavior. TV is especially important for young people as they are developing their own sexual beliefs and patterns of behavior and as parents and schools remain reluctant to discuss sexual topics.

There are various reasons as to why the influence of TV portrayals of homosexuality on urban youth in developing their own sense of sexuality should be investigated.

1.6.1 Understanding TV's role in the development of sexual identity and orientation

This research will provide an insight into the TV's role in development of a sexual identity and orientation. According to Rosario, Schrimshaw, Hunter, Braun (2006), the development of a lesbian, gay, or bisexual (LGB) sexual identity is a complex and often difficult process. Unlike members of other minority groups (e.g. ethnic and racial minorities), most LGB individuals are not raised in a community of similar others from whom they learn about their identity and who reinforce and support that identity. Rather, LGB individuals are often raised in communities that are either ignorant of or openly hostile toward homosexuality.

The American Psychiatric Association has stated that while some people believe that sexual orientation is innate and fixed; however, it develops across a person's lifetime. In a joint statement with other major American medical organizations, the APA says that different people realize at different points in their lives that they are heterosexual, gay, lesbian, or bisexual and that for some people, sexual orientation is fixed throughout their lives.

Barker and Ricardo (2005), argue that sexual orientation may be fluid and change over time. They suggest considerable fluidity in bisexual and lesbian women's attractions, behaviors, and

identities. Homosexual orientation is a complex and multi-dimensional social construct. Satinover (1996) argues that sexual orientation probably is not determined by any one factor but by a combination of genetic, hormonal, and environmental influences. In recent decades, experts have favored biologically based theories. Although there continues to be controversy and uncertainty as to the genesis of the variety of human sexual orientations, there is no scientific evidence that abnormal parenting, sexual abuse, or other adverse life events influence sexual orientation. Current knowledge suggests that sexual orientation is usually established during early childhood.

In today's society, the media have been proven to affect not only today's youth but also the majority of the world's population. With television, radio, advertising, movies, the Internet, newspapers, magazines and social networking sites such as Facebook and Twitter, the media affects youth in numerous ways.

According to a study conducted by the RAND Corporation (2011), teenagers are twice as likely to participate in sexual activities if they watch or read about similar sexual behavior in the media. The study indicates that the average teen all over the world spends almost four hours a day watching TV and over 2 hours a day on the computer.

Television, in particular, has the potential to generate both positive and negative effects, and many studies have looked at the impact of television on society, particularly on children and adolescents. An individual child's developmental level is a critical factor in determining whether the medium will have positive or negative effects. Not all television programs are bad, but data showing the negative effects of exposure to violence, inappropriate sexuality and offensive language are convincing. Today, television has become a leading sex educator in Kenya. TV exposes children to adult sexual behaviors in ways that portray these actions as normal and risk-free; sending the message that because these behaviors are frequent, 'everybody does it'. Teens rank the media as the leading source of information about sex, second only to school sex

education programs (American Academy of Pediatrics, 2001). Numerous studies document adolescents' susceptibility to the media's influence on their sexual attitudes, values and beliefs.

1.6.2 Understanding the impact of TV portrayals of homosexuality on urban youth

This research is especially relevant as access to explicit sexual material increases and other potential perspectives on sexually responsible behavior appears to be on the rise. There is growing concern about young people's exposure to homosexual content through television and other media and its potential effects on their sexual attitudes, beliefs, and behaviors. Researchers have documented the growing prevalence of gay talk and portrayals of homosexual behavior on TV, as well as associations between viewing patterns and the viewers' sexual activities (Yang, 2007).

According to Kunkel, Cope-Farrar, Biely, Farinola, & Donnerstein (2006), sexual talk and displays are increasingly frequent and explicit in the media. One content analysis found that homosexual content particularly that ranged from flirting to sexual intercourse had increased on American television by more than two-thirds from 2005 to 2007. Given that young people in Kenya aged 10 – 17 spend up to 4 hours each day on average with some form of media,² the effects of such homosexual activity is likely to be manifest through change in individual attitude and behavior.

In recent times, Kenya has witnessed an increase in the number of homosexuals as well as homosexual related controversies involving public figures; top among them the controversy surrounding the appointment of the present Chief Justice, Dr. Willy Mutunga. It was alleged that he was gay given that he wears a stud on his left ear, similarly, the former Deputy Chief Justice

² Kenya Consumer Watch Survey 2008

Mrs. Nancy Barasa role in supporting homosexuality in the country was also queried given that she wrote a masters degree thesis focused on homosexuality.

The relatively few existing studies of the selection, interpretation, and application of homosexual content in the media suggest that the mass media can affect awareness of, beliefs about, and possibly actual sexual behavior. This research is aimed at saying more precisely with which audiences, under what circumstances, and with which content effects occur.

1.6.3 Policy formulation

According to Kielwasser (2001), reliable data as to the size of the gay and lesbian population is of value in informing public policy. For example, in America, demographics would help in calculating the costs and benefits of domestic partnership benefits, of the impact of legalizing gay adoption, and of the impact of the U.S. military's *Don't Ask Don't Tell* policy. Further, knowledge of the size of the gay and lesbian population holds promise for helping social scientists understand a wide array of important questions—questions about the general nature of labor market choices, accumulation of human capital, specialization within households, discrimination, and decisions about geographic location.

The Minister of Special Programmes, Esther Murugi sparked outrage when she called on Kenyans to accept and embrace gay Kenyans citing the HIV/AIDS prevalence rates and statistics associated with homosexuals. Nominated Member of Parliament, Millie Odhiambo was thrown out of parliament for alleging the 15% of the members of the Kenyan Parliament are gay. There is need for research to be conducted in this field to help in policy formulation particularly in the health sector.

1.7 Scope and Limitations of the study

The key limitation to the study was the financial resources. Lack of resources made it difficult to draw a larger sample of respondents to the study as had originally been planned. The sample drawn was however sizeable enough to achieve the intended results. Secondly, due to the sensitive nature of the topic under study, the researcher had some difficulties obtaining some information from some of the respondents.

1.8 Definition of Terms

Mass Media: mass media to refer to the various ways, especially television, radio, newspapers, and magazines, by which information and news are given to large numbers of people.

Homosexuality: a romantic and/or sexual attraction or behavior between members of the same sex or gender. As a sexual orientation, homosexuality refers to an enduring pattern of or disposition to experience sexual, affectional, or romantic attractions primarily or exclusively to people of the same sex; it also refers to an individual's sense of personal and social identity based on those attractions, behaviors expressing them, and membership in a community of others who share them.

Homosexual relationship: A homosexual relationship is a sexual relationship between people of the same sex.

Heterosexual relationship: A heterosexual relationship is a sexual relationship between a man and a woman.

Homophobia: an extreme and irrational aversion to homosexuality and homosexual people. Homophobia is the hatred and intolerance of gay and lesbian people.

Gay: a homosexual person, especially men. It may also refer to the people, especially to men and the practices and cultures associated with homosexuality

Lesbian: is used to describe the relationships and activities of homosexual women, and the organizations or publications intended for them or created by them.

Bisexuality: a romantic or sexual attraction or behavior or toward both males and females

Transsexual: a person who has decided that they want to live as a person of the opposite sex and so has changed their name and appearance in order to do this. Transsexuals sometimes have medical operations to change their biological sex.

Intersex – a condition in which a person is born with a reproductive or sexual anatomy that does not fit the typical definitions of male or female, for example a person might be born appearing as female on the outside but having mostly male anatomy on the inside.

Morals: refers to the principles of right and wrong behavior

Media convergence - the process where several media channels come together to exist and operate in synergy, it is a merger of mass media and communication outlets. For example, using today's modern cell phone, one can click a photograph, edit and modify the same and also send it like a mail.

Youth - the time of life when one is young; especially the period between childhood and maturity, according to the Kenyan constitution this category includes anyone who is not a 'child' but has not reached 35.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter reviews the existing pertinent literature regarding homosexuality in the media. It gives a detailed description on homosexuality in Africa and homosexual portrayals in the media narrowing it to the Kenyan situation. While reviewing such literature, the researcher relies mainly on the relevant theoretical perspectives in a bid to generate informed recommendations.

2.2 Homosexuality in the African Context

Homosexuality is a new and startling culture in Africa, it is curious by Western standards that homosexuality in Africa is virtually unknown, Africa is rigidly heterosexual (Rosario, Schrimshaw, Hunter, Braun (2006). According to the United States of America, Department of State, Country Reports on Human Rights Practices (2009) homosexuality in Africa is limited in comparison to other parts of the world, with estimates indicating that the practice is outlawed in 38 African countries. In 13 nations homosexuality is either legal or there are no laws pertaining to it (International Gay and Lesbian Association, 2011).

According to the International Gay and Lesbian Association, 2011, laws differ markedly both among and within African countries. Imprisonment is the most common form of punishment, the term of which can vary dramatically depending on the country or even region; for example from 10 days in Eritrea to a life sentence in Sierra Leone. Other punishments include the death penalty, flogging and imprisonment with hard labor or a fine. The type of punishment and its severity is ruled in accordance with the details of an offence (e.g. public/private act, with a minor, against 'the will' of another person, a repeated act, whether the act involved actual intercourse or 'gross indecency'). In Mauritania, Sudan, and northern Nigeria, homosexuality can be punishable by death. In Uganda, offenders can get a maximum of life imprisonment for

homosexual acts. Namibian police are trained to arrest homosexuals and push them out of the country. In Zimbabwe, President Mr. Robert Mugabe has compared homosexuals to pigs and dogs.

In countries that do not have laws against homosexuality, social stigma and discrimination still occur and in some cases, men who have sex with men are still subject to arrest for crimes such as vagrancy. South Africa has the most liberal attitudes toward gays and lesbians, with a constitution that guarantees gay and lesbian rights, and legal same-sex marriage.

As quoted in the *Times* online newspaper (February 2011), many other African nations are fanning the flame of hatred and sexual apartheid. In some African countries, homophobia has led to attacks, torture and maltreatment, persecution, stigmatization and discrimination against fellow human beings often backed by the state and religious groups. In others, it has inspired oppressive legislations and barbarous policies that violate the human rights of homosexuals.

African religious leaders have also been contributing to the rising tide of homophobia on the continent with African Anglican bishops banning the ordination of gays. The bishops do not see any conflict or contradiction in their position with the Christian teaching of love and good neighborliness. On the contrary, some South African Anglican churches accept homosexuals in their congregations. South Africa has lead in the struggle for the rights of homosexuals as it is the first and only African nation to adopt a constitution that outlaws discrimination on the basis of sexual orientation allowing gays to marry and adopt children.

In 2009, a Ugandan newspaper printed the names of suspected homosexuals; another printed tips on how to identify gays for the general public, and, in October 2010, *Rolling Stone*, a Ugandan tabloid published a story featuring a list of the nation's 100 top gays and lesbians with their

photos and addresses. Next to the list was a yellow strip with the words 'hang them' causing the persons listed to live in constant fear of attacks (NBC News, October 2010).

