A STUDY ON MEDIA REPRESENTATION OF HOMOSEXUALITY IN MODERN CULTURE IN KENYA

BY

LINET DEBORAH NABWIRE

A RESEARCH PROJECT SUBMITTED TO THE SCHOOL OF JOURNALISM AND MASS COMMUNICATION, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN COMMUNICATION STUDIES, OF THE UNIVERSITY OF NAIROBI

SEPTEMBER 2014

DECLARATION

This research project is my original work and has not been submitted to any other university or faculty

Name: Linet Deborah Nabwire

Registration Number: K50/68599/2011

Sign: _____   Date: _____

The research project has been submitted for examination with my approval as the university supervisor on the behalf of the school of journalism, University of Nairobi

Sign: _____   Date: _____

DR. Elias Mokua

Supervisor

DEDICATION

To My family for encouraging and supporting me throughout the study; always showing me the brighter side of life and helping me to believe in myself; reminding me that God will always be on my side and everything is possible.

ACKNOWLEDGEMENT

ABSTRACT

This study sought to evaluate the portrayal of homosexuality by the Kenyan media. The objectives of the study were: To find out how the media represents homosexuality and how it affects the religious and postmodern beliefs on homosexuality and how representation affects their perception and attitudes. The study adapted a descriptive researcher design given that some of the variables could not be measured but could only be described using descriptive statistic. Stratified random sampling was done to get 220 from a target population of 420. Questionnaires were used as a tool of collecting data. Questionnaires were administered to religious pastor leaders, the gay community and the media staff to gather information required for the study. The information collected was analyzed using SPPS for cross tabulation and to generate frequencies and statistical graphs for the interpretation of data. The findings were presented through tables and charts for easy understanding. The findings showed that the media plays a role in influencing people's perception, attitude and belief on homosexuality. Pastors leaders felt that media representation of homosexuality affects their Christian teachings on homosexuality that is wrong and sinful and they were not happy with the way media represents homosexuality as normal while they felt homosexuality is wrong and sinful. Most respondent from the church felt that they will not change their position on homosexuality in future. Many respondents from the churches are worried that the modern culture as it poses a threat to Christian teachings and post modernism is to be blamed on the increase of homosexuality. The media professionals felt that reporting on sexuality is done in accordance with media ethics and part of their work to enlighten and inform the public on what is happening, though many agreed that postmodernism was changing how people perceived the gay community. There is also need for the concerned parties and especially the churches to change the way they think about the homosexuality and that the church should openly have discussions on homosexuality other than avoiding it given that many young men are living in denial as gays. There is need for the media houses to report responsibly to ensure that the youth are not given content information that they cannot handle. There is need to integrate the gay community and the normal communities by accepting them, if ever the community needs to change them.

ACRONYMS AND ABBREVIATIONS

BBC　　　　　British Broadcasting Corporation

KBC　　　　　Kenya Broadcasting Corporation

TV　　　　　Television

NKJ　　　　　New King James Version

MWA　　　　　Minority Women in Action

GLBTI　　　　Gay, Lesbian, Bisexual, Transgender and Intersex

TOMICK　　　The Other Men in Kenya

KEGALE Trust　Gay and Lesbian Trust

TABLE OF CONTENTS

CHAPTER ONE

INTRODUCTION

CHAPTER TWO

LITERATURE REVIEW

CHAPTER THREE
METHODOLOGY

CHAPTER FOUR
DATA ANALYSIS, PRESENTATION AND INTERPRETATION

CHAPTER FIVE
SUMMARY OF FINDINGS, CONCLUSIONS AND
RECOMMENDATIONS

APPENDICES

LIST OF TABLES

LIST OF FIGURES

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

This chapter contains background of the study, the statement of the problem to be addressed by the study, objectives of the study, reasons and questions. Significance of the study showing the importance of this research to various people and institutions, limitations of the study to be experienced while doing research, scope to covered by the research.

According to Lazarsfeld (2006: p.23) it is virtually impossible these days to go through a day without encountering the media in some form. One may wake up to the sound of the radio, play an iPod on their way to college, pass billboards in the street and watch television in the evening. People are all therefore part of the audience for these different kinds of media products.

Since the early days of the media, critics have seen media audiences as being easily manipulated masses of people who can be persuaded to buy products through advertising, imitate role models' lifestyle or to follow corrupt leaders through propaganda. Abercrombie (1996 p.16) admit that there have also been fears that the contents of media texts can make their audiences behave in different ways. For example become more violent. On the other hand there have been other critics who have seen the media as having much less influence and working in more subtle ways.

Hart (1991: p.121) acknowledges that many writers, theorists and researchers have identified and valued the existence of the audience in relation to the media. At the most basic level, audiences are vital in communication. It is for the audience that the media are constructing and conveying information, were it not for the audiences, the media would not exist. Hart (1991 p.16) cites that the exact relationship between the media and their audiences has been the subject of debate

since the media were first seriously studied and emphasizes the importance of the audience and of their relationship with the media.

The media reporting on homosexuality has been blamed for the spread of the vice with the Christians accusing the media of giving homosexuality unnecessary reporting. Over the span of just fifty years the homosexual political movement has transformed itself from an underground subculture shunned for its practice of illegal sexual deviance into a global cultural and political force with greater influence in the legislatures and courtrooms of the Western world than the Christian church (Lazars Feld 2006, p.18).

Much as the media gives the audiences a chance to view happenings from different areas, the media still influences the perspectives of the audience and especially hefty issues such as homosexuality. Media has strong influence towards people, it plays a role of shaping people's mind and perception of the social world and it is also to manipulate people's action with delicate, subtle and effective ways (Baran and Davis 2006, p.43). Thus an audience's construction of reality and choice of what to believe is not entirely in his/her hand, but rather, lies to a large extent on the media. The media industry has been described as a consciousness industry i.e. it produces forms of consciousness, belief, values and perspectives about issues in the society. The audience therefore is offered a position from which it will be able to view the happenings in the society.

Homosexuality is a phenomenon that cannot be ignored anymore, gay people are everywhere in all walks of life from political world, in every profession, in each extended family, and even in the Christian world. Some of the churches in the world are softening their stand on homosexuality with even some presiding marriages of homosexual individuals thereby acknowledging that homosexuality is here with us.

They have embraced all temperaments and lifestyle and their presence is seen all over. With the Christians coming out strongly that the act is sinful and should never be allowed in the society. According to Boswell (1980,p.33) Christian prejudice against homosexuality is partly rooted in a fundamentalist interpretation of certain Biblical texts, (Leviticus 18:22 and 20:13) which says that one should not practice homosexuality given that having sex with another man as with a woman is wrong and detestable. In most religion is totally unacceptable with some insisting that they must both be put to death, for they are guilty of a capital offence.

While Christians and most religions hold the view that homosexual activity is unnatural, post moderns believe that sexuality is a personal issue, a natural orientation and there is no right or wrong as morality is a personal decision .Like any other movement of revolution and reforms, gay community has employed many different and sophisticated strategies to fight for their rights and be heard, and make the public aware of their presence in the society. As part of raising awareness the media be it print, audio or television have given the gay community more than enough airtime to raise their issues, thereby helping the public become aware of the prevalence of homosexuality community and their lifestyle.

1.2 Statement of the Problem

Everywhere one goes; one cannot help but notice topics of homosexuality. It's in national news, television shows, books, magazines, movies, and as we have most recently seen in church and political world, homosexuals are viewed and considered very differently from one culture to another. Although the role of the media is to inform, and educate the concern is that how can it perform its mandate without being accused. Media is caught in the middle between the postmodern beliefs and prevailing opinion of religious groups affiliation for example Christians characterize homosexuality as sinful while postmodern believe in the slogan gay is good which articulates in the deepest spiritual reality of gay persons.

Media struggles to portray itself as a body that does neither on any side as much it is being accused of biasness by both cultures.

Baran and Davis (2006, p.45) agree that by using the media content one may learn or know things unintentional that may impact the audience life in a negative manner. For instance watching an action packed movie that seems perfectly fine in terms of entertainment, as one watches one might learn some form of lawlessness and in the course of being entertained you might also learn how to use a pistol. Though postmodernism and its contribution on homosexuality cannot be blamed on the media, it is important that the media realizes its role in reporting responsively and that its presentation of homosexuality may influence the way the audience consider homosexuality in general, for instance creating stereotyping and hardening their position on the different sides of debate. Therefore this study intends to find out how media represents homosexuality in Kenya.

1.3 Objectives of the Study

1.3.1 The General Objective

The main aim of the study was to evaluate Media representation of homosexuality in Kenya.

1.3.2 Specific Objectives

i. To evaluate the extent to which media representation of the homosexuality affects religious position that homosexuality is wrong and sinful.

ii. To evaluate the extent to which media representation of homosexuality affects postmodern belief that homosexuality: is a personal issue and it's a natural orientation.

iii. To determine whether people's perceptions, attitudes and beliefs on homosexuality are influenced by the media.

1.4 Research Questions

   i. To what extent does media representation of homosexuality affect religious beliefs?

   ii. To what extent does media representation of homosexuality affect postmodern beliefs?

  iii. To what extent do media influence people's perceptions, attitudes and beliefs on homosexuality?

1.5 Justification of the study

Although the role of the media is to inform, and educate the concern is that how can it perform its mandate without being accused? Media has been accused of mispresentation of certain issues concerning the public. Media struggles to portray itself as a body that independent with fair coverage and yet it is being accused of bias by both cultures. Media mandate is clear that it is supposed to report on issues without favorite. Increase of homosexuality has been blamed on media presentation of the vice as normal and therefore the youth have continued to consider it as normal and encouraging gays. There is need to establish whether media presentation can entirely be blamed on the increasing number of homosexuality in Kenya.

1.6 Significance of the Study

This study will play an important role in the following fields;

1.6.1 The Media Industry

The findings of this study will help the media industry in developing ways that media can be used in responsive reporting while ensuring that the contents of their report are reliable and do not negatively influence their audience. The study will also help the media houses in developing policies that can ensure that the content of any information they present is evaluated before they are sent to the public. It will help them in ensuring that they report effectively and responsibly.

1.6.2 Academicians

The study will also form a basis for future researchers who may wish to develop the study further. It will provide a deeper understanding of the challenges faced by organization in managing different views and opinions in the communication process brought about by media presentation. It will also provide direction on the way to achieve deeper insight on the media presentation on homosexuality and understand the possible effects of media representation on homosexuality.

1.6.3 Religious Groups

The study will help the religious groups in understanding the culture of homosexuality and ways that they can be able to accommodate other divergent views that may me contradictory to their believes. The study will offer a deeper understanding on homosexuality and the way it affects the community. The study will also help the religious groups in establishing whether media representation on homosexuality has contributed to some of the Christians changing their position on homosexuality other than the teachings of the holy book.

1.7 Scope of the Study

The study focused on the media representation of Homosexuality the study was quantitative in nature as it provided the hard data needed to meet the required objectives. Questionnaires were used to get views from 220 respondents from religious leaders, gay community and media fraternity among other respondents. The study intended to establish Media representation of the homosexuality in Kenya.

1.8 Definition of Key Terms

Postmodernism is a worldview, which says, absolute, objective truth does not exist, or nothing is absolute, and subjectivity of the human mind makes knowledge of absolute truth impossible, even if it existed, or everyone is entitled to his own truth according to him

Homosexuality is the experience of being erotically attracted to a member of the same gender

Heterosexual is the act of being sexually or emotionally attracted   to people of a broadly different gender

Bisexual person is someone who is sexually and/or emotionally attracted to people of all genders. Many people who experience a wide range of feelings towards both men and women use the term bisexual

CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

This chapter contains a review of the past studies in the same area. The purpose of the review was to examine the available studies from other Scholars and Researchers who have undertaken studies on the same subject under investigation. The literature available provided a guideline to this study and offered a critical analysis of the past studies in order to avoid duplication of previous work.

2.2.1 Media Landscape in Kenya

The media plays a crucial role in public representation of unequal social reactions and playoff cultural power (Cottle 2000, p.2). He cites that "it's through the media that the audience is able to construct sense of who they are in relation to who they are not". The media give the audience a sense of identity and belonging. At the same time however the media can also serve to affirm social and cultural diversity and provides crucial space in and through which imposed identities or the interest of others can be resisted, challenged and changed.

According to Lippmann (2010, p.20) the world that audiences have to deal with politically is out of reach, out of sight and out of mind. It has to be explored, reported and imagined. Various metaphors have been created to capture different aspects of media. For instance, Denis Mcquil referred to the media as windows that enable us to see beyond our immediate surroundings, filters that screen out parts of experience and focus on others, mirrors that reflect ourselves back to us and barriers that block the truth.The media as an institution has increasingly become a very important element in the society. It has impacted greatly on the social, political and economic aspects of the society and it still remains relevant to date; maintaining its cardinal role of influencing social change.

Talbot (2007, p.7) believes that the media has an important role in the modern world and cannot be ignored at all by the society. Mary Talbot continues to say that some sections of the society like churches and trade unions have almost been replaced by the media as its the primary source of understanding of the world and it serves as a vital function as a public forum.

