UNDERGRADUATE STUDENTS' PERCEPTION OF THE FACTORS THAT INFLUENCE ADOPTION OF HOMOSEXUALITY IN SELECTED PUBLIC UNIVERSITIES IN KENYA.

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A Thesis Submitted to the Institute of Post Graduate Studies and Research in Partial Fulfillment of the Requirements for the Award of the Degree of Doctor of Philosophy in Counseling Psychology of Kabarak University.

KABARAK UNIVERSITY

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DECLARATION

This thesis is my original work and has not been previously presented for the award of a degree in this or any other university.

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Alice Wairimu Omondi   **Date**

GDE/M/0811/09/12

RECOMMENDATION

This thesis entitled "**Undergraduate Students' Perception of the Factors that Influence Adoption of Homosexuality in Selected Public Universities in Kenya**" and written **by Alice Wairimu Omondi** is presented to the Institute of Post Graduate Studies and Research of Kabarak University. We have reviewed the thesis and recommend it be accepted in partial fulfillment of the Requirements for the Award of the Degree of Doctor of Philosophy in Counseling Psychology.

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DEDICATION

This thesis is dedicated to my husband, Rev. Omondi Siwa and children: Brian Siwa, Cynthia Ojow and Steve Waithaka for their continuous inspiration which motivated me to pursue further studies and whose prayers spurred me to carry out this study.

ABSTRACT

Homosexuality is a behavior involving sexual attraction between people of the same sex. Homosexuality is a problem in universities and complaints of its existence in universities have been raised and some university students have even declared publicly about their sexual orientation. Those who have adopted homosexuality may have been influenced by factors such as inadequate counseling, mass media, religious affiliation and peer pressure. Therefore, the purpose of the study was to establish undergraduate students' perception of the factors that influence adoption of homosexuality in selected public universities in Kenya. The study also aimed at determining gender differences in students' adoption of homosexuality. Social Cognitive Theory of Albert Bandura guided the research. The study was carried out among third year undergraduate students in selected public universities in Kenya. These universities were Egerton University, Moi niversity, University of Eldoret and University of Kabianga. Third year undergraduate students were chosen because they had been in the university for long and understood well the factors influencing students to adopt homosexuality. They had also been in the university longer and may have developed some perception towards the factors influencing adoption of homosexuality. The study adopted an *ex post facto* research design. The target population was fifty-three thousand (53,000) undergraduate students. The accessible population was twelve thousands and three hundred (12,300) third year undergraduate students. Out of this population, a sample of 225 was selected through stratified random sampling and simple random sampling. The study also included a sample of forty (40) peer counselors and four (4) university counselors from the four universities who were selected through purposive sampling. Data collection instruments were questionnaire, an interview schedule and a focus group discussion guide. Validation of the research instruments was done through peer and expert review and also through pilot testing. Cronbach alpha coefficient was used to establish reliability of the questionnaire. Reliability coefficient of 0.883 was obtained which is above 0.7 that is recommended. The data obtained was analyzed using both descriptive and inferential statistics with p value set at 0.05. The findings revealed that gender differences in students' adoption of homosexuality do not exist. Further findings indicated that majority of the respondents were of the view that mass media influences adoption of homosexuality. The study recommends that measures on how best to handle homosexuality issues should be targeted at all students because homosexuality cuts across gender. The study also recommends that media owners and the government regulate programmes that might influence students to adopt homosexuality.

Key words: Undergraduate Students, Perception of the Factors, Adoption of Homosexuality and Selected Public Universities.

TABLE CONTENTS

LIST OF TABLES

LIST OF FIGURE

LIST OF ABBREVIATIONS AND ACRONYMS

AIDS   Acquired Immune Deficiency Syndrome

ANOVA   Analysis of Varience

APA   American Psychological Association

BBC   British Broadcasting Corporation

CBC   Canadian Broadcasting Corporation

CDF   Community Development Foundation

DSM   Diagnostic and Statistical Manual of Mental Disorders

FGD   Focus Group Discussion

GALCK   Gay and Lesbian Coalition of Kenya

GLBTI   Gay Lesbian Bisexual Transgender and Intersex

HIV   Human Immunodeficiency Virus

KNCHR   Kenya National Commissions on Human Rights

LGB   Lesbian, Gay and Bisexual

LGBT   Lesbian, Gay, Bisexual and Transgender

LGBTI   Lesbian, Gay, Bisexual, Transsexual and Intersex

MSM   Men who have Sex with Men

NACOSTI   National Commission for Science, Technology and Innovation

NARTH   National Association for Research Therapy of Homosexuality

SOCE   Sexual Orientation Change Efforts

SPSS   Statistical Package for Social Sciences

UN   United Nations

USA   United States of America

US   United States

USAID   United States Agency for International Development

OPERATIONAL DEFINITION OF TERMS

The following are definition of terms as used in this study.

Adoption of homosexuality means practices that involve sexual attraction to people of the same sex.

Counseling: Refers to a professional relationship between a trained counselor and a client (student) designed to help the client understand his views on sexual orientation and solve their own problems after making well-informed choices.

Conversion therapy: A therapy which attempts to change sexual orientation of same-sex.

Gay marriage: Marriage between two males.

Gay: A man who gets attracted to and engages in sexual activity with a person of the same sex.

Gender differences: The differences that exist among male and female students in their adoption of homosexuality.

Homophobia: Irrational hatred, disapproval or fear of homosexuality and homosexuals.

Homosexuality in this study refers to both males and females who have sexual attraction to those of the same sex.

Influencing factors: These are selected factors that may influence undergraduate students to adopt homosexuality.

Lesbian marriage: This is marriage between two females.

Mass media: Refers to forms of communication that include both print and electronic media that may influence undergraduate students to adopt homosexuality.

Parental upbringing: Refers to the art and practice of raising children.

Peers: Refers to people within an age-group that is characterized by similar interests, sexual behaviors and relate on regular basis.

Peer pressure: The tendency to conform to the values and standards of the peer group in adopting homosexuality.

Perception: Refers to the way undergraduate students' view the factors influencing adoption of homosexuality.

Public universities: These are universities that are established and maintained by public funds.

Religious affiliation: A person's membership or identity with a particular religious group.

Same sex marriage: Marriage between two persons of the same sex.

Sexual orientation: This is preference for sexual activity with people of the opposite sex or the same sex or both sexes.

Third year students: These are young adults in their third level of university education.

Undergraduate students: Refer to students undertaking various degree programmes in public universities.

University Counselors: A trained professional designated as being in charge of counseling programmes in universities.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Homosexuality refers to sexual attraction between members of the same sex (Cantor, 2012). Ahmed (2006) defines homosexuality as the sexual orientation and fantasies, with or without overt sexual behavior with same sex partner. The term homosexuality was first coined in the late 19th century by a German psychologist, Karoly Maria Benkert leading to labeling of homosexuals who were defined by their sexuality (Picket, 2011).

Homosexuality had been considered a deviation from the norm and was classified as a mental disorder until 1973 when the American Psychiatric Association (APA) decided to remove it from its list of "mental disorders" (Lehrman, 2005). Howsepian (2004) says that the removal of homosexuality from the list of mental disorders was perceived as a great victory but as a great defeat for those who on various grounds had considered homosexuality to be a disordered condition. The belief that homosexuality is treatable was reinforced by Freud's psychosexual theory of human growth and development who said that same-gender sexual orientation was a type of neurosis that should receive psychiatric treatment (Kelly, 2004). Whether homosexuality is curable or not is a subject which has been debated for many decades and has not been fully resolved. Kelly further notes that there are researches which have revealed that change of sexual orientation does take place. The authors of these studies do report that the conversion of homosexuals into heterosexuals is possible but it is not a quick or easy process. They also note that as with any other therapeutic issues, varying degrees of change from homosexual to heterosexual are achievable through therapy and other means. Spitzer (2003) as well as Byrd and Nicolosi (2002) observe that today there are church ministers, counselors and psychotherapists who practice conversion therapy. For instance, a group called Exodus International formed by a coalition of church ministers believes that they can help people give up their homosexual identity. Since homosexuality is learned, it can also be unlearned through conversion therapy.

Male homosexuality develops when the child fails to resolve the oedipal conflict and misdirects his libido toward members of the same gender. Thus, for a long time the mental health community unquestioningly adopted Freud's assessment of homosexuality as a perversion and a mental disorder (Kodero, Misigo, Owino & Wilfridah, 2011). However, many recent

psychodynamic theorists have begun to integrate some of the newer findings about possible biological and social influences on sexual orientation (Kelly, 2004). Kelly also notes that same-gender sexual orientation is now accepted as normal, mature, a developmental state rather than a pathological one requiring treatment. Such a belief can influence university students to think that homosexuality is normal and hence engage in it.

Pew Research Center (2013) conducted a survey of the public in 39 countries among 37,653 respondents from March 2 to May 2013 which concluded that the United States of America (USA) and other countries are grappling with the issue of same-sex marriage and whether homosexuality should be accepted or rejected by society. These findings assert that thirty-nine (39) countries in North America, the European Union and Latin America broadly accept homosexuality. However, homosexuality has been rejected in Muslim nations, in Africa, parts of Asia and in Russia. Further, according to Pew Research Center, nations such as Bolivia, Poland and Israel, are divided on the acceptability of homosexuality. The reason behind the acceptance of homosexuality is widespread in countries where religion is less central in people's lives, also among the richest countries of the world; younger respondents have more tolerant views than older ones while women more than men consistently accept homosexuality. Balcha (2009) in his study found out that due to the development of democracy, human rights and knowledge about gender and sexuality, some countries in Europe, North America and Asia seem to come in terms with homosexuality.

There is hostile attitude towards same-sex love in most parts of Africa. For instance, a report by Human Rights Campaign Foundation and Human Rights First (2014), found out that thirty seven (37) nations in Africa criminalize same-sex relationships. Such nations include Kenya, Tanzania, Angola, Algeria, Togo, Tunisia and Ethiopia. The report further notes that four African nations namely Somalia, Sudan, Mauritania and Nigeria allow death penalty against Lesbian, Gay, Bisexual and Transgender (LGBT) people in all or some areas of the country. Two African nations namely Nigeria and Uganda have implemented new laws in the last 12 months against homosexuals while one African nation that is South Africa grants full marriage equality and constitutional discrimination protection to its LGBT citizens.

Homosexuality and same-sex marriages have become hot subjects in Africa (Wittgenstein, 2007). Wittgenstein further observes that 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 openly declared gays as of no reason for existence. Such heads of state include the President of Uganda who on February 26th 2014 gave a detailed explanation of why he believes homosexuals should be jailed for life (Harding, 2014). Newcombe (2012) concurs with the above author and asserts that homosexuality issue remains complex and controversial in the African culture. Homosexuality issue has faced condemnation from African leaders from Namibia, Zimbabwe, Uganda and Somalia who are also seeking measures to eliminate it. Newcombe (2012) continues to say that many Africans feel that occurrences of homosexuality in Africa are un-African and stems from Western influence.

A Ugandan minister of parliament introduced Anti-Homosexuality Bill in 2009 which made engagement in homosexuality a crime punishable by death (Rengel, 2013). In February 2014, Ugandan President signed the anti-gay bill into law toughening penalties for gay people but without a clause criminalizing those who do not report the act (Harding, 2014). Harding (2014) further reports that homosexual acts are illegal in Uganda and convicted offenders will be sentenced to life imprisonment. The new law also makes it a criminal offence to conduct a marriage ceremony between persons of the same sex or promote homosexuality in any form. Further, Harding reports that a Ugandan Member of Parliament believes that homosexuality is a behavior that can be learned and can be unlearned. The negative stand of political leaders on homosexuality is likely to influence young people to have a negative attitude towards homosexuality and consequently may not adopt it.

Many studies have been carried out on students' perception of homosexuality and the results have shown that they are against it. For instance, Mabvurira (2012) conducted a study at the University of Zimbabwe on attitudes, knowledge and perception of homosexuality and the results revealed that students expressed high levels of negative attitudes towards homosexuals. Mtemeri (2015) carried out a study on attitudes and perception of university students in Zimbabwe towards homosexuality and found out that students were hostile towards those who practice homosexuality. In spite of this unacceptability, the study also revealed that some students were accepting and tolerant towards homosexuality (Mtemeri, 2015). These studies reveal that university students were against homosexuality. Factors such as gender and religion were found to influence the students' perception of homosexuality. Oti-Boadi, Gladstone and

Dziwornu (2014) found out in their study that many Ghanaians showed high levels of negative attitudes towards homosexuality. In Kenya, LGBT people experience several social discrimination like being expelled from school, fired from their work place, refused medical treatment and being cut off from family support (International Human Rights Programme, 2012). This study aims at establishing undergraduate students' perception on factors that influence students to adopt homosexuality.

Studies have been carried out that support the idea that a person's attitude towards homosexuality is influenced by several factors including religious affiliation, mass media, family, peers, a person's gender and overall contact with homosexual individuals (Raiz, 2006; Calzo & Ward, 2009). A study conducted by Raiz (2006) showed that students who considered themselves to be highly religious were less likely to be supportive of rights for homosexual people. In a survey of 880 heterosexual students on attitudes towards homosexuality at a university in Guateng in South Africa, the study revealed that heterosexual students have negative attitudes towards lesbians and gay men (Arndt & deBruin, 2006). The study also discovered that gender and religiosity has an influence on attitudes towards lesbians and gay men. This implies that factors such as religious affiliation, mass media, peer pressure and gender play a role in influencing one's perception to homosexuality. Heterosexual marriage is still widely viewed as the ideal couple arrangement and context in which to have children (Peterson & Bush, 2012). Peterson and Bush further explain that heterosexual marriage remains the social context in which sexual expression is thought to be most legitimate. A study by Peterson and Bush (2012) is supported by Waite and Gallagher (2002) who indicate that there is abundant evidence to demonstrate that the ideal home in which to raise children includes both a father and a mother. Further, Waite and Gallagher assert that extensive research show that children do best when they grow up with both biological parents and that it is not simply the presence of two parents but the presence of two married biological parents that seems to support child development.

Ariithi, Karuga and Mbugua (2010) observe that in the traditional African society, marital union between husband and wife are rooted in the fertility of the couple for the sake of responsible parenthood. Same sex couples may engage in an emotional bond and even engage in sexual acts but they are unable to achieve this one flesh union owing to the fact that there is no biological

communion such as that achieved through procreative acts. Therefore, there is need to look at the factors influencing adoption of homosexuality even when it is clear that such a practice does not lead to procreation. In a study conducted by Ofori (2014) among 351 participants in three senior high schools in the Cape Coast Metropolis, Ghana, it revealed that homosexuality is practiced in the senior high schools in Cape Coast. 82.6 % of the participants believe that homosexuality is practiced in their schools while 17.4 % of the participants believe it is not practiced in their schools. This study was conducted in secondary schools but the current study was conducted among undergraduate students in selected public universities in Kenya.

Munene (2011) asserts that the Permanent Secretary (PS) in the Ministry of Education in Kenya then, stated that "homosexuality, lesbianism and drug abuse are widespread in learning institutions in Kenya and that students found to be involved in these vices would be expelled from learning institutions and prosecuted". The PS blamed such immoral practices on ignorant parents who fail to discuss sexual matters with their children and on bad socialization process which he believes to be the root cause of homosexuality. Ariithi *et al* (2010) concur with Munene (2011) and observe that psychological problems due to inadequate or troubled upbringing may contribute to one engaging in homosexuality. This implies that the poor parental upbringing can lead to adoption of homosexuality. A study carried out among 258 participants from ten secondary schools in Western Kenya revealed that majority of the participants (93 %) knew that homosexuality is practiced in secondary schools in Kenya (Kodero *et al*, 2011). However, this study was done in secondary schools and not in universities. It was against this background that the researcher conducted a study to determine undergraduate students' perception of the factors that influence adoption of homosexuality in selected public universities in Kenya.

According to the Kenyan constitution, every adult has the right to marry a person of the opposite sex, based on the free consent of the parties (The Republic of Kenya, 2010). Section 45 (2) of the Kenyan Constitution guarantees the right to marry a person of the opposite sex only. This implies that same sex marriage is outlawed in Kenya. Although same sex is prohibited by law in Kenya, it exists in the country and some individuals involved in this practice have come out in the open and are demanding their rights. Barasa (2007) observes that in 2007 gay men and lesbians came out openly to demand their rights during the World Social Forum conference which was held in

Nairobi. During this Forum, some Kenyan gay men and lesbians publicly declared that they were not ashamed of their sexual orientation. Further, a 20-year old University of Nairobi law student said that she realized she was lesbian at age 10 when she was in Standard 3. According to her one does not decide to be a lesbian but rather it is how you are born, either heterosexual or homosexual. In the same Forum, a young man confessed that he was gay and alleged that one in every five Kenyan men is a homosexual and that homosexuality is genetic in origin (Barasa, 2007). This is an indication that homosexuality is in existence in Kenyan universities.

Cases of the existence of homosexuality in institutions of higher learning in Kenya have been reported. For example, Wakhisi (2013) the People Newspaper reporter points out that a 24-year-old third year student at a local university in Kenya got involved in lesbianism while in high school in a girls boarding school. On joining university, she continued with the practice as she found lesbianism rampant in university. A study was done among 285 respondents Caritas University, Nigeria and revealed that homosexuality exists in closed and private settings in Caritas University. The findings revealed that the major cause for practicing homosexuality is restricted movement of students who are sexually active (Adeyanju, 2012). Still, another study was conducted amongst students of the University of Development Studies in Ghana and the study revealed that levels of awareness of homosexual practices among students were very high (Haruna, 2015). These studies were carried out in other countries and therefore there is need to establish undergraduate students' perception of factors that influence adoption of homosexuality in selected public universities in Kenya.

It was against this background that an empirical study was conducted to address some questions that remained unanswered which motivated the researcher want to carry out the study. Are the undergraduate students' in selected public universities in Kenya aware of the factors that influence students to adopt homosexuality? What is the undergraduate students' perception of these influencing factors? Is there any gender difference in students' adoption of homosexuality? This study was carried out with the aim of trying to answer these questions.

1.2 Statement of the Problem

Homosexuality is a problem in universities and complaints of existence of homosexuality in universities have been raised. The indicators of its existence include public declaration of some university students who have adopted homosexuality. Some of these students adopt

homosexuality in a bid to make quick money. Others adopt homosexuality because of exposure to mass media, influence of peer pressure, one's religious affiliation and lack of adequate counseling. There is need to do a study of this kind because little has been done to establish the perception of the influence of factors like counseling, mass media, religious affiliation and peer pressure on adoption of homosexuality among undergraduate students in Kenyan universities. Therefore, this research was done to fill this gap by investigating the undergraduate students' perception of the factors that influence adoption of homosexuality in selected public universities in Kenya.

1.3 Purpose of the Study

The study aimed at establishing undergraduate students' perception of the factors that influence adoption of homosexuality in selected public universities in Kenya.

1.4 Objectives of the Study

The following were specific objectives of this study:

i. To establish undergraduate students' perception of the influence of counseling on adoption of homosexuality.

ii. To determine undergraduate students' perception of the influence of mass media on adoption of homosexuality.

iii. To evaluate undergraduate students' perception of the influence of religious affiliation on adoption of homosexuality.

iv. To establish undergraduate students' perception of the influence of peer pressure on adoption of homosexuality.

v. To determine gender differences in students' adoption of homosexuality.

1.5 Research Hypotheses

The following null hypotheses were used for the study:

Ho1: There is no statistically significant difference between students' perception of the influence of counseling and students' adoption of homosexuality.

Ho2: There is no statistically significant difference between students' perception of the influence of mass media and students' adoption of homosexuality.

Ho3: There is no statistically significant difference between students' perception of the influence religious affiliation and students' adoption of homosexuality.

Ho4: There is no statistically significant difference between students' perception of the influence of peer pressure and students' adoption of homosexuality.

Ho5: There is no statistically significant difference in adoption of homosexuality by gender.

1.6 Significance of the Study

The study findings may be beneficial to the management of Kenyan Public Universities as it will enable them realize that their continued support of the counseling department is crucial handling issues of homosexuality. The findings of the study may benefit university admnistrators in enhancing the counseling department by employing more university counselors, providing more training for peer counselors and ensure that the department is fully sourced to handle homosexuality issues. The information in this study may also be helpful to university administration in planning for public lectures targeting students in relation to adoption of homosexuality.

Moreover, the study may add to the field of knowledge as the upcoming researchers may use the findings to try and establish a knowledge gap on undergraduate students' perception of the factors that influence adoption of homosexuality which this study may not cover exhaustively. It could also form a basis on which other researchers can make a reference for.

The research may also be of significance to the media industry in Kenya and the Ministry of Information in Kenya as they will develop ways that the media can be used in responsive reporting and ensure that whatever they report is reliable and does not negatively influence their audience to adopt homosexuality.

The findings may benefit university students. It is hoped that if the students interact with this study, they will be able to understand some of the factors that may influence adoption of homosexuality and consequently affect their perception of homosexuality.

This study may also benefit the university counselors as they will try to create awareness to university students on the causes and dangers associated with adoption of homosexuality. This is because university students are at a vulnerable stage and are easily influenced by their peers and mass media which influence their adoption of homosexuality. Thus, the university counselors will know how best to offer a programme of intervention for those who have adopted homosexuality and would want to withdraw from homosexuality.

The findings of this study may also be beneficial to parents to know that what they do to their children affect their perception in relation to adoption of homosexuality. This is because parents who do not allow their children to assume masculine roles and are always pampering them when they are young are likely to influence their children to adopt homosexuality. The parents should also closely monitor and guide their children on how to use the media responsibly because not all that is presented on the media is good.

1.7 Scope of the Study

The study was carried out in four selected public universities in Kenya. These were Moi University, University of Eldoret, University of Kabianga and Egerton University. The study focused at undergraduate students' perception of only five influencing factors (counseling, mass media, religious affiliation, peer pressure and gender differences) on adoption of homosexuality. For the purpose of this study, only third year undergraduate degree students in these universities were utilized. The third year undergraduate degree students were considered appropriate because they had been in the university for long and understood well the factors influencing students to adopt homosexuality. They had also been in the university longer and may have developed some perceptions towards the factors influencing adoption of homosexuality. In addition, the study targeted university counselors and also university peer counselors. The university counselors were chosen because they deal with counseling issues and interact with students on regular basis while the peer counselors were included in the study because they have been trained on how to handle counseling issues. The study was confined to undergraduate students' perception of the factors that influence adoption of homosexuality in selected public universities in Kenya.

1.8 Limitations of the Study

The following were limitations of the study:

 i. The study was only limited to public full-fledged universities hence the results may not be generalized to private universities.

 ii. Some respondents were skeptical and uncooperative in giving the needed information. However, the researcher explained the purpose of the study and encouraged them to open up and cooperate during data collection session.

1.9 Assumptions of the Study

The study was based on the following assumptions:

i. Information provided by the respondents in their respective questionnaire, interview schedule and Focus Group Discussion (FGD) was genuine indicators of perception of undergraduate students on the factors influencing adoption of homosexuality in selected public universities in Kenya.

ii. All the respondents chosen for the study had adequate knowledge of perception on the factors influencing adoption of homosexuality in selected public univerties in Kenya

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The study aimed at determining undergraduate students' perception of the factors that influence adoption of homosexuality in selected public universities in Kenya. This chapter reviewed literature related to homosexuality and university students. It also reviewed literature related to the objectives of the study. The chapter also has a critique of the reviewed literature and identification of the knowledge gap. It furcther includes the theoretical framework of the study. The strengths, weaknesses and application of the suitable theory are also discussed. The chapter finally presents the conceptual framework that shows the relationship between students' perception of influencing factors and adoption of homosexuality.