In January 2011, Uganda's most prominent gay activist, David Kato sued the *Rolling Stone* newspaper after his photograph was published as one of the 'Top 100 gay Ugandans who should be hanged'; He was later found beaten to death, The High Court in the country then ordered the newspaper to stop publishing images of gays and lesbians.

On the other hand, more developed countries are considering or implementing laws that limit or prohibit aid to countries that restrict the rights of homosexuals. In spite of this, many countries continue to breach international human rights laws and refuse to consider increasing LGBT rights, and in some cases drafting laws to increase sanctions against LGBT lifestyles. Anti-gay laws often contradict the constitution of African countries and their commitment to human rights. An uproar occurred especially from African countries when the US and UK publicly declared to fight discrimination against gays and lesbians abroad by using foreign aid and diplomacy to encourage reform. The Obama administration clearly directed US government agencies to consider gay rights when making aid and asylum decisions. British Prime Minister David Cameron singled out Malawi, Uganda, Nigeria and Ghana as likely victims of Britain's aid ban.

2.3 Homosexuality in the Kenyan context

According to the Human Rights Watch, hate crimes against the LGBT community in Kenya are frequent, but most go unreported. Homophobia in the country has often led to attacks, and discrimination against fellow human beings often backed by the state and religious groups. Some of the attacks that have been reported include the attack of Peter Wanyama, a gay and human rights activist in October 2009, who was beaten up by his neighbors for being gay. In February 2010, violence erupted in Mtwapa when an armed mob of about 300 people raided a government

health center that provides HIV/AIDS services to the community in a bid to "flush out gays." The mob severely beat a man who tried to enter the health center and tried to set him on fire before the police arrived and took the half-conscious man into custody. The following day, another mob attacked a volunteer at the health center in Mtwapa before he, too, was taken into police custody. The violence spread to Mombasa, where a crowd beat a suspected homosexual in the streets (Human Rights Watch Report, 2010). In August 2011, Charles Omondi Racho, a gay activist in Kenya was attacked and killed by a group of rowdy youth who earlier identified him at a local night club and threatened to "discipline" him for being gay. More recently in May 2012, *Identity Kenya*, a local magazine advocating for gay rights, reported that two gay men were attacked by a mob after they were caught having sex in Kayole estate, Nairobi.

The LGBT Asylum Reports (2011) indicate that homophobia has in most cases, inspired oppressive legislations and barbarous policies that violate the human rights of homosexuals. The small, little-known gay community in Kenya is living in constant fear of discrimination, torture, maltreatment, persecution, stigmatization, disgracing of their families or being sent to jail. They keep their relationships secret.

According to the Kenya Penal Code, Section 162, sex acts between men are illegal under Kenyan statutes and carry a maximum penalty of 14 years' imprisonment, except 21 years in certain aggravating circumstances. Aggravated circumstances include cases where the alleged offender intentionally or recklessly inflicts actual bodily harm with or without means of an offensive weapon or instrument on the alleged victim or any other person who is present or nearby; or the alleged victim is under the age of 18 years; or the alleged victim is under the authority of the alleged offender; or the alleged victim has a serious physical disability, or the alleged victim has a cognitive impairment, or the alleged offender breaks and enters into any dwelling-house or

other building with the intention of committing the offence or any other serious indictable offence.

Sex acts between women are not mentioned specifically in those statutes, although it is arguable that the gender-neutral term "person" in Section 162 of the Penal Code includes women. On 28 November 2010, Prime Minister Raila Odinga called for lesbians to be arrested along with gay men. Gay and lesbian people are afraid to come forward in Kenya, a country where homosexuality can result in jail terms or harassment.

However, it should also be noted that the Constitution does not exclusively allow discrimination against homosexuals, or 'minorities'

(Article 27 (4) of the Bill of Rights states,

The State shall not discriminate directly or indirectly against any person on any ground, including race, sex, pregnancy, marital status, health status, ethnic or social origin, color, age, disability, religion, conscience, belief, culture, dress, language or birth'. Nor can 'a person' discriminate against any other on the 'grounds specified or contemplated in clause (4).

In spite of the unfortunate claw-back clause in the Bill of Rights that proscribes discrimination on the basis of sexual orientation, our Constitution only recognizes marriage between a man and a woman.

On February 12, 2010 a gay couple wanted to hold a public wedding ceremony in the Muslim-populated district of Mtwapa, but the wedding did not take place as angry residents raided the venue. Another gay couple of Kenyan origin (Daniel Chege and Charles Ngengi) got married in London in October 2009, attracting much criticism from the Kenyan population with some even unleashing the wrath on the couple's families in the country.

In May 2011, the Kenya National Human Rights Commission urged the government to legalize same-sex relationships in a report on safeguarding sexual and reproductive health rights. According to the report, the gay and lesbian community in the country had complained that they were being discriminated against. The homosexuals blamed this on the denial of their existence by the society as well as laws that criminalized their activities. The Commission insisted that the government should focus on sexual minorities and address their issues because their numbers are increasing fast and they are in our midst.

These recommendations drew sharp criticisms from Kenyans from all walks of life; religious leaders, politicians and tribal councils of elders arguing that “marriage is a relationship between a man and a woman and that such proposals are ill-conceived and retrogressive, and an assault on many of our cultures, which do not even have words to describe homosexuality” (Daily Nation, May 2012)

Most Muslim and Christian Kenyans believe that homosexuality is aped from the West. The majority Christians and the 30 percent Muslim have their leaders united against homosexuality. Some blame today’s liberal media for perversion that has poisoned the minds of Kenyans and eroded African morals while others blame opinion leaders from the West like US President Barack Obama who recently announced on TV his support for same-sex marriage (Kenya National Commission on Human Rights (2009).

Kenyans have clearly come out to oppose the UK and US recommendations proposing that aid be cut off to countries that do not support homosexuals:

“Tolerance should be reciprocal and even as Britain calls anti-gay laws “intolerable” and wields the aid *rungu* to cow them into reversing their stance, it should practice what it preaches by

tolerating countries that have issues with same-sex unions.” (Dorothy Kweyu, Opinion Writer Daily Nation)

“Polygamy is as common as common flu’ in Africa but a crime in ‘the West. When British Prime Minister David Cameron spoke recently at the Commonwealth summit about tying aid to tolerance for homosexuals, he was speaking as a Westerner who has been culturalized to look at gay lifestyle as normal.” Gatu Wairigi, Africa Review

“Better no aid but preserve your culture, this is a policy neo-colonialist.,” Elias Muindi said.

“They appear inclined to influence various states into homosexuality,” James Kanyi said.

“Britain is forcing begging countries to allow gayism in exchange for aid”. Charles Nzioka

“The West should feel free to practice moral decadence if it chooses to but must stop exporting it to Africa. It is disturbing that decades after the fall of the British Empire, overtones of its imperialism still linger in the Commonwealth”. Alexander Chagema

2.4 Homosexuality and television

TV plays an important role in influencing opinions, shaping attitudes and formulating policies. It has the capacity to affect attitudes, behaviors and motivations. In his studies, Grunig (1984) says that TV has a significant effect on audiences depending on whether the audience understands that there is a problem to be addressed. Chafee (1984) says that media effects occur at three levels: cognitive, affective and behavioral. These can have an effect on an individual’s interpersonal relationship and on larger social systems.

Research on the effects of TV portrayals of homosexuality are minimal, as a result, there remains a gap on what the real effects of these portrayals are on its audience. A few studies have assessed

the associations between the degree and nature of exposure to sexual content and the impact on the viewers' sexual attitudes and behaviors.

According to the Africa Culture and Media Institute (2009), watching too much television could be hazardous to one's moral health. The report, *The Media Assault on African Values*, reveals that media messages appear to be undermining the pillars of Africa's cultural edifice: strength of character, sexual morality and respect for tradition and God.

The survey reveals a striking correlation between greater exposure to television and permissive moral views. Heavy television viewers (four hours or more per evening) are less committed to character virtues like honesty and charity, and more permissive about sex, abortion and homosexuality. Light TV viewers (one hour or less per evening) are more likely to attend religious services and live by God's principles. Consequently, overwhelming majorities hold the media responsible for contributing to moral decline. Most Africans believe the nation's morality is slipping, alleging that the media is a great factor in the moral decline. According to Gruber (2005), viewing sexual content can have moderate effects on sexual knowledge or attitudes, but it is unclear whether these effects are sustained over time or result in changes in sexual intentions or behavior. As people attend to and interpret sexual media content, they also evaluate and may or may not incorporate what they are seeing in their own developing sense of sexuality, in line with what is viewed as media effects. People with more permissive attitudes on sexual orientation issues tend to be younger, well-educated, and politically liberal.

Green (2009) argues that homosexuality is a modern Western social construct advanced by the media, and as such cannot be used in the context of non-Western male-male sexuality, or in the pre-modern West. Wildman (2012) argues that today's liberal media has won the battle on same-sex marriage by portraying traditional views as "irrational hatred", stating that as has been the

case following US President Barack Obama announcement that he favours same-sex marriage, the mass media has framed the debate over homosexuality in America in a way that stigmatized anti-gay policies, and made them look old-fashioned appearing obsolete and even embarrassing. According to Wilkerson (1994), there are numerous examples of the perpetuation of homophobic attitudes such as the treatment of people with HIV, "moralistic interpretations of people with AIDS," certain conceptions about ways in which HIV is transmitted, media representation of AIDS, and even the way in which medicine's "objectivity" reinforces a moral view inimical to gay men, lesbians and bisexuals.

According to the General Social Survey (GSS) survey titled, *Blaming the Media; The Will and Grace non effect*, this popular TV show –which was aired locally on both Kenya Broadcasting Corporation (KBC) and Kenya Television Network (KTN) – can be credited with the increase in homosexuality and the change in public opinion in America. The survey indicates that by the time of the first episode of *Will and Grace*, aired the proportion seeing nothing wrong with homosexuality had already doubled. The show gave the audience TV's first gay principal character; hence homosexuality became more acceptable; besides, the show was watched by millions of people each week.

Will and Grace ran for eight seasons, 1998-2006. Its strongest years were 2001-2005, when it was the top rated show among the ages 18-49 crowd. In 1988, ten years before *Will and Grace*, the GSS asked about gay marriage. Only 12% supported it, 73% opposed it. The question was asked again in 2004, six years into the *Will and Grace* era. Support had more than doubled, and it continued to rise in subsequent years. This survey states that TV plays a pivotal role in the socialization of the 20th and 21st Centuries being a powerful medium given the causal

relationship between the trends on homosexual acceptance and the popularity of a show with a homosexual main character.

The Fox News held a debate titled *Fox in Focus* as to whether or not television has become “too gay,” primarily targeting *Glee*, a show depicting homosexuality in high schools. The media outlet stated that many family values groups were complaining *Glee* and other popular shows watched by young people delve too much into homosexual relationships, with such shows glorifying homosexuality, or that Hollywood is trying to make gay seem cool:

‘Thanks to *Glee* there will be more gay kids due to the media, there may be more openly-gay kids with far fewer stresses and angst and more straight people that have finally become accustomed enough to sitting next to a homosexual that they don’t feel the need to use violence to quench their fears,’ the outlet stated.