The media in Kenya is a diverse and vibrant growing industry.Kenyan media has recorded a significant growth in the last ten years. The number of media houses and outlets in the country has continued to grow tremendously. Social media usage has been on the rise hence contributing to increased access to information. The media council of Kenya is a statutory body that regulates the media in Kenya. MCK is an independent national institution established by the Media Act, 2007 as the leading institution in the regulation of media and in the conduct and discipline of journalists (MCK 2009, p.51).

In Kenya media comprises of four major daily newspapers, more than 20 FM radio stations and the Kenya Broadcasting Corporation (KBC) - the national broadcaster (Colander 2012 p.59). Powell (2010, p.23), however, paints a different picture of Kenya's media landscape. According to him, there are about 90 radio stations on air across the country, a dozen TV channels and several daily newspapers.

The Kenyan media is dominated by five privately owned multi-media groups with interests in radio, TV and newspapers (Powell, 2010, p.23). Powell also notes that there are several religiously inspired radio and TV stations, owned by Christian church organizations. Currently, entertainment-oriented content, sports, music, soap opera, political talk, sex-talk and religious content forms the bulk of the media content in Kenya. Health issues and development agenda rarely forms the content of private media and has been left out as a responsibility of the state broadcaster.

Media in Kenya draws their right to freedom or free inquiry from the new constitution of Kenya 2010.Article 34 of the new constitution is freedom of the media 34 (1) .It guarantees freedom and independence of both traditional, print, radio and TV and new media: Freedom to hold opinion, receive ideas and information. Freedom to communicate ideas and information without interference. This freedom does not extend to propaganda, for war, incitement to violence hate speech and advocacy to hatred (Constitution of Kenya, 2010, p.113).

Media is guided by code of conducts for the practice of journalism to assist journalists to report objectively while maintaining accuracy and fairness in whatever they report on .Journalists are also expected to write a fair, accurate and unbiased story on matters of public interest with all sides of the story reported even as much as they should be independent in their engagement. The government in many occasions has called on the media to report responsively as the issues being reported are sometimes of security concern (Karimi, 2011, p.35).

Karimi (2011, p.36) asserts that though journalists are supposed to gather news without fear or favor, they are expected to resist undue influence from outside forces – Advertisers, sources of the story and subjects, powerful individuals and special interest groups. The media is also expected to observe integrity and present news with decency and integrity avoiding real or perceived conflict or interest respecting the dignity & intelligence of the audiences as well as the subject of news while being called upon to be accountable for their actions to the public, the profession and themselves in terms of adhering to journalists standard respond to public concern.

The mass media have made people aware of their cultures, social issues and events that few people could experience directly. Thus we rely on the pictures presented in the media as a guide to the construction of our own social reality. The basic assumption here is that the media are able to determine the people's

perception about facts and values of society through selective presentation and by emphasizing certain themes (Tan, 1984, p.74).

Recent publicity of Homosexuality in Kenya has been heightened, when Binyavanga Wainaina one of the Africans most notable writers published an article in a South Africa's Chronic Magazine "I am a homosexual mum" revealing that he is gay. The writer was scolded, condemned, cursed and laughed at on social media, with the Christians raising eyebrows, coming out strongly that the act is sinful and should never be allowed in the society while at the same time the writer got support from the liberal minded persons who hold the view that what a man or a woman does in his bedroom is a personal issue (Nation News Paper, 2011:03:23).

According to Stein (2008 p.16) the media weighs people's opinions and shapes public perception about issues that are of concern to the audience. By persistently reporting on these subjects it may succeed in swaying public opinion towards the matter under investigation depending on how often the issue is reported. The elements presented to the audience may be true to some extent but the light in which they are portrayed in the media may cause reinforcement or shattering of audience biases and prejudices.

The media are able to construct reality by sometimes highlighting the commonly held stereotypes in the society. Stereotypes presented by the media are always stereotypes that are held in the local community (Kumar 1993, p.66). For instance, homosexuals in western films are normally portrayed as people with many partners and discriminated because of their sexual orientation while the normal couples have a sound mind to make decisions.

The media are important shapers of our perceptions and ideas. They provide not simply information about the world, but ways of seeing and understanding it as social groups and classes. Mass media are more and more responsible of /for

providing the basis on which groups and classes construct an "image "of the lives, meanings, practices and values of other groups and classes.In cultural studies Hall (1997, p.81) explains culture as being understood in terms of shared meaning and in the modern world the media is of paramount significance in the circulation of these meanings.

Media is useful in providing the images, meanings, representations and ideas around which the social totality composed of all these separate and fragmented pieces can be coherently grasped as a whole. This is among the great cultural functions of the modern media; the provision and the selective construction of social knowledge. Hall (1997, p.81) believes that Mass media also propagate the ideals of the elites by relying on opinion leaders to get information which will be used to write news stories, features and other media texts to be used by the audience.

While Christians and most religions hold the view that homosexual activity is biologically unnatural or dysfunctional, research has shown that homosexuality is an example of a normal and natural variation in human sexuality and is not in and of itself a source of negative psychological effects (Murray 2000, p.22). Most people experience little or no sense of choice about their sexual orientation and there is insufficient evidence to support the use of psychological interventions to change sexual orientation. Prejudice and discrimination against homosexual and bisexual people (homophobia) have, however, been shown to cause significant psychological harm, and are especially damaging to people who are homosexual or bisexual.

2.2.2 Homosexuality and Cultural Believes

Richard Dyer came up with words of wisdom that how we are seen determines how we are treated, how we treat others is based on how we see them, how we see them comes from representation, homosexuality is an old as humanity and it occurs as much as in western world as it does in the third world countries. In

reference to the Bible the ancient Israelites homosexuality was both practiced and condemned. Along with bisexuality and heterosexuality, homosexuality is one of the three main categories of sexual orientation within the heterosexual–homosexual continuum (Robinson 2010, p.35).There is no consensus among scientists about the causes of why a person develops a particular sexual orientation; however, biologically-based theories for the cause of sexual orientation are favored by experts, which point to genetic factors, the early uterine environment, or both combinations.

West (2008, p.88) describes homosexuality as the experience of being erotically attracted to a member of the same sex. They are different kinds of homosexuality namely: Overt is a person who acts upon sexual feelings by participating in mutual sexual fondling, exclusive/ Obligatory Homosexuals these are persons who are strictly with the same sex partners. The others are facultative-those who take part on homosexual activities only on odd occasions with the same sex partners when the opposite sex is not available like in imprisonment and bisexual partners-persons who can find full erotic pleasures and satisfaction with persons of either sex.

Freud taught that all human are inherently bisexual, each sex is attracted to members of the same sex as well as to members of the opposite sex. Whether hetero – or homosexuality gains ascendancy depends to some extent upon early conditioning factors in family and society. (Hall and Lindzey 1978, p. 5)

Waldau (2001, p.12) states that around the world, public opinion about homosexuality varies considerably. While, for example, same-sex marriage is permitted in Canada, Belgium, and the Netherlands, homosexuality is illegal and gay marriage is unthinkable in most African nations. To understand why some countries have such strong penalties for homosexuality, we turn to the literature on public opinion and the role that culture and religion have in shaping it. Since public opinion is an important factor in developing laws and policies,

understanding the source of these attitudes can shed light on why some nations have such liberal policies, and others continue to punish sexual behaviors like homosexuality. Across the world, personal religious beliefs and affiliation are typically seen as powerful predictors of attitudes about homosexuality.

2.2.3   Homosexuality and Morality in Africa

We live in a world whose walls are coming down. Neighbors have different beliefs, are born of different tribes, some more educated, some less. Through copper, satellites and fiber optic cables, we are connected, person to person across the globe and as we are spread wider, we are continually forced to deal with one another as humans or as other (Sullivan 1992, p.45). As our lives become more and more entwined we must access not only our own beliefs but how we expect those beliefs to impact other people's live, if at all. One such area where personal beliefs have become the driving force behind national policy, and then legislation, is sexual orientation. Sexual conversations were avoided or done in polite conversations unfortunately.

Much of the history of homosexual love in pre-colonial Africa has probably been lost for good due to the negative traditional believe about the act. Pre-colonial Africa was largely made up of non-literate cultures that left no written records and the colonial powers were not inclined to document practices they considered "beastly"; they were already busy suppressing homosexuality at home (Kuefler 2007, p.56). However, knowledge of some examples did survive, such as the boy marriage tradition among Azande warriors, and the gay sex customs at the court of the Kabaka (king) of the Buganda where all the actions were highly condemned.

According to Wittgenstein (2007, p.11) homosexuality and same sex marriages have become hot subjects in Africa. It has also become an emotional issue to such an extent that some gays have been arrested and beaten up while some Heads of State have come out in the open declaring gays as persona non grata. For instance,

the President of Uganda Yoweri Museveni on Wednesday, February 26th 2014 gave a detailed explanation of why he believed homosexuals should be jailed for life. Citing the gays behavior as unnatural and they can get worms' because of what they do in private. He said "The mouth is made for eating and kissing and gay oral sex will give you worms". Banjul Reuters - Gambia's President Yahya Jammeh called homosexuals "vermin" and said his government would tackle them in the same way it fights malaria-causing mosquitoes".

Lindholm and Vogt (1999, p.4) stated that African culture and philosophy dictates that life and reproduction of life sit at the core of human society and therefore the relationship between two males is unacceptable. This means that men and women should have children, thereby creating a community and continuity of that community. As such, these beliefs do not accommodate homosexuality because the practice has no room for reproduction and continuity of the human race and the community for that matter.

According to a world survey by international Gay and Lesbian association (2013, p. 5) homosexuality is outlawed in more than 38 countries. Some of the super power economies have threatened to limit donor fund and aid to African countries that restrict and pass retrogressive laws against homosexuality bit in spite of all these threats African presidents are adamant on the issue of homosexuality and they have refused to consider the rights of Gay, Bisexual, and transgender (LGBT) rights.

In African countries, while culture may be dynamic, the values and morals that act as the cornerstone of African people cannot be changed. African leaders feel that homosexuality is a taboo and against their culture and religious believes. Same sex relationships threaten family values and as a result are unacceptable and cannot be incorporated into the African way. Culturally we have no evidence that homosexuality is a part of our culture. In the rare instances where an individual

may have been known to be homosexuality it was not a thing to celebrate and was often hidden to shield the rest of the community (Miller 2005, p.17)

Stoning, burning, exile, sexual mutilation and death penalty were common punishments for homosexuals (Crompton, 2004, p.33).The existence of severe penalties, including death, for people found guilty of homosexual acts in many Muslim nations suggests that religious. A renewed crackdown on homosexuality in Africa is gaining momentum with various African countries passing retrogressive laws against homosexuality. Sudan, Mauritius and Northern Nigeria homosexuality is punishable by death. Nigeria has recently passed legislation tightening restrictions on homosexuals. Nigerian President Goodluck Jonathan signed the Same Sex Marriage (Prohibition) Act into law. It prescribes 14 years in prison for people who enter a same-sex marriage.

South Africa is more liberal with their constitution supporting the LGBT, the constitution which guarantees gay and lesbian rights, and has legalized same sex marriage. Even there, gay rights have been described as an exclusive privilege of the white and well-heeled, a small but high-profile subset. In Uganda the parliament has signed off on controversial anti-gay legislation that includes life prison terms for repeat offenders. Uganda has come under international scrutiny for its heavily anti-homosexual legislation that in some instances calls for the death of "multiple acts of homosexuality (Reuters, 2010, p.3).

2.2.4   Homosexuality in Kenya

The Constitution of Kenya 2010 -Article 45(2) stipulates authorization of opposite sex marriage but is silent about same-sex marriage. "Every adult has the right to marry a person of the opposite sex, based on the free consent of the parties "Penal Code of Kenya also stipulates some laws against homosexuality .According to articles 162, 163 and 165 of the Kenyan *Penal Code*: male to male homosexual acts are illegal in Kenya (and the penalty is five to fourteen years imprisonment (Kenya Law Report, 2010:06:12).

The various cases of same sex marriages in the country has elicited reactions showing that Kenya as a country has not yet fully accepted homosexuality though the liberal are always there to support them. From the two Kenyan men, Charles Ngengi and Daniel Chege, whom the London court, in United Kingdom officiated the same sex marriage to cases in Coastal areas where same sex couples were almost mob beaten (BBC, 2012).

According GALCK 15 Sept. 2009 report most of the homosexuals in Kenya still hide their sexual orientation, living in false identity getting married and hiding their relationship for fear of discrimination, arrest, and rejection from friends, their families and even their employees.