2.2 Definition of Homosexuality and its Causes

Homosexuality is the experience of being erotically attracted to a member of the same sex (West, 2008). McAnulty and Burnette (2003) define homosexuality as a romantic and erotic or sexual attraction between members or people of the same sex.

The purpose of this study was to establish the undergraduate students' perception of factors that influence adoption homosexuality. However, there is need to look at other studies on factors contributing to adoption of homosexuality apart from the factors the study looked into. A study was conducted in 2006 by Njiru to find out whether homosexuality is innate or learnt through socialization. From the study, it was found out that some students felt that homosexuality is acquired while others argued that you cannot rule out biological characteristics when accounting for homosexuality. The above findings were supported by a study done by Maina, Butto and Murigi (2016) that revealed that homosexuality is a learned behavior. According to Njiru (2006), those against homosexuality being a socially learned sexual behavior noted that such sexual behavior did not exist in traditional African culture and is not recognized in the Bible so it could not have been passed on through socialization. However, the above author did not support the innate theory. According to Njiru, those engaging in homosexuality are deviants aping the western culture where such behavior may be normal. These findings are consistent with those of Haruna (2015) which revealed that homosexuality was not African but a Western imposition which must be resisted. In a study conducted by Maina *et al* (2016), majority (66 %) of the

respondents revealed that homosexuality is a sexual preference while 33.3 % of the respondents believed that homosexuality is inborn. Goetz (2004) observed that homosexuality is a choice. This is contrary to Boysen and Vogel (2007) who observed that homosexuality is seen not as a choice but it is based on biology. Lewis (2009) notes that attributing homosexuality to biological cause leads to more sympathetic perceptions because people usually oppose punishing others for conditions beyond their control. From a biological point of view, individuals have no control over biological inheritance and therefore they should not be held responsible for being gay or lesbian if it is biologically determined (Mustanski & Bailey, 2003).

A study conducted by Adeyanju (2012) on knowledge and attitude of undergraduate students towards homosexuality and its implication on social adjustment indicates that homosexuality is a learned behavior which is influenced by a number of factors such as a disrupted family life in early years, a lack of unconditional love on the part of either parent. This is supported by Mbuguss *et al* (2004) who argue that homosexuality springs from one's unpleasant relationship with one's father. For instance, if daughters have been rejected by the most important man in their childhood lives, some give up on men altogether. Mitchell (2002) conducted a study and found out that boys with dominating mothers and distant fathers incorrectly identified with their mothers and therefore were attracted to men. Another study was done by Ian, Joulene, Roy, Lloyd, Tracian and Rashalee (2011) and found out that individuals who are homosexuals engage in this practice largely for financial benefits derived from it. Respondents in this study believed that individuals are not born homosexuals but because of material possessions many young men give in to a large extent and turn to homosexuality.

2.3 Effects of Adopting Homosexuality

Many effects of engaging in homosexuality have been reported. They include suicidal ideation; eating disorders and HIV infections. In a study carried out by Heeringen and Vincke (2000), the results revealed that there is higher prevalence of suicidal ideation and behavior in homosexual or bisexual youngsters when compared to heterosexual peers. Similarly, Silenzio, Pena, Duberstein, Cerel and Knox (2007) carried out a research and found out that LGB youth had higher rates of suicidal ideation and attempts than non LGB. A year later, Suicide Prevention Resource Center (2008) found out that LGB youth experience more suicidal behavior than non LGB youth. The reason given for this is that LGB youth lack protective factors like family

support and experience harassment leading to depression and substance abuse. The above researchers looked at effects of engaging in homosexuality but they did not look at the influence of counseling on adoption of homosexuality.

A study was conducted that revealed that male homosexuals experience the highest rates of suicide attempts because males have more rigid gender expectations. When these gender expectations are broken, the males experience increased levels of chronic guilt and chronic shame leading to suicide among the adolescents (Bybee, 2009).Another study by Teasdale and Bradley (20l0) involving 11911 middle and high school students measuring suicidal tendencies and same-sex attraction found out that students with same-sex attraction had a significantly greater rate of reported suicidal thoughts and attempts than individuals who strictly observe opposite sex attraction.

A study conducted by Shelton, Atkinson, Risser, McCurdy, Useche and Padgett (2006) on HIV seropositive men in Texas over the age of 18 of whom 80 % identified themselves as gay revealed that 59 % had thought about suicide and 30 % had attempted it. In the same year, Robertson, Parsons, Horst and Hall (2006) found out in their study of HIV seropositive men in North Carolina that two thirds of which 64 % were gay had exhibited suicidal ideation since their diagnosis and one third were currently exhibiting suicidal ideation. This is consistent with earlier findings. Studies have shown that Men who have Sex with Men (MSM) are vulnerable to Human Immunodeficiency Virus (HIV) infections and experience eating disorders, have highest rates of suicide attempts and are substance abusers compared to heterosexual men (Hospers & Jansen, 2005; Bybee, 2009: Baral, Sifakis, Cleghorn & Beyrer, 2007).

A study by Hansen (2012) states that the ideal family structure for children is to be raised by both a mother and a father. The research shows that children raised in such families are more likely to thrive psychologically, mentally, and physically than children reared in any other kind of family structure. Extensive research also reveals that not only mothers, but also fathers, are critical to the healthy development of children. Sex not intended for the purpose of reproduction may be viewed by some as lustful and therefore sinful (Kelly, 2004). Kelly further observes that sexual behavior that cannot be conducted within the bond of heterosexual marriage is sometimes viewed as sinful. Rita and Alison (2009) concur with the above writer and assert that Sigmund Freud believed that heterosexuality was the most appropriate sexual orientation due to its

propagation of species. This implies that heterosexual orientation is appropriate if procreation of children will take place.

Lesbian and gay families present a key challenge to traditional marriage life as they clearly depart from the norm of the heterosexual ideal (Marsh, Keating, Punch & Harden, 2009). Marsh *et al* (2009*)* further note that same sex couples seek the same rights of social recognition as heterosexual couples such as pension rights, inheritance and civil partnerships while others fear that legal recognition may impinge on the flexible and egalitarian nature of their relationships resulting in unnecessary power struggles. Some gay and lesbians would like to be able to marry and others to retain their status of difference. Siker (2007) notes that like heterosexual people, many gay and lesbian people want to do and have short and long-term intimate relationships. They form relationships for the same reasons that heterosexual people do that are for companionship, love and support. Thiroux and Krasemann (2012) observe that those who argue against the morality of homosexuality hold the following views: that it goes against the laws of God, traditional family values and moral laws of nature. This is because the primary purpose of sex is procreation and because homosexuals cannot do this, they are perverting the true meaning of sexuality. The study aims at establishing whether university students are aware of the effects of engaging in homosexuality even when it is clear that homosexuality does not lead to procreative acts.

Sharp, Bailes, Chaudhuri, Rodenburg, Santiago and Hahn (2001) found out that HIV was first identified in the gay community in the United States in the early 1980s but the origin of the virus was found to be in Africa around the Democratic Republic of Congo. Joint United Nations Programme for HIV and AIDS (UNAIDS, 2000) report that MSM are particularly vulnerable to HIV infection as demonstrated by studies in many settings. According to Smith, Tapsoba, Peshu, Sanders and Jaffe (2009), MSM are faced with high risk of HIV infection or other Sexually Transmitted Infections. Data from sub-Saharan Africa is limited but studies conducted of African MSM have documented high HIV transmission rates through unprotected anal sex.

Another study done by Niang, Tapsoba, Weiss, Diagne, Niang and Moureau (2003) observe that in sub-Saharan Africa, little is known about how HIV might have affected Africans MSM because public health authorities have long believed that almost all cases of AIDS in African adults are attributable to heterosexual transmission. However, published anthropological reports

document the long and diverse history of homosexuals in Africa. Wade, Toure, Niang, Diallo, Dop, Gueye and Ndoye (2005) note that MSM exist in all parts of Africa and this suggest that they could be a population that is vulnerable to HIV/AIDS and sexually transmitted infection.

Divisions of HIV/AIDS Prevention (2003) found out that about 63 % of newly diagnosed HIV infections in US were among men who were infected through sexual contact with other men. A year later, Divisions of HIV/AIDS Prevention reveal that in the US, current prevalence of HIV among young gay men is around seven percent. A survey conducted in Lagos among MSM showed that more than one in four (25.4 %) men who have sex with men tested HIV positive (Federal Ministry of Health, 2007). In a study conducted in Kenya by National AIDS Control Council (2009) it was found that MSM and prison populations contribute 15 % of HIV infections. According to UN newsletter, Kenya (2014) the Cabinet Secretary for Health, Mr. James Macharia reported that the ongoing debate on homosexuality in Kenya is affecting the fight against HIV. Mr. Macharia noted that MSM are among key populations who are adversely affected by HIV in Kenya with 30 % of them being HIV positive.

In many parts of the world, HIV prevalence among MSM is more than 20 times higher than in the general population (UNAIDS 2009). Injection, drug use and sex between men have been reported as risk groups with high levels of HIV infection (UNAIDS, 2010). Further, they found out that in Cape Town, South Africa and Mombasa, Kenya more than 40 % of the adult population of MSM is living with HIV. According to UNAIDS (2010), in North America and Western Europe, the HIV epidemic is prevalent among MSM and more men are living with HIV than women. Baral et al (2007) noted that MSM in sub- Saharan Africa are nearly four times more likely to be infected with HIV than the general population. This is an indication that HIV affects more MSM than heterosexual population. In a study conducted by Capo-Chichi and Kassegne (2007), 81 % of MSM believe sexual transmission only occurs during sex with a woman and therefore do not feel vulnerable to HIV infection when having sex with men. Therefore, sexual practices among MSM put them at increased risk for HIV infection.

Homosexuality is said to be a risk factor for eating disorders. Yelland and Tiggemann (2003); Harvey and Robinson (2003) in their findings in Western countries found out that homosexual men are more vulnerable to eating disorders than heterosexual men. Hospers and Jansen (2005) in their study of 108 respondents found out that homosexual respondents scored significantly

higher on eating disorders symptoms. The reason why homosexual men are at a risk of eating disorders is because of body dissatisfaction (Boroughs & Thompson, 2002). The increased pressure in gay community to reach the ideal male figure is supposed to increase body concerns and body dissatisfaction (Harvey & Robinson, 2003) which in turn should increase disorders in eating attitudes and behaviors (Yelland & Tiggemann, 2003).

Studies by Blashill and Wal (2009) revealed that between 10 % and 42 % of men who suffer from eating disorders are gay or bisexual and that this group portrays a higher rate of body dissatisfaction. A study conducted by Feldman and Meyer (2007) found out that symptoms of disordered eating occurred in gay and bisexual men ten times more than heterosexual men. This is supported by Boisvert and Harrell (2009) who found out that gay man seems to have a higher prevalence of disordered eating than their heterosexual counterparts. The same study states that homosexual males report more eating disordered behaviors have general lower body mass indexes than heterosexual and report being on diet frequently. Belangee (2006) observes that eating disorders could be looked at as a way of inferiority feelings and are examples of problem solving strategies a person could choose to cope with the inferiority complex. A research done by Shiltz (2012) shows that homosexual men may be at an increased risk for developing an eating disorder because of cultural pressures within the homosexual community to be thin. Another study conducted by (Martins, Tiggemann & Churchett, 2008) support Shiltz (2012) findings as they have shown that within LGBT community gay men strive for a thinner and more muscular ideal as well as an image of being young. Eating disorders seem to be common among gay men than heterosexual men.

In his study, Allotey (2015) found that the unnaturalness of homosexuality was related to the acts of anal penetration and the perceived painful nature of sex and suffering of homosexuals. A female in the non-student focus discussion group reported that some homosexuals confess on radio to be wearing diapers before appearing in public places. Another stated that some of the men are even unaware when they ease themselves. Yet still another said that one of the boys was called on radio to speak about how the problem affected him and he narrated how he had to burn incense in his room because the room was always stinking and had also developed a bad odor. The question is; are the university students aware of the effects of homosexuality? This can only be addressed through social and spiritual counseling.

2.4 Views of Different Scholars on Homosexuality

The term homosexual was created in 1869 by German same-sex devotees. The homosexuals claimed they were born with women's souls inside men's bodies which made them unable either to respond sexually to women or to control their urges towards other men (Lively, 2003).

Homosexual behavior has always existed and was accepted throughout the ancient world. For instance, Greek kings and Roman emperors even engaged in it. These men engaged in both heterosexual and homosexual relationships. Historically, homosexual behavior has been viewed as both criminal and sinful ever since Judaism first defined it as an abomination along with incest, adultery and bestiality (Lehrman, 2005). The basis of their argument is Leviticus 18: 20-23 and the Christians have continued with this stand (New International Version, 2011).

There were campaigns launched to remove homosexuality from APA's Diagnostic and Statistical Manual of Mental Disorders (DSM-II) as mental disorder (Kameny, 2009). Howsepian (2004) asserts that in 1973, the Board of Trustees of the APA removed the term "homosexuality" from its list of official diagnoses. This change was perceived as a great victory by homophile groups but was a great defeat for those who considered homosexuality to be a disordered condition. However, the APA decided to keep in the DSM-III, the term "ego-dystonic homosexuality" meaning homosexuals who are unhappy about their orientation (LeVay, 1996). This term was later removed from the list in most DSM-IV edition.

Obasola (2013) observes that three views about homosexuality have been developed; the non-acceptance view, the qualified – acceptance view and the full acceptance view The non-acceptance view totally rejects the homosexuality lifestyle and considers it sinful and a form of sexual deprivation that is contrary to nature and societal values. The qualified view is an accommodating view which sees homosexual orientation as against God's ideal plan for people and therefore should be removed whenever possible. The full acceptance view asserts that homosexuality is fully compartible with nature and societal norms. The proponents of this argument maintain that homosexuality is created by God as a gift to some people just as heterosexuality is (Obasola, 2013).

Same-sex relationships have become more widely acknowledged in the Western world as many gay and lesbian couples are living together openly as families. Denmark was the first country to

recognize same-sex unions in 1989, granting legal rights to couples and many countries have followed (Ballantine & Roberts, 2011). The present President of America concurs with the view that homosexuals have a legal right to contract marriages (Obama, 2006). This has led to many marriages being contracted among homosexuals and also receiving legal protection just like the heterosexual marriages. Ballantine and Roberts (2011) further asserted that in 2001, Netherlands was the first country to allow same sex marriages followed shortly thereafter by Belgium. Smith (2011) concurred with Ballantine and Roberts (2011) by asserting that approval of homosexuality has increased over the past five decades with increasing legalization of gay practices mostly in Europe and North America. Canada approved gay and lesbian marriages in 2005, Spain 2005, South Africa in 2006. According to Asay and Defrain (2007), the Civil Marriage Act enacted in July 2005 legalized same sex marriage in Canada. By so doing, Canada became one of the first countries following Netherlands, Belgium and Spain to make marriage for gays and lesbians the law of the land. Rita and Alison (2009) concur with the above and observed that in 2005 Canada passed the Civil Marriage Act and became the fourth country to legalize same sex after Netherlands, Belgium and Spain. Davies (2004) asserted that there is documentary evidence showing that some people show positive attitudes towards homosexuality especially in US. This is a clear indication that homosexuality has gradually gained acceptance in the West. Although about 1.4 % of US population is primarily gay or lesbian there are a number of individuals who do not divulge their sexual orientation (Gladding, 2014). This could be because individuals with minority sexual orientations are often stereotyped, stigmatized and discriminated against.

Waldau (2001) states that around the world, public opinion about homosexuality varies considerably. Countries such as Canada, Belgium and the Netherlands have permitted same-sex marriage while in most African countries homosexuality is illegal and gay marriage is unthinkable. Across the world today, the debate over homosexuality continues, with great variation in public opinion about the acceptability of homosexuality, laws regulating same-sex unions and penalties for sexual behaviors (Adamczyk & Pitt, 2009). For instance, a research done by General Social Survey, public opinion on homosexuality is sharply divided and rapidly changing (Smith, 2011). The research showed that 44 % believed that sexual relations between two adults of the same sex were always wrong and 41 % held to the opposite judgment that

homosexuality was not wrong at all. 11 % were in the middle saying it was either almost always wrong or wrong only sometimes.

Despite the controversy surrounding same sex marriage in the USA, there are no reliable estimates of the number of American gay and lesbian couples (Kurdek, 2004). Survey data indicate that between 40 % and 60 % of gay men and between 45 % and 80 % of lesbians are involved in a romantic relationship. Other survey data indicate that between 18 % and 28 % of gay couples and between 8 % and 21 % of lesbian couples have lived together ten or more years. These numbers may be underestimates simply because presenting oneself publicly as part of gay or lesbian couple opens door for discrimination, abuse and violence. Another study by (Gallup, 2013) revealed that approximately 3.5 % of the Americans identify as lesbians, gay, bisexual or transgender.

Although homosexuality has been legalized in most of the Western countries, the situation is different in Africa. Research done by Pew Research Center (2013) shows those countries in sub-Saharan Africa that have high levels of rejection of homosexuality with Nigeria leading at 98 %, 96 % in Senegal, 96 % in Ghana, 96 % in Uganda, 90 % in Kenya and 61 % in South Africa. Such negative attitudes towards homosexuality in Africa could be inferred from widespread legislation of criminalizing same-sex relationships and also negative comments made by some African presidents and support her country's enactment of laws that seek to criminalize homosexuality. One of the presidents was quoted to have said that "we have traditional values in our society that we would like to preserve (Ford & Allen, 2012). Capo-Chichi and Kassegne (2007) found out in their study that in comparison to other regions, Africa has the lowest levels of awareness and communication with regard to MSM. According to Krezt (2013), South Africa is the only country in Africa that has banned discrimination of persons based on their sexual orientation and has also included homosexual rights in their constitution.

Research was carried out on the attitude and perception of university students in Zimbabwe towards homosexuality by Mtemeri (2015) and showed that students were hostile towards those who practice homosexuality. However, a few indicated that they tolerated those who practice homosexuality. In this study, homosexuality was viewed by most students as a choice but not new phenomena in Africa. Students indicated that they were antagonistic towards those who practice homosexuality. Most of the respondents revealed that homosexuality was against

Christian values. The study also established that homosexuality was a myth in Zimbabwe and most students do not want to be associated with those who practice it. Another study done by Oti-Boadi, Agbakpe and Dziwornu (2014) on Ghanaian students' attitude towards homosexuality found that Ghanaian students had high levels of negative attitudes towards homosexuality.

Ranklin (2003) conducted a study and collected data from 34 universities in 24 states in the District of Columbia. One of the items on the survey asked students to identify their sexual orientation as lesbian, gay, bisexual or heterosexual and the results found out that Lesbian, Gay and Bisexual (LGB) students comprised 4.0 %. Ranklin (2003) further reports that 74 % of the LGB undergraduate and graduate students rated their campus as homophobic and 60 % of LGB students reported concealing their sexual orientation to avoid discrimination. This is an indication that homosexuality was practiced in the 34 universities.

Other studies have shown that heterosexual students in Gauteng universities in South Africa have negative attitudes towards Lesbian, Gay, Bisexual, Transgender and Intersex (LGBTI) and that gender roles, religious and cultural beliefs have negative influence on attitudes towards LGBTI (Arndt & de Bruin, 2006). The results also revealed that negative attitudes are more pronounced in rural universities and surrounding communities. Another study was conducted by Haruna (2015) amongst students of the University of Developmental Studies in Ghana. The study revealed that perceptions and level of tolerance was negative towards homosexuality. Studies conducted by Mavhandu-Mudzusi and Netshandama (2013) in a university in Limpopo province, South Africa on the experience of LGBTI students in a rural based university found that negative attitudes exist towards LGBTI students in university communities regardless of efforts of some South African government to acknowledge and uphold human rights.

According to Fraser (2011), homosexuality is outlawed in more than 38 countries in Africa. Some of the super power countries have threatened to limit donor fund and aid to African countries that restrict and pass retrogressive laws against homosexuality but 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. The reason for this is that African leaders feel homosexuality is a taboo and against their culture and religious beliefs. Fraser (2011) observes that 38 countries do not support LGBTI rights in their legislation and the ability of National Human Rights to promote these rights may be limited.

Kuefler (2007) observes that much of the history of homosexuality love in pre-colonial Africa has probably been lost for good due to the negative traditional believe about the act. Kunhiyop (2008) asserts that in traditional African society, homosexuality and lesbianism were not mentioned in public and whenever mentioned it was in low tones. Kunhiyop further asserts that some African leaders have articulated strong feeling against homosexuality. A Kenyan President is reported to have said: "Kenya has no room or time for homosexuals and lesbians. Homosexuality is against African tradition". British Broadcasting Corporation (BBC) (November, 2010) and Africa Review (November 29, 2010) stated that the Kenyan state was extremely intolerant of LGBT. This is illustrated by the Kenyan Prime Minister then who stated that "men or women found engaging in homosexuality will not be spared and that homosexuals should be arrested and taken to relevant authorities". Additionally, a research done by Pew Research Global (2014) found that 88 percent of Kenyans feel that homosexuality is "morally unacceptable". Anderson (2007) argues that colonialism may have brought Europe's concept of homosexuality in Africa but it did not introduce her to same-sex eroticism. Contrary to this, Murray (2005) says that there is evidence that homosexuality existed in sub-Saharan Africa long before colonialism. Thus, this disputes the claim that homosexuality is an import from the West. Klinken and Gunda (2012) point out that although homosexuality has been in African societies for a longer time, homosexuality has been manifested more in recent days due to modern influences from the West. However, Klinken and Gunda point out that in Africa, sexuality and relationship are not just an issue of the individual but of the community. African sexuality and relationship are not only for pleasure but also to reproduce life in the community. In support of this, Chukwu (2004) says that homosexuality is considered to be "morally unacceptable in Africa".

Within the African context, male-male sexuality is however popularly associated with European or Western influence and there is widespread denial that it has roots in traditional African society (Niang, Tapsoba, Weiss, Diagne, Niang, Moreau, Gomis, Wade, Seck & Castle, 2003). Similarly, there is a popular view in many African societies that homosexuality is un-African and is a Western invention in spite of historians and anthropologists providing evidence of pre-colonial forms of same-sex patterns (Epprecht, 1998; Murray & Roscoe, 1998). Homosexuality is seen as a direct negation of this divine imperative, hence homosexual preference is considered unnatural and it is against sexual ethics among the African people (Obasola, 2013). However, in

many parts of Africa, there is evidence showing that same-sex relationships have been an increasingly unspoken part of these societies for many years (Niang et al, 2003; Allman, Adebajo, Myers, Odumuye & Ogunsola, 2007).

Rita and Alison (2009) observed that although much of the history of homosexuality in Africa is undocumented, initial researches claimed that Europeans or Islamic slave traders introduced homosexual behavior to African natives. They continue to assert that recent researchers have disapproved these beliefs showing that homosexual behaviors appear to have developed naturally in early African years. Kunhiyop (2008) concurs with the above writers in claiming that it is historically false to assert that there were no same-sex relationships in traditional Africa. He further notes that even though there are no known records of same-sex marriages, homosexual relationships were known. For instance, in Nothern Nigeria, some cultures had homosexual prostitutes called *yandaudu.*

Hoad (2007) notes that the Kabaka of Buganda is rumored to have executed thirty pages that declined to have sex with him in 1886. This practice points to the presence of homosexuality in the 19th century in Buganda. However, Hoad (2007) says that attempts have also been made to link homosexuality to the influence of outsiders notably the Arab traders. According to Kuefler (2007), knowledge of homosexuality did survive such as the boy marriage tradition among Azande warriors and the gay sex customs at the court of Kabaka of the Buganda where all the actions were highly condemned. This is an indication that homosexuality was in existence in Africa even before the coming of colonialists.