As early as 1993, *Newsweek* reported that the growing media presence and social acceptance of homosexual behavior was leading to teenage and youth experimentation to the extent that it was becoming ‘chic’. A more recent report stated that the way gays and lesbians appear in the media may make some people more comfortable acting on homosexual impulses as the media continues to give them the social approval they desire.

Yang (1997) examined changes in attitudes towards homosexuality in the U.S. by assessing trends in public opinion polls. The data were categorized by issues related to homosexuality, which included legal status, morality, acceptability, causes, familiarity with self-identified homosexuals, as well as views on both military and nonmilitary occupations, civil rights, marriage and adoption rights, and AIDS. The results of this study support the notion that individual beliefs and values, specifically their level of religious beliefs, are the determining

factor in their rating of the media's portrayal of homosexuality. In this study, more religious respondents were more likely to hold negative attitudes towards portrayals of gays and lesbians in the media, to believe that portrayals of homosexuality or sex in the media would lead to negative consequences, to be rejecting of gay or lesbian teachers, to keep known homosexuals out of their lives and homes, and to believe that homosexuals are responsible for the AIDS epidemic. Results of previous research on the relationship between media portrayals of homosexuality and personally-held attitudes are equivocal (All & Fried, 1996; Riggle, Ellis, & Crawford, 1996).

Livingston (2010) argues that the current media portrayal of gay and lesbian relationships is that they are healthy, stable, and loving as heterosexual marriages – or even more so. Medical associations are promoting somewhat similar messages. Social approval of homosexuality leads to an increase in such behavior. A 2003 research study of 1,968 Ugandan students found that most respondents think that their cultural values were negatively influenced by media content produced in the United States.

According to the Media Council of Kenya, there are 14 TV stations in Kenya today. Notably, cable and satellite television have grown rapidly throughout Kenya exposing viewers to new information about the outside world, which may affect individual attitudes and behaviors. This does not include the number of internet users which according to the Communications Commission of Kenya, rose by 65 percent to 14.3 million in the third quarter of 2011 from the year before, thanks to an increase in mobile phone subscriptions. Mobile phones are the main mode of access to the Internet in Kenya, accounting for 99 percent of total Internet subscriptions. These statistics give a clear indication that Kenyans have access to almost all types of content given the state's minimal censorship laws (Press-freedom-index-2010).

In Kenya, the number of sexual orientation-related programmes, features and incidences reported on TV are steadily on the rise. There is growing concern about young people's exposure to homosexual content through television and other electronic media and about its potential effects on their sexual attitudes, beliefs and behaviors. Because of the acceptance shown in these television shows, the casting of homosexuals in various TV shows has skyrocketed. This is proof that homosexuals are not only on their way to full acceptance, but also that people are willing to celebrate them for their openness and bravery (Shapiro 2009).

TV in particular has had a negative impact on society because it desensitizes people to many immoralities and atrocities. Television has an overall negative impact on society because of all the immorality and violence on television. Seeing so much of it on a frequent basis desensitizes viewers especially the youth to how wrong these things are. It gives people a sense that certain things are all right when they really are not (Warigi, 2002).

According to Kenswick (2005), many theories have been advanced to explain the effects of media on behavior. They are all based on the fundamental notion that greater exposure to the media leads to the adoption of the values, beliefs, and behaviors that are portrayed, particularly when they are shown to be reinforced or are unaccompanied by adverse consequences. Research on exposure to violent content in the media provides some support for these views.

The theoretical grounding of this research is on the Cultivation theory. The basic assumption in this theory is that cultivation is the cumulative process by which TV fosters beliefs about social reality. This theory claims that TV cultivates, or promotes, a view of social reality that is inaccurate but that viewers nonetheless assume that it reflects real life (Gerbner et al, 2002). The

research also reviews the cognitive social learning theory. This study was done among students of Inoorero University aged largely between 18 and 35, considered as youth in Kenya.

2.5 Theoretical grounding

2.5.1 Cultivation Theory

The theoretical grounding of this research is on the Cultivation Theory. The origins of this theory lie in the search for explanations of the power of television. The theory (Gerbner, Gross, Morgan, Signorielli, & Shanahan, 2002) suggests that watching television influences viewers' attitudes and beliefs through a process whereby the world as portrayed by the media comes to be perceived by viewers—particularly high-volume viewers—as an accurate reflection of reality. Regular television watching is proposed to create a shared set of conceptions and expectations about social reality among otherwise diverse viewers. Based on cultivation theory, some researchers have suggested that the lack of portrayals of homosexuality on TV may influence the beliefs among heavy viewers that homosexuality is abnormal or extremely rare. According to Gross (1994), TV is a major influence on the assumptions people have about members of minority groups such as gays, lesbians, and bisexuals because many viewers may have little personal experience with such individuals. In support of cultivation theory, Gross (1984) found that television viewing was related to stronger negative attitudes towards gays and lesbians, regardless of viewers' political beliefs. TV has become the world's most common and constant learning environment and the wholesale distributor of images and forms the mainstream of our popular culture" (Morgan & Signorielli, 1990).

However with the increase in homosexual content in the media in the 21st century, could the reverse be true? The central question in this case is; do portrayals of homosexuality on TV cause more urban youth to identify as gay, lesbian, or bisexual? Have these portrayals encouraged the

understanding of gays, lesbians, and bisexuals; promoting cultural tolerance toward them; and encouraging support for gay rights among urban youth?

This theory is valuable to this study based on the notion that it predicts a difference in the social reality of heavy television viewers as opposed to light viewers. It claims that the cumulative effect of TV is to create a synthetic world that heavy viewers come to see as reality. (Reber, Chang, 2000).

2.5.2 Social Learning Theory

The research is also partly angled on the Albert Bandura Social Learning theory, which states that models are an important source for learning new behaviors and for achieving behavioral change in institutionalized settings. This theory predicts that people will imitate behaviors of others when those models are rewarded or not punished for their behavior and avoid behaviors that attract punishment. Modeling will occur more readily when the model is perceived as attractive and similar and the modeled behavior is possible, salient, simple, prevalent, and has functional value (Bandura, 1994).

According to social cognitive theory which is drawn from the Social Learning theory, one important way in which television influences viewers is by providing vicarious experiences on which to model beliefs, attitudes, and behavior when real-life experiences are more limited. A closely related idea is that the media—by depicting sexual scenarios that people might not be able to see anywhere else—provide scripts for enacting various sexual behaviors (Gagnon & Simon, 1973) such as people having sex with a new partner. Reliance on television shows for sexual scripts and TV characters as models for behavior may be particularly strong among youth, who may not have much first-hand experience with sexuality, yet are starting to solidify their sexual identities and become interested in sexual relationships (Chapin, 2000). In fact, as many

as one in five teens reports that “entertainment” is their most important source of sexual information (Gibbs, as cited in Brown & Steele, 1995).

In the context of this research, homosexual actors on TV act as models that the youth would want to emulate, forming a basis to investigate whether people who attend to media content that includes depictions of attractive characters who are homosexuals and rarely suffer any negative consequences will be likely to imitate the behavior. Does greater exposure to positive portrayals of homosexuality on TV lead to its acceptance particularly when they are shown to be reinforced or are unaccompanied by adverse consequences?

In the context of this research, an attempt was made to identify if TV portrayals of homosexuality in the Kenyan media cause more urban youth to identify as gay, lesbian, or bisexual, and if these portrayals have encouraged the understanding of gays, lesbians, and bisexuals; promoting cultural tolerance toward them; and encouraging support for gay rights. Cultivation analysts hypothesize that people who are heavy viewers of TV will be more likely to hold beliefs and attitudes congruent with the messages and world view of television.

With regards to this research, this theory enabled the researcher to analyze whether homosexuality is a human behavior acquired under the influence of the media. Does watching homosexuals on TV especially celebrities over time who appear ‘cool’ turn one gay? Does TV contribute to the development of a person’s sexual orientation? Do media portrayals of homosexuality lead to acceptance of homosexuality; and support gay rights?

Based on the Cultivation and Social Learning theories, does the homosexual content on TV influence how people behave sexually? Are there more homosexuals among the urban youth because of the positive TV portrayals of homosexuality? This study was done among students of Inoorero University, majority aged between 18 and 35, considered as youth in Kenya.

CHAPTER THREE: METHODOLOGY

3.1 Introduction

This chapter presents the methodology used in this study. It covers the site of study, population target, study design, location, population target, sample size, and description of data collection and analysis.

3.2 Research design

The study involved a survey on the effects of TV portrayals of homosexuality on members of students from Inoorero University. According to Mugenda and Mugenda (2003), the survey research design is a very valuable tool for assessing opinions and trends as was the case in this study. They argue that it is relatively cheap, has the ability to easily gather valid, accurate and reliable information from a large population, provides for flexibility in measuring results and reliability in data interpretation as it presents all subjects with a standardized stimulus.

This design was considered appropriate as it enabled the researcher to identify the existing relationships between variables, opinions that are held, processes that are going on, effects that are evident or trends that are developing. It was also chosen as it enabled the researcher to collect data from a large population. Structured questionnaires were administered to 200 students of Inoorero University; this sample size was used to reduce bias in the study.

3.3 Population description

According to Mugenda and Mugenda (2003), a population is a complete set of individuals, cases or objects with some common observable characteristics while target population refers to that population to which a researcher wants to generalize the results of a study.

In this study, the target population was Inoorero University students –one of the private Kenyan universities based in Nairobi –aged largely between 18 and 35. According to the University’s Management Board Report, March 2012, the institution currently has 590 full time students aged largely between 18 and 35, 317 female and 273 male. 200 respondents were selected to participate in the survey.

3.4 Sampling and Sampling Technique

A sample is a subset of a particular population while sampling is the process of selecting a number of individuals for a study in such a way that the individuals selected represent the population. The purpose of sampling is to secure a representative group from which information can be generalized (Mugenda & Mugenda 2003).

Simple random sampling was used to distribute questionnaires to Inoorero University students as it also provides for a representative sample and is also cheap, quick and easy, providing convenience to the researcher. 200 questionnaires were sent to Inoorero University students, out of which 122 questionnaires were returned, giving a response rate of 61%. According to Mugenda and Mugenda (2003), a response rate of over 50% is recommended. A sample size of 200 was chosen because resources in terms of money and time were constrained. Nevertheless, the sample provided a good representation from which generalizations could be derived.

3.5 Data Collection

Both qualitative and quantitative methods of data collection were used. A structured questionnaire was used to collect quantifiable data on various areas of interest from the respondents.

Primary data was collected by administering questionnaire to the respondents. The questionnaires had both closed-ended and open-ended questions. The questionnaires were dropped and picked later from respondents. However, where possible some of the respondents filled in the questionnaire with the help of the researcher.