According to the National Commission on Human Rights Report (April 2012, p.9) the gays live in fear of being condemned, attacked and even imprisoned if found practicing homosexuality. Majority of Kenyans continue with their ambivalence towards homosexuals assuming they are just a fringe group that has no chance in Kenya, homosexual lobby groups are not sleeping. They are working day and night to ensure they win official legitimacy for their unhealthy sexual lifestyles. Kenya as a nation has grown very first be it politically, economically and socially, they are very many movements in Kenya that advocate and support homosexuals, including

The Gay and Lesbian Coalition of Kenya (GALCK) which was established in May 2006, GALCK is a coalition of the Gay, Lesbian, Bisexual, Transgender and Intersex (GLBTI) organizations based in Kenya. Their core mission is to fight for deletion of sections 162-165 of the penal code that criminalizes their lifestyles in Kenya. The coalition is comprised of Minority Women in Action (MWA), Gay Kenya, Ishtar, GALEBITRA, TOMIK, Diverse Outing, Changing Attitudes and Equality Now (GALCK 2009, p.7).

Among organization that advocate for same sex is the Ishtar MSM which is a community-based organization working with men who have sex with men (MSM) in Nairobi. Established in 1997, it is the oldest of the Kenyan homo organizations and TOMICK (The Other Men in Kenya) which is a group that was founded by a former gospel singer known as David Ohingo. TOMICK is a small group of well-connected homosexual men who secretly lobby the political environment in Kenya towards decriminalization of homosexuality (MSM 2012, p.4).

Among the groups that pushes for the same sex relations is KEGALE Trust (Kenya Gay and Lesbian Trust) which was registered as a trust by the registrar of Societies, these are the people behind Gay Kenya which the founders have been advocating for the support and recognition of their "rights" to live openly as homosexuals in Kenya .Other Sheep East Africa (OSEA) which is ran by a homosexual Christian couple from the USA, Steve Parelli and Jose Ortiz, who are instrumental in its formation and funding in 2008. Steve is the Executive Director of Other Sheep (USA) based in New York. This organization ministers to homosexuals in East Africa, providing a church where their sexual orientation is accepted and celebrated (National Commission on Human Rights Report 2012, p.18).

2.2.5 Religious Beliefs

In the past religion and its ideologies had a real impact on mass media, the postmodern world institutions and religious affiliations are in constant conflict with other, Institutions including the media are competing to take part in the medicated public debate. For instance in the Belgium situation, until the 1970's the media functioned as channels for ideologies and movements and each movement had its own channel: Catholics, Socialists and Liberals had their own channels in the media and they used to control the Media, then history changed in the post modern world where by the media changed its Operation from serving these movements and started serving and becoming a family of Its own, being

controlled and governed by commercial and economic interests and laws(Gebyes, Mels & Valrave 2009, p.27).

For religious teachings to be heard in the mass media, churches need to know the Language, priorities and the scope of the media to be able to influence the agenda setting and discourse of the media. Claussen (2002, p.35) admits that Major religious trends and issues that are prominent today cannot be delivered to the masses unless they are fully addressed or understood by the Media. Indeed, these trends as far as media is concerned that the media is considered as a Source of information about religions.

According to Murray and Roscoe (1997, p.48) the relationship between the religious affiliations and the media has been a sensitive one, the faithful are always warned of the dangers of the new media while the media operates on the principle of freedom of speech being mostly accused of being biased in its reporting. On the other hand the church cannot exist without the media through communication because they offer channels through which the church used to spread the "good news"

Homosexuality is one of most sensitive and controversial moral issues of our modern Day. Headlines teem with stories of renowned authors coming out of the closet "they are Gay" politicians changing, courts ruling on same-sex marriage, churches appointing gay Bishops. Sadly the church is caught in the middle and it's often afraid to talk about this
Monster Homosexuality (Macnutt 2006, p.28).

Many Christians feel confused and divided between the call to love and the call for truth. And many who struggle with unwanted same-sex attraction feel alone and alienated by the church. Homosexuality has been compared to a fishbone caught in the throat of Christian fraternity, it's an obstruction that can neither be swallowed whole nor ejected or forgotten (Nugent & Gramick 1989, p.23).The

churches have wished away the subject even when it bights in the nerve of most churches the cases of homosexuality reported among the clergy.

According to Stassen & Gushee (2003, p.21) homosexuality is one form of sexual expression that falls outside the will of God yet homosexual persons are precious made in the image of God. The issue of the expression of human sexuality is a perennial one and sensitive for that matter not only in religious ethics but every ethical system in the society and sexual ethics looks very different depending on one's context in life and ones understanding of human nature (Stassen & Gushee 2003, p.21).

In the Christian perspective the story of Adam and Eve in Gen 1 and 2 tells us something profound about sexuality. In the Book of Genesis 1:28 – God blesses the union of the first man and woman where the Bible reads that 'And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moved upon the earth' (NKJ, 2000). Homosexuality in some way it's against the order of creation, (Nelson, 2008, p.56). The creation of male and female joined the male and female in marriage and commanded them to be fruitful and multiply and as Donald Wold has written "Creation provides the positive male – female model for sexual union."

Homosexuality is mentioned in old testament law twice (Lev 18:22; 20:13) it includes a long list of sexual behavior and a forbidden abominations against holiness that brought divine wrath on the offender and danger to the entire community (Stassen and Gushee, 2003). The Christian faith is based on the teaching of the bible where homosexuality is depicted as a beasty act.

Among those denominations that generally are negative towards these orientations, there are many different types of actions they may take: this can range from quietly discouraging homosexual activity, explicitly forbidding same-

sex sexual practices among adherents and actively opposing social acceptance of homosexuality, to execution. Many argue that it is homosexual actions which are sinful, rather than the state of being homosexual itself. Several organizations exist that assert that conversion therapy can help diminish same-sex attraction (Murray and Roscoe 1997, p.71).

Diverse religious movements have had prominent involvement in modern media for instance in Kenya, there are many Christian FM stations and Television stations that air Christian programmes. According to Barth (2001, p.31) one of the greatest theologians of century, Karl Barth holds that humanity comes into its fullness only in relation to persons of the opposite sex. To seek one fulfillment in a person of the same sex physical, psychological & social sickness, the phenomenon of perversion, decadence & decay.

Barth (2001, p.31) further states that say that homosexuality should be strongly condemned but the gay persons should be loved and accepted preaching or having grace and forgiveness as the central theme of the gospel in other words hate the sin but love the sinner. While some the clergy have faced the issue in this way the bible is very clear on homosexuality and does not condone it in any way.

One of the most volatile and important issues facing the Church today is the question of homosexuality as an alternative lifestyle. The Church cannot duck this question. Events like the brutal murder of Matthew Shepherd, the homosexual student in Wyoming, or the recent spate of scandals involving pedophile priests, which has rocked the Catholic Church, serve to thrust this question to the front and center of American culture (Talk Africa 2012, p.6).

Macnutt (2006 p.28) further states that the relationship between religion and sexuality can vary greatly across time and place depending on the deep believes held by certain religions, within and between different religions and denominations, and regarding different forms of homosexuality and bisexuality.

Present day doctrines of the world's major religions vary vastly generally and by denomination on attitudes toward these sexual orientations.

Christians live out their days in the presence of God and thus they believe that God has preferences and desires that they should live in a certain way while disapproving of other ways in which they might choose to live (Grenz 1997, 24). The Christians are expected to follow the teachings in the bible which is very clear on homosexuality even in some cases describing it as a beastie behavior. If the religious context is more disapproving of homosexuality in Muslim nations, then anti-homosexual sentiment may be disseminated through public discourse, public institutions, legal codes, social norms, and family structures. Since all people in a Muslim nation are exposed to the national religious culture, even people who are not personally religious may be less tolerant of homosexuality then residents of other countries.

Boswell (2000, p.9) cites that religious institutions have played a powerful role in the oppression of homosexuals throughout history, Christianity acceptance of homosexuality has paralleled variance within modern culture from New Testament times to present. While this could be considered by many as not fair the position of Christianity is clear on homosexuality and should never be accepted.

Religious affiliations are also divided on the same issue that Jesus is not recorded to have said anything about homosexuality as a phenomenon and as their methods place more emphasis where Jesus placed his but at the same time God created Male and female. According to Wilks, Parsons & Capps (2003,p.73) Christian prejudice against homosexuality is partly rooted in fundamental interpretation of certain biblical scriptures. The Bible which is the basis of Christian belief and it is very clear about homosexuality. In 1 Corinthians 6:9-10 it says" Do you not know that the wicked will not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor male prostitutes nor homosexual

offenders. while in Romans 1:27 – the bible reads that 'And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet' (NKJ, 2000).

2.3 Theoretical Framework

The researcher used the Media representatio0n theory and postmodernism.

2.3.1 Media Representation Theory

Media representation theory has many definitions by different scholars. Staurt Hall defines representation as how the media shows us things about society after careful selection of the messages leaving others out, organization and focusing on what the audience will see. Staurt continues to say that representation to be meaningful to the audience, there needs to be a shared recognition of people, situation and ideologies. Hall (1997, p.19) discussing the relationship between politics and representation and the systems representation of both view described representation as the medium or channel through which meaning production happens and the object, people do not have stable true meaning but rather that the meanings are produced by human beings participants in a culture, who have the power to make things mean or signify something, and how the dynamics of media representation reproduce forms of symbolic power. Media has the power to reach out and directly influence the minds of average people (Baran and Davis 2006, p.54). Average people here refer to the general public also known as the member of folk culture; average people are also portrayed as "being helpless before the manipulative power of media content.

Representation refers to the construction in any medium especially the mass media of aspects of reality such as people, places, objects, events, cultural identities among others. It refers to the process involved as well as the products (Chandler 2006, p.1). Representation involves not only how identities are represented within the text but also how they are constructed in the process of

23

production and reception. The Oxford English Dictionary defines representation as an image, likeness or reproduction in some manner of a thing or the fact of standing for or in place of some other thing or person.

Griffins (2010, p.2) defines media representation as how a particular person or a group of people are being presented to the audience. The media have altered peoples sense of the past and created mediated world. Peoples sense of the world which lies beyond the sphere of their personal experience is shaped by the mediated symbolic forms. The diffusion of media products enable us to experience events, observe others and learn about a world that extends beyond the spheres of our day-to- day encounters (Thompson 1995, p.34). Thompson explains how our sense of the world has been shaped by the products today through extended exposure to media products.

Bignell (1997, p.23) suggests that "news is not just facts but representation produced in signs and languages like photographs. Hall (1997, p.75) argues that the meaning depends on the relationship between a sign and a concept is determined by codes, for instance red and green they culturally signify different things and the difference between red and green is what signifies the meaning. For instance the meaning of images and languages in texts depends on the knowledge of the previous texts. Hall argues that the process of representation itself constitutes the very world it aims to represent, and explores how the shared language of a culture, its signs and images, provides a conceptual roadmap that gives meaning to the world rather than simply reflecting it. Hall's concern throughout was the centrality of culture to the shaping of our collective perception. When the media uses celebrity endorsements it requires the knowledge of these celebrities while the meaning of intertextual links are constructed by viewers based on their previous media knowledge hence the viewers will enjoy the message of what they know.

True meanings are constructed and fixed and the meaning depends on who controls the means of representation. Merrin (2005, p.50) argues that "the media do not reflect and represent the reality of the public but instead produce it employing this simulation to justify their end. Reality is represented such that what we treat as direct experience as mediated by codes constructing reality. Baudrillard's theory of simulation emphasizes the signs form and not technology (Merrin 2005, p.50). The semiotic transformation of signs and symbols that no longer refer to real thing is determined by human perception.

Baker (2007 p.50) created three ways of looking at Media Representation: Reflective view this view is like reflection, its representing something and trying to create a replica of its meaning in the mind of the audience. Representation requires interpretation that we make conclusions about the meaning based upon our own background and experiences and ideologies. Intentional view it's the opposite of reflective view here the intentions of the person doing the representation is the most important process and the opinion of that person also affects the representation of the text. Constructionist view it entails all the three views. It consist of many factors like the content itself, the opinion of the people doing the presentation, the reaction of the individual to the representation and lastly the context of the society in which the representation is taking place..

David chandler coined these key questions in considering representation: what, how and within what genre is being represented and by using what codes. The other was how is the representation made to seem 'true', 'commonsense' or 'natural and what is fore grounded and what is back grounded, whether they are there any notable absences or interests does it represent to what targeted audience. Finally is what does the representation mean and how do people make sense of it (Merrin 2005, p.76).

Television is the best medium to use to understand the theory of media representations because of the contradictions which involve a mass medium

attempting to reach all the parts of its class-differentiated audience simultaneously as it's represented and mediated within different TV genres and forms (Alvarado et al. 1987, p.26).

According to Merrin (2005, p.13) the simplest way to understand the concept of representation is to remember that watching a TV programme is not the same as watching something happening in real life. All media products re-present the real world to us; they show us one version of reality, not reality itself. So, the theory of representation in Media Studies means thinking about how a particular person or groups of people are being presented to the audience.

By definition, all media texts are re-presentations of reality in some form. This means that they are intentionally composed, lit, written, framed, cropped, captioned, branded, targeted and censored by their producers, and that they are entirely artificial versions of the reality we perceive around us (Weber 2010, p.50).