Homosexuality is outlawed in 38 countries in Africa. For instance, leaders in Namibia, Zimbabwe, Somalia and Uganda have openly condemned homosexuality and are seeking measures to eliminate it. But South Africa stands as the beacon for gay rights movements not just in Africa but all around the world. Homosexuality in this country is legal and national legislation exist which bans discrimination on the basis of sexual orientation (Newcombe, 2012). According to Epprecht (2013), Lesotho had, in early 1991, supported the principle of expanding gay rights internationally in order to enrich democracy in the region. Epprecht further says that gay rights organizations have been allowed to develop and flourish in many Southern African countries recently. Such organizations include Legabibo in Botswana, Galeswa in Swaziland, Rainbow Project in Namibia, Gays and Lesbians of Zimbabwe. Pew Research Center (2013) observed that

even in South Africa where homosexuality acts are legal and discrimination based on sexual orientation is unconstitutional, 61% said that homosexuality should not be accepted. Despite the fact that South African Constitution has extensive human rights protections, negative attitudes exist towards lesbians and gay men. For instance, research indicates there is hostility and violence against gay men and lesbians in South Africa. Findings from studies conducted by Reid and Dirsuweit (2001) indicate that gay bashing is common. Thus, homophobia seems to be on the rise in many African nations. There is need to establish the undergraduate students' perception of the factors that influence adoption of homosexuality in selected public universities in Kenya.

Davies (2004) observed that attitudes towards homosexuality are complex and multifaceted. According to Wittgenstein (2007), homosexuality has 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, Zimbabwean President then at one point postulated that homosexuals are "worse than dogs and pigs and worse than organized drug addicts or even those given to bestiality" (Anderson, 2007; Shoko, 2010). Malawian President then had stated that homosexuality is against Malawian cultural values. He further said it is an alien culture with its origin from the West (Chinoko, 2012). Haruna (2015) pointed out that homosexuality is one of the most difficult subjects to discuss because of societal taboos and the fact that most religious traditions vehemently condemn such practices. In a joint press conference, the President of Kenya then told US President and the US "we share a lot of things but gay issue is not among them. We cannot impose on people what they do not accept" (Misiko, 2015). This shows that cultural beliefs of a particular country play a major role in rejection of homosexuality.

A study was conducted in Kenya by Wanyonyi (2014) to find out whether youth's sexual experience is heterosexual, homosexual or bisexual. From the study, it was found out that the majority of sexually active youth had a heterosexual experience as positively answered by 50.5 % of the respondents, 10.8 % accounted for bisexual forms while 5 % have had a homosexual experience. On probing further as to why the youth engage in homosexual relationship, respondents were of the view that homosexuals are common among single sex boarding schools. The sexually active peers find it difficult to cope in boarding schools without engaging in sex

and hence resort to homosexuality. In support of this, a research done by Kodera *et al* (2011) found out that homosexuality is practiced in secondary schools and especially in single sex boarding schools. However, the study was conducted in secondary schools but the area of the current study is university.

The various cases of same sex marriages in Kenya 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 two Kenyan men whom the London court in the United Kingdom officiated the same sex marriage to the case in coastal areas where same sex couples were almost beaten (BBC, 2012) is a clear indication that the majority of Kenyans have no room for homosexuality. The Kenyan law prohibits same-sex marriages (The Republic of Kenya, 2010). Despite the prohibition, there is evidence that it is practiced in the country and cases of same-sex marriages among Kenyans have been reported (Njenga & Weru, 2009). Njenga and Weru (2009) report about two Kenyan men who became civil partners at a ceremony in London under the controversial Civil Partnership Act which came into effect in the United Kingdom in 2005 allowing couples of the same sex to have legal recognition of their relationship. Such an incidence is likely to influence young people to engage in homosexuality. This being the case, there is need to establish the undergraduate students' perception of factors that influence adoption homosexuality in selected public universities in Kenya.

A research was done on two million native born Danes aged between 18 and 49 in Denmark which is noted for its tolerance in homosexuality and the first country to legalize gay marriage (Frisch & Hviid, 2006). The study found out that parental influence has profound impact on sexual orientation. The findings also show that men who marry homosexually are more likely to have been raised in a family with unstable parental relationships and particularly absent or unknown fathers and divorced parents. When it comes to more important issues like moral values, parents still remain more influential than the peer group (Black, 2002). This could be because parents have had a longer time to influence adolescents and retain a responsibility to represent the standards of the adult world (Korir & Kipkemboi, 2014).

Nicolosi and Nicolosi (2002) agree with the above study and note that weak or distant fathers and smothering mothers create gay males. Nicolosi and Nicolosi further observe that gay males suffered a gender wound in childhood and failed to identify properly with their fathers. These

males remain tied to their mothers and reject masculine identification. Pampering of a child by a parent may suppress the child's instincts for the opposite sex and lead to gay or lesbian sexual preference. According to Mbuguss *et al* (2004), negligent, absent or abusive father who fails to give his son acknowledgment, love and approval or a possessive mother may drive the son into homosexuality. This consequently would make their son feminine as he had not learned how to behave as his own sex was supposed to behave, and the outcome is that one would become homosexual. Since the feminine behavior was taught, it was also able to be untaught if the problem was noted in time. Thus, parents play a role in young people's adoption of homosexuality. The above researchers investigated the role of parental upbringing and biological causes in influencing one's adoption of homosexuality but this study looked at the perception of university students on factors influencing adoption of homosexuality.

2.5 Influence of Counseling on Adoption of Homosexuality.

Counseling refers to a process aimed at providing clients with the time and space to explore their problems, and resolve, or come to terms with their problems, in a confidential setting (Sutton & Stewart, 2008). University counselors are expected to assist students to cope with crises and to learn how to resolve challenges. They should also guide students in decision making, clarify alternatives for students and nurture students' growth (Kyalo and Chumba, 2011). Counseling services offered to the students by university counselors will help students to deal with issues of sexuality that are a challenge to them. By so doing, the students will be assisted to live a more fulfilling and satisfying life. Thus, the students who are struggling with issues of sexual orientation and especially homosexuality can be assisted to handle the issue through proper counseling. Therefore, there is need to establish students' perception of the influence of counseling on adoption of homosexuality.

Clark and Amatea (2004) observed that equipping a student with personal competencies found in guidance and counseling results in increased academic achievements, decreases problem behavior and improved interpersonal relations. Further, Biswalo (1996) posited the following personal social guidance and counseling objectives:
Counseling helps students overcome emotional problems and assist students understand and accept oneself as an individual. Additionally, counseling help develop students' greater ability to cope with and solve problems. Also help students gain competencies in making decisions and

plans for the future; assist students relate interests, aptitudes and abilities to current and future educational and occupational opportunities and requirements. Finally, to assist students become aware of and accept referral to other specialists as the need arise. Social skills intervention enhances third-grade students' self-esteem and self-efficacy, decreases social anxiety and aggressiveness (DeRosier, 2004). Thus, counseling can help the university students to make informed choices on whether to adopt or not adopt homosexuality.

LeVay (1996) observes that homosexuality is learned and that parents were to blame for unconsciously encouraging homosexual's tendencies in their sons. Since homosexuality is learned it implies that it can be unlearned and desired behavior taught. Therefore, parents can be instrumental in assisting their homosexual children to participate in activities that are gender based. For instance, parents can teach their children the right behavior by not giving their sons dolls meant for girls and also the fathers being available for their sons. Guidance and counseling has emerged as a discipline to provide help to students such that they are not tormented by their internal conflicts and hence result to self-destructive strategies (Songok, Yungungu & Mulinge, 2013). Thus, the university counselors have a role of imparting sexual knowledge and promote responsible sexual behaviors to the students.

Barneka, Karp and Lollike (2005) contend that reparative therapy of homosexuality is performed in order to reverse client's same-sex attraction and is based on the assumption that heterosexual is a desired, normal and the only right sexual orientation. Spitzer (2003) claims that people can change their sexual orientation from homosexual to heterosexual. He interviewed more than 200 people most of whom claimed that through reparative therapy their desires for same-sex partners either diminished or changed over to heterosexual orientation. Spitzer concluded that for some very motivated gay individuals, reparative therapy could have a significant and lasting effect. Studies have shown that reparative therapy has become increasingly more popular even while its effectiveness has been called to question (Bright, 2004; Jenkins & Johnson, 2004). Another study was conducted by Diamond (2003) on young women's relinquishment of lesbian or bisexual identities over a five-year period and the results revealed that 48 % of a group of eighty lesbian changed their sexual identity and attractions to heterosexual. These being the case, university counselors need to be well trained professionals who are equipped with counseling skills and

counseling theories that are relevant to students who need to change their homosexual sexual orientation to heterosexual one.

Beckstead and Morrow (2004) observe that religious beliefs, motivations and struggles between ideal self and beliefs and their sexual and affectionate desires play a role in motivating individuals to engage in SOCE. Such individuals felt they were sinful, deviant and unworthy of salvation until they change their sexual orientation. Some clients seek SOCE because they consider homosexual sinful and unacceptable (Tan, 2008; Tozer & Hayes, 2004; Erzen, 2006; Wolkomir, 2006). Others choose to engage in SOCE because of family pressure to be heterosexual and community rejection of those who are LGB (Glassgold, 2008 & Mark, 2008). According to Erzen (2006); Wolkomir, (2006); Beckstead and Morrow (2000), individuals who sought SOCE services reported the following benefits: it provided a place to discuss their conflicts, social support and role models and strategies for living consistently with their religious faith and community. However, with the removal of homosexuality in 1973 from DSM, the publication of studies on SOCE decreased (Glassgold, Beckstead, Drescher, Greene, Miller, Worthington & Anderson, 2009). As a result, behavior therapists became increasingly concerned that aversive therapies design such as SOCE for homosexuals were inappropriate, unethical and inhumane (Silverstein, 2007). Amidst all these claims that SOCE is not appropriate, there is need for university counselors to be prepared to counsel students who are willing to reverse their homosexual sexual orientation and use the appropriate therapy.

Glassgold *et al* (2009) conducted a systematic review of the peer reviewed journal literature on Sexual Orientation Change Efforts (SOCE) and concluded that efforts to change sexual orientation are unlikely to be successful and involve some risk of harm, contrary to the claims of SOCE practitioners and advocates. The Task Force concluded that the population who undergoes SOCE tends to have religious views that lead them to seek to change their sexual orientation. Some of those who participated in the research reported that they experienced harm from SOCE such as loss of sexual feeling, depression, suicidal attempts and anxiety while some changed to heterosexuality. Beckstead and Morrow (2004) in their study support the above findings and assert that participants in their study described harm they experienced such as decreased self-esteem, increased self-hatred, confusion, depression, guilt, helplessness, social withdrawal and suicidal ideation, increase in substance abuse and high risk sexual behavior. Bryd, Nicolosi and

Potts (2008) assert that even when therapies have failed in changing sexual orientation, other psychological benefits have resulted which include discovery of sexual identity, increased social supports, spiritual awakening and decresed anxiety.

National Association for Research and Therapy of Homosexuality (NARTH, 2009) conducted a research on reorientation treatment for clients seeking to change unwanted homosexual tendencies and develop their heterosexual potential. NARTH concluded that there is significantly greater medical, psychological and pathology in homosexual population than the general population. Further, NARTH says that clinical and research literature from different sources reveal numerous scientific findings revealing that homosexuals represent the highest number of sexually transmitted diseases cases; many homosexual practices are medically dangerous with or without protection; more than one-third of homosexual men and women are substance abusers; forty percent of homosexual adolescents report suicidal histories and that homosexuals are more likely than heterosexuals to have mental health concerns such as eating disorders, personality disorders, paranoia, depression and anxiety and that homosexual relationships are more violent than heterosexual relationships. There was therefore need to establish whether exposure to counseling has enabled university students to be aware of the effects of engaging in homosexuality. There current study aimed at establishing undergraduate students' perception of the influence of counseling on adoption of homosexuality.

The APA and other mental health organizations have objected to providing psychological care to those who are distressed by unwanted homosexual attractions on the basis that there is no convincing evidence that sexual orientation may be changed through reorientation therapy and that efforts to change sexual orientation are shown to be harmful and can lead to greater self-hatred and depression and more so because there is no greater pathology in homosexual population than in the general population (NARTH, 2009). On the contrary, NARTH conclude that reorientation treatment has been helpful to many and should continue to be available to those seeking it. Further, this organization says that treatment for clients seeking to change unwanted homosexuality and develop their heterosexual potential has been documented in the professional research literature since the late nineteenth century. In 1973, the APA issued a position statement in support of civil rights protection for gay people in employment, housing, public accommodation, licensing and the repeal of all sodomy laws. Following the removal of

homosexuality from DSM, the publicaton of studies of SOCE decreased dramatically (Silverstein, 2007). At the same time, some LGB professionals and their allies encouraged the field of psychotherapy to assist sexual minotity clients to accept their sexual orientation (Silverstein, 2007). This could explain why most graduate students and counselors in the USA have positive attitudes toward GLB clients (Kilgore, Sideman, Amin, Baca & Bohanske, 2005). Schmidt (2005) observed that school counselors can make a difference in the lives of GLB youth and are expected to provide guidance, counseling and consulting services to all students within their schools regardless of how diverse they may be. This study therefore aims to establish the undergraduate students' perception of the influence of counseling on adoption of homosexuality.

2.6 Influence of Mass Media on Adoption of Homosexuality

Talbot (2007) postulated that media has an important role in the modern world and cannot be ignored at all by the society. Talbot further asserts that some sections of the society like churches and trade unions have almost been replaced by the media as it is the primary source of understanding of the world and therefore serves as a vital function as a public forum. This is supported by Baran and Davis (2006) who observed that by using the media content one may learn or know things unintentionally that may impact the audience life either positively or negatively. Baran and Davis further note that the media plays a role of shaping people's mind and perception of the social world and also manipulate people's action in an effective way. Media not only gives the audience a chance to view happenings from different areas but also influences the perception of the audience and especially on controversial issues like homosexuality. For instance, media reporting about homosexuality as a normal behavior may influence students' perception on adoption of homosexuality.

According to Besen and Zicklin (2007), internet access makes people more likely to approve of gay adoption. This is because internet provides more exposure to such issues. Media representation of homosexuality has influenced the people's perceptions on homosexuality with many considering it as normal. Thus, the perception about homosexuality is changing due to the media reporting often and portraying homosexuality as normal. Nabwire (2014) said that the media be it print, audio or television have given the gay community a lot of airtime to raise their issues, thereby helping the public become aware of the prevalence of homosexual community and their lifestyle. According to Happer and Philo (2013) the media play a central role in

informing the public what happens in the world particularly in those areas in which audience do not possess direct knowledge or experience. By persistently reporting on these areas, the media may succeed in influencing people's perception towards homosexuality. This is because when the media continuously present something as normal sooner the public will consider it as normal even if it was not.

Elihu and Lazarsfeld (2006) observed that media reporting on homosexuality has been blamed for the spread of the vice with Christians accusing the media of giving homosexuality unnecessary reporting. They further note that for over 50 years the homosexual political movement has transformed itself from underground subculture shunned for its practices 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. Brewer (2008) notes that mass media messages and images not only influenced what Americans thought and felt about gays, lesbians and homosexuality but also influenced how Americans connected such thoughts and feelings to gay right policies. Gay rights advocate used the media to frame gay rights in terms of equal rights and traditional morality. This exposure of the media on gay rights may play a great role in influencing the young people and especially university students to embrace what they see and hear with regard to homosexuality.

Studies conducted by Mtemeri (2015) on attitudes and perceptions of university students in Zimbabwe towards homosexuality showed that students learn about homosexual activities through television, pornography and internet. Kubicek, Carpineto, McDavitt, Weiss and Kipke (2011) in their study argued that homosexuality is available through pornography and the internet. The media therefore plays a major role in influencing people to engage in homosexuality. Given that most of the media discusses homosexuality openly and portray it as normal, people's perception to homosexuality has changed. This has contributed to too many people coming out in the open and proclaiming that they are gay. For instance, Binyavanga Wainaina one of the Africans most notable writers published an article in a South Africa's Chronic Magazine and said "I am a homosexual mum" revealing he is gay. The Gay and Lesbian Coalition of Kenya welcomed Binyavanga's move. Another openly gay Kenyan journalist came out after moving to South Africa and marrying his long-time partner, (Sigei, 2014). Thus, the

portrayal of homosexuality by the media as normal and the coming out of many people in the open proclaiming to be gay can contribute to adoption of homosexuality.

By continuously discussing the issue of homosexuality, various media outlets remove the sting of stigmatization (Mbuguss *et al,* 2004). They continue to say that a number of journalists especially from the West are not sympathetic to homosexuality as some of their articles are too gentle and soothing towards homosexuality as to suggest that the act is acceptable. They further assert that western influence through media has greatly eroded African culture by imposing bad cultures such as homosexuality from outside which take a very short time to spread. Ariithi *et al* (2010) concur with the above authors and affirm that reading and watching pornographic material may make one curious to try homosexuality. The above authors have studied how various media outlets influence people to accept homosexuality but this study was to find out the perception of university students on the influence of mass media in adoption of homosexuality.

Mass media plays a great role in influencing people's opinion towards homosexuality. For instance, 40 % of the Americans are said to gain their direct opinion of homosexuals from the images and reports they attain from various outlets (Calzo & Ward, 2009). The outlets range from entertainment based programs such as *Emmy or Oscar* recognized products to award winning journalism including publications such as *Time, Newsweek and Life*. Regardless of the intent, representation of homosexuals within mass communication is capable of swaying peoples' perceptions. Television, films, magazines video games and the internet all contain large amounts of sexual content (Pardun, L'Engle & Brown, 2005). A research was conducted by Haruna (2015) among 200 students at the University of Development Studies in Ghana and wanted to know the source of knowledge for homosexuality. The respondents indicated that the main source of knowledge for homosexuality was the internet (36 %) followed by the electronic media (24 %) and print media was next (16.5 %). This implies that mass media contributes a lot to the spread of homosexuality and consequently influence students' perception on adoption of homosexuality.

Studies done by Calzo and Ward (2009) found that specific types of media for example prime television shows or magazines one prefers may have the strongest influence upon a person's perception of homosexuality. The more a person consumed a specific type of media genre, the more the person's perception may be influenced. However, even when one consumed large

31

amounts of media, it did not imply that one would become more or less accepting of homosexuality. The study also found that the more media exposures males had, the more they moved toward flexible gender roles which reflected a more acceptable attitude towards homosexuality. Calzo and Ward (2009) studied on media exposure and viewer attitudes toward homosexuality but I am interested in looking at university students' perception of mass media in influencing adoption of homosexuality.

A study done by Callegher (2013) on attitudes towards homosexuality among catholic-educated university graduates states that majority of respondents said that media affected their perception of homosexuality because of the way it was portrayed when they were young versus how it is portrayed now. The respondents recognized that homosexuality is no longer portrayed in the mainstream media as something that is immoral. Further, the respondents pointed out that gay and lesbian lifestyles have become quite popular over the past years, naming long-running televisions shows like 'Will and Grace, Sex and the City' and the rising popularity of comedian and talk show host Ellen DeGeneres. In yet another study done by Maina *et al* (2016), on predisposing factors to homosexuality among men in Kilifi town, Kenya the findings revealed that majority (69.4 %) of the respondents watched pornography when growing up which played a role in their homosexual orientation. This being the case, mass media can influence students' perception towards homosexuality.

Findings by Ian *et al* (2011) revealed that the reason for perception about homosexuality being on the increase in Jamaica may be based on the fact that Jamaicans are exposed to homosexuality on cable television. Thus, mass media can serve as one of the predictors of perception towards homosexuality. The findings also discovered that many of the Jamaicans become aware of homosexuality or hear more about it by watching television. Further the religious group participants in this study pointed to the media as the main avenue of encouraging homosexuality. They noted that the media is partially responsible for corrupting young people's minds as some of the programmes such as Frasier (a comedy), Spartacus (television show) and Brokeback Mountain (a movie) occupy prime time slots and are heavily promoted at various times making it difficult for parents to parent effectively. Collins, Elliot, Berry, Kanouse, Kunkel and Hunter (2004) observe that the increasing number of young people exploring their sexuality at younger ages may be related to the constant bombardment of sexual messages in the media. The general

consensus in the study carried out in Malawi by Malamba (2012) on controversy of homosexuality observed that the media and the television in particular was the major factor responsible for the increased number of homosexuals in Malawi. Malamba (2012) looked at the issues that make legalizing homosexuality in Malawi difficult but I was interested in studying the students' perception of mass media in influencing the adoption of homosexuality.

A study carried out by Nabwire (2014) on media representation of homosexuality in modern culture in Africa observed that 79 % of the respondents did not support homosexuality while 21 % said they did. Most of the respondents were heterosexuals an indication that communities in Kenya still regard homosexuality unacceptable. Further, the findings of the study showed 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, 68 % of the respondents think that homosexuality has been given unnecessarily attention by the media while 32 % of the respondents think homosexuality has not been given unnecessarily attention. The above researchers studied on media representation of homosexuality in modern culture in Africa but my study was on the students' perception of mass media as a factor that influences students to adopt homosexuality. Nabwire (2014) also noted that media whether it is print, audio or television gives the gay community a lot of airtime to raise their issues and in the process help the public become aware of the prevalence of homosexual community and their lifestyle. However, this study aimed at establishing how undergraduate students perceived mass media as a factor that influences adoption of homosexuality. Therefore, this study is designed to fill this gap.

A study done by Njiru (2006) shows that most of the students received sexuality messages from the media such as television, magazines, music and books. Further, this study shows that the parents, school and church play a minimal role in sexual education. This leaves the media to be the most important source of sexuality information for the young university students. Baran and Davis (2006) observe that media has power to reach out and directly influence the minds of average people. Goode (2008) notes that the media are depicting homosexuals in a more realistic, less negative light making three quarters of gays and bisexuals feel more accepted by society today than a few years ago. Thus, exposure to mass media is likely to influence undergraduate students' perception in relation to adoption of homosexuality.

In a study conducted on the level of influence the media has over the perception of homosexuals, it was found that socialization is the largest factor in the acceptance of gay community. Multiple agents contribute to this socialization process including parents, peers and religious institutions (Calzo & Ward, 2009). Media seems to play a major role in influencing peoples' perception of homosexuality. The study was conducted with the presence of 1761 undergraduate level students. The results of the study indicate that men and women view homosexuality differently based on specific media consumption. The role the media plays and the influence it maintains over the public has shifted the perception of homosexuals from disturbed deviants to celebrated members of the society through popular broadcasting outlets. Thus the public continues to gain knowledge and understanding of homosexuals through media exposure and consequently influence their perception of homosexuality positively. The above researchers looked at media exposure and adoption of homosexuality but they did not look at undergraduate students' perception of the influence of mass media on adoption of homosexuality. Therefore, this study was meant to fill the gap.