Respondents completed the questionnaire which investigated their levels of exposure to the media and whether media portrayals of homosexuality have affected them in developing their own sense of sexuality; encouraged an understanding of gays, lesbians, and bisexuals; promoted cultural tolerance toward them; and encouraged support for gay rights in relation to demographic factors such as gender and age. All attitudinal questions were answered on a 5 point likert-type scale ranging from strongly disagree to strongly agree, with agree, disagree, and neutral responses available while other questions were posed in a "yes" or "no" format.

Secondary data from research reports, books, journals and internet were used to provide a wider understanding of the issues under research and to supplement primary data. This was conducted by referring to existing official reports and documents from the named entities, journals, other empirical researches in the area and any other relevant document from the libraries and internet.

3.6 Data Validity and Reliability

Reliability is the degree to which a research instrument yields consistent data after repeated units (Mugenda and Mugenda 2003). In most cases, reliability was established by asking two pairs of related questions twice, differently in different parts of the questionnaire. To help with the fieldwork, the researcher sought the support of two research assistants in administering some of the questionnaires. The fieldwork took one month.

To ensure validity, a pilot test was conducted. The questionnaire was administered to 3 students from Inoorero University, after which various amendments were made with regards to reframing ambiguous questions and those that would have made the respondents uncomfortable.

3.7 Data Analysis and Presentation

Upon completion, the questionnaires were coded for analysis. Data in the study was reduced into numerical values using the computer packages; Microsoft Excel and Statistical Package for the Social Sciences (SPSS). The collected data was examined and checked for completeness, comprehensibility and relevance.

Qualitative data was derived from reading the responses of the open-ended questions. A report was prepared using the participants own words. Other qualitative data was also obtained from past studies and responses to the open ended questions. The data was reviewed, summarized and placed in categories fitting the research questions. The processed information was presented in prose and conclusions and recommendations based on the findings made. Data was kept in computer hard and flash disks to enable retrieval. Pie charts, bar charts, percentages and frequency tables were used to represent data in a pictorial format.

CHAPTER FOUR: DISCUSSION OF THE FINDINGS

4.1 Introduction

This section of the report presents the findings of the study, observations and discussions. This data is tabulated and presented in tables, charts and figures. A survey based research method was employed to elicit data from the respondents. In total 122 respondents were sampled.

The first part of this section describes respondents across the following categories; gender, age and sexual orientation. This is followed by a description of their level of exposure to TV. Their overall understanding about the impact of TV portrayals of homosexuality in the development of their own sense of sexuality; TV's role in encouraging an understanding of gays, lesbians, and bisexuals; promoting cultural tolerance toward them; and encouraging support for gay rights is then presented. Generally, the findings presented portray that TV has influenced urban youth with regards to the four aspects mentioned above.

4.2 Demographic information

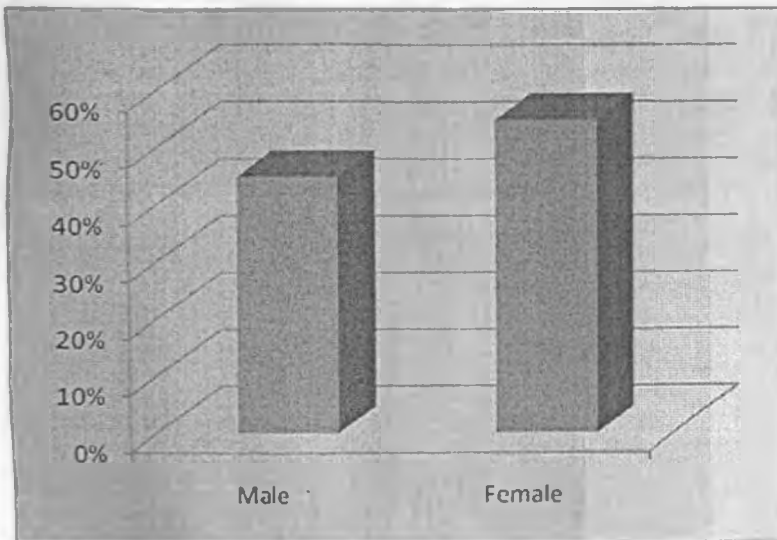
The study investigated how TV portrayals of homosexuality have affected urban youth in developing their own sense of sexuality and whether or not it has encouraged an understanding of homosexuality; encouraged support for gay rights and promoted cultural tolerance toward them. Students of Inoorero University filled in the questionnaires. Data were then analyzed using the demographic variables of age, gender, sexual orientation and religion in comparison with their overall opinions on the media and homosexuality and are presented. These findings are presented in the sections that follow.

4.2.1 Sex

Fig 4.1 Sex of the respondents (by frequency)

Male	Female	No. of Respondents
55	67	122

Fig 4.2 Sex of the respondents (by percentage)

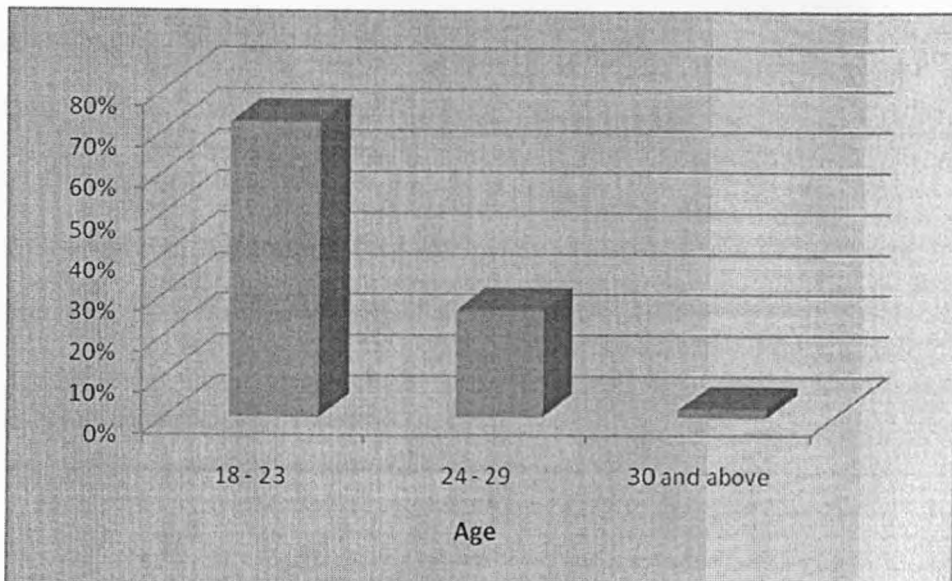


Overall, majority of the respondents (45%) were male while 55% were female. A representative number of respondents from all genders from the population under study was targeted, since the study focused on impact of TV portrayals of homosexuality on urban youth; both male and female.

4.2.2 Age profile

Figure 4.3 below illustrates that 72% of the respondent were aged between 18 - 23 years, followed by 26% aged 24 – 29, while 2% of the respondents were aged above 30. The chart below shows the respondents in terms of their ages. It shows that a majority of the respondents were in their early 20's.

Figure 4.3 Age Profile



4.2.3 Religion of Respondents

Majority of the respondents were Christian - Protestant forming 36%, 29% were Catholic, 24% were Muslim, 7% were Hindu, 2% were atheists, 1% were traditionalists while another 1% represented other religions. Out of the 97% who indicated their religions (excluding atheists), 14% indicated that they were very religious, 20% were quite religious, 25% were religious while 41% indicated that they were not religious, as indicated figures 4.5 and 4.6 below.

Figure 4.5 shows the religion of the respondents

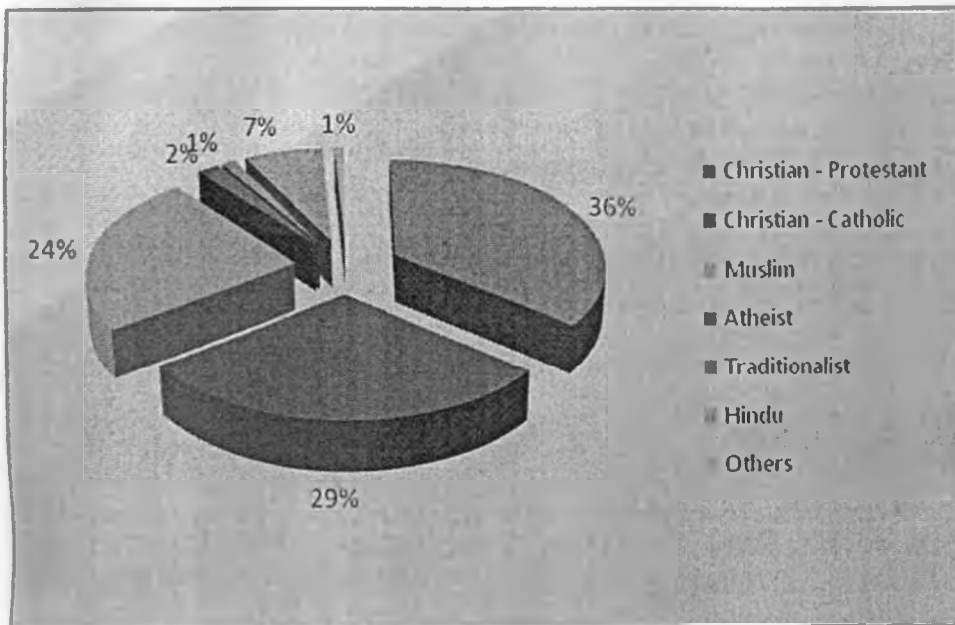
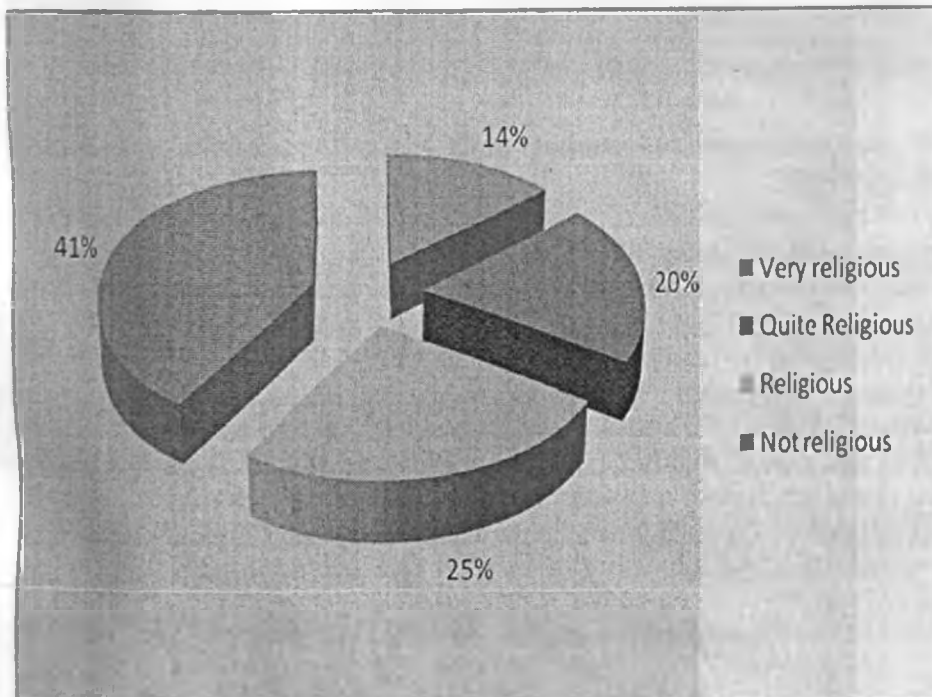