Mass media has added and established another system of meanings that is much more dynamic and less resistant to change than a society's cultural underpinnings. This system comprises representations of objects, events and facts resulting from rapid scientific and technological advances as well as from economic, political and societal changes that are typical of contemporary societies (Wagner 2012, p.23).

Realism is simply the relationship between particular mass media forms and the reality that is being represented. In mass media, the concern is whether or not the media will be a reflection of reality and the extent to which it will deliver a view of the world, re-present a reality and one needs to be aware of the ways in which those media transform, distort or re-process "the reality" which they present to us (Weber 2010, p.56). By examining the extent to which the media continue to influence the audience, it is important to understand how the media produces its

text and the role it plays in changing peoples' attitudes, culture and behaviours. Scholars have questioned if the media reflect reality exactly or distortedly; all media products from news to television dramas are usually constructed to depict real life situation. Reality is the presentation of facts as they are without distorting it while to construct is to put different parts of the fact together.

News as media text stands out as a perfect example of constructed reality. They are constructed and assembled in the context of what has gone before and anticipated in future (Kumar 1993, p.49). The fact that news is usually produced under strict deadlines, restriction on the story length and need to grab attention has made it become less factual since the journalist will represent what they wish to be understood by the audience. Therefore they determine what news is by filtering and presenting what they think will please the audience.

Hanes (2000, p.25) in his study on the advantages and limitations of a focus on audience in media industry stated that the choice of programs to be viewed by an audience may depend on the audience itself based on the assumption that an audience has a freedom to flip through channels. This however may be questioned especially since the audience is not responsible for the content on the various channels.

However ,according to Merrin (2005, p.15) it is important to note that just as the messages in media, the visual captured in the field are also filtered subject to ethical consideration, need to attract the audience and some other vested interest. There is also an ethical issue which is considered in production of media contents. For instance when a reporter is covering issues such as gender violence and rape cases, they need to exercise precaution not to disclose the identity of minors and rape victims.

2.3.2   Postmodernism

Post modernism is one of the aspects of Media representation apart from ideology and stereotypes. It focuses more on representation rather than ideology; famous scholars like Jean Francious Lyotard and Jean Baudrillard share the same belief that the idea of same truth needs to be deconstructed so that dominant ideas can be challenged. Baudrillard (1980, p.121) says that the society is no longer made up of any original thing for a sign to be represented; it is the sign that is now the meaning. He continues to say that we live in a society that of simulation of reality that replaces the real world for instance Disneyworld. The media way of reporting on issues may be influenced by many social –psychological factors including postmodernism that may sometimes hold very conflicting views about homosexuality and may influence the way the public view homosexuality.

Postmodernity refers to social, economic, political and technological developments that have characterized the transition from modern to newly organized postmodern way of life (Laughey 2007, p.147). While postmodernism is the art, literature and cultural criticism that have supplanted the modern traditions. They are two aspects of modernity which according to (Lyon 1999, p. 10) are emergence and proliferation of the new media, information and communication technologies that trigger social change and rise of consumer culture and simultaneous demise of certain forms of production

According to Spears, Ellemers and Doosje (2005, p.35) postmodernism is a worldview, which says: objective truth does not exist, or nothing is absolute, and subjectivity of the human mind makes knowledge of absolute truth impossible, even if it existed, or everyone is entitled to his own truth according to him. The new century has brought about various changes to the growing world. Among the most talked about topics is the issue of homosexuality. This once taboo topic is now more common as homosexuals feel more comfortable and open with their sexuality. Perhaps the greatest reason for this is because many Governments in the Western world, have started recognizing them as minority group that need to

be protected, the rise of new shows and movies on television that feature gay characters e.g. Will and Grace comedy receives a wide coverage in the mass media.

According to Moore (2002, p.11) though postmodernism cannot be blamed for Christian rebellion, Christians who reject the legitimacy of the homosexual lifestyle are routinely denounced as homophobic, intolerant, and even hateful. There is thus tremendous intimidation concerning this issue. Though some churches have even endorsed the homosexual lifestyle and welcome those who practice it to be their ministers.

Laughey (2007, p.17) further states that post moderns believe that there is no absolute truth: it is viewed that the truth is not fixed and objective, but something individually determined by each person's unique, subjective perception that influences the general conduct of an individual. They also believe that morality is a personal issue and there is no wrong or right way of doing things so to them being a homosexual is a personal; issue and how you live is up to you.

Gerrig and Zimbardo (2002, p.81) state that this idea is rampant in today's generations, it is the modern way of doing things and it is the lifestyle that should be recommended and is viewed by many intellectuals as the only plausible way to view anything in existence though this views sometimes are meant to support their interest and no the rightful social and religious position.

All ideas have consequences, and the consequences of this idea is that morality is eliminated from human life and this generally can affect the way individuals conduct themselves and justify their actions which include homosexuality as normal. No one can assert anything as true or false, good or evil. These very terms become subjective as well to mortal human mind, and therefore we cannot judge anything evil. Rape, murder, theft, and other heinous crimes are no longer classified as morally wrong things, because morality cannot be known. Those

crimes become no longer condemnable, because there is no certainty (Backstrom and Kleinberg 2006, p.40).

Hogg and Williams (2000, p.29) state that the reason for post modernization is not an intellectual one, but a moral one. If once a person admits there is an absolute truth, and that it can be known, it forces the person to look outside of human conventions for a standard that is transcendental, unchanging, and absolute. Then, the person is forced to agree with the existence of an absolute, objective, transcendental moral law, by which we can judge what is good and evil, true and false.

Though homosexuality cannot be entirely blamed on postmodernism, it is important to note that it informs more of the current culture than ever before, and is a driving force behind the media, politics, culture, and religion. It is important to note however that many will only ascribe to some of these believes affecting the way they conduct themselves to each other generally (McKay and Fanning 1995, p.37).

Backstrom and Kleinberg (2006, p.45) further state that postmodernism believes that there is no absolute truth one of the most prominent issues that categorize post moderns is the idea that there is no truth and those who claim there is truth are either lying to themselves. It is how you choose to be that makes sense and that according to their thinking no one can prove facts and because of their belief that there is no truth hence falsehoods and facts are interchangeable. What might be true and accepted today may be proven wrong tomorrow, and vice versa.

Postmodernism believes in the good of globalization that they cannot live alone as a nation: the world is moving towards being a global village with international relations being of utmost importance. They also believe that there is no superior religion and that all regions are equal regardless of their beliefs, for them there is no right or wrong, morality is a personal issue hence no higher power that can

dictate how people relate to each other. They don't believe in one God and His son Jesus Christ. According to Moore (2002, p.14) if no religion is true, then all religions are equally false, or equally valid, depending on the person's point of view".

Postmodernism position on religion is that there is no true religion, and therefore if there is no absolute truth, then each person's ideas about morality are also equally false or valid. This characteristic is most clearly seen in the common statement, "its right for me." Every person's morality belongs to them alone, and morality that is imposed by another, whether by religion, government, or another person, and anything that claims to be absolute truth is to be distrusted (Spears, Ellemers and Doosje 2005, p.35).

2.4 Conceptual Framework

This part provides a schematic presentation of the relationship between the variables under investigation.

Figure 1: Conceptual Framework

Independent Variables   Dependent Variable
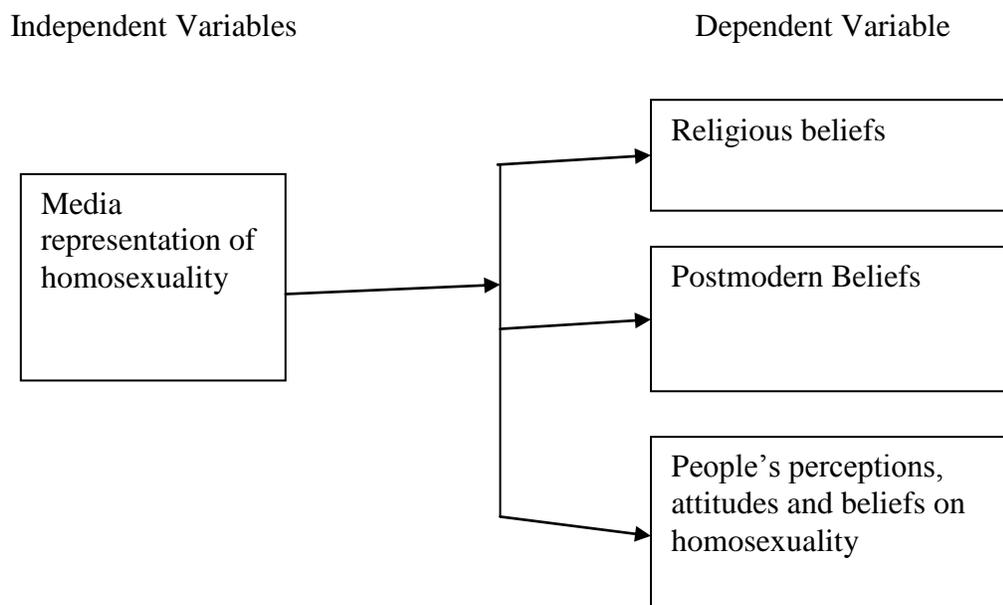
Source: Author, (2014)

Media Presentation of homosexuality will affect the religious believes given that the public will look at things depending on how the media presents them to the public. Media representation of homosexuality will also affect Postmodern Beliefs Management and will change the stand that people have about homosexuality and will make the public feel as normal to be gay in the community. Media representation of homosexuality will affect the people's perceptions, attitudes and beliefs on homosexuality. The ones who felt so strongly against postmodernism will change their stand against the vice and will stop seeing it as something against the normal but rather just normal.

2.5   Critical Review

According to Miller (2005, p 21) the struggle for religious liberty has been ongoing for centuries, and has led to innumerable, tragic conflicts, the literature has failed to highlight the need to understand the contributions to this ever growing concern. The literature has failed to highlight the self-interests that contribute the breakages of churches. It is also important to note that the literature has not emphasized the responsibility of the fourth estate to report responsibly and ensure that their reporting is sensitive and should not be geared towards promoting the interest of particular groups and ensure that they understand the implications of any reporting that is made.

2.6   Summary

Media constructs reality by processes of agenda setting and interpretation. The very act of selection itself marks out some events issues and explanations as being important and significant than others. All media products present the real world to the audience. They show them one version of reality and not the reality itself. Consequently the public is given a limited view of reality. This restrictive approach to covering news narrows an individual's perception. Mass media are the most influential in shaping public opinion and determining its trends and have become an important source of public culture for the whole society

Today being a media audience extends well beyond viewing, listening and reading, thus there is need for new approaches to audience research. There is need for the media to be able to report responsibly and should always be non-partisan at any given time. The media companies should be aware of their responsibility as the fourth estate to report responsibly and ensure that their reporting is sensitive and should not be geared towards promoting the interest of particular groups.

CHAPTER THREE
METHODOLOGY

3.1 Introduction

The Chapter describes the research design. In this chapter, the researcher will describe the general methodology to be applied in carrying out the research project. It will describe the data collection procedures and the tools to be used in obtaining data that will be used in this research; the process of data analysis, the study design, the target population and size, together with the sampling technique to be used in the research.

3.2 Research Design

The research design is a master plan which specifies the methods and procedure for collecting and analyzing the needed information (Zikimund 2003, p.33). It specifies the framework or the blueprint for the research. The study covered the Media representation of the homosexuality in Kenya. Therefore a descriptive research design was adapted. According to Cooper and Schindler (2001, p.58), descriptive studies deal with the question of who, what, when, where and how topics are used, where there is some understanding of the topic. The study concentrated on the Media representation of the homosexuality in Kenya. There are some variables that could quantified and can only be expressed in descriptive statistics.

3.3 Target Population

Target population refers to the total number of subjects of the interest to the researcher. This research will be conducted at in Nairobi and the population will be 100 staff members in the three major media houses in Kenya and they will include Nation, Standard and Royal Media. The study will also include church pastors' leaders and representatives from the gay community.

3.4 Sample Design

A sample is a part of the target population that is procedurally selected to represent the population (Cooper and Schindler 2006, p.66). The researcher used the stratified random sampling to select 200 respondents with 100 drawn from the churches and another 100 personnel drawn from the media houses an the researcher felt that these would be representative enough of the target population. The study used purposive sampling method to select 20 respondents from the gay community. The researcher felt that the sample population was representative enough of the target population and it had the relevant information needed for the study. This method was not to be selective and provided all the respondents with an equal chance to be selected for the study. The researcher is convinced that the population was not uniform since the respondents may not think similarly over the given issue under investigation.

The table below shows the sampling frame.

Table 3.1: Sample Size

Target Group		Sample Frame	Sampling Procedure	Sample Size
Church pastors	200	100 (50%of the Target population)	Random	100
Media House Staff	200	100(50%of the Target population)	Random	100
Gay Community	20	20	Purposive sampling	20
Total	**420**	**220**		**220**

3.5 Data Collection

The researcher used questionnaires as the main tool for data collection. The selection of this data was guided by the nature of the data to be collected; the time available as well as the objective of the study.