2.7 Influence of Religious Affiliation on Adoption of Homosexuality

Several factors have been found to influence adolescent and young adult sexual attitudes and activity. Research has shown that religiosity and spirituality have an impact on sexual attitudes. College students were surveyed about their views on religion and spirituality as well as their attitudes about sex. The researchers found that both religiosity and spirituality were related to having less permissiveness attitudes about sex (Beckstead & Morrow, 2005). Baunach (2012) found out that religiosity strongly influences same-sex marriage attitudes in the US. Yip (2005) observed that research has shown that various religious affiliations have categorized behaviors associated with homosexuality as "unnatural, ungodly and impure". In another instance, Bishop Banda of the Assembly of God Church pointed out that legal ban on homosexuality in Zambian law should remain in force. His argument against homosexuality was derived from believe that homosexuality is incompatible with biblical creation story that teaches that God made man and woman to be companions and not male and male (Gunda & Kugler, 2012). Such statements forms and encourages people's strong negative attitudes toward homosexuality because of their affiliation to a particular religious group.

The criminalization of homosexuality notions of "Africanness" and religious values are at the heart of anti-Lesbian, Gay, Bisexual and Transgender (LGBT) attitudes in Kenya. The LGBT lifestyle is seen as fundamentally unnatural. The Kenya Penal Act provisions define homosexuality as "against the order of nature" (International Human Rights Program, 2012). The report by international Human Rights Program further states that in 2008 poll, 96 % of Kenyan people stated that homosexuality went against their belief system. Further in February 2010, religious leaders spoke against a rumored gay marriage leading to an extremely violent outcry against LGBT people across the country.

Kenya's would be first gay wedding was violently stopped by protesters and police at Mtwapa near Mombasa. Police intervened as dozens of Christians and Muslim youth stormed the apartment where three men including the gay couple were living. Local police chief later said no charges were filed against the arrested LGBT people (Bocha, 2010). Muslim leaders in Kenya at one time called on the government to introduce death penalty for homosexuals and to boycott their businesses (Monsters & Critics, 2011). Wakhisi (2013) asserted that homosexuality has for long been a taboo topic but as the society continues to give it a deaf ear, more girls are turning to fellow women for love and sexual satisfaction. She further said that unlike some Western countries, lesbianism in the African societies is considered immoral and is not welcomed. There is need for religious leaders to be more vocal about issues of homosexuality. This being the situation, a study needs to be carried out to establish the perception of the influence of religious affiliation on adoption of homosexuality.

Religious persons are generally more prejudiced against homosexuals than non-religious persons (Crockett & Voas, 2003). They assert that the type of religious denomination to which a person belongs influences the extent to which they accommodate homosexuality. A study conducted by Oti-Boadi *et al* (2014) revealed that religion significantly influences attitude towards homosexuality. In their study, Christian and Muslim students reported more negative attitudes towards homosexuality than those who belonged to the Traditional African Religion. The above authors carried out studies on attitudes towards homosexuality but this study was interested in looking at undergraduate students' perception of the influence of religious affiliation on adoption of homosexuality.

In another study conducted by Besen and Zicklin (2007), they observed that the more often the respondent attends church services, the less likely he or she is to approve of gay marriage. They further noted that being a born again Christian makes one less likely to approve of gay marriage. Men who attend church services are less likely than women who attend religious services to approve of gay adoption. Religiosity and being born again leads to disapproval of homosexuality. Kerby (2008) notes that homosexual desires and temptations may feel natural to some people but say it is against God's intention for human beings. He further says that any sexual encounter outside of a heterosexual marriage is immoral. Magesa (2005) points out that man and woman complement each other because of the innate sexual qualities God has endowed each sex. Magesa (2005) argues that homosexuality falls short not only at the biological level but also at both psychological and spiritual levels. Engaging in homosexuality cannot lead to procreation acts and is also considered a sin against God.

In the traditional African society, marital unions between husband and wife are rooted in the fertility of the couple for the sake of responsible parenthood (Mbugguss *et al* 2004). These authors observe that same sex unions that are currently under consideration would hardly in this sense qualify as marriages since there is no possibility of fertility. Kelly (2004) says that sex not intended for the purpose of reproduction may be viewed by some as lustful and therefore sinful. Furthermore, sexual behavior that cannot be conducted within the bond of heterosexual marriage is viewed as sinful. From the African point of few, gay marriage is wrong as expressed by the African bishops who boycotted the Lambeth Conference in Britain (Mathenge, 2008). Mathenge (2008) further notes that according to retired Archibishop Benjamin Nzimbi of the Anglican Church of Kenya, those who attended the previous Lambeth Conference said no to same sex marriages but those in support of it went ahead and consecrated a gay bishop. Archibishop Nzimbi has been a critic of the homosexual unions that have bedeviled the Anglican Communion worldwide in the recent past.

The Christians have strongly condemned homosexuality as a sinful act that should never be allowed in the society. Their argument is based on Biblical interpretation of the scriptures. According to the Old Testament, Leviticus 18:22 and Leviticus 20:13, sex between men is an abomination and anyone involved in it was to be put to death. Other parts of the Bible make it known that homosexuality is a sin and anyone who is involved in it faces strong penalty. Such

books of the Bible like Romans 1:18-31 and 1Corinthians 6:9 say that homosexuals are unrighteous and will not inherit the kingdom of God (Bible, 2006). Romans 1: 26, 27 say that homosexuality is not natural. Christians and other religions hold the view that homosexual acts are unnatural. Ian *et al* (2011) in their study found out that 56 % of Jamaicans believe that it is not possible to be a homosexual and be religious at the same time while 43 % of them do not share their view. However, 30 % of the Jamaicans agreed that one can be homosexual and also be a Christian. Ahmed (2006) observed that the Holy Quran has expressed in several passages condemnation of homosexual behavior. Further, Ahmed asserted that Islam teaches that homosexual acts are sinful and punishable by Allah as demonstrated in the story of Prophet Lut.

Haider-Markel and Josyln (2008) carried out a study and found out that increased church attendance, being affiliated with a protestant denomination and being a born again Christian significantly reduces the likelihood of attributing homosexuality to biological origins. 53 % of respondents' sampled in this study thought it is a sin to engage in homosexual behavior. Among the respondents who never attended church, 20 % considered homosexual behavior a sin while 85 % of frequent church attendees believed homosexual behavior is sinful. Arndt and deBruin (2006) found in their study of a sample population of eight hundred and eighty university students of South Africa that the deeply religious groups held the most negative attitudes towards homosexuality followed by the moderately religious group and the non-religious group.

In cross-national analysis, personal religiosity is associated with disapproval attitudes towards homosexual but only in economically and politically stable contexts (Adamczyk & Pitt, 2009). This is consistent with a global survey showing a strong correlation between a countries religiosity and opinions about homosexuality (Pew Research Center, 2013). The survey revealed that acceptance of homosexuality is particularly widespread in countries where religion is less central in people's lives. These are also among the richest countries in the world. In contrast, in poorer countries with higher levels of religiosity, few believe homosexuality should be accepted by society. Adamczyk and Pitt (2009) in their study found out that Muslims were less likely to approve of homosexuality than respondents of other religions. The finding on Muslims attitudes was not significantly different from Protestants. Sollar and Somda (2011) carried out a study in Ghana and the respondents felt that homosexuality was against African culture and religion and also said it was a taboo.

In a survey by Pew Research Center (2013) homosexuality is most accepted by society in most of the European Union countries like Spain 88 %, Germany 87 % and Czech Republic 80 %. Further, the survey revealed that homosexuality is rejected in Africa and predominantly Muslim countries. Such countries include Nigeria 98 %, Senegal 96 %, Ghana 96 %, Uganda 96 %, Kenya 90 %, Jordan 97 %, Egypt 95 % and Tunisia 94 %. This shows that there is a strong relationship between a countries religiosity and opinions about homosexuality. In a study done by Raiz (2006) the results revealed that students who considered themselves to be highly religious were less likely to be supportive of the right for homosexual people.

Religious belief plays an important role in shaping public debates and politics in Africa and especially in the controversy on homosexuality (Gifford, 2009 & Englund, 2011). As far as Christianity is concerned, the role of religious organizations and their leaders is clearly demonstrated in the debate on homosexuality in the global Anglican Communion where a number of African Anglican Bishops were opposed to the ordination of homosexual priests and the blessing of same-sex marriages in American member churches (Hassett, 2007 & Ward, 2002). According to Brittain and McKinnon (2011), Bishops of Anglican Church understand the question of homosexuality as "a presenting symptom, presenting issue, presenting problem and what they see as the underlying disease". One of the Bishops says homosexuality is wrong because those within the church who are advocating for the blessing of same-sex union are effectively changing the gospel quoting Saint Paul in Romans 1: 18-31 who included gay sex on a list of sins from which Christians need to repent (Brittain & McKinnon, 2011). On the contrary, there are those theologians who support homosexuality. As stated by Allen (2008), Tutu came to understand homosexuality as an immutable characteristic like race and gender rather than a choice. This perception brought Tutu to conclude that discrimination against gays and lesbians was as wrong as that against blacks or women.

In their study Finke and Adamczyk (2008) conclude that Muslims had more negative attitudes toward homosexuals than Catholics and Protestants. On the contrary, Adamczyk and Pitt (2009) noted that no differences existed between Muslims and Christians attitudes towards homosexuality. In a study conducted by Nabwire (2014) on influence of religious teachings on homosexuality to the public, the findings showed that 57.7 % of the respondents said the church will not change their position on homosexuality in future while 42.3 % of the respondents said

that the church will change their position on homosexuality in future. The reason why a big number of the respondents said the church will not change their position about homosexuality in future is based on their teachings that homosexuality is wrong and detestable and that they cannot bend the laws in the Bible. Njino (2004) points out that the official Catholic view is that homosexual relationships are "intrinsically evil and seriously disorded". Such a view can influence young people and especially university students not to adopt homosexuality.

Appropriate human sexual expression should follow the book of Genesis which emphasizes on creation (Grimsrud, 2012). Grimsrud further asserts that if God's intent for opposite sex marriage is the only appropriate context for sexual relationships, then the denial of this in same-sex relationships means rejecting God. According to Pew Resource Center (2003) most Americans believe that homosexuality is a sin (55 %) while 33 % disagree. Strongly religious people are likely to see homosexual behavior more sinful than the less religious people. This is to mean that religious belief is a factor that leads to opposition to gay marriage.

A paper presented by The General Council of Assemblies of God (2014) on homosexuality, marriage and sexual identity assert that according to 2 Timothy 4: 3 (New International Version, 2011) there is no affirmation of homosexual activity, same-sex marriage or changes in sexual identity found in the scriptures. They further say that homosexual behavior is sin because it is disobedience to scriptural teachings as is stated in Leviticus 18:22 and 1 Timothy 1: 9-10; homosexual behavior is a sin because it is contrary to God's created order for the family and human relationships as is found in Genesis 1:27 and Genesis 2: 18 (New International Version, 2011). This shows that one's religious affiliations and religiosity play a role in influencing people not to accept homosexuality.

In examining the effects of religious practices on attitudes toward homosexuality, Oslon, Cadge and Harrison (2006) have found that a person's religiosity and religious affiliation had a significant influence on their opinions about homosexuality. Thus, congregation members that were heavily involved in the church and its social networks were likely to be less accepting of homosexuality. Traditionally, homosexuality is opposed by most religious affiliations and there tends to be a clear message from the congregational leader that homosexual behavior is not acceptable. Studies done in both western and non-western countries have all revealed that religion serves as one of the strongest predictors of attitudes toward homosexuality with religious

people being less tolerant than non-religious people (Arndt & deBruin, 2006; Jaspers, Lubbers & De Graaf, 2007; Adamczyk & Pitt, 2009; Tan, 2012). Adamczyk and Pitt (2009) have suggested that even people who are not personally religious may be influenced by the religious culture in which they live. Lubbers, Jaspers and Ultee (2009) pointed out that religious institutions propagate certain norms and values concerning homosexuality and that many religions have negativity towards homosexuality to a certain degree. The above studies looked at the influence of religious affiliation on approval of homosexuality. However, the current study seeks to determine the undergraduate students' perception of the influence of religious affiliation on adoption of homosexuality.

Olson *et al* (2006) observed that active religious involvement, regular exposure to religious literature and frequent interaction with religious friends are likely to encourage anti-homosexual attitudes. Other studies conducted in the United States (US) and Europe has suggested that religious culture of a nation may shape attitudes that people have on homosexuality (Adamczyk & Pitt, 2009). A study carried out in Malawi by Malamba (2012) on controversy of homosexuality indicated that the majority of the participants thought that same-sex relationships are not normal and should not be allowed in Malawian society. Those that objected to same-sex relationships gave these reasons; same-sex relationships are against Malawian culture and also against God's will. Sollar and Somda (2011) observed that Africa and other parts of the world have been very hostile to those who practice homosexuality. The respondents of that study felt that homosexuality was against African culture, religion and it is a taboo and does not meet any of their time tested values. Thiroux and Krasemann (2012) observed that those who argue against the morality of homosexuality hold the following views: that it goes against the laws of God, traditional family values and moral laws of nature. This is because the primary purpose of sex is procreation and because homosexuals cannot do this, they are perverting the true meaning of sexuality.

Mtemeri (2015) conducted a study on attitudes and perceptions of university students in Zimbabwe towards homosexuality and the findings show that condemnation of homosexuality is more emphasized in Africa than any other parts of the world. The reasons for this condemnation were cited to be morality, religion, procreation and culture. Further, the findings in Mtemeri's study revealed that most of the participants said that homosexuality was against Christian values.

Lamerange, Duhou, Anel and Wade (2009) observed that many Africans disapprove of homosexuality because there is a lot of pressure to marry and have children (procreation) which the homosexuals cannot do. Deputy President of Kenya William Ruto insisted that Kenya will not tolerate gay practices, terming them unchristian (Karanja, 2015). The deputy President is quoted to have said "no amount of persuasions, philosophy and theories will make us change our position. We believe in God, this is a God fearing nation and will continue to be so." In the same month, the sitting President of Kenya dismissed gay rights as a "non- issue" ahead of US President Barrack Obama's visit (Ongiri, 2015). People's culture and religion are great predictors of their perception towards homosexuality.

According to Kunhiyop (2008), the current attitude to homosexuality has moved from being a taboo topic to center stage. One of the contributing factors was the election of in 2003 of an openly gay bishop, Gene Robinson, by the Episcopal Church in the United States of America. This action created a crisis in the African Anglican church leaders threatening to break away from the Anglican Communion. Other factors apart from the election of Bishop Robinson that account for this sudden change include, demands for freedom of speech and human rights, desire for morality to be based on empirical and scientific data rather than biblical authority and religious conviction, erosion and abandonment of traditional values and beliefs that held the community together advances in reproductive technology where homosexuals can now use medical options to have children without committing themselves to heterosexual relationships. Such a stand can easily influence the young people to perceive homosexuality positively since they will still have children. The current study aimed at establishing undergraduate students' perception of the influence of religious affiliation on adoption of homosexuality.

2.8 Influence of Peer Pressure on Adoption of Homosexuality

Peer pressure refers to the influence exerted by a peer group in encouraging a person to change his/her attitude and values in order to conform to group norms (Kirk, 2000). According to Burns and Darling (2002) peer influence involves changing one's behavior to meet the perceived expectations of others. Frisch and Hviid (2006) noted that formation of homosexual identity takes time. Further most pre-puberty children have a tendency to consider themselves heterosexual and are reinforced into this by peer group pressure. Frisch and Hviid further note that, for the child who does not fit in the masculine female or non-masculine male, identification

41

with the opposite sex peer group may prove easier. This can lead to gender confusion in adolescence and identification with others of the same sex who are suffering from the same feelings of isolation. Njiru (2006) observes that peers are an important factor in influencing sexual behavior. Njiru further notes that males are more likely to give into peer influence than the females as they are constantly challenged by friends in their group to engage in sexual activities. This is supported by a study conducted by Wangeri and Otanga (2013) on factors related to sexual behavior among urban adolescents which revealed that more boys than girls were influenced by peers to engage in sexual activities.

According to Brakefield, Mednick, Hellen, De Neve, Christakis and Fowler (2014), peers have a powerful effect on adolescents' beliefs, attitudes and behaviors. This is supported by Gardner and Steinberg (2005) who said that adolescents are known to take more risks when in the presence of peers compared to solitary conditions. A study carried out by Brakefield *et al* (2014) on same-sex sexual attraction does not spread in adolescent social networks found evidence among the youth that both sexual behavior and feelings of romantic attraction may spread from person to person but the desire to have a romantic relationship with someone of the same-sex or opposite sex does not appear to spread. This indicates that peer pressure plays a major role in influencing people to adopt homosexual tendencies.

A study by Raiz (2006) examined the effects of peer support and exposure to the gay community on the formation of college students' development for support of homosexuality. The results showed that contact with a homosexual acquaintance was associated with increased support for rights while having a roommate that was openly gay was associated with decreased support for the rights. Students perceive the amount of contact students have had with gay community played a part in the development of overall attitudes towards homosexuality. In a study conducted by Wangeri and Otanga (2013) on factors related to sexual behavior among urban adolescents, they found that more boys than girls were influenced by peers to engage in sexual activities. Kingori and Kingori (2014) conducted a study which revealed that peers had a great influence on the sexual behaviors and activities of the adolescents. The two conducted a study on 337 respondents and when the respondents were asked whether their peers had ever encouraged them to engage in masturbation or have homosexual relationships they found out that 23.4 % and 18.1 % of the respondents said they were encouraged by their peers to engage in masturbation

and homosexual relationship respectively. Peer pressure therefore plays a major role in influencing students to adopt homosexuality. The current study aimed at establishing undergraduate students' perception of the influence of peer pressure on adoption of homosexuality.

Kerby (2008) asserted that homosexuals make choices about their sexual behavior but that is not to mean that a person woke up and decided to become a homosexual. He further says that home environment, the school environment and early sexual experimentation influence homosexuality. Kerby says that peer pressure also influences one to engage in homosexuality. For instance, a boy who does not like sports may end up spending more time than usual with girls and may be very close to his mother. This makes other boys to call him mama's boy. With time this label becomes the boy's identity and this may cause him to do things that lead to homosexual lifestyle. Mbugguss *et al* (2004) in their book attest to this by asserting that a young person who has a problem fitting in with peers could be drawn into homosexuality in order to be accepted by the latter if they are experimenting with the behavior. The implication is that home environment and peer pressure are contributing factors to the young people adopting homosexual tendencies.

In a study conducted by Pew Resource Center (2003) the findings revealed that personal contact with homosexuals is a key factor in shaping people's views on homosexual. Further, the study revealed that Americans who have a friend, colleague or family member who is gay are likely to favor gay marriage as opposed to those who do not. Capo-Chichi and Kassegne (2007) conducted a study among 122 MSM and found that the Focus Group Discussion (FGD) participants believe that a tendency toward male-to-male sex can be acquired from forced social pressure which means that one becomes a homosexual because he or she wants to behave just like his friend. Allotey (2015) conducted a study on perceptions of youth towards homosexuality in Ghana and the results showed that some of the participants were of the view that peer pressure led to changes in an individual's orientation. The study also revealed that friends influence their fellow friends on how to engage in homosexuality by telling them that if they go into it they would get money.

Wakhisi (2013) observed that lesbianism has been taking root among young women in Kenya especially in secondary schools, institutions of higher learning, women's teams and sports. Further, Wakhisi noted that women in their late teens and twenties have turned to other females

for companionship and sexual satisfaction and the reason for this is television, peer pressure and worldliness. Haruna (2015) conducted a study amongst 200 students of the University of Development Studies and found out that peers (14.5 %) were among the sources of knowledge for homosexuality. A study conducted by Maina *et al* (2016) examined the predisposing factors to homosexuality among men in Kilifi town, Kenya and found that majority (41.7 %) of the respondents were influenced by their peers to have same-sex orientation. The above studies looked at how peer pressure influences people to engage in homosexuality. However, this study aimed at establishing undergraduate students' perception of the influence of peer pressure on adoption of homosexuality.

2.9 Gender Differences in Adoption of Homosexuality

Studies have shown that gender differences occur in views on homosexuality. For instance, Petersen and Hyde (2010) in their study observed that gender differences in attitudes towards homosexuality exist. Numerous studies examining gender of respondents' differences have shown that men generally have more negative attitudes towards homosexuality than women (Finlay & Walter, 2003). A study conducted by Oti-Boadi *et al* (2014) on Ghanaian students' attitudes towards homosexuality found that the students had high levels of negative attitudes towards homosexuality. They also found that gender did not have a significant influence on attitudes towards homosexuality though female year 1 and 2 students expressed slightly higher negative differences in attitudes towards homosexuality than their male counterparts in year 3 and 4 students.

Besen and Zicklin (2007) while studying on attitudes to homosexuality in USA found that men are not less likely than women to approve of gay marriage. Another study done by Ogletree and Harper (2006) found that heterosexuals particularly males hold more negative attitudes towards gays than lesbians. Research into gender differences towards gay men and lesbians show that attitudes towards gay men are generally more negative than attitudes towards lesbians (Herek, 2002). Gender differences in attitudes towards homosexuality exist with women generally being more tolerant than men (Herek, 2002; Hicks & Lee, 2006). In yet another study carried out by Liebowitz, Guitierrez, Eisenman and Garcia (2011) on attitudes of heterosexual Hispanic college students in South Texas toward lesbians and gay men, it showed that Hispanic heterosexual males were more negative compared to Hispanic heterosexual females. Ian *et al* (2011) in their

study found out that negative views of homosexuality tended to be greatest among males, non-university educated persons and those who listened mostly to dancehall and reggae music and also those in lower social economic groups. Another study conducted by Cao, Wang and Gao (2010) among 500 Chinese university students revealed that no significant difference was found in perceptions and attitudes about homosexuality between male and female students. Further, the survey by Cao *et al* (2010) found that science students held more positive perceptions and attitudes towards homosexuality than those who majored in arts. The survey further revealed that gender and family factors like single parents and having siblings did not significantly influence students' perceptions and attitudes. The current study sought to determine gender differences in students' adoption of homosexuality.

A study conducted by Arndt and deBruin (2006) revealed in their study of a sample population of eight hundred and eighty university students of South Africa that male students display more negative attitudes towards lesbians and gays than their female counterparts. A study conducted by Raiz (2006) showed that female respondents were supportive of the homosexual community than males. The females believed that homosexuals should have the same rights in society as heterosexuals like the right to marry. The findings of Raiz (2006) were consistent with those of a survey conducted by Pew Resource Center (2013) that indicated that women are more tolerant to homosexual practices than males. However, other studies done by Lippincott, Wlazelek and Schumacher (2000) and Tan (2012) revealed that no gender differences exist in attitudes towards homosexuality. Another study was conducted on homosexuality in Singapore involving 365 respondents which sought to examine individual attitudes towards homosexuals and also whether gender differences in attitudes exist (Lim, 2002). The results of the study suggested that respondents had negative attitudes towards homosexuality. In this study both male and female respondents expressed similar negative attitudes towards homosexuals.

In a research carried out by Poteat (2007) and Horn, Szalacha and Drill (2008), the findings revealed that adolescent boys report more homophobic attitudes against homosexuals than do adolescent girls. The findings were similar to those of Poteat, Espelage and Koenig (2009) where boys reported less willingness to remain friends with someone who told them he/she was gay or lesbian. Poteat *et al* (2009) observe that boys may be averse to remaining friends with gay peers out of fear of being perceived as gay by other heterosexual male peers. Further, adolescent boys

often engage in behaviors intended to prove their heterosexuality and masculinity to their peers. Some studies have shown that the strong negative attitudes shown by heterosexual males in comparison to heterosexual females towards homosexual can be attributed to traditional norms on what constitutes masculinity (Davies, 2004; Keiller, 2010).