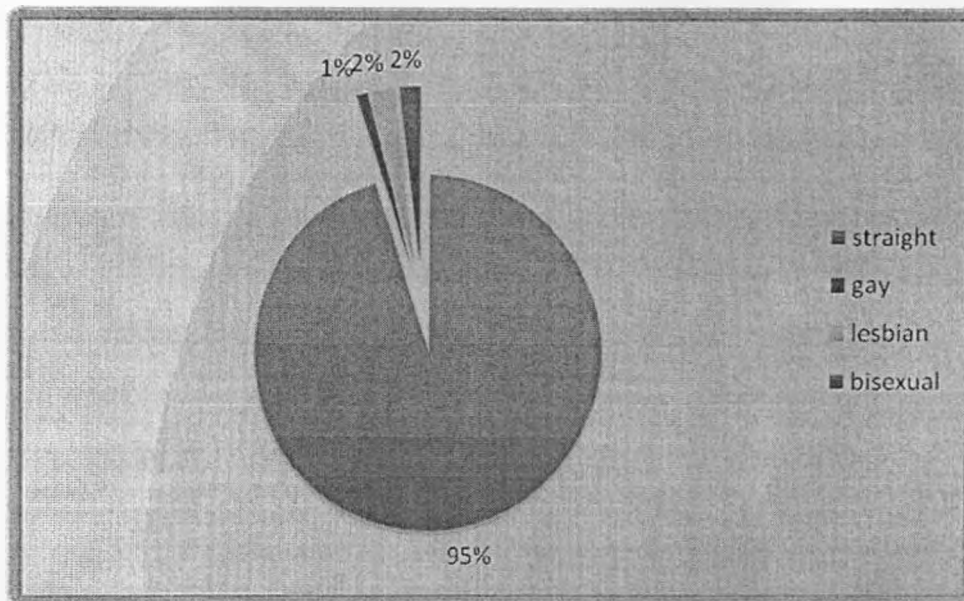
Figure 4.6 shows the religiosity of the respondents



4.2.4 Sexual orientation

Majority of the respondents were heterosexual/straight forming 95%, 1% were gay, 2% were lesbians while 2% were bisexual.

Figure 4.7 shows the sexual orientation of the respondents

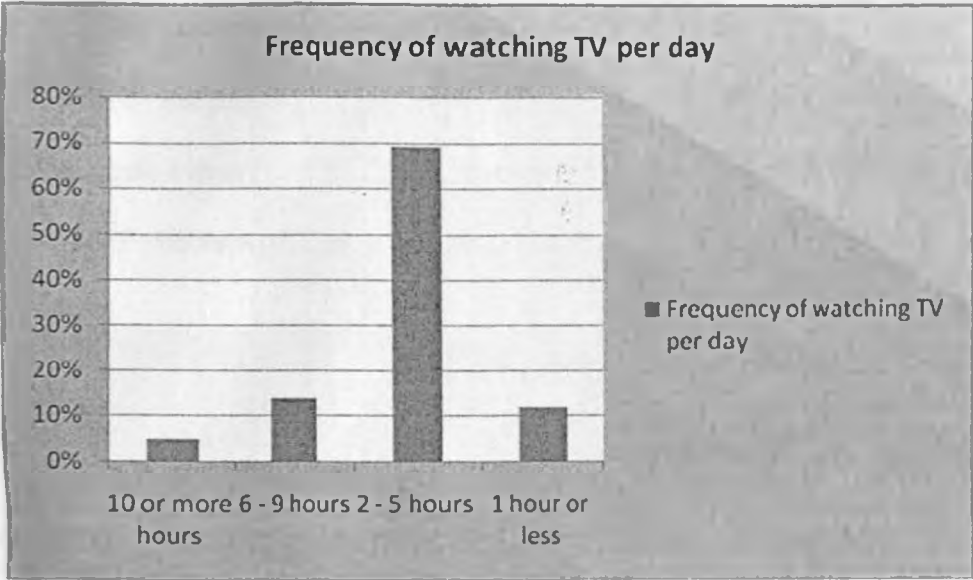


4.3 Level of Media Exposure

4.3.1 Number of hours spent watching TV

Majority of the respondents (69%) indicated that they spend 2 to 5 hours watching TV per day, 14% spend 6 to 9 hours, 12% spend 1 hour or less while 5% spend 10 or more hours. With regards to the internet, majority (77%) indicated that they spend 6-9 hours surfing the internet, 12% spend 10 or more hours, 8% spend 2 to 5 hours while 3% spend 1 hour or less as indicated in figure 5.1 below.

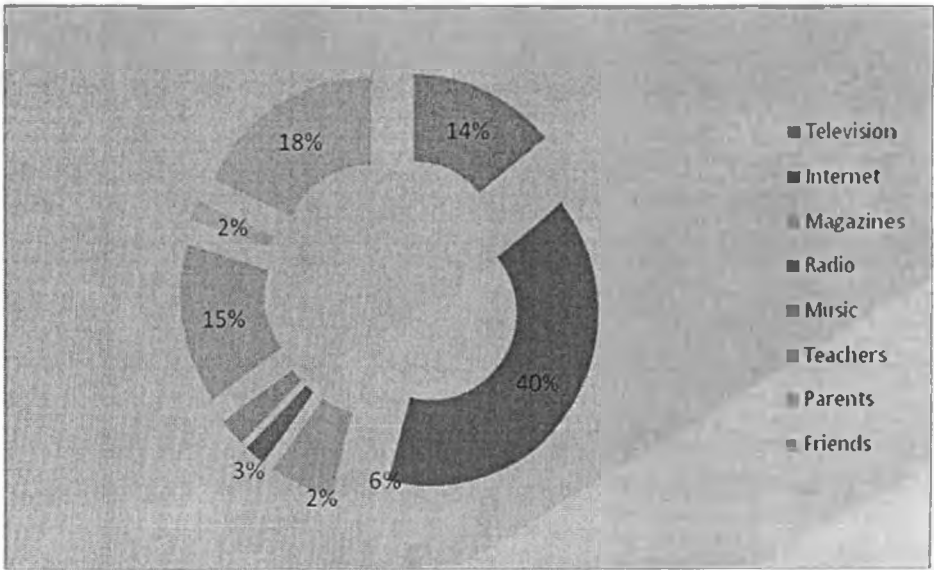
Figure 5.1 shows the respondents' TV viewership



4.3.3 Media through which the youth have learnt the most about sex

40% of the respondents indicated that they have learnt the most about sex from the internet, 18% from friends, 14% from TV, 15% from teachers, 6% from magazines, 3% from music, 2% from radio and 2% from parents. When their level of media exposure and the media through which the youth have learnt the most about sex were compared, majority of the respondents (66%) who indicated that they spend 6-9 hours on the internet also indicated that they have learnt the most about sex from the internet. By ranking third as the media through which the youth have learnt the most about sex, this shows TV plays a significant role in the youth's socialization particularly in shaping their attitudes and behaviors. It should be noted however that the respondents indicated that they have learnt the most about sex the internet and the least from parents.

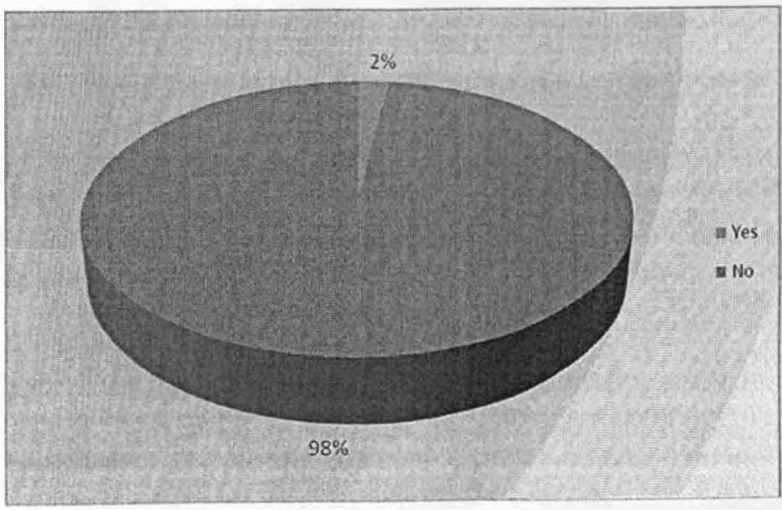
Figure 5.2 shows the media through which the youth have learnt the most about sex



4.3.4 Respondents subscription to TV channels designed for a LGBTI audience

Majority of the respondents, 98% indicated that they have not subscribed specifically to media designed specifically for a LGBTI audience while 2% said that they had subscribed mentioning the cable TV channels *Logo* and *Here!*. The subscription by Inoorero University students could probably be due to curiosity or the search for entertainment that comes with this age group.

Figure 5.3 shows number of respondents with subscription to TV channels designed for a LGBTI audience

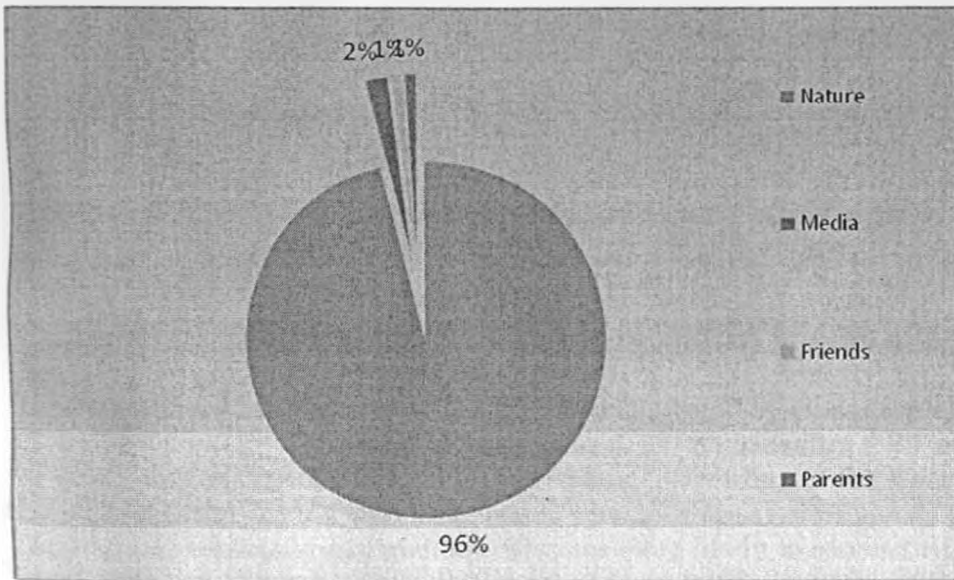


4.4 Influence of TV on the development of sexuality

4.4.1 Cause of sexual orientation

Majority of the respondents (96%) indicated that nature was the cause of their sexual orientation, 2% attributed their orientation to the media, 1% to friends and 1% to parents.