Questionnaire is a set of questions asked in a logical sequence but put in writing form they were required to give brief and direct answers. The questionnaires have both closed and open ended questions. Questionnaire was used since the study was concerned with variables which cannot be directly observed such as view, opinions, perception and feeling of the respondents. Such information is collected through the use of questionnaire (Toliatos and Compton 1988, p.79). The whole of the target population is expected to be literate and is unlikely to have difficulties responding to the questions posed to them.

3.6 Data Analysis Procedures

This is the whole process that starts immediately after data collection and ends at the point of interpretation of the process results (Obiero 2008, p.23). It includes data sorting, rearrangement of a data questionnaire to allow some systematic handling, data editing to identify errors that might occur during data collection, cleaning of data to check for accuracy and completion. The data were presented through the use of tables and graphs.

.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.1 Introduction

This chapter presents results and discussions of the study from the data collected from the questionnaires through frequency tables, percentages and graphs with clear interpretation of each finding on the Media representation of the homosexuality in the in Kenya.

4.2 Presentation of Findings

The researcher prepared and issued out 220 questionnaires to the respondents.

4.2.1 Response Rate

Table 4.1: Response Rate

Category	Frequency				Percentage
Response	Gay	17	168	76	
	Heterosexuals	151			
Non Response	52				24
Total	**220**				**100**

Source: Researcher (2014)

The table above shows that out of 220 respondents who received questionnaires 76% responded whom 151 were heterosexual while 17 of the people who responded to the study were from the gay community in Nairobi. The findings of the study shows that the study was well responded to with a good number of the sampled respondents participating in the study.

4.2.2 Gender of the Respondents

Table 4.2: Gender of the respondents

		Frequency	Percent
Valid	Female	71	42.3
	Male	97	57.7
	Total	168	100.0

The table above shows that 58% of the respondents were male while 42% of the total respondents were female. Most of the respondents were male and included the respondents from the gay community. The findings of the study shows that male respondents were more because homosexuality affects their gender more and they wanted to express their feelings towards the issue and that the respondents from the gay community did not find it difficult to participate in the study showing that they are coming out of the closet.

4.2.3 Age of the Respondents

The researcher had sought to establish the age of the respondents as this could have established the age that responded more to the study and the response was as follows.
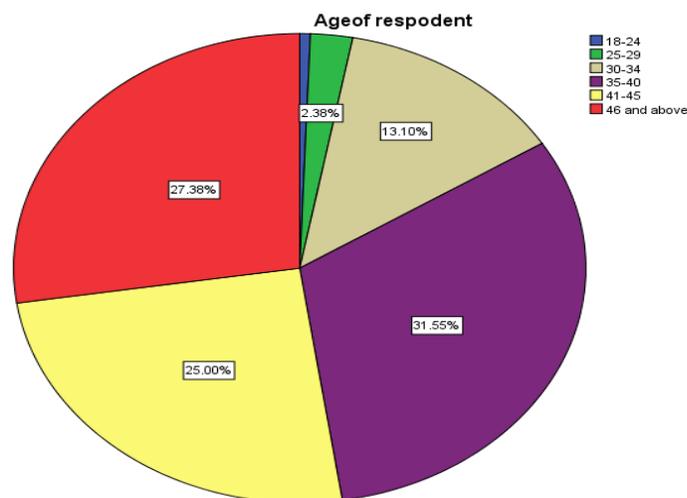
Figure 4.1: Age of the Respondents

38

The figure above shows that 0.6 % of the respondents were 18-25 yrs., 2.38% were 26-29yrs of age, 35% were between 30-34yrs old, while about 31% of the total respondents were 35-40. The study also shows that 25% of the respondents who participated in the study were aged between 41-45 years of age with another 27.38 % being 46 years and above. The respondents who were gay were aged from 25-40 years of age. The findings of the study shows that homosexuality is more prevalent between the men aged 25-40 years this is mostly the stage when men are recognized as adults and are reaching maturity living alone, this age they were not afraid to proclaim their status.

4.2.4 Sexual Orientation

Table 4.3: Sexual Orientation

		Frequency	Percent
	Homosexuals	17	10.1
Valid	Heterosexual	151	89.9
	Total	168	100.0

Source: Researcher (2014)

Most of the respondents were heterosexuals making up to 90% of the total respondents with 10% being homosexuals. Most of the respondents were heterosexuals indicating that the communities in Kenya still regard homosexuality as unacceptable though they acknowledge that people of homosexuals orientation exist in the community.

4.2.5 Support for Homosexuality

The study had sought to establish whether the respondents support homosexuality.
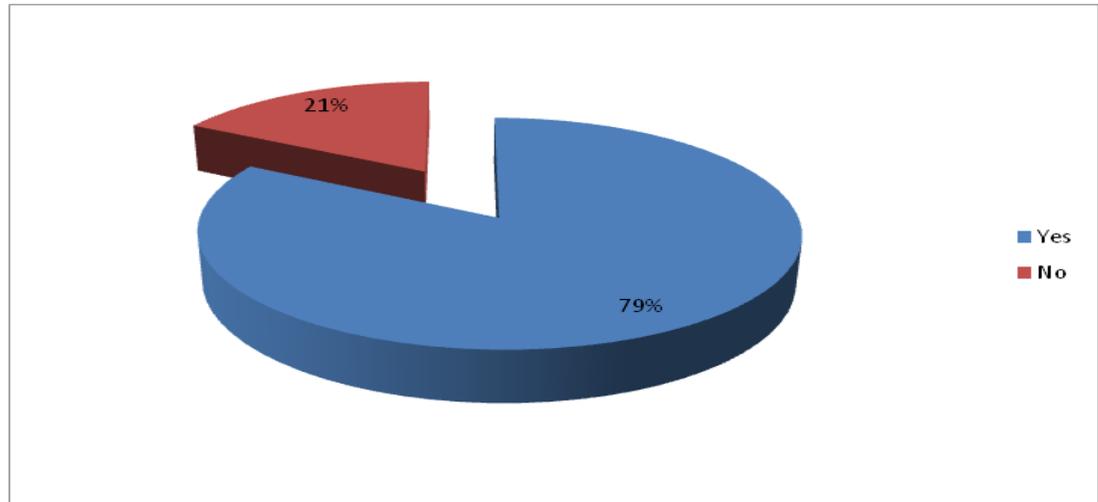
Figure 4.2: Support for Homosexuality

The figure above shows that 79% of the respondents did not support homosexuality while 21% said that they did support. Homosexuality is still a new phenomenon in Kenyan culture and it is not supported by majority of the community. The findings of the study indicate that most of the respondents were heterosexuals indicating that the communities in Kenya still regard homosexuality as unacceptable and do not accept it though they acknowledge that people of Homosexuals orientation exist in the community.

4.2.6 Media Presentation of Homosexuality

Table 4.4: Media Presentation of Homosexuality

		Frequency	Percent
	Yes	93	63.1
Valid	No	58	36.9
	Total	151	100.0

Source: Researcher (2014)

The findings of the study shows that 63.1 % of the respondents were not happy with the way media present Homosexuality while 36.9 of the respondents were happy with the way media present homosexuality. Though a big margin of people

40

who participated were not happy with the way media present homosexuality, they believe it is uncultured, unacceptable for the media to talk about homosexuality. There is also a good number that feels that the media is right in highlighting the happenings in the society and should not therefore hide the issue.

4.2.7 Representation of Homosexuality By The Media
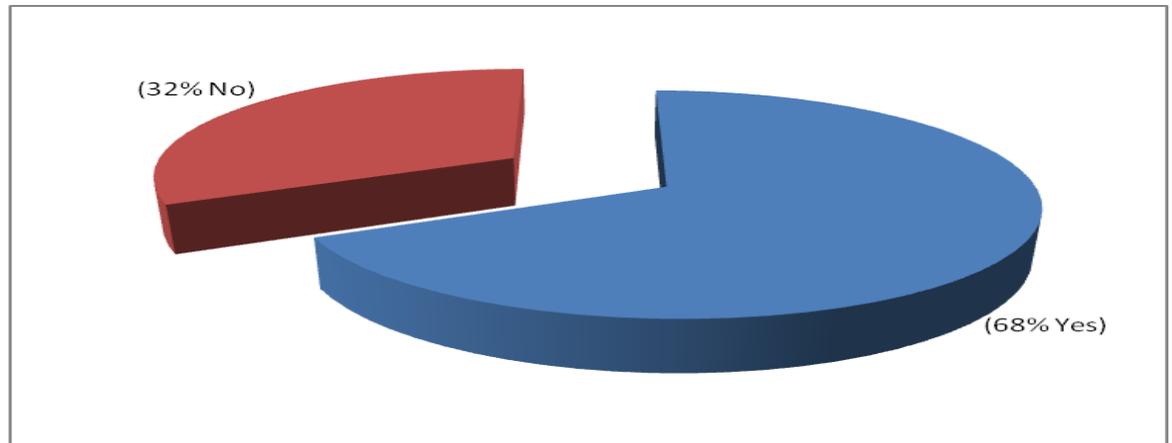
Figure 4.3: Representation of Homosexuality by the Media

The figure above shows that 68 % of the respondents think that homosexuality has been given unnecessary attention and they felt that what people do in their bedrooms should not be exposed in public domain and because it is still a taboo for the media to talk about sexuality .32% of the respondents thought that homosexuality has not been given unnecessary attention

The findings of the study show that the church is against media promoting homosexuality and that as much attention is given to the gay communities in Kenya unnecessarily.

4.2.8 Massive Media Concentration on Homosexuality

Table 4.5: Massive Media Concentration on Homosexuality

		Frequency	Percent
	No	45	29.8
Valid	Yes	106	70.2
	Total	151	100.0

Source: Researcher (2014)

The findings of the study shows that about 70% of the respondents thought that massive media concentration has contributed to increase in homosexuality while 29.8% thought that massive media concentration has not contributed to increase in homosexuality. They felt that the more media airs programmes or news on homosexuality the more it sticks in peoples mind making people believe that it is a normal orientation. Most of the respondents felt that the representation of homosexuality has presented homosexuality as normal and therefore the young people feel that it is normal to be gay.

4.2.9 Influence of Religious Teaching on Homosexuality to the Public
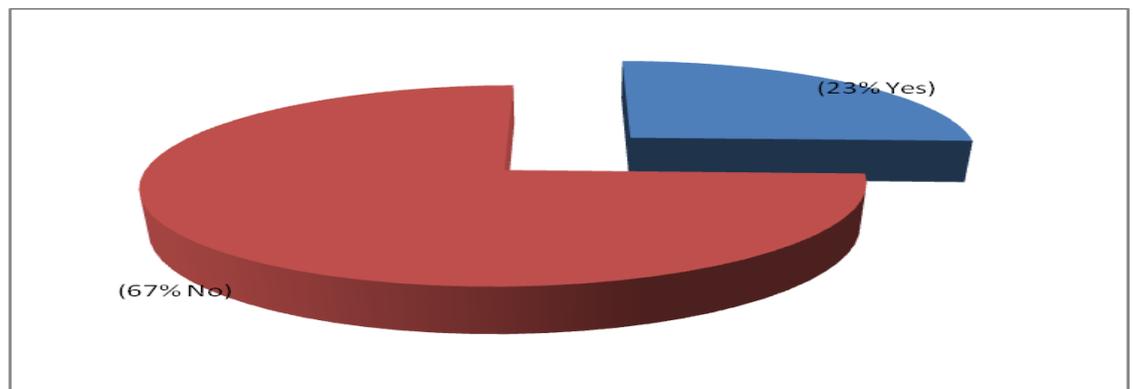
Figure 4.4: Influence of Religious Teaching on Homosexuality to the Public

The findings of the study shows that about 76.8% of the respondents thought that religious teaching on homosexuality do not influences the public on homosexuality while 23.2% thought that that religious teaching on

homosexuality does influences the public on homosexuality. The study shows that as much as the church and the religious organization have come up so strongly against homosexuality, the act still draws a lot of popularity especially among the young male in the country. The way the media reports influences the peoples sense about things. Griffins (2010, p.2) admits that the media has altered our sense of the past and created mediated world. Peoples sense of the world that lies beyond the sphere of their personal experience and are shaped by the mediated symbolic forms. The church felt that there is a gap that should be filled, as there is so much moral decay in the society and it is their responsibility to start teaching the society on values and morals. The religious community feels that the media presentation of homosexuality has contributed to the decay of the society and especially the youth are now engaging in homosexuality with considering its effects an sometimes feel that it is good to identify with the act.

4.2.10 Church Position on Homosexuality in Future

Table 4.6: Church Position on Homosexuality in Future

		Frequency	Percent
	Yes	97	57.7
Valid	No	71	42.3
	Total	151	100.0

Source: Researcher (2014)

The findings of the study shows that about 57.7 % of the respondents thought that the church will not change their position on homosexuality in future while 42.3% of the respondents thought that the church will change their position on homosexuality in future. A big number of the respondents felt that the church will not change their position about homosexuality even in the future because based on their teachings homosexuality is wrong and detestable and they cannot bend the laws in the bible.