Herek (2002) while studying USA opinion on homosexuality found that women held more favorable attitudes toward homosexuality than men. In support to this Pew Resource Center (2003) found that while majority of both genders are opposed to the idea of gay marriage, men are more opposed than women. Another study by Seligson and Morales (2010) collected data from 23 countries in the Americas and found that there was greater tolerance of homosexuality among women, more educated respondents, younger people and urban residents. Davies (2004) asserts that men have often viewed women as their natural sexual partners and not men. This he says may contribute to their extreme negative attitudes towards homosexuality than females. Other studies have been done showing that males have more negative attitudes toward homosexuality than females (D'Augelli, Pilkington & Hershberger, 2002; Arndt & deBruin, 2006; Lehman & Thornwall, 2013; Liebowitz *et al*, 2011). The above researchers looked at gender differences in attitudes towards homosexuality but they did not look at gender differences in adoption homosexuality. Therefore, this study sought to determine gender differences in students' adoption of homosexuality.

2.10 Critique of the Reviewed Literature and Identification of the Knowledge Gap

In the process of reviewing related literature, the researcher was able to identify the knowledge gap. For instance, Haruna (2015) in his study of student's awareness, perception and tolerance of homosexuality found that peers were among the sources of knowledge for homosexuality. Similarly, Allotey (2015) in his study on perceptions of the youth towards homosexuality in Ghana found that peer pressure can lead to changes in an individual's orientation. The above studies found peer pressure as a factor that leads and informs people to adopt homosexuality. The current study however, aimed at establishing undergraduate students' perception of the influence of peer pressure on adoption of homosexuality in selected public universities Kenya.

Besen and Zicklin (2007) noted that internet access makes people more likely to approve of gay adoption. This is because internet provides more exposure to such issues. Thus, continuous media representation of homosexuality may influence people to perceive homosexuality as

46

something normal. The study by Besen and Zicklin (2007) is congruent with Calzo and Ward (2009) who found that specific types of media for example prime television shows or magazines one prefers may have the strongest influence upon a person's perception of homosexuality. The study revealed that the more a person consumed a specific type of media genre, the more the person's perception may be influenced. These studies (Besen & Zicklin, 2007; Calzo & Ward, 2009) looked at how mass media influences people's perception of homosexuality but the current study is interested in establishing how undergraduate students in selected public universities in Kenya perceived mass media to influence the adoption of homosexuality.

Besen and Zicklin (2007) in their study on attitudes homosexuality in USA found that men are not less likely than women to approve of gay marriage. A study conducted by Ian et al (2011) on national survey of attitudes and perception of Jamaicans towards same-sex relationships found that negative views of homosexuality tended to be greatest among males, non-university educated persons and those who lived in lower social economic groups. Lehman and Thornwill (2013) in their study found that males had more negative attitudes toward homosexuality than females. Similarly, a study by Oti-Boadi *et al* (2014) on Ghanian students' attitudes towards homosexuality found that gender did not have a significant influence on attitudes towards homosexuality. The above authors looked at gender differences in attitudes to homosexuality but the current study looked at gender differences in students' adoption of homosexuality.

In Africa, the reviewed literature showed that students in universities had a negative attitude towards homosexuality. For instance, Mtemeri (2015) in his study on attitude and perception of university students in Zimbabwe towards homosexuality showed that majority of the students were hostile towards those who practiced homosexuality. Further, Mtemeri noted that homosexuality was against Christian values. Studies by Arndt and de Bruin (2006) revealed that heterosexual students in Gauteng University in South Africa have a negative attitude towards LGBTI and that gender role, religious and cultural beliefs have negative influence on attitudes towards LGBTI. Further, studies by Arndt and de Bruin (2006) revealed that the deeply religious groups held the most negative attitudes towards homosexuality followed by the moderately religious group and the non-religious group. This is consistent with a study conducted by Oti-Boadi *et al* (2014) which revealed that religion significantly influences attitude towards homosexuality. Tan (2012) pointed out that studies done in both western and non-western

countries have all revealed that religion serves as one of the strongest predictors of attitudes toward homosexuality with religious people being less tolerant than non-religious people. The above authors have studied on the role of religious affiliation in influencing one's attitude towards homosexuality but the current study aimed at establishing undergraduate students' perception of the influence of religious affiliation on adoption of homosexuality in selected public universities in Kenya.

The above studies did not examine undergraduate students the perception of the factors that influence adoption of homosexuality but examined the factors contributing to adoption of homosexuality and also attitude towards homosexuality. However, these studies provided a good basis for the current study. It is against this background that the current study sought to investigate undergraduate students' perception of the factors that influence adoption of homosexuality in selected public universities in Kenya.

2.11 Theoretical Framework

Behavioral and social cognitive learning theories guided the study

2.11.1 Behavioral Theory

This theory was formulated by Lazarus Arnold, I. Pavlov, and B.F. Skinner among others. These founders believed that behavior is not influenced by past experiences. Instead, behavior can be learnt, unlearnt and re-learnt (Wango & Mungai, 2007). They further claim that sexual orientation such as homosexuality is learned through rewards and punishments. Thus, a person who finds a homosexual experience pleasurable may continue to repeat the experience and a homosexual identity may result. Likewise, since behavior is learned and can also be unlearned, it implies that homosexuality is learned from the environment around us which could be the peers, from mass media and through poor parental upbringing. LeVay (1996) observes that homosexuality is learned and that parents were to blame for unconsciously encouraging homosexual tendencies in their sons. Since homosexuality is learned it implies that it can be unlearned and desired behavior taught. Therefore, parents can be instrumental in assisting their homosexual children to participate in activities that are gender based. For instance, parents can teach their children the right behavior by not giving their sons dolls meant for girls and also the fathers being available for their sons.

Behaviorists hold the view that human beings are born without any information, a condition referred to as tabula rasa (Akong'a, 2009). One of the greatest contributions of behaviorists is to counseling is   that what is learned can be unlearned through the process of behavior modification and conditioning (Hough, 2006). The role of the counselor therefore is to help modify the undesirable behavior of the client by providing appropriate learning stimuli that would bring about desirable acceptable behavior in the society. The Kenya Christian Professionals Forum (2014) in their study on perceptions towards abortion and homosexuality in Kenya found out that 64 % of Kenyans believe that homosexuality is not a natural act but is learned as people grow up while 14 % believe it is natural and some people are born that way. Students who adopt homosexuality have most likely learnt the behavior from the environment around them and can also unlearn this behavior through proper counseling.

Kalat (2011) concurs with the above authors and assert that according to behavioral theory, human behavior is learned and that someone who has learnt an abnormal behavior can extinguish

it or learn a competing response. A lot has been aired on television and written on newspapers about homosexuality. Some Western countries and even African countries like South Africa have legalized homosexuality and this is done openly in the media. Legalizing homosexuality gives same sex couples equal treatment as heterosexual couples in a wide range of legal matters. This gives a leeway to many young people wanting to engage in homosexuality because the environment around them accommodates such behaviors. Kalat (2011) further notes that the key assumption of behavior theory is that we learn from the environment either good or bad behavior. This implies that when young people and especially universities students learn that homosexuality has been legalized in a country, they are likely to adopt it.

Research on children reared by homosexuals indicates that those children have negative outcomes for example; they are more likely to experiment sexually, experience sexual confusion, and engage in homosexual and bisexual behavior themselves (Hansen, 2012). Hansen further says that children are also likely to engage in homosexual behavior themselves since extensive worldwide research reveals homosexuality is primarily environmentally induced. This study aimed at establishing undergraduate students' perception of he factors that influence adoption of homosexuality.

2.11.2 Social Cognitive Theory

One of the most prominent advocates of this theory is Albert Bandura. Bandura (1989) derived his social cognitive theory by postulating that learning takes place within an environment where observations can be made through social resources. People learn by watching and then choose to imitate, mutate or disregard the observed action. Additionally, Bandura (1977) argued that people learn parts of their behavior from their society through observation and modeling. Learning homosexual tendencies therefore takes place through observing and modeling the behavior of those engaged in homosexuality. According to Sigelman and Rider, (2012); Shaffer and Kipp (2012), the theory holds that observation learning as a central development process and that we learn by observing the behavior of other people called models. Bandura believes that the vast majority of the habits acquired in lifetime are learnt by observing and imitating other people. Further, the above authors observe that children are continually learning both desirable and undesirable behaviors by observing and imitating. Kalat (2011); Woolfolk, Hughes and Walkup (2008) concur with the above authors and assert that we learn about many behaviors by

observing the behaviors of others and model after them. Observational learning has four basic functions namely, attention, retention, motor reproduction and motivation (Sharf, 2012). Sharf explained each of these functions and noted that for observation to take place, one must perceive what they have observed accurately. Retention is needed in order to remember what has been observed. For motor reproduction processes to take place, one must translate what is observed into action. Motivation is needed if the modeled behavior has to continue. The Social Cognitive Theory places a lot of emphasis on the concept of self-efficacy. Bandura (1997) defined self-efficacy as the individual's perception of one's ability to deal with different types of situations. Bandura (1997) further noted that people with high self-efficacy expect success, whereas those with low self-efficacy have doubts about their abilities to accomplish tasks.

Gredler (2009) asserted that there are different types of models such as live models who include peers, family members, guest speakers and instructors. Sharf (2012) asserted that live modeling refers to watching a model such as the therapist, perform a specific behavior. The client then observes the model and then repeats the observed behavior several times. Symbolic models include those found in mass media like television, computer-based training programs. Miltenberger (2008) noted that symbolic modeling involves the correct behavior being demonstrated on videotape, audiotape or a movie. Therefore, learning takes place through direct observation and imitation of our peers and significant others in our lives. Thus, by observing others engaging in homosexuality, one is likely to adopt homosexual practices. When young people watch their peers engaging in homosexual behaviors, they are likely to imitate that behavior in order to be accepted in that group and have a sense of belonging. Thus, to belong one must adhere to their behavior. The undergraduate students are likely to perceive peer pressure to influence their adoption of homosexuality. This theory proposes that modeling and integration of what people observe is likely to occur when the viewer feels that the characters they see are attractive (Bandura, 2001).

Usually, televisions, textbooks, internet, newspapers and magazines are important sources of information. What people read, watch or see on mass media can influence their perception of something. The advantage of symbolic modeling is that the models can be viewed more than once by students thereby influencing their perception on adoption of homosexuality. Students who have grown up watching pornographic materials on homosexuality are likely to adopt these

51

unnatural acts as they are likely to imitate what they watch. Thus, the undergraduate students are likely to perceive mass media as a factor that influences adoption of homosexuality. We also learn about many behaviors by observing the behaviors of others. Young people are likely to be influenced to model their behavior after other people whom they admire on television. Social Cognitive Theory of Albert Bandura was relevant to this study because it emphasized that new behaviors seen by individuals are likely to be observed and reproduced through peer pressure and also exposure to mass media. Thus an individual is likely to adopt homosexuality due to certain factors. In turn, the individual will develop perception to the factors influencing adoption of homosexuality. It was on the basis of this premise that this study was done to establish undergraduate students' perception of the factors that influence adoption of homosexuality in selected public universities in Kenya.

2.11.3 Strengths of the Social Cognitive Theory

The Social Cognitive Theory has the following strengths: this theory provides a framework for understanding, predicting and changing human behavior (Green & Peil, 2009). This implies that the theory is concerned with important human social behavior.

People with high self-efficacy are more likely to view difficult tasks as something to be mastered rather than something to be avoided while people with weak self efficacy are more likely to avoid challenging tasks and finally they focus on personal failings and negative outcomes (Mark, Donaldson & Campbell, 2011).

Bandura has acknowledged the use of mass media (television, computers, and internet) as a source of modeled behavior thereby opening up a variety of learning environments in our daily lives without being hindered by the formality of educational environment (Gredler, 2009). This implies that learning can take place anytime and anywhere. The theory focused on important theoretical issues such the role of reward in learning and stability of behavior (Nabavi, 2012). Behaviors get adopted through reward; behaviors get maintained through reinforcement while behaviors get extinguished through punishment (Brown, Catalano, Fleming, Haggerty, Abbott, Cortes & Park, 2005). Further, the theory focused on how children and adults operate cognitively on their social experiences and how these cognitions then influence behavior and development (Nabavi, 2012).

52

2.11.4 Weaknesses of the Social Cognitive Theory

The theory is not a fully systematized and a unified one. This means that different aspects of the theory do not tie together to create a cohesive explanation of behavior. Researchers cannot find a connection between self-efficacy within the social cognitive perspective. Besides, this theory is very broad that not all of its component parts are fully understood and integrated into a single explanation of learning and personality (Nabavi, 2012). Further, Nabavi asserted that findings associated with this theory are preliminary. The theory does not provide a full explanation of how social cognition, behavior, environment and personality are related.

Not all social learning can be directly observed. Because of this, it can be difficult to quantify the effect that social cognition has on development. The theory does not take in account the actual development changes such as physical and mental that occurs as the child matures (Burdick, 2014). The theory tends to ignore maturation and developmental changes throughout lifetime (Nabavi, 2012). It does not explain how motivation or personality changes over time. Because of this, the understanding of how a child learns through observation and how an adult learns through observation are not differentiated and factors of development are not included. There is too much emphasis on what happens to the child rather than what the child does with the information he/she acquires.

Gredler (2009) observed that for one to develop self-efficacy and self-regulation in the classroom there must be enough time to create a sense of mastery in each subject. However, that time may not always be available. This is congruent with findings from Mark, Donaldson and Campbell (2011) that revealed that people with high efficacy are more likely to view difficult tasks as something to be mastered rather than something to be avoided while people with weak self-efficacy are more likely to avoid challenging tasks and focus on personal failings and negative outcomes.

2.11.5 Application of the Social Cognitive Theory to University Students

Social Cognitive Theory can be applied among university students as significant others (peers, media owners, parents and religious leaders) strive to be good all-round models. Nabavi (2012) asserted that if the model is producing a behavior that is appropriate, responsible appositive overall, the observer will mimic that good behavior. Therefore, the significant others should behave consistently towards the students and display only those characteristics they would like

the students to imitate. In addition, the mass media should strive to present factual information that is correct and accurate because whatever they present is likely to be adopted for life.

The social cognitive theory provides a number of opportunities for university students to observe and model the desired behavior since there are live and symbolic models. Since the symbolic models can be viewed more than once, there is need for media owners to regulate what they air on television so that it does not lead to moral decadence.

Information presented on television, newspapers, magazines, movies and internet should portray good behavior as this can influence students' adoption of homosexuality. This is because students adopt the behaviors they see on television, newspapers, magazines and the internet. Bandura (1977) asserted that much learning takes place through observing and modeling the action of others. For instance, children may learn by watching parents, friends, television, movies or by reading. There is need to equip university students with the consequences of adopting homosexuality. This can be achieved through social counseling by the university counselors with the assistance of trained peer counselors.

The university students should be trained to evaluate the behavior of peoples around them and only copy the behavior they assess to be good. The training should be done by professional counselors. The training should incorporate life skills such as assertiveness training, decision making and critical thinking. This will enable the students not to be influenced negatively by their peers and mass media.

2.12 Conceptual Framework

Figure 1 below provides a diagrammatic representation to show the relationship between undergraduate students' perception of the influencing factors and adoption of homosexuality. The independent variable is undergraduate students' perception of the influence of factors. When students interact with these influencing factors, a behavior change is developed which in turn leads to adoption of homosexuality. Adoption of homosexuality which is the dependent variable in this study was influenced by many factors such as counseling, mass media, religious affiliation, peer pressure and gender differences. The study looked at the undergraduate students' perception of the influence of these factors in relation to adoption of homosexuality.

The intervening variables affect both the undergraduate students' perception of the influence of factors and adoption of homosexuality. The intervening variables include poverty, parental upbringing, urbanization and westernization. Students who come from poor family background are likely to be influenced by their peers to adopt homosexuality for financial gains. Poverty is perceived to influence students to adopt homosexuality. On the other hand, students who were pampered by their parents and were never allowed to assume masculine roles when they were young are likely to adopt homosexuality. Thus, students are likely to perceive poor parental upbringing to influence their adoption of homosexuality. Same sex relationships have been widely acknowledged in the Western world. The university students are likely to ape what they see the Westerners doing especially when they read on the internet and watch on television / on movies on homosexuality. Westernization is perceived to influence students to adopt homosexuality. Urbanization may contribute to adoption of homosexuality as many young people living in urban centers will have access to the internet. Urbanization is likely to be perceived to influence students' adoption of homosexuality.

The single directional arrow from independent variables towards the dependent variable indicates that students' adoption of homosexuality may be influenced by many factors such as counseling, mass media, religious affiliation, peer pressure and gender differences. The intervening variables will interfere with the relationship between the independent and dependent variables.

Independent variables   **Intervening variables**   **Dependent Variables**

Perception on Counseling

Perception on Mass Media

- Poverty
- Parental upbringing
- Urbanization
- Westernization

Perception on Religious affiliation

Adoption of Homosexuality

Perception on Peer pressure

Perception on Gender Differences
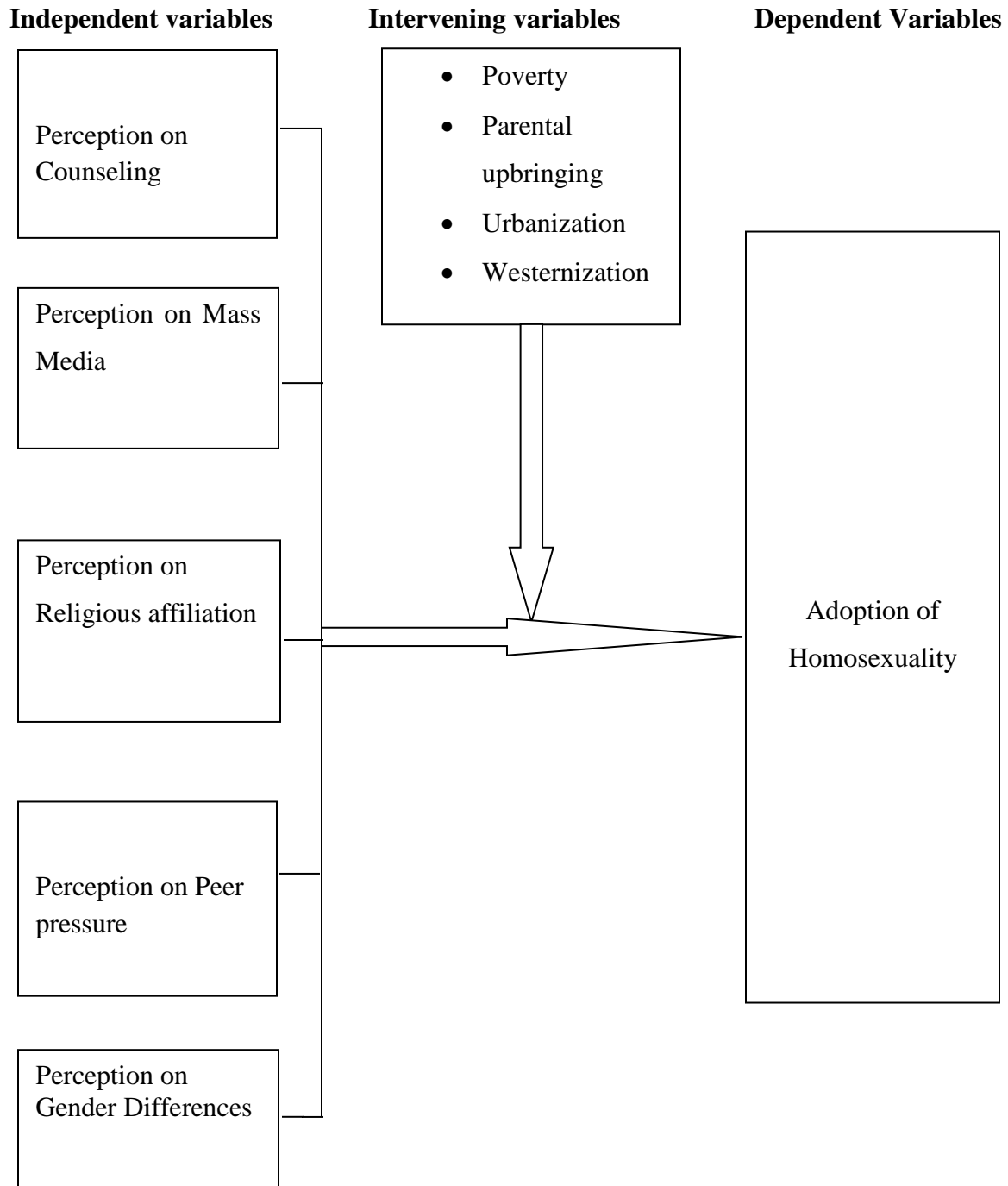
Figure 1: Relationship between Perception of the Influencing Factors and Adoption of Homosexuality

Source: Researcher 2016

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the research design, location of the study, target population, the sample size and sampling procedures. It also describes instrumentation, data collection and analysis procedures used in the study and ethical considerations.

3.2 The Research Design

This study adopted an *ex post facto* research design in which the researcher used the correlational designs. The researcher will not have direct control of independent variables because their manifestations have already occurred, hence the use of *ex post facto* design (Kerlinger, 2000; Kothari, 2009). In this study, the researcher did not have direct control of perception of the influencing factors of undergraduate students because their manifestations had already occurred among undergraduate students. The research proceeded to study the independent variables in retrospect for its possible relationship to, and effects on the dependent variable which in this study is adoption of homosexuality. Correlational research does not allow researchers to determine what variable causes an effect on another variable rather; it allows researchers to determine the relationship between two or more variables. In correlational research, the research does not make any attempt to manipulate variables (Bordens & Abbott, 2008). The said was said to be correlational in design because there was intent to establish the relationship between the perception of the influencing factors and adoption of homosexuality in selected Public Universities in Kenya.

3.3 Location of the Study

The study was conducted in selected public universities in Kenya and targeted main campuses of Moi University, University of Eldoret, University of Kabianga and Egerton University. These universities were selected because the undergraduate students have access to the internet. The undergraduate students can have easier access to the topic of homosexuality through the internet. These students are likely to perceive mass media as a factor influencing adoption of homosexuality. Further, the universities consist of young adults who are likely to be influenced to adopt homosexuality by their peers who are already practicing homosexuality. The

undergraduate students are likely to perceive peer pressure as a factor that influences adoption of homosexuality. Moi University, University of Eldoret and Egerton University were selected for study because of their sub-urban location while the University of Kabianga was selected because of its rural location. Moi University is located in Uasin Gishu County in Rift Valley region of Kenya thirty-five (35) kilometers South East of Eldoret town. University of Kabianga is located in Kabianga division, Kericho West sub-county approximately twenty-five (25) kilometers from Kericho town and about 6.2 kilometers from Kabianga Dairies. Egerton University Main Campus is located in Njoro approximately twenty-five (25) kilometers, South West of Nakuru in Nakuru County, Rift Valley Region. University of Eldoret is situated approximately nine (9) kilometers away from Eldoret town along Eldoret-Ziwa road, in Uasin Gishu County.