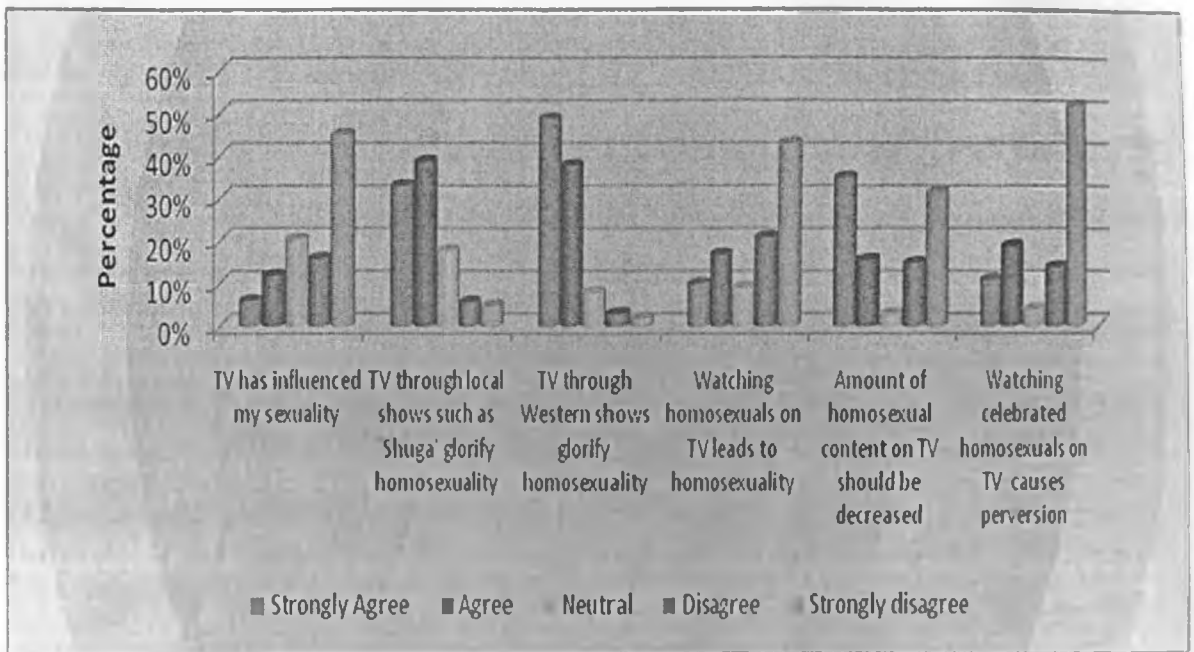
Figure 4.9 shows what the respondents' attribute to their sexual orientation



4.4.2 Influence of TV on the development of sexuality

The influence of TV in the development of one's sense of sexuality was one of the objectives under study. 18% felt that TV has influenced their sexuality while 61% felt that TV had not influenced their sexuality in any way. 71% felt that TV through local shows such as 'Shuga' glorify homosexuality while 11% felt that it does not. Notably, 87% felt that western TV shows glorify homosexuality while 5% felt that it does not. 27% felt that watching homosexuals on TV leads to homosexuality while 63% felt that it does not. 51% felt that the amount of homosexual content on TV should be decreased while 46% felt that it should be increased, 30% of the respondents felt that watching celebrated homosexuals on TV causes perversion while 68% felt that it does not. A summary of the results is as provided in Figure 5.4 below.

Figure 5.4 shows the opinions on the influence of TV in development of sexuality



4.4.3 Opinions on TV's influence on the development of sexuality

As per Figure 5.4 above, varied responses were obtained on how TV has influenced the youth in developing their own sense of sexuality both for and against, each had a diverse opinion as enumerated below:-

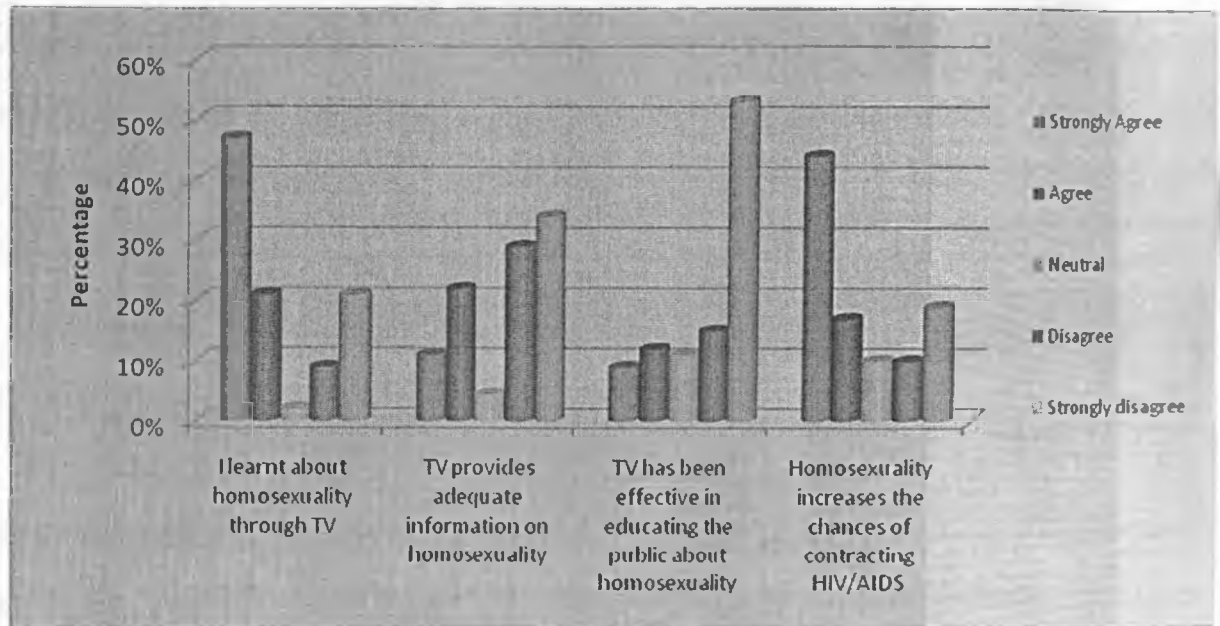
- i) TV has influenced my sexuality to some extent in that when I see something in the media that I relate to especially pertaining to gay sex, I always pay attention and then later try to enact it with my partner.
- ii) Programs like *Project Runway* and *Tyra Banks* that glorify gay celebrities especially in the fashion industry make it appear 'cool' for people to be gay therefore some of them choose to be gay.
- iii) I am gay because I was born gay not because of TV.
- iv) TV has not affected my sexuality in any way, I was born straight and I am still straight and always will be even if I watch gays being glorified by the media

4.5 Understanding homosexuality

4.5.1 Understanding homosexuality as encouraged by television

The study also attempted to investigate whether Western TV shows have created an understanding of homosexuality among urban youth. With regards to creating awareness on homosexuality, 68% of the respondents indicated that they have learnt about homosexuality through TV while 32% had learnt about it from other sources. 33% felt that TV provides adequate information on homosexuality while 63% felt otherwise. 21% felt that the TV has been effective in educating the public about homosexuality while 68% disagreed. When asked whether homosexuality increases the chances of contracting AIDS, 61% agreed while 29% disagreed. This indicates that TV has to some level created an understanding about homosexuality since majority of the respondents agreed that homosexuals have a higher chance of contracting HIV/AIDS which is indeed true. According to the Centre for Disease Control, homosexuals especially gay men are 50 times more likely to contract HIV/AIDS than any other demographic. Around 48% of all people diagnosed with AIDS in America in 2010 were exposed to HIV through male-to-male sexual contact.

Figure 5.5 shows the opinions on understanding homosexuality as encouraged by Western TV shows



4.5.2 Opinions on how TV has encouraged the understanding of homosexuality

When asked for their opinion on how TV has encouraged the understanding of homosexuality, the respondents gave diverse opinions some agreeing that it had promoted understanding and others disagreeing as indicated below:-

1. The public has a right to information and the media is the number one source of information. When the mainstream media such as *KTN* and *K24* recently aired features on homosexuality, they created understanding and educated people on matters related to this 'foreign' practice.
2. When used effectively, TV creates understanding on what homosexuality really is as opposed to having myths on the same thrown all over the place.
3. Were it not for the media especially Western TV shows, homosexuality would never be heard of; this is a word that most people got to learn about through the media.
4. I have learnt a lot about gays by watching certain TV shows, things that I would never ask my parents or teachers.

5. TV is a teacher; it has informed us about the existence of such gender minorities whether or not we like it.

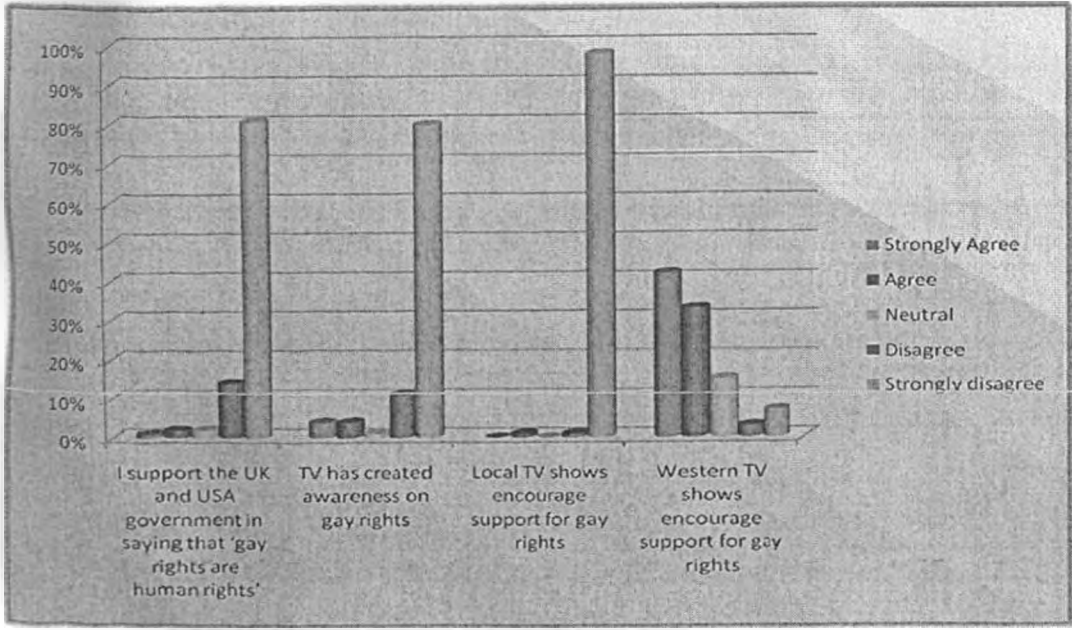
6. TV has not really encouraged homophobia but has merely played its role of informing the public about the existence of such gender minorities.