43

4.2.11 Post Modernism Thinking on Christian Teaching and Homosexuality

Table 4.7: Post Modernism Thinking on Christian Teaching and Homosexuality

		Frequency	Percent
Valid	Positively	58	38.1
	Negatively	93	61.9
	Total	151	100.0

Source: Researcher (2014)

The findings of the study shows that about 38% of the respondents thought that post modernism thinking affect Christian teachings positively while about 62% of the
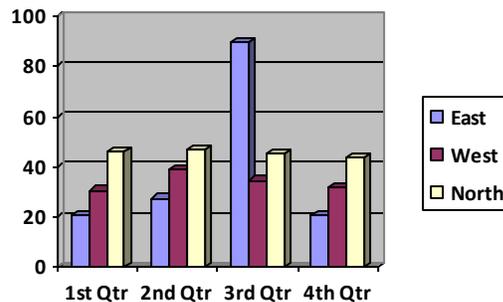
Figure 4.5: Post Modernism Thinking on Christian Teaching and Homosexuality

Respondents thought that post modernism thinking affect Christian teachings on homosexuality negatively. The postmodernism feeling of everything as normal affect the way people feel about homosexuality with many people today feeling that so long as it does not hurt them then it is just ok. Laughey (2007, p.17) states that post moderns believe that there is no absolute truth: it is viewed that the truth is not fixed and objective, but something individually determined by each person's unique, subjective perception that influences the general conduct of an

individual. The study shows that postmodernism influence is real and has changed the way people view things and no teaching or doctrine is better than the other which is emphasized by Moore (2002, p.14) that postmodernism believes in the good of globalization that they cannot live alone as a nation: the world is moving towards being a global village with international relations being of utmost importance. They also believe that there is no superior religion and that all regions are equal regardless of their beliefs, for them there is no right or wrong, morality is a personal issue hence no higher power that can dictate how people relate to each other.

4.2.12 Implications of Modern Culture in Christianity in this Post Modern Era
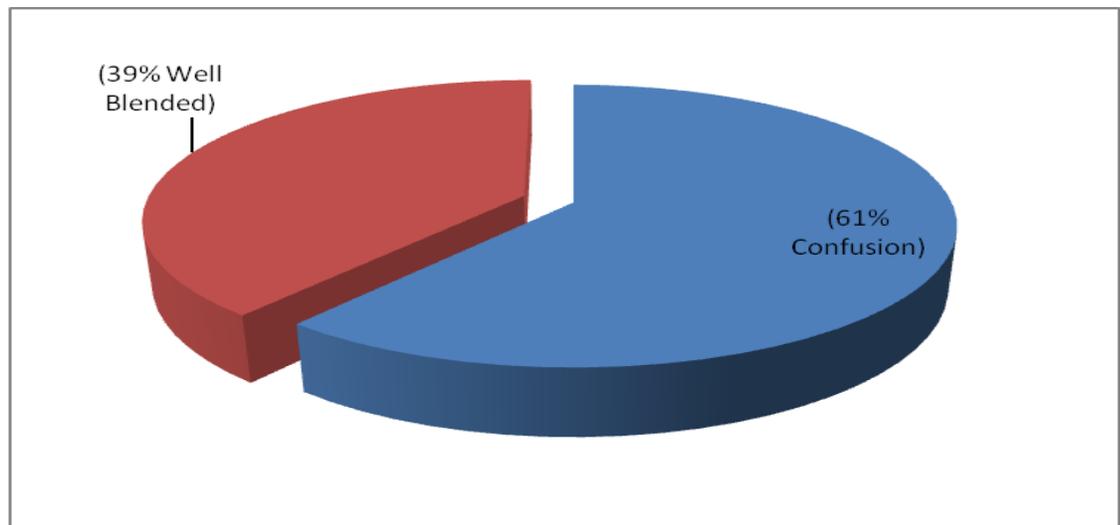
Figure 4.6: Implications of Modern Culture in Christianity in this Post Modern Era

The finding of the study shows that 39% of the respondents felt that Christianity has well blended with post modern era while 61% of the respondents felt that it was confusing. Postmodernism is still confusing to a lot of people and many do not really understand it. Though its effect is being felt especially among the youth whom everything to them feel normal and they care less what happens even on things that were considered as taboos by their parents . The church leaders believe

that this generation way of thinking is affecting all spheres of life even in church by the way people dress, dance and conduct the service and this blend of modernity has led the church to compromise its stand on various issues like morality.

4.2.13 How Does the Church Handle Gays Persons

Table 4.8: How Does the Church Handle Gays Persons

		Frequency	Percent
	welcomed	33	22.0
	Ex-communicated	50	33.3
Valid	discriminated	47	31.5
	Not recognized	21	13.1
	Total	151	100.0

Source: Researcher (2014)

The finding of the study shows that 22% of the respondents said that they are welcomed, 33.3 % said that they are excommunicated with another 31.5 % saying that they are discriminated. The study shows that the church recognizes its role of reaching out to the gay community for the purpose of helping them change their ways though it is a challenge to reach to them as they are still living in double lives. Secondly because of their hard stand that they were created like that then it is difficult to change them. The gay feel like, they have been discriminated because of their sexuality and yet they need to be loved and accepted because they are human beings with rights.

4.2.14 Changing Face of the Modern Culture Influencing Christian Teachings
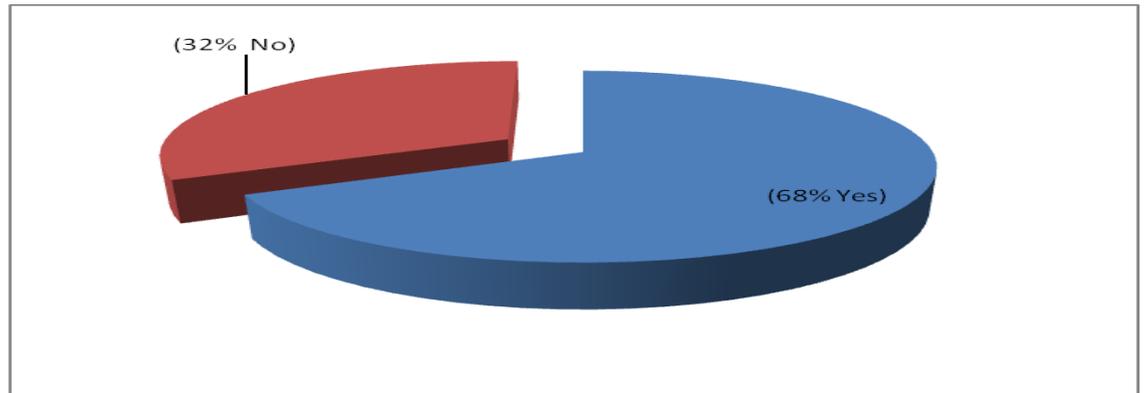
Figure 4.7: Changing Face of the Modern Culture Influencing Christian Teachings

The finding of the study shows that 68% of the respondents agree that changing face of the modern culture poses a threat to Christian teachings while 32% felt that it does not. It can be concluded from the study that changing face of the modern culture poses a threat to Christian teachings and that the church today is more liberal .The church today tend to accept certain things that were initially considered dirty and totally unacceptable. The church today is interpreting the bible teachings to fit them. Churches are starting to accept gay leaders which would have been a taboo in years back.

4.2.15 Post Modernism and the Increase of Homosexuality

Table 4.9: Post Modernism and the Increase of Homosexuality

		Frequency	Percent
	No	59	38.7
Valid	Yes	92	61.3
	Total	151	100.0

Source: Researcher (2014)

The finding of the study shows that 61.3% of the respondents agree that that post modernism is to be blamed on the increase of homosexuality while 38.7% of the respondents felt that that post modernism is not to be blamed on the increase of homosexuality. The feeling that everything is normal has contributed to the increase in homosexuality given that many people feel that it is normal for one to be gay.

Media does not contradict the post modern belief but it acknowledges that postmodernism has changed the way most people view things and even the issues that should be considered bad are viewed as normal given that it is left to one to conclude what they feel about certain issues.

4.2.16 Widespread of Postmodernism in the Church
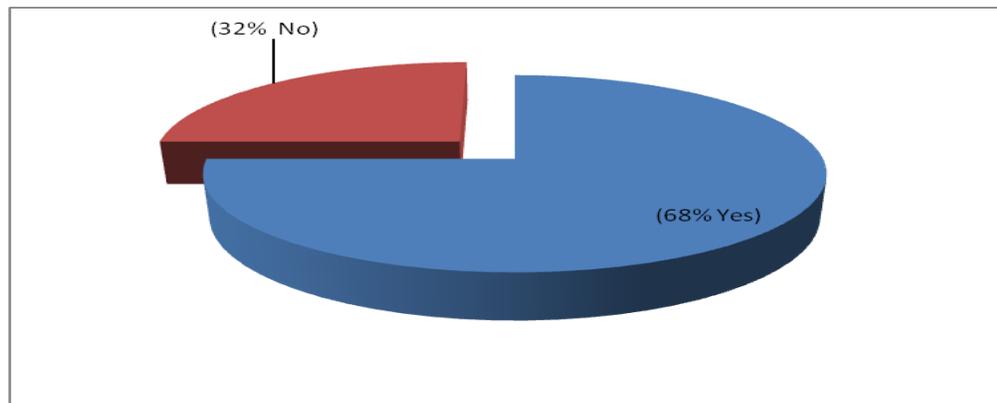
Figure 4.8: Widespread of Postmodernism in the Church

The findings of the study shows that 68% of the respondents felt that postmodernism wide spread even in the church while 32% of the respondents felt that postmodernism is not wide spread even in the church. The study indicates that postmodernism has no boundaries and is even affecting the people in the church.

4.2.17 Media Influence on People's Perception on Homosexuality

Table 4.10: Media Influence on People's Perception on Homosexuality

		Frequency	Percent
Valid	No	12	7.7
	Yes	139	92.3
	Total	151	100.0

Source: Researcher (2014)

The finding of the study shows that the media influence the people's perception on homosexuality while 92% media does influence the people's perception on homosexuality. The study shows that the media has contributed a lot on changing the people perception on homosexuality given that most of the media presentation portray homosexuality as very normal and feel nothing wrong with it. People's perception has changed because of media discussing homosexuality openly and portraying it as normal. Many people consider homosexuality as normal with many people now coming in the open and proclaiming that they are gay.

4.2.18 Media Presentation on Homosexuality as a Normal Orientation
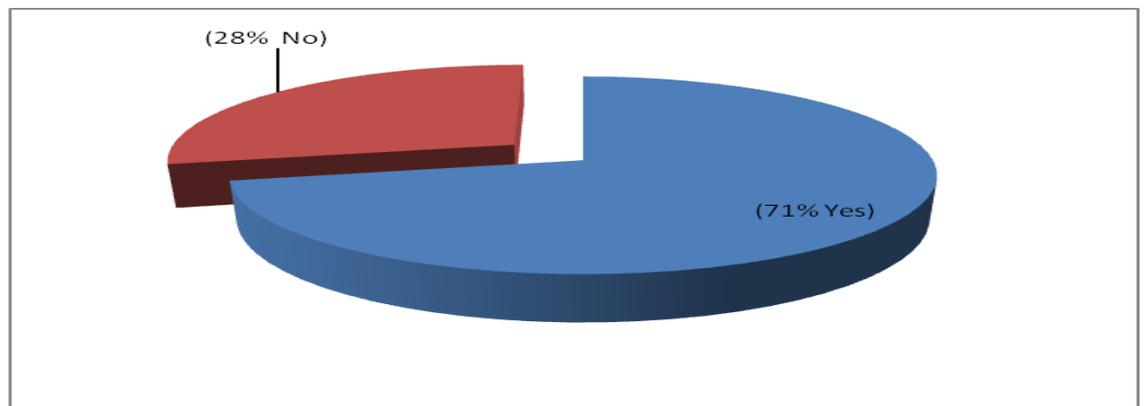
Figure 4.9: Media Presentation on Homosexuality as a Normal Orientation

The findings of the study shows that 71% of the respondents felt that media has made homosexuality seem like a normal orientation while 28% media has not

49

made homosexuality a normal orientation. The ongoing media presentation of homosexuality is felt by many of the respondents and that the receivers of this presentation have a choice to believe or not to believe as portrayed by Hall (1997, p.19) where he describes media representation as the medium or channel through which meaning production happens and the object, people do not have stable true meaning but rather that the meanings are produced by human beings participants in a culture, who have the power to make things mean or signify something.

The findings of the study shows that postmodernist have not taken a stand on the issues of homosexuality and this has contributed to the homosexuality being considered as normal not only by the media but also by the public and therefore see nothing wrong with it.