3.4 Population of the Study

The research targeted all student peer counselors, University Counselors and undergraduate students in Moi University, University of Eldoret, University of Kabianga and Egerton University. The four universities have nineteen (19) university counselors, four hundred and eighty (480) peer counselors (Counseling Departments of Moi University, University of Kabianga, Egerton University and University of Eldoret, 2015) and fifty-three thousand undergraduate students (Admissions offices of Moi University, University of Kabianga, Egerton University and University of Eldoret, 2015). The accessible population of the study involved all student peer counselors, University Counselors and third year undergraduate students. The student peer counselors and university student counselors were considered important because they are the first ones to handle students' issues that need counseling. The study focused on third year undergraduate students because they had been in the university for long and could have formed perception on the factors influencing adoption of homosexuality. The students under study are more likely to open up with the peer counselors because they are of the same age bracket and face similar challenges. The accessible population of the study by university is indicated in Table 1.

Table 1

Accessible Population of Third Year Students

University	Students			University counselors	Peer Counselors
	Male	Female	Total		
Moi University	1960	1740	3700	3	200
University of Kabianga	580	520	1100	3	60
Egerton University	2400	1600	4000	9	100
University of Eldoret	1855	1645	3500	4	120
Total	6795	5505	12,300	19	480

Sources: Admissions offices of Moi University, University of Kabianga, Egerton University and University of Eldoret (2015)

3.5 The Sample Size and Sampling Procedures

The students' sample was determined using a formula recommended by Nassiuma (2000). $$n = \frac{NC^2}{C^2 + (N-1)e^2}$$

Where:

n is sample size

C is coefficient of variation

N is accessible population

e is error margin

Nassiuma suggested that coefficient of variation (C) is 20-30 % while the error margin (e) is 2-5 %. The researcher picked C of 30 % and an error margin at 2 %. When n is the required sample size, N is the total population of the four universities, C is the coefficient of variation (0.3) and e is the error margin (0.02). According to this formula, the sample size of the four universities was two hundred and twenty-five (225) as shown in Table 2. Johnson and Christensen (2012) asserted that a good sample is one that is representative of the population from which it is drawn. Proportionate sample per university is presented in Table 2.

Table 2

Proportionate Sample per University

University	Male	Female	Total
Moi University	36	32	68
University of Kabianga	11	09	20
Egerton University	40	33	73
University of Eldoret	34	30	64
Total	121	104	225

The researcher used stratified random sampling to ensure that all the universities were adequately represented. Stratified random sampling provides a more representative cross section of the population (Asthana & Bhushan, 2007). Simple random sampling was used to select the subjects at university level. Simple random sampling ensures that every element in the population is given an equal chance of being selected for the study (Oladipo, Ikamari, Kiplang'at & Barasa, 2015).

The study used purposive sampling method to select four university counselors and forty peer counselors. Ten (10) peer counselors from each of the four universities were included in the Focus Group Discussion (FGD). Oladipo *et al* (2015) recommend that the number of respondents for a focus group should be eight (8) or ten (10). If the group is more than eight or ten, it will impede interaction and participation (Oladipo *et al,* 2015). The purpose of purposive sampling is to sample participants in a strategic way so that those sampled are relevant to the research questions that are being asked (Bryman, 2012). According to Robinson (2002), the principle of selection in purposive sampling is the researcher's judgment and the sample selected enables the researcher to satisfy the specific needs in a research project. Purposive sampling was also used because the elements selected were based on researcher's judgment that they would provide access to the desired information (Dattalo, 2008). Bernard (2002) asserts that purposive sampling technique is the deliberate choice of a participant due to the qualities the participant possesses. Additionally, Patton (2002) asserted that purposive sampling is used in qualitative research to identify and select the information rich cases for the most proper utilization of available resources.

In addition to the sample size of two hundred and twenty-five (225) , forty (40) student peer counselors and four (4) university student counselors from the four universities were included in the sample. Therefore, the total population of the respondents for this study was two hundred and sixty-nine (269) as shown in Table 3.

Table 3

Distribution of the Respondents in the Study

Respondents	Male	Female	Total
University Counselors	2	2	4
Undergraduate Students	121	104	225
Peer counselors	20	20	40
Total	143	126	269

3.6 Instrumentation

Data was collected using a students' questionnaire, a university counselor's interview schedule and a focus group discussion (FGD) for peer counselors. The study thus adopted the triangulation technique of data collection. The technique involves collecting data from different sources and checking information collected from different sources for consistency of evidence (Mertens, 2005; Johnson & Christensen, 2008).

3.6.1 Undergraduate Students' Questionnaire

A self-administered questionnaire was used to collect data from the university students. The questionnaire had five sections namely; A, B, C, D. and E. Section A was used to elicit data on the respondents' bio-data while section B was used to generate data on perception on influence of counseling on adoption of homosexuality. Sections C, D and E was used to gather data on perceptions on influence of mass media, religious affiliation and peer pressure on adoption of homosexuality respectively. The questionnaire was constructed using both close ended and open ended items. The closed ended items involved the 5-point Likert scale type based on the extent to which the respondents agreed with statements. The responses to the items were scored as follows: 1-Strongly Disagree, 2-Disagree, 3-Not Sure, 4- Agree and 5-Strongly Agree. The open ended items were used to generate qualitative data. The open ended items were included in the instruments because they enable a researcher to build rapport and encourage participation of

respondents in a study (Janice, 2011). They also allow researchers to get additional information by asking follow-up questions (Biemer & Lyberg, 2003). The instrument for the third year undergraduate students is attached as Appendix A.

3.6.2 Interview Schedule for University Counselors

The study employed an interview schedule to gather data from the university counselors. Interviews are recommended because they are more personal, allow more control in the order and flow of questions, have higher response rates and help in studying a phenomenon in depth (Kerlinger, 2000; Kothari, 2004). Interviews are excellent means of getting the perceptions, meanings, and definitions of situations and constructions of reality from participants (Punch, 2005). The researcher had a face to face interview with the university counselors. The schedule was semi-structured and contained themes on perceptions of students on influence of counseling, mass media, religious affiliation and peer pressure on adoption of homosexuality. Cohen, Manion and Morrison (2007) assert that semi-structured interviews increases the comparability of responses, ensures that each participant addresses the same general topics and reduces the chances of the researcher being biased when conducting the interviews. The answers to questions during the interview was be recorded down by writing. The collected data was then used to provide additional information that supplemented those provided by the students and peer counselors. The interviews took about one hour per interviewee. The instrument for the university counselors is attached as Appendix B.

3.6.3 Focus Group Discussion for Peer Counselors

FGD was used to capture data from the peer counselors. FGD is a qualitative method that involves unstructured group interviews where the focus group leader actively encourages discussion among participants on the topic of interest (Chambliss & Schutt, 2010). The FGD targeted forty (40) university peer counselors, ten (10) from each of the four universities. A meeting room at the participants' university, which can accommodate ten participants at a time, was arranged. Four focus group discussions, one at each university was held during normal working hours. The participants were asked to discuss points using objectives of the study as a guide and refer to some situation as an example. The FGD sessions took one hour thirty minute per group. The instrument for peer counselors is attached as Appendix C.

3.7 Piloting Testing of the Research Instruments

To ensure reliability and validity of the instruments, the researcher conducted a pilot study in one of the universities which was not included in the final study population. This was to ensure that students involved in piloting of the instrument had similar background as those involved in the main study and therefore most likely answered the questionnaire in the same way as those in the study. This is because piloting enhances the reliability of the instruments (Mugenda & Mugenda, 2003). According to Murray (2003), piloting is important because it helps to identify ambiguities of the items and vague questions for improvement. The research instruments were pretested in Laikipia University in order to obtain an independent group of respondents who were not taking part in the main study. Piloted data was analyzed to check on appropriateness of statistical analysis methods. This data was also useful in checking clarity of questions in the questionnaire.

3.7.1 Validity of the Research Instruments

Validity is the extent to which a measuring instrument measures what it claims to measure (Singh, 2012). In other words, the instrument used for data collection should adequately capture the desired concept that the researcher wants to measure from the field (Kasomo, 2007). The three tools (students' questionnaire, interview schedule for university counselors and FGD for peer counselors) were subjected to validation by peers and supervisors. Content, construct and face validity were examined. Social cognitive theory guided the study and was used to inform the formulation and interpretation of hypothesis to ensure construct validity. Following arguments by Sekaran (2003), that content validity of an instrument is a matter of judgment by professionals, the researcher read extensively and intensively on the subject and also consulted with the supervisors who are experts in the field of social research to ensure validity of the items in the data collection instruments. In addition, Leedy and Ormrod (2005) recommended the use of judgment by a panel of experts to determine the validity of instruments. The researcher incorporated peers and supervisors' recommendations in the final instrument. Some of the recommendations included reducing and reordering the items of the questionnaire. Further, the researcher conducted a pilot study among third year undergraduate degree students of Laikipia University in order to improve the face validity, content and construct validity of the instruments. The piloted questionnaire was scrutinized to identify items that were not clear to the students. Such items were modified in order to improve the validity of the instrument.

3.7.2 Reliability of the Research Instruments

Reliability refers to a measure of degree to which a research instrument yields consistent results after repeated trials (Babbie, 2010). Only the students' questionnaire was piloted. Before the questionnaire was used in actual study, it was piloted in Laikipia University to determine its reliability and validity. For an instrument to be reliable, it should give the same results at different times. The reliability coefficient of the instruments of this study was estimated by computing Cronbach's Coefficient Alpha. This is because the use of Cronbach's Alpha enables the researcher to obtain the internal consistency from the administration of a single form of test once to gauge its reliability (Suter, 2006). The reliability coefficient (r) of 0.883 was established which was above the threshold recommended by Fraenkel and Wallen (2006). According to Fraenkel and Wallen, (2006) alpha value of above 0.7 is considered suitable to make possible group inferential that are accurate.

3.8 Data Collection Procedures

Before proceeding to the field, the researcher first obtained an introduction letter from Kabarak University in order to apply and process for research permit from National Commission for Science, Technology and Innovations (NACOSTI). The research permit and the authorization letter were presented to county commissioners, county directors of education and registrar academic and research of the sampled counties and universities respectively to be allowed to collect data. On the agreed date, the researcher visited the respective respondents and collected data using questionnaire, interview schedule and FGD. The purpose of the study was explained to the respondents. The researcher personally administered the questionnaire to the undergraduate students with the help of trained research assistants. Prior to administration of the questionnaire, the research assistants underwent some training on how to administer the students' questionnaire. Frankel and Wallen (2006) recommend that survey questionnaires should be administered to the respondents when they are all in one place to improve the rate of return. The respondents were given forty (40) minutes to complete filling the questionnaire and were asked to drop them in a box placed at the entrance of the lecture hall. The questionnaires were given serial numbers for the purpose of identification. The return rate was high (88 %). Thereafter, the researcher interviewed the university counselors and also had a FGD with the peer counselors. Mertens (2005) asserts that focus groups are appropriate research strategy when the researcher is interested in how individuals form a perspective of a problem. The FGD and interview schedule

enabled the researcher to have more truth than in the questionnaire. The respondents were assured of confidentiality because the topic of research was likely to be sensitive in the universities. The university counselors were interviewed as the researcher recorded the answers to the questions in writing.

3.9 Data Analysis Procedures

Statistical Package for Social Sciences (SPSS) version 21.0 aided in data analysis and all tests were done at 5 % level os significance. The researcher organized the data into quantitative and qualitative data. Quantitative data were generated through closed ended items in the questionnaire received from undergraduate students. Qualitative data were generated by interview schedules for university counselors; FGD for peer counselors as well as from the open-ended items in the questionnaire received from undergraduate students. The collected data was screened for errors and cleaned before conducting analysis. Visual and range checks were used to detect data entry-errors or presence of implausible values. A code book was developed and used to code data. A file was then created for the students' data using the SPSS computer application program and the coded data keyed into the file.

Quantitative data obtained was analyzed using descriptive statistics such as frequencies, percentages, means and standard deviation while inferential statistics such as t-tests, Chi-square and ANOVA were used to test the hypotheses posited in this study. Data was described and summarized using descriptive statistics such as frequencies, percentages, means and standard deviation. Data was explored further by conducting comparison on perceptions by gender and university. The comparisons by gender were conducted using the t-test while test of differences by university was done using the ANOVA. According to Mertens (2005); Best and Kahn (2006), t-test is used when there are two groups to compare and also to test the significance of the difference between two means. The null hypotheses were accepted when the $p \geq 0.05$ and rejected when $p < 0.05$. According to Mugenda and Mugenda (1999), researchers in education and social sciences use a significant level of 0.05 to test hypotheses. Chi-square test was run to establish whether gender differences exist in adoption of homosexuality. Data generated by the open ended items, interviews and focus group discussions were organized into themes pertinent to the study and then summarized and described using frequencies and percentages.

3.10 Ethical Considerations

The research was approved by Kabarak University and the research permit by NACOSTI. The researcher explained the nature and purpose of the study to the participants in order for them to make informed decision on whether to participate in the study or not. Best and Kahn (2005) recommend that a researcher should inform all the participants the purpose of the study. Descombe (2005) suggests that the research participants should be allowed to either participate or withdraw from the study. The respondents were informed that data was to be used for intended research purpose only. Respondents were assured of confidentiality, utmost privacy and anonymity of the information provided. To ensure anonymity, the participants were not required to identify themselves when filling the questionnaire.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Introduction

The research results and discussion of this study are presented in this chapter. This study analyzed undergraduate students' perception of the factors that influence adoption of homosexuality. The study sought to find out the answers to the research objectives and test the reseach hypotheses at 5 % level of significance. The null hypothesis was accepted if the $p \geq .05$ and it was rejected if $p < .05$. The chapter has an introduction and seven other sections. The first section presents a description of the response rate of the respondents and the next section describes the general and demographic characteristics of the univesity students. The subsequent five sections contain the answers to objectives of the study and the results of the hypotheses tests. The analysis was carried out using both descriptive and inferential statistics and was presented according to objectives and hypotheses of the study.

4.2 Response Rates of the Respondents

The number of questionnaire administered was two hundred and fifty while the number returned was two hundred and thirty. Within the returned, l cleaned the data and six were unusable. Within the usable data there were some items that were not answered. These in the analyisis were considered missing variables and thus the variations in the number of analysed outputs. Data analysis was based on two hundred and twenty-four (224) respondents representing a response rate of 88 % in which 121 (54.0 %) were male students while the rest, 103 (46.0 %), were females. This was a reasonable representation of the sample and the entire population. According to Mugenda and Mugenda (2003), a response rate of 50 % is adequate while 60 % is good and above 70 % is regarded as very good. This implied the response rate of 88 % is very good. Further, the four (4) university counselors availed themselves for an interview. In addition, the researcher had a FGD with forty (40) peer counselors which represented 100 % response rate.

4.3 General and Demographic Characteristics of University Students

In this section, respondents were required to indicate their gender, age, religious affiliation, parental marital status and sexual orientation. The information was needed in order to obtain the

characteristics of undergraduate students. The respondents' general and demographic characteristics were presented using frequencies and percentages.

4.3.1 Age of University Students

The respondents were asked to indicate their ages. As shown in table 4, majority of the respondents were aged 21 to 23 (72.6 %). The researcher's observation about the respondents' age is what is on the ground as majority of university students are in this age group. This confirmed earlier reports that revealed that majority of the students in universities are aged 19-25 years (University of Nairobi, 2003). Table 4 shows distribution of university students by age.

Table 4

Distribution of University Students by Age

Age Bracket	Frequency	Percent
No response	1	0.4
18 - 20 years	25	11.2
21 – 23	162	72.4
24 – 26	35	15.6
above 26 years	1	0.4
Total	224	100

4.3.2 Gender of University Students

As shown in Table 5, majority of the respondents were males (54 %) followed closely by females (46 %). This implies that the data collected represented views of both sexes as per the objectives of study, which sought to determine if there was a difference between them in the way they perceived influencing factors on adoption of homosexuality.

Table 5

Distribution of University Students by Gender

Gender	Frequency	Percent
Male	121	54.0
Female	103	46.0
Total	224	100

4.3.3 Religious Affiliation of University Students

Table 6 indicates the religious affiliation of the respondents who participated in the study. As revealed in Table 6, majority of the sampled respondents (97.3 %), were Christians followed by Muslims (2.2 %) and traditionalists (those who adhere to beliefs that are opposed to modernism) coming last (0.4 %). The results on the percentage of the respondents who were Christians were almost close to earlier reports by Gudo and Olel (2011) that showed that 94.91 % of the students in public universities were Christians. The results reveal that data was collected from students drawn from diverse religious backgrounds and therefore provided insights into undergraduate students' perception on influence of religious affiliation on adoption of homosexuality.

Table 6

Distribution of University Students by Religious Affiliation

Religious Affiliation	Frequency	Percent
Christian	218	97.3
Muslim	5	2.2
Traditionalist	1	0.4
Total	224	100

4.3.4 Parental Marital Status of University Students

The respondents were asked to indicate their parental marital status. Of the students sampled, majority (77.2 %) of the respondents came from stable marriages, (19.6 %) were from single parenthood, (0.9 %) were from divorced families, while (2.2 %) were from separated families. This indicates that data collected was representative of views from respondents from different parental background. These findings were consistent with previous studies which asserted that parental influence has profound impact on sexual orientation (Frisch & Hviid, 2006). The findings by Frisch and Hviid (2006) also indicated that men who marry homosexually are more likely to have been raised in a family with unstable parental relationships and particularly absent or unknown fathers and divorced parents. The fact that majority (77.2 %) of the respondents came from stable marriages may explain why the prevalence for homosexuality was low (5.6 %). Table 7 shows distribution of university students by parental marital status.

Table 7

Distribution of the University Students by Parental Marital Status

Parental Marital status	Frequency	Percent
Stable marriage	173	77.2
Single parenthood	44	19.7
Divorced	2	0.9
Separated	5	2.2
Total	224	100

Lastly, the subjects were asked to indicate their sexual orientation. Their responses reveal that majority (90.1 %) were heterosexuals. However, there were a few homosexuals (5.6 %) and bisexuals (4.2 %). The results indicate that a very small fraction of the students have adopted homosexuality indicating that Kenyans still regard homosexuality as unacceptable. This could be attributed to the negative stand of African political leaders on homosexuality. For instance, Newcombe (2012) asserted that homosexuality issue has faced condemnation from African leaders from Namibia, Zimbabwe, Uganda and Somalia who are also seeking measures to eliminate it. Distribution of university students by sexual orientation is shown in Table 8.

Table 8

Sexual Orientation of the University Students

Sexual Orientation of the Students	Frequency	Percent
No response	11	4.9
Homosexual	12	5.4
Heterosexual	192	85.7
Bisexual	9	4.0
Total	224	100

4.4 Students' Perception of the Influence of Counseling on Adoption of Homosexuality.

The first objective of the study sought to establish students' perception of the influence of counseling on adoption of homosexuality. Data on perception on influence of counseling on adoption of homosexuality was gathered using a set of 10 closed ended items in the students' questionnaire. Additional data was captured using the university counselors interview schedule and FGD for peer counselors and used to supplement the information provided by the students. The students' responses to the close-ended items are summarized in Table 9.

Table 9

Students' Perception of the Influence of Counseling on Adoption of Homosexuality

Statement	N	Percentage				
		SA	A	N	D	SD
Exposure to counseling has helped me acquire knowledge and skills on how to manage heterosexual relationships	220	40.5	33.2	13.6	6.4	6.4
Exposure to counseling discourages people from adopting homosexuality	217	35.0	30.9	15.7	9.7	8.8
Counseling has made me know that adoption of homosexuality can expose someone to eating disorders	213	9.9	16.4	35.2	23.5	15.0
Through counseling, I now understand that men who have sex with men are vulnerable to HIV infection	218	31.2	36.2	13.8	11.0	7.8
Counseling has made me aware that male homosexuals experience the highest rates of suicide attempts	215	15.3	25.1	34.9	15.8	8.8
Counseling has made me know that homosexuals are more vulnerable to eating disorders than heterosexuals	212	12.7	16.5	44.3	17.9	8.5
Exposure to counseling has made me aware that homosexual tendencies are wrong because they cannot lead to procreation	211	52.6	25.1	11.4	6.2	4.7
I believe homosexual orientation can be changed to heterosexual orientation through proper counseling	217	41.0	40.1	12.0	3.2	3.7
Counseling has made me aware that homosexuals are more likely than heterosexuals to have mental health concerns such as depression and anxiety	217	37.6	36.6	18.8	4.7	2.3
Exposure to counseling has made me know that adoption of homosexuality is unnatural	213	40.5	33.2	13.6	6.4	6.4

The results in Table 9 reveal that the respondents agreed on all the items except three. The three were; Counseling has made me know that adoption of homosexuality can expose someone to eating disorders; Counseling has made me aware that male homosexuals experience the highest

rates of suicide attempts and Counseling has made me know that homosexuals are more vulnerable to eating disorders than heterosexuals. The results reveal that on "Counseling has made me know that adoption of homosexuality can expose someone to eating disorders" over a third (35.2 %) was neutral and a slightly higher number (38.5 %) disagreed. With regard to Counseling has made me aware that male homosexuals experience the highest rates of suicide attempts, slightly more than a third (34.9 %) were neutral while about a quarter (24.6 %) disagreed. The responses to the third item show that close to a half (44.3 %) was neutral while slightly more than a quarter (26.4 %) disagreed. This could imply that students have not been fully exposed to counseling to know the effects of adopting homosexuality.

Majority (74 %) of the respondents thought that that exposure to counseling helped them to acquire knowledge and skills on how to manage heterosexual relationships while a small number (30 %) disagreed with this. Further, the results revealed that majority (65.9 %) of the respondents perceived that exposure to counseling discourage people from adopting homosexuality while 18.5 % said they did not support it. These results indicate that the students were of the view that counseling does not influence adoption of homosexuality. Those with high levels of exposure to counseling tend to shy away from the practice because they are aware of the dangers associated with it. This is in agreement with Sutton and Stewart's (2008) definition of counseling which they said is the process aimed at providing clients with the time and space to explore their problems, and resolve, or come to terms with their problems, in a confidential setting. In addition, the results were in agreement with studies conducted by Kyalo and Chumba (2011) that asserted that University counselors are expected to assist students to cope with crises and create awareness of dangers associated with homosexuality. The counselors should also guide students in decision making, clarify alternatives for students and nurture students' growth. The results also indicated that majority (67.4 %) of the respondents understood that men who have sex with men are vulnerable to HIV infection while a small number (18.8 %) disagreed on this. The results concurred with past studies by Smith, Tapsoba, Peshu, Sanders and Jaffe (2009) that postulated that MSM are faced with high risk of HIV infection. On the issue of "Exposure to counseling has made me aware that homosexual tendencies are wrong because they cannot lead to procreation" majority (77.7 %) of the respondents agreed with the statement while 10.9 % did not. Again, the results showed that most (74.2 %) of the respondents perceived counseling to create awareness that homosexuals are more likely than heterosexuals to have mental health

concerns like depression and anxiety. The finding was consistent with previous research by Beckstead and Morrow (2004) that revealed that homosexuals experienced increased self-hatred, depression and social withdrawal.