4.6 Encouraging support for gay rights

4.6.1 Opinions on whether TV is encouraging support for gay rights

When asked whether TV has encouraged support for gay rights, 8% of the respondents agreed that TV has created awareness on gay rights while 91% felt that it does not, 1% were uncertain. 99% of the respondents said that local TV shows do not encourage support for gay rights, none indicated that local TV shows encourage support for gay rights. 75% of the respondents said that western TV shows encourage support for gay rights while 10% felt that they do not encourage support for gay rights, 15% were neutral. Similarly, 3% supported the United Kingdom and United States of America governments' notion that gay rights are human rights, while 95% do not support them confirming that TV through the airing of shows and news showing these countries support for gays has won some Kenyan youth over.

Figure 5.6 shows the opinions on whether the media is encouraging support for gay rights



4.6.2 Opinions on how local TV shows have encouraged support for gay rights

When asked whether local TV should encourage support for gay rights, 10% of the respondents said yes while 90 % said no. Some of the varied explanations both for and against given include;

Opinions for;

- i) TV is a very effective tool in creating awareness, if the media stands to support the gay community, then eventually society will accept and embrace them
- ii) If TV supports gay rights, we will be able to adopt children, get jobs without being closeted and even access basic health services without discrimination and being ridiculed.
- iii) I think TV should encourage support for gay rights since they are after all members of society. These gay people are our brothers, sisters, cousins, relatives in general; they are not aliens from another planet

Opinions against;

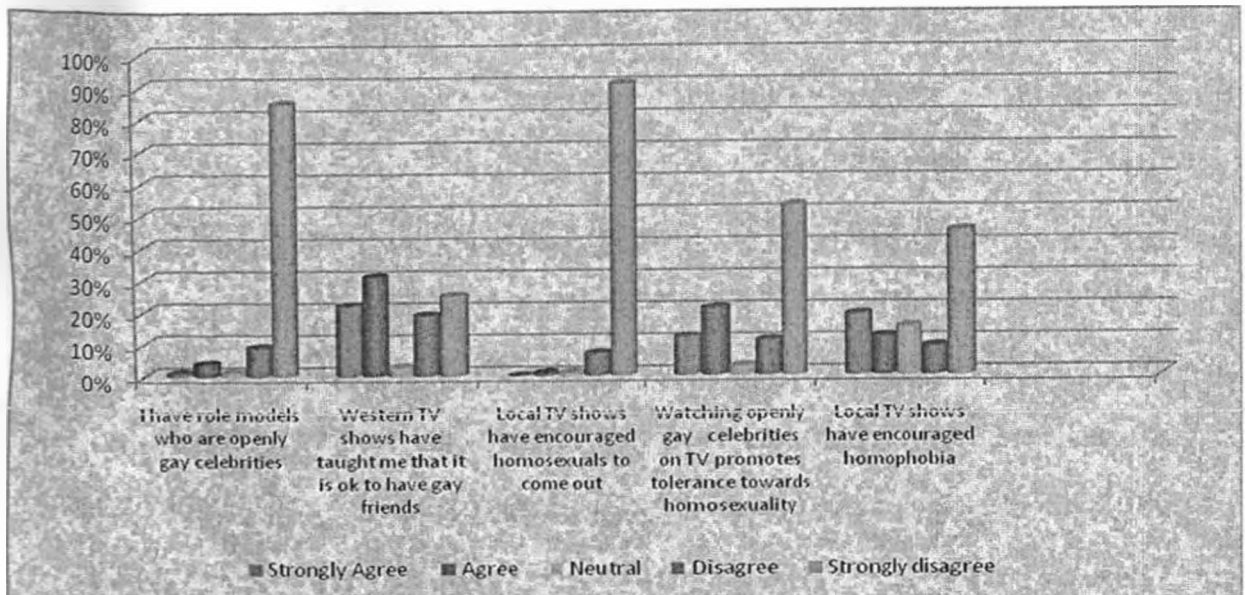
- i) Homosexuals are sinners; they do not deserve any rights of any kind, TV should not for a second think of publicizing their so called plight
- ii) TV should be used to instill good morals and values, not to corrupt our minds
- iii) These are Western ideologies that should end with the Western media, local TV should in no way make this an issue by encouraging support for homosexuals.
- iv) The constitution outlaws homosexuality, it is not African and is very immoral, as a matter of fact it encourages sodomy no rights should be accorded to such imbeciles, local TV should not show any form of support to them.

4.7 Promotion of cultural tolerance towards homosexuality

4.7.1 Opinions on the promotion of cultural tolerance towards homosexuality encouraged by television

This section is aimed at assessing whether TV has promoted cultural tolerance towards homosexuality. Figure 5.7 shows the impact of TV in promoting cultural tolerance towards homosexuality where 5% of the respondents agreed that they had role models who are openly gay celebrities while 94% disagreed, 63% felt that Western TV shows had taught them that it is okay to have gay friends while 37% thought otherwise. 1% felt that the local media had encouraged homosexuals to come out while 98% felt that it had not encouraged them to come out. 33% felt that watching openly gay celebrities on TV promotes tolerance towards homosexuality while 64% felt otherwise. 31% felt that TV has encouraged homophobia, while 54% felt that it had not encouraged homophobia.

Figure 5.7 shows the opinions on the promotion of cultural tolerance towards homosexuality encouraged by television



4.7.2 Opinions on what local TV is doing to promote cultural tolerance toward homosexuals

Respondents gave their opinions on how television has promoted cultural tolerance toward homosexuals and they were as follows.

The views for included:

- i) When celebrities who we look up to come out as gay, they directly advocate for tolerance, when Anderson Cooper came out, yet he is a top CNN news anchor, what it really means is that it is ok to be gay and that society should accept it because some of the people we look up to in society as role models are in fact gay and successful.
- ii) We live in modern times we are not still living in the olden days where people frowned upon homosexuality because they saw it as being wrong.
- iii) When the media constantly bombard us with shows with gay characters, it desensitizes us toward the whole issue making it appear normal and acceptable yet it is not
- iv) It is only very recently that the media begun promoting cultural tolerance toward homosexuals, local shows like *Shuga* and *Wash n Set* showed that there are homosexuals living amongst us and that society must accept it.

The views against included:

- i) TV has not encouraged homophobia, majority of the stories on homosexuals aired on TV are negative, there is need to also focus on the positive stories,
- ii) TV in Kenya has not promoted tolerance towards gays, if anything it fans the fire of homophobia by portraying gays as weirdoes who should be banished from society
- iii) TV needs to do more to advocate for the acceptance of gays, whenever there is a gay feature it leans more towards ridiculing them as opposed to advocating for their acceptance.

9.2 Overall opinion of Western TV shows portrayal of homosexuality

When asked about their overall opinions on local TV's portrayal of homosexuality. The respondents gave diverse views as follows:

Opinions against increased positive portrayals of homosexuality by the media;

- i) TV's portrayal of homosexuality is a reflection of cultural acceptance, the first show focusing on gay relationships though not explicitly was *Will & Grace*, followed by *Ellen DeGeneres Show*. Today almost every Western show has a gay character since it is now the norm in the West. Homosexuality is slowly finding a place within mass media today and given the powerful influence of the media it will eventually be broadly accepted within society even in Africa. We must regulate content now or else it will be too late.
- ii) The Western TV shows are misleading the youth. Leave homosexuality to the West and its media, local media should focus on teaching us what it is truly African
- iii) Western TV is lying to us, homosexuality is wrong, legalizing same-sex marriage will put us on the slippery slope toward legalizing pedophilia and sodomy
- iv) God created Adam and Eve not Adam and Steve, gay couples can't produce children so the media should remove any shows with gay characters from its programming
- v) Gay marriage violates tradition and should not be encouraged by the media whatsoever

Opinions advocating for increased positive portrayals of homosexuality by the media;

- i) Homosexuality on TV today is always associated with a few storylines such as AIDS and the straight people's attempts to come to terms with gayness. As a result of such portrayals, homosexuality is widely viewed as a negative thing; the media should start focusing on the positive aspects of homosexuality without linking it always with the spread of HIV/AIDS.
- ii) TV should have more programmes on sexuality that teach the youth about the existence of such gender minorities so that society can know that these are normal people who are part of society and cannot be ignored.

- iii) Western TV shows have accepted that homosexuality is no longer taboo; therefore, local TV shows should follow suit by supporting homosexuality not only through the shows aired but also in the news and features.
- iv) By depicting homosexuals as real human beings with feelings and emotions no different from their heterosexual counterparts, Western TV should continue creating an understanding of homosexuality and advocating for gay rights whether consciously or subconsciously.
- v) People who rely on Hollywood for their understanding of gay people and issues are getting a skewed view. People fear what they don't understand, and people will take any kind of information for something that they don't understand. So there is need to teach Kenyans of all ages about the reality of homosexuality so that they can know the truth. Otherwise, the youth will continue trying to find out about it from Western media especially TV shows and the internet which in some cases can be very confusing.

CHAPTER FIVE: SUMMARY AND RECOMMENDATIONS

5.1 Introduction

This section concludes with recommendations that are deemed important for policy planners especially in the media sector, health sector as well as human rights activists. The recommendations are derived from the findings, various sources and the multiple methodologies deployed.

5.2 Summary of the research

This study sought to investigate the impact of TV portrayals of homosexuality on urban youth by examining whether the media has influenced them in developing their sexual orientation, led to an understanding homosexuality, encouraged support for gay rights and promoted cultural tolerance toward homosexuals.

With regards to TV's influence on the development of the youth's sexual orientation, the research found that there is a strong relationship between the two due to TV's role as an important source of sexual socialization especially for the youth. 18 to 35 years is a developmental period that is characterized by intense information-seeking, especially about adult roles and, given the lack of readily available information about sexuality from parents and teachers, the youth have turned to the media for information about sexual norms (Journal of adolescent Health 38 (2006) 182-192).

This study indicates that there is a relationship between exposure to homosexual content on TV and its effects suggesting that the latter has an impact by keeping a certain sexual behavior on the youth's minds; public and personal agendas and secondly by reinforcing a certain set of sexual and relationship norms.

The results of this study support the notion that individual beliefs and values, specifically their level of religious beliefs, are the determining factor in their rating of the TV's portrayal of homosexuality. In this study, more religious respondents held negative attitudes towards portrayals of gays and lesbians on TV, believing that portrayals of homosexuality on TV have led to the degrading of our indigenous African morals and that the latter are largely responsible for the HIV/AIDS epidemic.