4.2.19 Media Reporting on Homosexuality Issue
Table 4.11: Media Reporting on Homosexuality Issue

		Frequency	Percent
	No	55	36.5
Valid	Yes	96	63.5
	Total	151	100.0

Source: Researcher (2014)

The findings of the study shows 63.5% of the respondents think that the media is intentionally reporting on homosexuality while 36.5 did not think that think that the media is intentionally reporting on homosexuality. The study shows that as much as homosexuality is still negatively regarded in the African Community, the media continue to report it. The Media urges that it is their duty to represent all issues in the society and that they have freedom of expression enshrined in the constitution. Their position is that gay as any other members of the community,

they also have a freedom of expression and they can use it through the media. Talbot (2007 p.7) believes that the media has an important role in the modern world and cannot be ignored she continues to say that some sections of the society like churches and trade unions have almost been replaced by the media as its the primary source of understanding of the world and therefore it serves as a vital function as a public forum.

4.2.20 Change of People's Beliefs on Homosexuality through Media
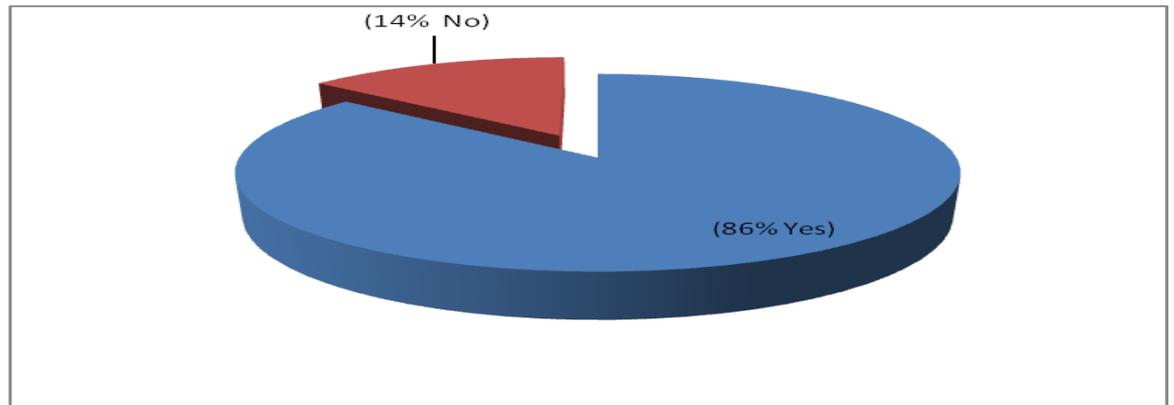
Figure 4.10: Change of People's Beliefs on Homosexuality through Media

The finding of the study shows that 86% of the respondets felt that media has changed peoples beliefs on homosexuality and it has intensified the hard stance of the two cultures with Christians believing that it is unacceptable and detestable and should not be accepted in the society. The postmodernist believe that there is no right or wrong and there is no higher power to dictate the morality of society hence creating conflicts between the two cultures. While 14% says media had not changed people's beliefs on homosexuality. Continued media representation of homosexuality has contributed in changing the people's perception of it and many people feel that though postmodernist believe it's a normal orientation it is still wrong. Most of the people and especially the youth consider homosexuality as normal. Many of them do not consider the teachings of religion as anything to go by but that they can do whatever thing they like with their lives with most of the

youth considering gay as some sort of modernization which should be embraced by the community and anyone who is not agree with this is not modernized.

4.3 Response by Gay Community

4.3.1 Duration of Being Gay

Table 4.12: Duration of Being Gay

		Frequency	Percent
Valid	less than 2 year	10	6.0
	2-5 years	6	3.6
	over 4years	1	.6
	Total	17	10.1

Source: Researcher (2014)

The finding of the study shows that 10 out of the respondents that made up of 58.8% of the gay community that responded had been gay for less than two years,35.3% of the respondents had been gay for between 2-5 years while 5.9 had been gay for over 4 years. The findings of the study shows that many of the respondents have not been gay for long with the highest number having been gay for between 2-5 years and the highest number being below 2 year. This shows that a higher number has being converted to gay in the last 2 years thereby indicating that homosexuality is gaining grounds in modern society.

4.3.2 Gay People and their Identity

Table 4.13: Are Gay People Comfortable of their Identify

		Frequency	Percent
	No	3	1.8
Valid	Yes	14	8.3
	Total	17	10.1

Source: Researcher (2014)

The finding of the study shows that 14 out of the respondents that made up of 82.4% of the gay community that responded to the study were comfortable being a gay while 17.6% of the were not comfortable being a gay. The study shows that the people who are gay are not ashamed of their situation and that they are able to come out and even claim space in the ordinary society.

4.3.3 Media Influence of People's Perception on Homosexuality

Table 4.14: Media Influence of People's Perception on Homosexuality

		Frequency	Percent
	No	2	1.2
Valid	Yes	15	8.9
	Total	17	10.1

Source: Researcher (2014)

The finding of the study shows 88.2% of the gay community that responded to the study felt that the media influence the people's perception on Homosexuality while only about 11% felt that the media had not influenced the people's perception on Homosexuality. A good number of the gay community felt that the media has contributed a lot to changing of the community's perception on homosexuality given that when the media continuously present something as normal sooner the public will consider it as normal as agreed by Stein (2008 p.16)

53

that the media weighs people's opinions and shapes public perception about issues that are of concern to the audience. By persistently reporting on these subjects it may succeed in swaying public opinion towards the matter under investigation pending on how the issue is reported oftenly.

4.3.4 Media Representation of Homosexuality

The study had sought to establish whether the respondents thought the media is intentionally reporting on homosexuality and the response was as follows.

Table 4.15: Media Representation of Homosexuality

		Frequency	Percent
	No	14	8.3
Valid	Yes	3	1.8
	Total	17	10.1

Source: Researcher (2014)

The findings of the study shows that 82.4 % of respondents thought the media is intentionally reporting on homosexuality as a normal orientation while only about 17% of the respondents thought the media is not intentionally reporting homosexuality as a normal orientation. Though the media is intentionally reporting on homosexuality, many of the gays who participated in the study felt that there is nothing to hide as homosexuality is in public domain and therefore the media is just playing its role in reporting the happenings in the society and therefore should not be pressured from any quarters to report in a certain manner as asserted by Karimi (2011 p.36) that though they are supposed to gather news without fear or favor ,they are expected to resist undue influence from outside forces – Advertisers, sources story subjects, powerful individuals and special interest groups.

4.3.5 Media Contribution to Post Modernism

Table 4.16: Media Contribution to Post Modernism

		Frequency	Percent
	No	8	4.8
Valid	Yes	9	5.4
	Total	17	10.1

Source: Researcher (2014)

The findings of the study show that 52.9% of respondents felt that the media has contributed to post modernism while 47% of the respondents disagreed that the media has contributed to post modernism. The findings of the study shows that the media has contributed a lot to post modernism and in most cases the media reports on homosexuality as a normal orientation and therefore people do not consider it as bad but as something ordinary and that one should not be condemned for being gay at all.

4.3.6 Media Representation of the Gay People

Table 4.17: Media Representation of the Gay People

		Frequency	Percent
	Yes	7	4.2
Valid	No	10	6.0
	Total	17	10.1

Source: Researcher (2014)

The findings of the study shows that 58.8% of respondents from the gay community thought that the media does not fairly represent them while another 41.2% of the respondents from the gay community think that media fairly represents them. The finding of the study shows that the media fairly represent the

gay community and that it is fare in the way they report on homosexuality. It is a misconception that homosexuality is being given unnecessary publicity.

The gay community felt that they were well presented by the media and that they were happy with the way the media presented their issues on homosexuality. The findings of the study shows that the media had portrayed homosexuality as normal and that in modern society homosexuality is not considered as something out of the ordinary but one that is normal in modern society.

CHAPTER FIVE
SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter contains the summary of findings obtained from other respondents, conclusions made and recommendations containing the topic of the study. The researcher evaluates the findings and gives recommendations necessary. In conclusion the study contains the findings, recommendations and suggestions for future studies on the Media representation of the homosexuality in Kenya.

5.2 Summary of the Findings

5.2.1 Media Representation of Homosexuality and Religious Beliefs

The church is against media promoting homosexuality given that as a lot of attention is given to the gay communities in Kenya. The religious community feels that the media presentation of homosexuality has contributed to the decay of the society and especially the youth are now engaging in homosexuality with considering its effects and sometimes feel that it is good to identify with the act. The Christian teachings are against gay marriages and consider it as sinful as this is against the teachings of the bible the holy book that the Christians believe in and form the basis of their faith.

Most Kenyans are heterosexuals which still indicate that the communities in Kenya still regard homosexuality as unacceptable though they acknowledge that people of Homosexual orientation exist in the modern community. Despite the media presentation most of the communities in Kenya and relatively in Africa still consider homosexuality as a barbaric act and has no place in the society. This has been seen by the emphasis that has been laid by most Africa Leaders with some even proposing a death penalty of life imprisonment for the offenders.

The African Community and most religions do not Condon homosexuality with some proposing severe penalties on the offenders. Stoning, burning, exile, sexual mutilation and death penalty were common punishments for homosexuals. Religious leaders stand is clear and have always complained about the content in the media where they blame the media of having failed in their duty to educate and influence positively the minds of the youth as much as they claim that they should also be allowed to report freely without interference. Media has the power to reach out and directly influence the minds of average people and therefore they are expected to be responsible in their reporting. The church is clear about homosexuality and still considers it as a forbidden act that cannot be allowed either in the church or in the modern society form of sexual expression that falls outside the will of God yet homosexual persons are precious made in the image of God.

5.2.2 Media Representation of Homosexuality and Its Effects on Postmodernism

Media does not contradict the post modern belief but it acknowledges that postmodernism has changed the way most people view thing given that even the issues that should be considered bad are viewed as normal and it is left to one to conclude what they feel about certain issues. Postmodernism have taken a stand on the issues of homosexuality and therefore consider it as normal and see nothing wrong with but something normal.

The media way of reporting on issues may be influenced by many social – psychological factors including postmodernism that may sometimes hold very conflicting views about homosexuality and may influence the way the public view the vice. Postmodernism believes in the good of globalization that they cannot live alone as a nation: the world is moving towards being a global village with international relations being of utmost importance. The difference opinions and stands on homosexuality has contributed a lot on what people feel about homosexuality .Although media representation of homosexuality as normal

cannot be entirely blamed for the spread of homosexuality, it must be agreed that it has contributed a lot to people seeing it as normal.

5.2.3 Media's Influences on People's Perceptions, Attitudes and Beliefs on Homosexuality

People's perception has changed because of media discussion of homosexuality openly and portraying it as normal. Most of the people and especially the youth consider homosexuality as normal and not consider the teachings of religion as anything to go by but that they can do whatever thing they like with their lives with most of the youth considering gay as some sort of modernization which should be embrace by the community and anyone who is not agree with this is not modernized.

Media representation of homosexuality has influenced the people's perceptions, attitudes and beliefs on homosexuality with many now considering it as normal. The perception about homosexuality is changing due to the media reporting often and portraying homosexuality as normal and acceptable in the modern society. By persistently reporting on these subjects it may succeed in swaying public opinion towards the matter under investigation depending on how the issue is reported oftenly.

5.2.4 Media Representation of Media Representation

The gay community felt that they were well presented by the media and that they were happy with the way the media presented their issues with homosexuality. The finding of the study shows that the media had portrayed homosexuality as normal and that in modern society homosexuality is not considered as something out of the ordinary. A good number of the gay community felt that the media has contributed a lot to changing of the community's perception on homosexuality given that when the media continuously present something as normal sooner the public will consider it as normal.

5.3 Conclusions

The media are important shapers of our perception and ideas, they provide not simply information about the world but ways of seeing and understanding it, as social groups and classes. The media is responsible for providing the basis on which groups and classes construct images, meanings, practices and values. The media has contributed a lot to changing people's perception and attitude on homosexuality given that when the media continuously reports on something, sooner the public will consider it as normal.

The media weighs people's opinions and shapes public perception about issues that are of concern to the audience. By persistently reporting on these subjects it may succeed in swaying public opinion towards the matter under investigation pending on how the issue is reported oftenly. The study found out that because of media representing homosexuality it has led to people changing their attitude in different ways by creating stereotypes in the community that homosexuality is bad by the religious affiliation and postmodern who believe that there is no right or wrong. Some religious leaders have also softened their stand and are now accepting the gay as a normal orientation.

The media has an important role in the modern world and cannot be ignored, some sections of the society like churches and trade unions have almost been replaced by the media as its primary source of understanding of the world and it serves as a vital function as a public forum. The relationship between the church and the media is sensitive the faithful are always warned of the dangers of the new media while media operates on the principle of freedom of speech being mostly accused of being biased in its reporting.

Homosexuality is one form of sexual expression that falls outside the will of God, for the religious teachings to be heard in the mass media the church needs to know the language agenda and scope of the media to be able to influence the public on their teachings. The study saw the gap that the religious leaders should

use in order to influence the society on their teachings because it had less impact and the church is unable to convenience the society on the vices of homosexuality. The church cannot exist without the media because they offer channels through which the church uses to spread its teachings.

Homosexuality is accepted in most countries in the world and Kenya cannot live in isolation as emphasized by Moore (2002, p.14) that postmodernism believes in the good of globalization that they cannot live alone as a nation: the world is moving towards being a global village with international relations being of utmost importance.