Majority of the students (81.1 %) were aware that homosexual orientation can be changed to heterosexual orientation through proper counseling. The findings of this study are congruent with findings from Spitzer (2003) that claims that people can change their sexual orientation from homosexual to heterosexual through reparative therapy. Such individuals could be motivated by religious beliefs and struggles between ideal self and beliefs not to engage in SOCE as expressed by Beckstead and Morrrow (2004). In contrast, the findings were contrary to previous study by Glassgold *et al* (2009) that revealed that efforts to change sexual orientation are unlikely to be unsuccessful and involve risk of harm contrary to claims of SOCE practitioners and advocates. Slightly below three quarter of the respondents (73.5 %) agreed that exposure to counseling has made them know that adoption of homosexuality is unnatural. The findings agree with Barneka, Karp and Lollike (2005) who contend that reparative therapy of homosexuality is performed in order to reverse client's same-sex attraction and is based on the assumption that heterosexual is a desired, normal and the only right sexual orientation.

Further analysis was done to determine whether the students' perceptions were affected by their university. This was accomplished by developing the indices of the perceptions. The means of responses to items were computed and then transformed into perception on the influence of counseling on adoption of homosexuality index as depicted in Table 10.

Table 10

The Means of Responses to Items and Perception of the Influence of Counseling on Adoption of Homosexuality index

Statement	N	Mean	SD
Exposure to counseling has helped me acquire knowledge and skills on how to manage heterosexual relationships	220	3.95	1.17
Exposure to counseling discourages people from adopting homosexuality	217	3.74	1.27
Counseling has made known that adoption of homosexuality can expose someone to eating disorders	213	2.83	1.17
Through counseling, I now understand that men who have sex with men are vulnerable to HIV infection	218	3.72	1.23
Counseling has made me aware that male homosexuals experience the highest rates of suicide attempts	215	3.22	1.15
Counseling has made me know that homosexual men are more vulnerable to eating disorders than heterosexual men	212	3.07	1.09
Exposure to counseling has made aware that homosexual tendencies are wrong because they cannot lead to procreation	211	4.15	1.14
I believe homosexual orientation can be changed to heterosexual orientation through proper counseling	217	4.12	0.99
Counseling has made me aware that homosexuals are more likely than heterosexuals to have mental health concerns such as depression and anxiety	217	3.81	1.06
Exposure to counseling has made me know that adoption of homosexuality is unnatural	213	4.02	0.98
Influence of Counseling on Adoption of homosexuality perception index	224	3.52	0.76

The means of the items ranged from 2.83 (SD = 1.17) to 4.15 (SD = 1.14). Most of the means were above 3.5 meaning that majority of the students agreed with the statement. However, there was one item whose mean was low. This was, "Counseling has made me know that adoption of homosexuality can expose someone to eating disorders (M = 2.83, SD = 1.17)". This means most of the students disagreed with the item. An examination of the SD reveals that they were relatively high ranging from 0.98 to 1.27. This is an indication that there was a reasonable variation in the students' responses to the items. The overall mean, index (M = 3.52, SD = 0.76) was reasonably high, suggesting that they were of the view that counseling positively influence students not to adopt homosexuality.

The ANOVA test was used to establish whether there were significant differences in students' perception on influence of counseling on adoption of homosexuality among universities. The perception means and the results of the ANOVA test are contained in Tables 11 and 12.

Table 11

Mean Scores and Standard Deviations of Perception of the Influence of Counseling on Adoption of Homosexuality

University	N	Mean	SD
Moi	68	3.66	0.68
Eldoret	63	3.22	0.96
Egerton	73	3.58	0.59
Kabianga	20	3.78	0.62

The results in Table 11 reveal that the mean scores ranged from 3.22 (SD = 0.96) to 3.78 (SD= 0.62) with Kabianga attaining the highest and Eldoret having the lowest. The overall mean score (M = 3.52, SD = 0.76) of the four universities was considered above average given that it was out of a maximum of 5. The ANOVA test was used to establish whether the mean scores among the universities were statistically significant or not. The results of the test are in Table 12.

Table 12

Comparison of Students Mean Scores on Perception of the Influence of Counseling on Adoption of Homosexuality by University

Scale	Sum of Squares	df	Mean Square	F-ratio	*p*-value
Between Groups	8.825	3	2.942	5.350	0.001
Within Groups	120.952	220	0.550		
Total	129.777	223			

The ANOVA test results indicate that the difference among the means scores of the four universities was statistically significant, F = 5.350, *p* = .001. This implies that the students' perception of the influence of counseling on adoption of homosexuality varies by university. The null hypothesis which stated that there is no statistically significant difference between students' perception of the influence of counseling and students' adoption of homosexuality was rejected. This implies that the respondents perceived counseling to influence adoption of homosexuality. The findings are inconsistent with previous studies that revealed that counseling is supposed to equip a student with personal competencies which results in increased academic achievements, decreases problem behavior and improved interpersonal relations (Clark & Amatea, 2004). The findings are also inconsistent with findings by Barneka, Karp and Lollike (2005) who found that reparative therapy of homosexuality is performed in order to reverse client's same-sex attraction and is based on the assumption that heterosexual is a desired, normal and the only right sexual orientation. Lack of adequate counseling on effects of homosexuality could be the reason for this. The results of the ANOVA test in Table 12 did not reveal where the differences were, given that it involved 4 groups hence the need for further analysis. The Scheffe pairwise multiple comparisons were used to reveal where the differences were. The procedure was selected because it is recommended in cases where the sample sizes of groups being compared are small and not similar (Field, 2005). The pairwise multiple comparison results are given in Table 13.

Table 13

Scheffe Pairwise multiple comparison on Perception of Influence of Counseling on Adoption of Homosexuality among University

Pairs	Mean difference	SE	p-value
Moi vs Eldoret	0.44	0.13	.009*
Moi vs Egerton	0.08	0.12	.948
Moi vs Kabianga	-0.12	0.19	.940
Eldoret vs Egerton	-0.37	0.13	.041*
Egerton vs Kabianga	-0.20	0.19	.780
Kabianga vs Eldoret	0.56	0.19	.035*

The Post hoc analysis reveals that the difference between the means of pair group Moi vs Eldoret ($p < .05$) was statistically significant in favor of Moi. The results also reveal that the difference between the mean of Eldoret vs Egerton ($p < .05$) was statistically significant, in favor of Egerton. Information in Table 13 further indicate that the difference between the mean of pair group Kabianga vs Eldoret ($p < .05$) was statistically significant in favor of Kabianga. However, that difference between pair groups; Moi vs Egerton ($p > 0.05$), Moi vs Kabianga ($p > 0.05$), and Egerton vs Kabianga ($p > 0.05$), were not statistically significant.

After conducting the comparisons, the responses on perceptions were categorized as either against or for on the basis of the indices. Indices between 1.00 and 3.00 were considered as for while any index above 3.0 was considered as against of the influence of counseling on adoption of homosexuality. The summary of the students' perception on influence of counseling on adoption of homosexuality is given in Table 14.

Table 14

Students' Perception of the Influence of Counseling on Adoption of Homosexuality

Perception n = 220	Frequency	Percentage
For	176	80.0
Against	44	20.0

The results posted in Table 14 indicate that majority (80.0 %) of the respondents' perceived counseling to influence adoption of homosexuality. This implies that lack of adequate counseling influences students to adopt homosexuality. The findings are congruent with studies by (Songok, Yungungu & Mulinge, 2013) that revealed that guidance and counseling has emerged as a discipline to provide help to students such that they are not tormented by their internal conflicts and hence result to self-destructive strategies.

To get more information, qualitative data was used where the students were asked open ended questions. As shown in Table 15 the students gave the following reasons why counseling influences adoption of homosexuality.

Table 15

Students' reasons why Counseling Influences Adoption of Homosexuality

Reason n = 224	Frequency	Percentage
Enhances one's knowledge and awareness (its effects, consequences)	74	33.0
Shapes beliefs (unnatural, immoral, a sin, unethical, contrary to societal norms)	37	16.5
Helps in changing maladaptive behaviors and attitudes	12	5.4
Have not been exposed to counseling	24	10.7

The results in Table 15 indicate that 77 respondents (33 %) were of the view that counseling enhances one's knowledge and awareness of the effects of homosexuality, 37 respondents (16 %) felt that counseling shapes peoples' beliefs that homosexuality is unnatural, immoral, a sin, unethical and contrary to societal norms while 12 students (5.4 %) said that counseling helps in changing maladaptive behaviors and attitudes. These findings are inconsistent with previous

studies done by Clark and Amatea (2004) who posited that equipping a student with personal competencies found in guidance and counseling results in increased academic achievements, decreases problem behavior and improved interpersonal relations. The results are in agreement with the findings from (Kyalo & Chumba, 2011) who found out that counselors are expected to guide students in decision making, clarify alternatives for students and nurture students' growth. Barneka, Karp and Lollike (2005) also contend that reparative therapy of homosexuality is performed in order to reverse client's same-sex attraction and is based on the assumption that heterosexual is a desired, normal and the only right sexual orientation. Some respondents (10.7 %) said that they had not been exposed to counseling.

4.4.1 Interview schedule and FGD data on Students' Perception of the Influence of Counseling on Adoption of Homosexuality

Additional data was captured using an interview schedule and FGD and used to supplement the information provided by the students. An interview schedule was used to gather data from the 4 university counselors, 1 from each university. The schedule ensured that the same issues were raised in all the interviews. A FGD was used to gather data from the peer counselors. The themes covered during the interview and FGD included homosexuality, counseling services and perception of counseling, mass media, religious affiliation and peer pressure on adoption of homosexuality by students in universities. The answers to questions during the interviews and group discussions were written down. The collected data were then transcribed into themes and summarized.

4.4.2 Homosexuality in Universities

The counselors were asked to provide information on prevalence of homosexuality in the universities. The information provided by the counselor at Moi showed that there were students in the institution that practiced homosexuality. The vice was more rampant among the female students than their male counterparts. This was similar to information received from Eldoret University counselor that indicated that homosexuality was practiced by some students but was more rampant among the females. At Egerton University, a few cases of homosexuality have been observed with male students more affected than the females. Some of the homosexuals at the institution seek assistance from the counseling department. It had also been noted that some students at Kabianga University engage in homosexuality with the 3rd and 4th years most

affected. Some of those who engaged in the vice, an average of 4 per semester, seek assistance from the counseling department.

Data provided by the peer counselors showed that in Moi University, a few students, both male and female practice homosexuality. The males who practice the vice are very secretive whereas the females are more open. Some of the peer counselors from Eldoret University said they have heard rumors that students are involved in homosexuality. A few have handled homosexuality cases with the females being most affected. At Egerton University, the peer counselors reported cases of group sex by homosexuals. They noted that the males who practice the vice are very secretive whereas the females are more open. The peer counselors at Kabianga University reported that they have heard rumors that homosexuality is practiced by students but they have not handled any case. They attributed the secrecy to fear by those who practice the vice to declare their status to third parties. The findings agree with those of Kurdek (2004) that revealed that American gay and lesbian couples feared to present themselves openly to the public as part of gay or lesbian couple as this would open door for discrimination, abuse and violence.

4.4.3 Provision of Counseling Services

The university and peer counselors were requested to provide information on counseling services provided by the universities. Information provided by the counselor from Moi University showed that they have a counseling department with staff, offices and facilities. The department provides counseling services in the following areas, peer, career, social and psychological. The modes of service delivery are group and individual counseling. The counselor also reported that the department faces several challenges when delivering services. Among these are staff shortage, limited facilities like offices, furniture and heavy workload. The university counselors are assisted by peer counselors in the provision of services. The peer counselors of this institution indicated that they focus mainly on social counseling and use the individual mode of delivery. The contribution of the peer counselors towards the provision of counseling services have been significant as evidenced by the information gathered during the focus group discussions. They presented narratives of how peer counseling has assisted students to deal with relationships, peer pressure and management of personal finances. However, the peer counselors complained that their ability to provide quality services has been hampered by inadequate facilities and limited

training. The peer counselors complained that they were not adequately trained on how to counsel homosexuals.

The counselor from Eldoret University reported that the university has a counseling department with staff facilities and a budget. The institution provides academic, career, social and psychological counseling services. Group and individual mode of services delivery are used during their counseling sessions. The counselor was of the view that services provided by the university have a positive impact on the students especially their behavior and attitudes towards their academic work. The counselor was of the view that they can do better if given more facilities and personnel. Information gathered from the peer counselors from Eldoret University through FGD showed that they mostly use individual counseling mode of delivery and focus on social and psychological issues. The peer counselors were of the view that they have been fairly successful in assisting students deal with their personal problems. They attributed this to the fact that it is easier for them to create a rapport with their colleagues and help them out. The peer counselors reported that lack of facilities is a major drawback to their work. For example, they do not have offices yet they mostly use individual mode of service delivery during counseling sessions which require privacy.

The information provided by the Egerton University counselor revealed that the university also has a fully-fledged counseling department with offices, staff and facilities like projection equipment, internet, computers and videos among others. The department provides services mainly through individual and group counseling and occasionally, public lectures. The counseling areas covered include; academic, social, psychological, spiritual and career. The department has peer counselors beside the university counselors. The discussion with the peer counselors showed that they concentrate on social and psychological areas. They mainly use individual counseling mode of services delivery. They reported that they have registered considerable success in delivering peer counseling services particularly in issues related to relationships, alcohol and drug abuse and assisting colleagues who have undergone traumatic experiences. They noted that lack of facilities and training are the major drawback to their work. For example, they have not been able to advice on how to handle homosexuality and careers due to limited training in that area.

Information from Kabianga University indicated that the counseling department has offices, staff and facilities. The department provides academic, psychological, social, career and spiritual counseling. The group and one-to-one mode of delivery is used when providing counseling services. The counselor from Kabianga University reported that most of the counseling cases they handle are related to academics and social issues. The counselor reported that inadequate facilities and staff shortage is a major constrain to the counseling department. Discussion with the peer counselors revealed that they are actively involved in assisting the university counselors provide counseling services in the institution. The group's preferred mode of services delivery is the individual counseling and their focus is social and psychological counseling. On being asked if they have been trained to handle issues of homosexuality, the peer counselors said they were not adequately trained to do it. The peer counselors rated their performance as fair and attributed this to the fact that the Kabianga University is still young and most of its institutions are yet to mature. They believe that with time and support from university administration, peer counseling will grow and provide better services.

4.4.4 Counseling and Adoption of Homosexuality

The university and peer counselors' view on the influence of counseling and adoption of homosexuality was sought. The counselors reported that students are provided with counseling which covers topics such as healthy relationships among others. They are encouraged to relate with people of the opposite sex, this is expected to assist them adopt the correct or socially accepted sexual orientation. The counselors reported that provision of counseling has yielded some positive outcome. The counselors revealed that behavioral change has been observed among some Egerton University students who were homosexuals after undergoing counseling sessions. It was also reported that some students in Kabianga University had abandoned the practice and returned gifts that they had received from their lovers after being counseled. The counselors were of the view that counseling places a significant role in the reduction of adoption of homosexuality. These results are in agreement with the findings of Barneka, Karp and Lollike (2005) who contend that reparative therapy of homosexuality is performed in order to reverse client's same-sex attraction and is based on the assumption that heterosexual is a desired, normal and the only right sexual orientation. Studies have shown that reparative therapy has become increasingly more popular even while its effectiveness has been called to question (Bright, 2004; Jenkins & Johnson, 2004).

The peer counselors said during the discussions that they have been provided with training but were quick to say that they needed more training specifically on how to assist their fellow colleagues who could be engaged in homosexuality. The training received has enabled them to provide peer counseling services to fellow students on responsible healthy relationship. They also act as role models to their colleagues as they operate under cultural norms that are acceptable to society. The peer counselors reported that counseling has assisted them not to engage in homosexuality and added that the services they provided have assisted their fellow students modify/change maladaptive behaviors. Their view that counseling plays a significant role in the reduction of homosexuality is in harmony with that of the university counselors. The findings of this study are congruent with findings from Spitzer (2003) who asserts that homosexual orientation can be changed to heterosexual orientation through reparative therapy.

4.5 Students' Perception of the Influence of Mass Media on Adoption of Homosexuality

The second objective of the study sought to determine students' perception of the influence of mass media on adoption of homosexuality. Data on perceptions was gathered using a set of 11 closed ended items in the students' questionnaire. Additional data was captured using the university counselors interview guide and FGD for peer counselor and used to supplement the information provided by the students. The students' responses to the close-ended items are summarized in Table 16.

Table 16

Students' Perception of the Influence of Mass Media on Adoption of Homosexuality

Statement	N	Percentage				
		SA	A	N	D	SD
Media (print and electronic) is a good source of information on promotion and management of heterosexual relationships	220	41.4	45.9	5.9	4.1	2.7
Watching pornography on homosexuality influences students to adopt homosexuality	220	46.8	40.0	6.8	5.0	1.4
Exposure to the internet is a major factor responsible for the increase in the number of homosexuality	219	45.7	42.0	5.0	5.5	1.8
Western influence through the media has greatly eroded the African culture by imposing homosexuality	219	55.7	39.7	2.3	1.4	0.9
Mass media has contributed to the increase of homosexuality in Kenya	220	33.2	47.7	11.4	2.7	5.0
Homosexuality has been given unnecessary publicity by the media	218	26.1	39.9	17.9	10.6	5.5
In my view electronic media is the main source of students' knowledge on homosexuality	216	22.7	46.3	21.8	7.9	1.4
Print media is the main source of knowledge for homosexuality	215	7.4	35.8	25.6	26.0	5.1
Watching homosexuals declare their status on television can contribute to adoption of homosexuality	218	26.6	52.8	11.5	6.9	2.3
Watching movies from the West on homosexuality can contribute to adoption of homosexuality	216	33.8	49.5	10.2	4.2	2.3
Frequent reading of newspapers/magazines on homosexuality can contribute to adoption of homosexuality	219	20.1	48.4	14.6	12.3	4.6

The results shown in Table 16 reveal that the respondents agreed on all the items. However, slightly over a quarter (25.6 %) were neutral and a slightly higher number (31.1 %) disagreed with the item on; "Print media is the main source of knowledge for homosexuality". The results reveal that on "Print media is the main source of knowledge for homosexuality" slightly below half (43.2 %) agreed with it. The above results indicate that the students were of the view that mass media influence adoption of homosexuality. The findings of the study revealed that 86.3 % of the respondents' perceived watching pornography on homosexuality as a factor that influences students to adopt homosexuality while 87.7 % perceived exposure to the internet to be a major factor responsible for the increase in the number of homosexuality. The findings are consistent with past studies by Maina *et al* (2016) that revealed that majority (69.4 %) of the respondents watched pornography when growing up and this had a role in their homosexual orientation. The findings are also congruent with previous studies done by Haruna (2015) that revealed that the main source of knowledge on homosexuality was the internet. In addition, Besen and Zicklin (2007) observed that internet access makes people more likely to approve of gay adoption. A big number of the respondents (95.4 %) perceived Western influence through the media to have greatly eroded the African culture by imposing homosexuality. The findings of the study are consistent with those of Haruna (2015) that indicated that homosexuality was not African; it was a Western imposition which must be resisted.

The findings are also congruent with past studies by Kunhiyop (2008) that indicated that African leaders like Mugabe blamed the Westerners for introducing homosexuality to Africa. Those with high levels of exposure to mass media tend to be influenced to adopt homosexuality. The results of this study are supported by other studies that postulated that students learn about homosexual activities through the television, pornography and internet (Mtemeri, 2015) and Calzo and Ward (2009) who found that specific types of media like prime television shows or magazines may have the strongest influence upon a person's perception of homosexuality. The results of this study are also in agreement with another study by Kubicek, Carpineto, McDavitt, Weiss and Kipke (2011) as it revealed that homosexuality is available through pornography and the internet. In their study, Besen and Zicklin (2007), claim that internet access makes people more likely to approve of gay adoption.

Further analysis was done to determine whether the students' perception was affected by their university. This was accomplished by developing the indices of the perceptions. The means of responses to items were computed and then transformed into perception on the influence of mass media on adoption of homosexuality index as depicted in Table 17.

Table 17

Students' Means on Influence of Mass Media on Adoption of Homosexuality Perception index

Statement	N	Mean	SD
Media (print and electronic) is a good source of information on promotion and management of heterosexual relationships	220	4.19	0.92
Watching pornography on homosexuality influences students to adopt homosexuality	220	4.26	0.89
Exposure t the internet is a major factor responsible for the increase In number of homosexuality	219	4.24	0.91
Western influence through the media has greatly eroded the African culture by imposing homosexuality	219	4.48	0.70
Mass media has contributed to increase of homosexuality in Kenya	220	4.01	1.00
Homosexuality has been unnecessary publicity by the media	218	3.71	1.13
In my view electronic media is the main source of students' knowledge on homosexuality	216	3.81	0.92
Print media is the main source of knowledge for homosexuality	215	3.14	1.05
Watching homosexuals declare their status on television can contribute to adoption of homosexuality	218	3.94	0.93
Watching movies from the West on homosexuality can contribute to adoption of homosexuality	216	4.08	0.90
Frequent reading newspaper/magazines on homosexuality can contribute to adoption of homosexuality	219	3.67	1.07
Influence of mass media on adoption of homosexuality perception index	223	3.87	0.58

According to Table 17, the means of the items ranged from 3.14 (SD = 1.05) to 4.48 (SD = 0.70). Only one item had a mean below 3.5 meaning that majority of the students agreed with the statement. The item with the lowest mean was "Print media is the main source of knowledge for

homosexuality (M = 3.14, SD = 1.05)". This implies that most of the students disagreed with it. An examination of the SD reveals that they were relatively high ranging from 0.70 to 1.13. This is an indication that there was reasonable variation in the students' responses to the items. The overall mean, index (M = 3.87, SD =0.58) was reasonably high. This suggests that the respondents were of the view that mass media positively influences students' perception on adoption of homosexuality. This is in line with assertion from Happer and Philo (2013) who observed that the media play a central role in informing the public about what happens in the world particularly in those areas in which audiences do not possess direct knowledge or experience. Thus, by persistently reporting on these areas, the media may succeed in influencing people's perception towards homosexuality. Further, Elihu and Lazarsfeld (2006) observed that media reporting on homosexuality has been blamed for the spread of the vice with Christians accusing the media of giving homosexuality unnecessary reporting. The students indicated that they learnt homosexuality through television, internet and pornography. This was also raised by Kubicek *et al* (2011) who argued that homosexuality is available through pornography and internet.

Further analysis was done to find if there are significant perception differences by respondents' characteristics. The perception means and the results of the ANOVA test are contained in Tables 18 and 19 respectively.

Table 18

Means Scores and Standard Deviations on Perception of the Influence of Mass Media on Adoption of Homosexuality

University	N	Mean	SD
Moi	68	4.04	0.46
Eldoret	62	3.75	0.70
Egerton	73	3.77	0.54
Kabianga	20	4.09	0.50

An examination of the scores in Table 18 reveal that Kabianga (M = 4.09, SD = .50) had the highest mean while Eldoret (M = 3.75, SD = .70) had the lowest mean. It was not possible to establish by inspection whether the differences among the means of the four groups were

significantly different. This was established using the ANOVA test. The test results are summarized in Table 19.

Table 19

Comparison of Students Mean Scores on Perception of the Influence of Mass Media by University

Scale	Sum of Squares	df	Mean Square	F-ratio	*p*-value
Between Groups	4.535	3	1.512	4.744	.003*
Within Groups	69.782	219	.319		
Total	74.317	222			

The results in Table 19 reveal that the difference among the mean scores of the four universities were statistically significant, F = 4.744, *p* = .003. This means that the students' perception on influence of mass media on adoption of homosexuality varies by university. The null hypothesis which stated that there is no statistically significant difference between students' perception of the influence of mass media and students' adoption of homosexuality was rejected. This implies that the respondents perceived mass media to influence adoption of homosexuality. This could be explained by accessibility of mass media in the four universities. The findings are consistent with studies done by Mtemeri (2015) on attitudes and perceptions of university students which showed that students learn about homosexual activities through television, pornography and internet. Likewise, Ian *et al* (2011) found that the reason for perception about homosexuality being on the increase in Jamaica may be based on the fact that Jamaicans are exposed to homosexuality on cable television. The results however do not reveal where the difference are, given that 4 groups were involved in the comparison. This was achieved by conducting further analysis using the Scheffe pairwise test. The results are posted in Table 20.