Age also affects how the youth use and interpret media content. It was noted that the youth aged 30 and above are less likely to emulate the homosexual practices seen on TV and spend less time exposed to TV compared to those aged 18 to 30 who are more likely to be influenced and are more exposed (on average 6.5 hours). The youth at 18 begin to experience a growing interest in sexuality, and they are more likely to intentionally seek out more sexual content for a number of reasons; curiosity including a desire for information on sexual behavior, sexual health, and contraception as well as for the sake of arousal. More complicated still is that they are not just passive consumers of media, but rather, through tools like Internet chat rooms, youth actually construct their own media cultures and sexual realities (Jenkins, 2005).

As the youth attend to and interpret sexual media content, they evaluate and may or may not incorporate what they are seeing in their own developing sense of sexuality. This is the step that we traditionally have thought of as media effects (Brown, 2002). This research indicates that homosexual content on TV especially through Western TV shows has to some extent, influenced how the youth behave sexually and what they think about homosexuality resulting in some form of acceptance of the same as a reality that exists in today's modern and converging world. A significant percentage (33%) of the respondents 63% felt that Western TV shows had taught

them that it is okay to have gay friends while 37% thought otherwise. This confirms the media's role of socialization and education. The research findings show that while sexual images on TV may influence the youth's sexual orientation, communication about sex between the youth and their peers, teachers and parents also have a major impact on the same. These findings prove the Cultivation theory true as it implies that people with stronger links to other socialization forms apart from the media are not easily influenced by the media. According to the cultivation theory, cumulative media effects on the youth are greatest when purpose of viewing television is diversion and when they perceive content to be real. Socialization is also enhanced when the frequent viewers have little information and life experience from other sources especially family, schools or religion to be able to determine reality and the TV's version of reality (Van Evra, 2004).

With regards to whether portrayals of homosexuality on TV have encouraged an understanding of homosexuality among urban youth, majority of the respondents felt that the media, particularly the local media has not encouraged a comprehensive understanding of homosexuality. However, majority of the respondents felt that Western media through shows with gay characters and talk shows such as *Tyra Banks* try to create an understanding of homosexuality. On news coverage, majority of respondents felt that the media, especially the local media, mostly serves to spread homophobia rather than create an understanding of homosexuality by focusing on the negative stories for example always linking homosexuality to the spread of HIV/AIDS.

As to whether portrayals of homosexuality in the media have encouraged support for gay rights among the urban Kenyan youth, majority of the respondents felt that the Western media is preaching the gospel of homosexuality and advocating for gay rights not only through shows but

also through the coverage accorded to views held on homosexuality by opinion leaders. These include coverage accorded to USA President Barrack Obama, USA Secretary of State Hillary Clinton, UK Prime Minister David Cameron among others who openly support homosexuals and have even tied their aid to countries that support LGBT rights.

On the impact of TV in promoting cultural tolerance toward homosexuals, majority of the respondents felt that Western TV shows attempt to promote tolerance. Respondents indicated that compared to Western media, the local media has made minimal attempts to promote tolerance toward this issue. Countable local shows such as *Shuga* and *Wash n Set* have had gay characters in an attempt to show that there are homosexuals living amongst us and society must accept it. This gives a clear distinction between the content in local and Western programming. Respondents felt that by supporting successful celebrities who have openly come out as gay such as top CNN news anchor, Anderson Cooper, TV advocates for the tolerance of this group. By providing a platform for homosexuals to justify their orientation, TV also teaches us that being gay is largely biological and not by choice. Respondents also argued that when TV constantly bombards us with shows with gay characters; it desensitizes us toward the whole issue making it appear normal and acceptable. Such explanations help to generate greater cultural tolerance towards homosexuals.

Determining how best to capitalize on the positive aspects of new advances in media while promoting African morals and also limiting the youth's exposure to sexually explicit and other kinds of inappropriate TV content can be very challenging for the key stakeholders in the media sector, especially when most youth are more technology savvy than their parents or. It should be noted that from this research, the total time of exposure by the youth to Television and the internet is 8.5 hours, but this is reduced by 2 hours per day (to 6.5 hours) when multitasking is considered, that is use multiple media simultaneously.

It is evident that a high percentage of the youth in Kenya use sexual content on TV as a guide for their own behavior, and because it may be difficult to prevent them from accessing sexual content when they are intent on doing so, media literacy strategies that emphasize good decision-making and accurate interpretation of content should be established.

This study proves the Cognitive Learning and Cultivation theories true in that the TV fosters beliefs about social reality. TV cultivates, or promotes, a view of social reality that may be inaccurate but that viewers nonetheless assume reflects real life. Based on the Social Learning theory, models presented through the media are an important source for learning new behaviors and for achieving behavioral change in society. This theory is proved true as a significant number of the urban youth appear to be imitating behaviors of others particularly celebrities who are portrayed as homosexuals yet are a part of society.

5.3 Recommendations

The study therefore makes the following recommendations:

1. The Media Council of Kenya as the leading institution in the regulation of media should play its complementary role of ensuring the registration of all media establishments in the country and more importantly addressing complaints from the public. These complaints may arise mainly due to the airing or publication of homosexual content that may in most cases, be deemed inappropriate for family viewing on local TV that as evidenced by the findings of this research have a role to play in the development of the youth sexuality and supporting homosexuality.
2. TV is a powerful medium especially in the dissemination of information, there is need for media practitioners to self regulate by ensuring that the programmes aired daily relating to

sexuality educate and inform the public objectively so that they can make informed decisions as opposed to encouraging perversion.

3. Whether or not homosexuality is right or wrong, violent attacks towards humanity are wrong, therefore TV should objectively inform the public without demonizing homosexuality. The media should not legitimize homophobia yet murder is illegal and the right to life is a human and universal right. Given the increase in the number of homosexuals in the country and the numerous violations that these sexual and gender minorities continue to face as documented by GALCK, KNCHR and the Ministry of Special Programmes, we cannot simply ignore their existence. There is need to have informed and objective dialogue on the sexual, reproductive health rights and other human rights of these minorities. The media should support efforts aimed at creating awareness at the community level but not necessarily advocate for their acceptance.

4. According to GALCK and KNHCR, the media should play a leading role in urging all state and non-state actors to recognize, promote and protect the rights of all persons in Kenya including the sexual and gender minorities. Politicians, law and policy makers, religious leaders, media, education and health practitioners should respect and protect these rights, without exclusion after all according to Article 27(4) of the Constitution of Kenya, every person is equal before the law and has the right to equal protection and equal benefit of the law and the Constitution does not explicitly provide for non-discrimination on grounds of sexual orientation and gender identity

5. According to GALCK and KNCHR, the media should instigate constructive public dialogues among Kenyans on issues of sexual and gender diversity since this is a reality. These conversations should serve to dispel negative myths and beliefs of the LGBTI community in Kenya

5.4 Areas for further Study

The following areas should be considered for further research:

1. The relationship between negative media portrayals of homosexuality in the past and the suppression of the same among the youth as well as the relationship between positive media portrayals of homosexuality and an increase in openness about homosexuality and self reported homosexual behavior.
2. The access to and use of mass media and the messages they present as influential factors on sex-related knowledge, attitudes, and behaviors of urban Kenyan youth.

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Appendix 1: Questionnaire

Dear Respondent,

Attached is a questionnaire that will assist me in collecting data for an educational research aimed at investigating whether TV portrayals of homosexuality have affected urban youth in developing their own sense of sexuality and encouraged an understanding of gays, lesbians, and bisexuals; encouraging support for gay rights and promoting cultural tolerance toward them. This is in partial fulfillment of the requirements for a Masters of Arts in Communication Studies.

The information given in this questionnaire is strictly confidential and shall only be used for academic purposes.

Your contribution will be highly appreciated

Yours faithfully,

Maureen Siele

SECTION A (Please tick where applicable)

1. What is your gender?
 Male Female

2. Age
 18 – 23 24 -29 30 – 35 36 and above

3. What is your religion?
 Christian – Protestant Christian – Catholic Muslim
 Atheist Traditionalist Hindu
 Others (Specify) _____

4. How would you consider yourself?
 Very religious Quite Religious
 Religious Not religious

5. What is your sexual orientation?
 Straight Gay Lesbian Bisexual

SECTION B: Influence of TV portrayals of homosexuality on the development of own sexuality

6. Who / what led you to your sexual orientation?
 Nature TV Friends Parents
 Negative experience with a person of the opposite sex

7. How many hours a day do you watch TV?
 10 or more 6 – 9 2 – 5 1 or less

8. Have you subscribed to any TV channel designed specifically for a gay and lesbian audience?
 Yes No
If yes, which one(s)?

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

9. Where have you learnt the most about sex? (Tick where applicable)

- Television
- Internet
- Magazines
- Radio
- Music
- Teachers
- Parents
- Friends

10. On a scale ranging from Strongly Agree to Strongly Disagree, please tick where applicable with regards to the following parameters;

Parameter	Strongly Agree	Agree	Neutral	Disagree	Strongly disagree
TV has influenced my sexuality					
TV through local shows such as <i>Shuga</i> and Western shows such as <i>Tyra Banks</i> and <i>Project Runway</i> glorify homosexuality					
TV through Western shows such as <i>Tyra Banks</i> and <i>Project Runway</i> glorify homosexuality					
Watching homosexuals on TV leads to homosexuality					
The amount of homosexual content on TV should be decreased					
Watching celebrated homosexuals on TV causes perversion					

11. In your opinion, how has TV influenced you in developing your sexuality?

.....

.....

.....

.....

.....

SECTION C: Understanding homosexuality as encouraged by the media

1. On a scale ranging from Strongly Agree to Strongly Disagree, please tick where applicable with regards to the following parameters;

Parameter	Strongly Agree	Agree	Neutral	Disagree	Strongly disagree
I learnt about homosexuality through TV					
TV provides an adequate source of information on homosexuality					
TV is effective in educating the public about homosexuality					
Homosexuals are responsible for the AIDS epidemic					

2. In your opinion, how has TV encouraged the understanding of homosexuality?

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SECTION D: Support for gay rights as encouraged by TV

1. On a scale ranging from Strongly Agree to Strongly Disagree, please tick where applicable with regards to the following parameters;

Parameter	Strongly Agree	Agree	Neutral	Disagree	Strongly disagree
I support the UK and USA government in saying that 'gay rights are human rights'					
TV has created awareness on gay rights					
Local TV shows encourage support for gay rights					
Western TV shows encourage support for gay rights					

2. Should local TV shows encourage support for gay rights?

() Yes () No

Explain your answer

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SECTION E: Promotion of cultural tolerance towards homosexuality as encouraged by TV

3. On a scale ranging from Strongly Agree to Strongly Disagree, please tick where applicable with regards to the following parameters;

Parameter	Strongly Agree	Agree	Neutral	Disagree	Strongly disagree
I have role models who are openly gay celebrities e.g. Elton John, George Michael					
Western TV shows have taught me that it is ok to have gay friends					
Local TV shows have encouraged homosexuals to come out					
Watching openly gay celebrities on TV promotes tolerance towards homosexuality					
Local TV shows have encouraged homophobia					

4. In your opinion, what is local TV doing to promote cultural tolerance toward homosexuals?

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3. What is your overall opinion of Western TV shows portrayal of homosexuality?

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