Postmodernism is changing what most people feel about many things in our society today. Though it cannot be entirely be blamed on the increase of homosexuality. Culture is dynamic and it continues to change and what used to happen or how people lived ten years ago it's not how they are living now. And what might be true and accepted today may be proven and wrong tomorrow and vice versa.

5.4 Recommendations

There is need for the concerned parties and especially the churches to change the way they think about the homosexuality and develop sermons that are geared towards teaching the people about the need to have values and not just teaching them against certain things. The church should openly have discussions on homosexuality other than avoiding it given that many young men are living in denial as gays.

Though the media are mandated to inform the community about the happenings in the community. There is need for the media houses to report responsibly to ensure that the youth are not given content information that they cannot handle. The media has a role to educate the community on the best morals and therefore though reporting should be non-bias, portraying homosexuality as normal was

61

wrong and may affect the youth negatively. Though postmodernism is now a trend that is now growing and especially among the youth understanding the limits is important especially for the youth given that the youth could sometimes take it too far .Without checks an balance people may end up with a community that may not be moral at all.

There is need to reach out on the youth who are not happy with being homosexual and establish their reason for joining the gay community so that the aspect of personal confusions can be addressed. There is need for the concerned parents to also verify what their children are watching and establish whether it is good for them. Young men sometimes join certain things because of the information they are exposed to. Above all there is need to integrate the gay community and the normal communities by accepting them, if ever the community needs to change them.

A big margin of people were not happy with the way media present homosexuality, there is also a good number that feels that the media is ok in highlighting the happenings in the society and should not therefore hide homosexuality. Most of churches leaders have come out openly in protest of media representation of homosexuality even proposing controls of media contents allowed to the public given that unworthy information is wrongfully being accessible to the youth thereby contributing to decay in the community.

The media give the audience a sense of identity and belonging. Though the churches are faced with the responsibility of instilling good teachings among its congregation the media is should complement these roles and help the church in transforming the society. Talbot (2007 p.7) believes that the media has an important role in the modern world and cannot be ignored at all by the society. Mary Talbot continues to say that some sections of the society like churches and trade unions have almost been replaced by the media as its the primary source of understanding of the world and it serves as a vital function as a public forum

5.5 Limitations of the Study

There were times when the respondents especially from the gay community were not co-operative enough in answering the questions posed to them fearing victimization and the researcher had to be friendly and patient with them until they completed the questionnaire. The researcher had to show the importance of the study to them and how it would improve the operation of the organization if the recommendations are adapted.

The organization's rigid policies and regulations from the churches and the media houses also posed a challenge where the respondents are not free enough to answer questions that are posed to them fearing being victimized by their bosses. The researcher had to assure the management that the findings were not to be used by anybody else except for purely academic purposes and would not be of any harm to the institutions.

The researcher faced difficulty in assessing the relevant literature as there are few books on postmodernism. The researcher had to visit as many libraries and websites to get the right and relevant literature. The researcher had to also cooperate with the institution to get as much information as possible. The study was not able to get information from the lesbians, as it focused on the male homosexuals only though they experience the same issues in the society.

5.6 Suggestions for Further Studies

There is need to carry out further studies on the contributing factors for one to become a homosexual in order for the churches and the concerned parties to understand how better they can approach the matter. There is also need for more studies on postmodernism and how it affects community morals

REFERENCES

Bignell, J. (1997), *Media Semiotics: An Introduction, (2ndEd)*. Manchester University Press: UK.

Chandler, D. (2009), Theory of Media Representation, *Journal April 12 2009. Routledge: New York.*

Claussen, S.C. (2002), *Sex, Religion, Media.* Rowman and Littlefield, London: Great Britain.

Constitution of Kenya, (2010), Government Press, Nairobi: Kenya.

Cottle, S. (2000), *Ethnic Minority and the Media: Changing Cultural Boundaries*. McGraw – Hill Philadelphia: USA.

Elihu, K. and Lazarsfeld, P. (2006), *Personal Influence: The Part Played by People in the Flow of Communication*, (eds). USA: Transaction Publishers.

Hall, S. (1997), *Ed Cultural Representation and Signifying Practises.* London, UK: Open University Press.

Hans, G., Sara, M. and Michael, V. (2009), *.Analysis of Faith and Media: Representation & Communication.* Belgium: Avenue Maurice Brussels.

Hart, A. (1991). *Understanding the Media: A Practical Guide*. UK, London: Routledge:

Kenya National Commission on Human Rights Report. (2012), On *Gay, Lesbian, Bisexual, Transgender and Intersex Rights.*

Kuefler, M. (2005), *The Boswell Thesis: Essays on Christianity, Social Tolerance, and Homosexuality*, Illinois, USA: University of Chicago Press.

Lacey, N. (2009). *Image and Representation: Key Concepts in Media Studies*, 2nd ed. England, UK: Palgrave Macmillan.

Laughey, D. (2007), *Key Themes in Media Theory*. London, England: McGraw-Hill Education.

McQuail, D. (2005). *Mass Communication Theory*., Sidney, Australia: John Wisley

Murray, S.O. (2000). Homosexuality. *University of Chicago Press: Chicago, p. 394.*

Murray, S.O. and Roscoe, W. (1999), *Islamic Homosexuality: Culture, History, and Literature" (eds.).* New York: NYU Press.

Nicholas, A. (1996), *Television and Media Society*, London, UK: Cambridge Press.

Stanley, J. B. and Dennis, K. D. (2006), *Mass Communication Theory: Foundations, Ferment & Future*. Boston, USA: Lyn Uhl Publications.

Sullivan, D.J. (1992), *Gender Equality and Religious Freedom: Toward a Framework for Conflict Resolution.* Int'l L: Australia.

Sullivan, O. T., Dutton, B. and Rayner, P. (1998), *Studying the Media, 2ⁿᵈ ed.* London, UK: Hodder Arnold Publications.

Talbot, M. (2007), *Introduction: Media & Discourse*. UK, SS: Edinburgh University Press.

The Bible, (2006), *New King James Version*. Australia: International Bible Publications.

The Oxford English Dictionary, (2006). London, Great Britain: Oxford University Press.

Thompson, B. J. (1995). *Media and Modernity: A Social Theory of the Media*. Polity Press: London, UK.

Tore, L. and Vogt, K. (1993), *Islamic Law Reform and Human Rights Challenges and Rejoinders.* London, UK: Nordic Publications.

Wagner, W. (2012), Social Representation Theory: *Encyclopedia of Peace Journal.*

Waldau, P. (2001), *The Specter of Speciesism: Buddhist and Christian Views of Animals (American Academy of Religion Books)*. Oxford University Press.

West Donald, J. (2008). *Homosexuality: Its Nature and Causes*. USA: Chicago Aldine Pub. Co.

Wittgenstein, L. (2007), *Lectures and Conversations on Aesthetics, Psychology and Religious Belief*. USA: University of California Press.

APPENDIX I: RESEARCH QUESTIONNAIRE 2014

To be answered by the Church Pastor Leaders and the Media House Staff

SECTION A

GENERAL INFORMATION

The questionnaire being provided is used to collect data to find out how Media represents homosexuality in modern culture. The information given herein will be treated with strict confidentiality. The identity of the respondent and all matters connected with it are confidential and no person shall disclose them to any other person.

Please note;

☐	Please attempt to answer all questions.

☐	please provide brief answers no more than two paragraphs (or as indicated).

☐	There is no right or wrong answer therefore be as spontaneous as possible.

Place of interview…………………………… <Region>……………………<District>……………………		
GENDER	MALE	FEMALE
AGE	18-24 25-29 30-34 35-39 40-55 Above 55	18-24 25-29 30-34 35-39 40-55 Above 55
SEXUAL ORIENTATION	HETERESEXUAL HOMOSEXUAL BISEXUAL	
HIGHEST LEVEL OF EDUCATION REACHED	A – LEVEL EDUCATION UNIVERSITY EDUCATION OTHERS, SPECIFY…………………………………………..……	

To be answered by the Church Pastor Leaders only

Religious position on homosexuality

1. What is your position on Homosexuality ………………………………..

2. Are you happy with the way the media presents Homosexuality?

Yes ☐   No ☐

(ii)   Explain   the   reason   for   you
answer…………………………..……………………….

…………………………………………………………………………….………

3. Do you think that homosexuality has been given unnecessary publication by the media?

Yes ☐   No ☐

If   yes   give   reason   for   your
answer…………………………………………………………………………

……………………………………………………………………………………

4. In your opinion do you think that the massive media concentration on homosexuality has contributed to the increase of homosexuality in Kenya?

Yes ☐   No ☐

If   yes   give   reason   for   your
answer…………………………………………………………….

……………………………………………………………………………………

5. Does the religious teaching on homosexuality influence the public on Homosexuality?

Yes ☐   No ☐

If   yes   is   it   enough   to   change   the   already   converts   to
homosexuality………………………………………………………………………

……………………………………………………………………………………

6. Do you think the church will change their position on homosexuality in the future?

Yes ☐ No ☐

If yes then why…………………………………………………………………………..

....

7. How does Postmodernism thinking affect your Christian teachings today?

……………………………………………………………………………………………

8. How do you as church leaders handle the modern blending of Christian believes

……………………………………………………………………………………………

10. What implications of modern blending in Christianity have in this postmodern era?

……………………………………………………………………………………………

11. How does your church handle gay Christian leaders?

……………………………………………………………………………………………

12. Does the changing face of the modern culture pose a threat to Christian teachings

Yes ☐ No ☐

If Yes How?...

13. With the advent of advance media technology how should the church filter the information that its members are receiving?

……………………………………………………………………………………………

14. Do you think that postmodernism is to be blamed on the increase of homosexuality?

Yes ☐   No ☐

If yes give reason for your answer ……………………………………………………

……………………………………………………………………………………………

15. Is postmodernism influencing the church today?

Yes ☐   No ☐   Not sure ☐

If yes to what extent?

To Large Extent ☐   Moderate ☐   To small extent ☐   To no extent ☐

16. What would you say is the influence of postmodernism on homosexuality……………………………………………………………………………

……………………………………………………………………………………………

17. Do you think that postmodernism is to be blamed on excessive media representation of homosexuality?

Yes ☐   No ☐

If Yes, how……………………………………………………………………………….

18. What is your position on Postmodernism..

……………………………………………………………………………………………

19. Is postmodernism wide spread even in the church?

Yes ☐   No ☐

20. If yes then how does it affect the church…………………………………………

……………………………………………………………………………………………

Influence of the Media on Postmodernism

21. Does media influence the people's perceptions on Homosexuality?

Yes ☐ No ☐

21. If yes state how……………………………………………………………………………
………………………………………………………………………………………………………

22. Do you think that people attitudes on homosexuality have been changed by Media Representation?

Yes ☐ No ☐

Please explain your answer……………………………………………………………………
………………………………………………………………………………………………………

23. Has media made homosexuality as something normal?

Yes ☐ No ☐

Please explain your answer……………………………………………………………………
………………………………………………………………………………………………………

24 In your opinion do you think that the media is intentionally portraying homosexuality as normal?

Yes ☐ No ☐

Please explain your answer……………………………………………………………………
………………………………………………………………………………………………………

25. Would you say that the media has contributed to postmodernism in today's society?

Yes ☐ No ☐

Please explain your answer……………………………………………………………………
………………………………………………………………………………………………………

26. In your opinion has the media changed people's beliefs on Homosexuality?

Yes ☐ No ☐

27. If yes then state how……………………………………………………………………

……………………………………………………………………………………………………

To be answered by the Gay Men Only

1. For How Long Have You been Gay?

Less than 2 years ☐ 5years ☐

6 years and above ☐

2. Are you comfortable being Gay?

Yes ☐ No ☐

If no give reason for your answer………………………………………………..

……………………………………………………………………………………………

3. Does media influence the people's perceptions on Homosexuality?

Yes ☐ No ☐

4. If yes state how………………………………………………………………………..

……………………………………………………………………………………………

5. Do you think that people attitudes on homosexuality have been changed by Media presentation?

Yes ☐ No ☐

Please explain your answer…………………………………………………………

……………………………………………………………………………………………

6. In your opinion do you think that the media is intentionally portraying homosexuality as normal?

Yes ☐ No ☐

Please explain your answer……………………………………………………………

……………………………………………………………………………………………

7. Would you say that the media has contributed to postmodernism in today's society?

Yes ☐   No ☐

Please explain your answer…………………………………………………………
……………………………………………………………………………………

8. In your opinion has the media changed people's beliefs on Homosexuality?

Yes ☐   No ☐

9 .If yes then state how

……………………………………………………………………………………

10. Do you think the media fairly presents your identity?

   Yes ☐ No   ☐

If No what should be done to improve the situation?

……………………………………………………………………………………

11. How do you evaluate the Public perception on you identity

……………………………………………………………………………………

12. What measures do you think should be taken to change the public perception?

……………………………………………………………………………………

14. Do you think there is something the Government should do in regards to Homosexuals plight?

……………………………………………………………………………………