Table 20

Scheffe Multiple comparison on Perception of the Influence of Mass Media on Adoption of Homosexuality Mean Scores by University

Pairs	Mean difference	SE	p-value
Moi vs Eldoret	0.29	0.10	0.039*
Moi vs Egerton	0.27	0.10	0.045*
Moi vs Kabianga	-0.05	0.14	0.991
Eldoret vs Egerton	-0.02	0.10	0.998
Egerton vs Kabianga	-0.32	0.14	0.176
Kabianga vs Eldoret	0.34	0.15	0.152

The pairwise analysis in Table 20 indicates that the difference between the means of pair group Moi vs Eldoret was statistically significant ($p < .05$) in favour of Moi. The results also reveal that the difference between the mean of Moi vs Egerton was statistically significant, ($p < .05$) in favour of Egerton. The results further indicate that the difference between pair groups Kabianga vs Eldoret ($p > 0.05$), Moi vs Kabianga ($p > 0.05$), Eldoret vs Egerton ($p > 0.05$), and Egerton vs Kabianga ($p > 0.05$) were not statistically significant. This is an indication that location of an institution matters a lot.

After conducting the comparisons, the responses on perceptions were categorized as either against or for on the basis of the indices. Indices between 1.00 and 3.00 were considered as for while any index above 3.0 was considered as against of the influence of mass media on adoption of homosexuality. The summary of the students' perception of the influence of mass media on adoption of homosexuality is given in Table 21.

Table 21

Perception of the Influence of Mass Media on Adoption of Homosexuality

Perception n = 222	Frequency	Percentage
Against	12	5.4
For	210	94.6

The results in Table 21 indicate that nearly all (94.6 %) the students were of the opinion that mass media positively influences their perception on adoption of homosexuality. This agreed with findings of a research done by Ian, Joulene, Roy, Lloyd, Tracian and Rashalee (2011) who observed that media affected students' perception of homosexuality. Additionally, the above findings were congruent with past studies by Malamba (2012) who carried out a study on controversy of homosexuality and observed that the media and the television in particular was the major factor responsible for the increased number of homosexuals in Malawi.

To get more information, qualitative data from open ended questions from students was used. As shown in Table 22, the students gave the following reasons why mass media influences adoption of homosexuality.

Table 22

Students' reasons why Mass Media has an Influence on Adoption of Homosexuality

Reason n = 224	Frequency	Percentage
Gives homosexuality publicity/makes people aware of it	8	3.6
Defends homosexuality (human right, unjust to condemn it)	3	1.3
Media promotes homosexuality (creates interest, makes people think media affects people's its right/normal, gives confidence)	68	30.4
Media affects people's beliefs, attitudes and behavior	56	25.0
Media discourages homosexuality	4	1.8
It has no effect since one's behavior depends on beliefs and values	10	4.5

The results in Table 22 reveal that slightly above a quarter of the students (30.4 %) were of the opinion that media promotes homosexuality as it creates interest, makes people think that homosexuality is right and also gives those practicing the vice confidence to continue with the practice. A quarter of the respondents (25.0 %) said that media affects people's beliefs, attitudes and behavior while 3.6 % of the respondents noted that media gives homosexuality publicity/makes people aware of it. The findings could be explained by past studies that affirm that reading and watching pornographic material may make one curious to try homosexuality (Ariithi, Karuga, & Mbugua, 2010). The findings are also in line with research by Elihu and Lazarsfeld (2006) who observed that media reporting on homosexuality has been blamed for the

spread of the vice with Christians accusing the media of giving homosexuality unnecessary reporting. However, some respondents were of the opinion that mass media does not influence students to adopt homosexuality. 4.5 % of the respondents said that media has no effect since one's behavior depends on beliefs and values. A negligible number of students (1.8 %) believe that media discourages homosexuality while 1.3 % of the respondents seemed to defend homosexuality by saying that it is a human right and therefore unjust to condemn it. The findings could be explained by past studies that observed that due to the development of democracy, human rights and knowledge about gender and sexuality, some countries in Europe, North America and Asia seem to come to terms with homosexuality (Balcha, 2009).

4.5.1 Interview schedule and FGD data on Students' Perception of the Influence of Mass Media on Adoption of Homosexuality

Media plays a significant role in shaping people's mind, perception of the social world and manipulating people's action (Baran & Davis, 2006). The study deemed it necessary to seek the views of university and peer counselors on students' perception on influence of mass media on adoption of homosexuality. University Counselors were of the view that students perceive mass media to influence the spread of homosexuality, especially the internet as it is the easiest to access. The counselor from Kabianga University used Obama's stand on homosexuality that was given wide coverage by television stations, radio, print media and the internet as an example of the power of the media to influence students' perception on adoption of homosexuality. According to the Egerton University counselor, students are easily influenced by what they watch in televisions, movies and internet. The findings are congruent with previous researches by Kubicek, Carpineto, McDavitt, Weiss and Kipke (2011) and Mtemeri (2015) who argued that homosexuality is available through pornography and the internet.

In the discussions, the peer counselors were also of the view that mass media had a significant impact on students' adoption of homosexuality. Televisions, porno sites, radio and print media expose students to homosexuality thus making them aware of it. The findings are in agreement with Nabwire (2014) who says that the media be it print, audio or television have given the gay community a lot of airtime to raise their issues, thereby helping the public become aware of the prevalence of homosexual community and their lifestyle. The students look at the stars in the movies/videos they watch, some of whom are homosexuals as their role models. The students

compare themselves to their movie idols/heroes and adopt their lifestyles. These findings were consistent with Bandura's cognitive theory that proposes that modeling and integration of what people observe is likely to occur when the viewer feels that the characters they see are attractive (Bandura, 2001). In addition, Sigelman and Rider (2012) as well as Shaffer and Kipp (2012) noted that children are continually learning both desirable and undesirable behaviors by observing and imitating. The observations of the peer counselors support those of the university counselors that students are easily influenced by what they watch on televisions, movies and internet. The findings of the study are consistent with those of Maina *et al* (2016) that concluded that majority (69.4 %) of the respondents watched pornography when growing up and this has played a role in their homosexual orientation. The respondents of the current study perceived mass media to influence adoption of homosexuality.

4.6 Students' Perception of the Influence of Religious Affiliation on Adoption of Homosexuality

The third objective of the study sought to establish students' perception of influence of religious affiliation on adoption of homosexuality. Data on perception was gathered using a set of 9 closed ended items in the students' questionnaire. Additional data was captured using the university counselors interview guide and FGD for peer counselor and used to supplement the information provided by the students. The students' responses to the close-ended items are summarized in Table 23.

Table 23

Students' Responses to Statements on Perception of the Influence of Religion on Adoption of Homosexuality

Statement	N	Percentage				
		SA	A	N	D	SD
Homosexuality is against my religious teachings	220	80.0	17.7	1.4	0.5	0.5
My religious background does not support the right for homosexual people	222	71.6	24.3	3.2	0.5	0.5
People who engage in homosexuality do not belong to any religion	220	8.2	9.1	28.2	26.4	28.2
I cannot engage in homosexuality as it is against my religious teachings	221	75.1	18.1	4.1	1.4	1.4
Strongly religious people are likely to avoid homosexuality as it is considered a sin	220	63.2	24.1	5.5	6.4	0.9
Homosexual desires are against God's intention for human beings	221	73.3	21.7	3.2	0.5	1.4
Since homosexuality cannot lead to procreation, it is a sin against God	219	63.0	26.5	5.9	1.8	2.7
Exposure to religious teachings has made me to have negative attitudes towards homosexuality	220	58.2	26.4	7.3	4.1	4.1
I am a proponent of my religion which supports heterosexual relationships as it is the only way to preservation of mankind	213	60.1	24.4	9.9	2.8	2.8

The results posted in Table 23 reveal that the respondents agreed on all the items except one. This was on; People who engage in homosexuality do not belong to any religion. The results reveal that on "People who engage in homosexuality do not belong to any religion slightly over a quarter (28.2 %) were neutral and a slightly more than a half (54.4 %) disagreed. Majority of the students agreed that homosexuality is against their religious teachings (97.7 %). The findings of the study show that 95.9 % were of the view that the one's religious background does not support the right for homosexual people while 93.2 % said that they cannot engage in homosexuality as it

is against their religious teachings. Further the findings indicated that 87.3 % of the respondents perceived that strongly religious people were unlikely to approve of homosexuality as the practice is considered a sin. These results indicate that the students were of the view that one's religious affiliation influence adoption of homosexuality negatively. Those who are strongly religious tend to oppose homosexual behavior because they consider it a sin and the vice is against their religious teachings. These findings are in agreement with those of other researchers. For instance, Raiz (2006) in their study revealed that students who considered themselves to be highly religious were less likely to be supportive of the right for homosexual people. In their study, Sollar and Somda (2011) found out that Ghanaian respondents felt that homosexuality was against African culture and religion and also said it was a taboo. Further, Besen and Zicklin (2007) conducted a study and observed that the more often the respondent attends church services, the less likely he or she is to approve of gay marriage. A survey by Pew Research Center (2013) found out that there is a strong correlation between a countries religiosity and opinions about homosexuality. The survey also revealed that acceptance of homosexuality is particularly widespread in countries where religion is less central in people's lives.

Further analysis was done to determine whether the students' perceptions were affected by their university. This was accomplished by developing the indices of the perceptions. The means of responses to items were computed and then transformed into perception on the influence of religious affiliation on adoption of homosexuality index as depicted in Table 24.

Table 24

Students' Means on Influence of Religion on Adoption of Homosexuality perception index

Statement	N	Mean	SD
Homosexuality is against my religious teachings	220	4.76	0.54
My religious background does not support the right for homosexual people	222	4.66	0.61
People who engage in homosexuality do not belong to any religion	220	2.43	1.22
I cannot engage in homosexuality as it is against my religious teachings	221	4.64	0.75
Strongly religious people are likely to avoid homosexuality as it is considered a sin	220	4.42	0.92
Homosexual desires are against God's intention for human beings	221	4.65	0.69
Since homosexuality cannot lead to procreation, it is a sin against God	219	4.45	0.90
Exposure to religious teachings has made me to have negative attitudes towards homosexuality	220	4.30	1.05
I am a proponent of my religion which supports heterosexual relationships as it is the only way for the preservation of mankind	213	4.36	0.97
Influence of religion on adoption of homosexuality perception index	225	4.20	0.65

The means of the items in Table 24 above ranged from 2.43 (SD = 1.22) to 4.76 (SD = 0.54). Most of the means were above 3.5 meaning that majority of the students agreed with the statements. However, there was an item such as "People who engage in homosexuality do not belong to any religion (M = 2.43, SD = 1.22)" which had a low mean. This means that most of the students disagreed with it. An examination of the SD reveals that they were relatively high ranging from 0.54 to 1.22. This is an indication that there was reasonable variation in the students' responses to the items. The overall mean, index (M = 4.20, SD = 0.65) was quite high, indicating that the respondents were of the view that religion negatively influence adoption of homosexuality. Those who are strongly religious will not adopt homosexuality. The above findings reinforce a study conducted by Oti-Boadi, Agbakpe and Dziwornu (2014) which revealed that religion significantly influences attitude towards homosexuality. In their study, Christian and Muslim students reported more negative attitudes towards homosexuality than those who belonged to the Traditional African Religion. In another study conducted by Sollar

and Somda (2011) in Ghana, the respondents felt that homosexuality was against African culture and religion and also said it was a taboo. According to Crockett and Voas (2003); Jaspers, Lubbers and De Graaf (2007), religious persons are generally more prejudiced against homosexuals than non-religious persons. This is an indication that religious people are expected to be less tolerant towards homosexuality than non-religious people. The respondents in the current study perceived religious affiliation as a factor that influences students not to adopt homosexuality.

Further analysis to find if there are significant perception differences by respondents' characteristics was done. The perception means and the results of the ANOVA test are contained in Tables 25 and 26 respectively.

Table 25

Means Scores and Standard Deviations of Perception on Influence of Religious Affiliation on Adoption of Homosexuality

University	N	Mean	SD
Moi	68	4.27	0.52
Eldoret	63	4.04	0.88
Egerton	73	4.22	0.50
Kabianga	20	4.35	0.65

The results in Table 25 reveal that the mean scores ranged from 4.04 (SD = 0.88) to 4.35 (SD= 0.65) with Kabianga University attaining the highest and Eldoret University having the lowest. The overall mean score (M = 4.20, SD = 0.65) of the four universities was considered above average given that it was out of a maximum of 5. It was not possible to establish by inspection whether the differences among the means were significantly different. This was established using the ANOVA test. The test results are summarized in Table 26.

Table 26

Comparison of Students Mean Scores on Perception on Influence of Religious Affiliation on Adoption of Homosexuality by University

Scale	Sum of Squares	df	Mean Square	F-ratio	*p*-value
Between Groups	2.481	3	.827	1.982	.118
Within Groups	92.23	221	.417		
Total	94.711	224			

The one-way analysis of variance in Table 26 shows that the difference among the mean scores of the four universities were not statistically significant, F = 1.982, *p* = .118. This means that the students' perception of the influence of religious affiliation on adoption of homosexuality among the universities was comparable. The null hypothesis which stated that there is no statistically significant difference between students' perception of the influence of religious affiliation and students' adoption of homosexuality is accepted. This implies that the respondents perceived religious affiliation not to influence adoption of homosexuality. These findings are in agreement with studies done Crockett and Voas (2003) that showed that religious persons are generally more prejudiced against homosexuals than non-religious persons. They assert that the type of religious denomination to which a person belongs influences the extent to which they accommodate homosexuality. The findings are also congruent with those of Oti-Boadi *et al* (2014) that revealed that Christian and Muslim students reported more negative attitudes towards homosexuality than those who belonged to the Traditional African Religion. The results however do not reveal where the difference are, given that 4 groups were involved in the comparison. This was achieved by conducting further analysis using the Scheffe pairwise test. The results are posted in Table 27.

Table 27

Scheffe Pairwise multiple comparison on Perception on Influence of Religious Affiliation among University

Pairs	Mean difference	SE	*p*-value
Moi vs Eldoret	0.23	0.11	0.241
Moi vs Egerton	0.05	0.11	0.977
Moi vs Kabianga	-0.08	0.16	0.971
Eldoret vs Egerton	0.23	0.11	0.241
Egerton vs Kabianga	-0.13	0.16	0.890
Kabianga vs Eldoret	0.31	0.17	0.317

The Post hoc analyses using the Scheffé procedure revealed that there were no pairs that were statistically significant; Moi vs Eldoret ($p > .05$), Moi vs Egerton, Moi vs Kabianga, Eldoret vs Egerton ($p > .05$), Egerton vs Kabianga ($p > .05$), Kabianga vs Eldoret ($p > .05$). After conducting the comparisons, the responses on perceptions were categorized as either for or against on the basis of the indices. Indices between 1.00 and 3.00 were considered as against while any index above 3.0 was considered as for perception of the influence of religious affiliation on adoption of homosexuality. The summary of the students' perception on influence of religious affiliation on adoption of homosexuality is given in Table 28.

Table 28

Perception of the Influence of Religious Affiliation on Adoption of Homosexuality

Perception n = 224	Frequency	Percentage
Against	215	96
For	9	4

Table 28 shows that nearly all (96 %) the students were of the view that religious affiliation does not influence adoption of homosexuality. Those who are strongly religious will not adopt homosexuality. The findings are congruent with Arndt and deBruin (2006) who found out in their study of a sample population of eight hundred and eighty university students of South

Africa that the deeply religious groups held the most negative attitudes towards homosexuality followed by the moderately religious group and the non-religious group.

To get more information, qualitative data from students open ended questions was analyzed. As shown in Table 29, the students gave reasons why religious affiliation has an influence on adoption of homosexuality.

Table 29

Students' Reasons why Religious Affiliation has an Influence on Adoption of Homosexuality

Reason n = 224	Frequency	Percentage
Influences		
Religion creates awareness/provides knowledge (homosexuality is a sin, ungodly, evil, sex is for procreation, unnatural, immoral, unacceptable)	85	37.9
Religion affects one's belief /behavior (be a true believer, live by the faith)	40	17.9
Religious teachings discourage homosexuality (condemns it, promotes heterosexuality)	38	17.0
Do not influence		
God tells us to love all (sinners, murderers, homosexuals)	7	3.1
Driven by beliefs, consciousness and values	13	5.8
The church hardly talks about homosexuality	4	1.8

The results posted in Table 29 indicate that 37.9 % were of the opinion that religion creates awareness that homosexuality is a sin, ungodly, evil, unnatural, immoral, and unacceptable and that sex is for procreation. The findings are congruent with past studies by Njino (2004) that revealed that the official Catholic view is that homosexual relationships are "intrinsically evil and seriously disorded". In addition, the findings are consistent with those of (Grimsrud, 2012) who asserted that appropriate human sexual expression should follow the book of Genesis which emphasizes on creation. Grimsrud further asserts that if God's intent for opposite sex marriage is the only appropriate context for sexual relationships, then the denial of this in same-sex relationships means rejecting God. Further, the findings are in agreement with Pew Resource

Center (2003) that indicated that most (55 %) Americans believed that homosexuality is a sin while 33 % disagreed. The findings were also consistent with previous study that asserted that homosexuality is a sin (Brittain & Mckinnon, 2011). The findings also concurred with previous studies that postulated that active religious involvement, regular exposure to religious literature and frequent interaction with religious friends are likely to encourage anti-homosexual attitudes (Oslon, Cadge & Harrison, 2006). Furthermore, Mtemeri (2015) did a research with the purpose of establishing the attitudes and perceptions of university students in Zimbabwe towards homosexuality and found that most of the respondents felt that homosexuality was against Christian values.

The above findings of the study are consistent with those of Ahmed (2006) who indicated that Islam teaches that homosexual acts are sinful and punishable by Allah as demonstrated in the story of Prophet Lut. This is an indication that religious affiliation discourages adoption of homosexuality. Of the respondents who were of the opinion that religious affiliation encourages adoption of homosexuality, 5.8 % said that they are driven by beliefs, consciousness and values, 3.1 % said that God tells us to love all including homosexuals while a small number (1.8 %) said that the church hardly talks about homosexuality. The finding agrees with Talbot (2007) who postulated that some sections of the society like churches and trade unions have almost been replaced by the media as it is the primary source of understanding of the world. This implies that if the church is not vocal on issues of homosexuality, then the media will replace the church and become the main source of knowledge on homosexuality.

4.6.1 Interview schedule and FGD data on Students' Perception of the Influence of Religious Affiliation on Adoption of Homosexuality

Interviews and discussions were held to find out the university and peer counselors views about students' perception on the influence of religious affiliation on adoption of homosexuality. Studies have shown that religion and spirituality were related to people's sexual attitudes and practices (Baunach, 2012; Beckstead & Morrow, 2005; Yip, 2009). Most (75 %) of the university counselors stated that religion discourages homosexuality through its teachings and religious groups. These religious groups mostly target the young and focus on encouraging healthy relationship with members of the opposite sex among other activities. They pointed out that the religious background of a student influences his/her sexual orientation. Those who live

by the faith do not adopt homosexuality as it is considered as a sin. One of the university counselors had a contrary opinion that religion only condemn homosexuality but do not give reasons why it is wrong. In addition, religion does not offer solutions to the vice. And because of this its influence is positive but weak. The research findings are consistent with a study conducted by Oti-Boadi *et al* (2014) that revealed that religion significantly influences attitude towards homosexuality. In their study, Oti-Boadi *et al* (2014), Christian and Muslim students reported more negative attitudes towards homosexuality than those who belonged to the Traditional African Religion.

Majority of the peer counselors considered homosexuality a sin as it is wrong before God. And because of this, all religions; Christian and Muslim teach believers not to adopt homosexuality but to embrace heterosexuality. This is consisted with studies by Lubbers, Jaspers and Ultee (2009) who observed that many religious have negativity towards homosexuality. The above findings reinforce a survey conducted by Pew Research Center (2013) which revealed that homosexuality is rejected in Africa and predominantly Muslim countries. Information gathered from the peer counselors indicated that majority (74.3 %) were of the view that a student's religious background had a significant negative effect on his/her tendency to adopt homosexuality. This is in line with a research conducted by Adamczyk and Pitt (2009) and Jaspers, Lubbers and De Graaf (2007) who noted that religion is an important predictor for attitudes towards homosexuality as religious people are less tolerant than non-religious people. About a quarter (25.7 %) of the peer counselors were of the view that religious affiliation was ineffective in discouraging one not to adopt homosexuality because some of the church leaders practice homosexuality and are its proponents.

4.7 Students' Perception of the Influence of Peer Pressure on Adoption of Homosexuality
The fourth objective of the study sought to establish students' perception of influence of peer pressure on adoption of homosexuality. Data on perceptions was gathered using a set of 10 closed ended items in the students' questionnaire. Additional data was captured using the university counselors interview guide and FGD for peer counselor and used to supplement the information provided by the students. The students' responses to the close-ended items are summarized in Table 30.

Table 30

Students' Responses to Statements on Perception of the Influence of Peer Pressure on Adoption of Homosexuality

Statement	N	Percentage				
		SA	A	N	D	SD
Peer pressure influences students to adopt homosexuality	221	34.8	48.9	10.9	4.1	1.4
Contact with homosexual acquaintance increases support from homosexual rights	218	17.9	36.7	29.4	10.1	6.0
Peers influence their friends to engage in homosexuality in order to get money	217	16.6	35.9	29.0	13.8	4.6
Peers have a great influence on one's sexual orientation and behavior	218	31.7	50.5	10.1	6.0	1.8
A young person who has a problem fitting in with peers could be drawn into homosexuality in order to be accepted	221	27.1	48.9	14.5	7.2	2.3
Tendency towards male-to-male sex can be acquired from forced pressure from peers	222	21.6	45.0	18.9	10.8	3.6
Peers are among the main sources of knowledge on homosexuality	221	18.1	64.3	10.9	5.0	1.8
Curiosity of the youth tend to contribute to adoption of homosexuality	220	21.8	59.5	11.8	4.5	2.3

The results posted in Table 30 reveal that the respondents agreed on all the items. All the items except two had over two thirds respondents agreeing on the items. The two were; Contact with homosexual acquaintance increases support from homosexual rights and Peers influence their friend to engage in homosexuality in order to get money. The results reveal that on "Contact with homosexual acquaintance increases support from homosexual rights" over a half (54.6 %) agreed and slightly higher than a quarter (29.4 %) were neutral. With regard to Peers influence their friends to engage in homosexuality in order to get money slightly more than a half (52.5 %) agreed while slightly more than a quarter (29.0 %) were neutral. The results in Table 35 indicate that the students were of the view that peer pressure influence adoption of homosexuality. A

majority (83.7 %) of the respondents perceived peer pressure to influence students to adopt homosexuality while 82.2 % of the respondents perceived peers to have a great influence on one's sexual orientation and behavior. Further, the findings revealed that 76 % of the respondents agreed that a young person who has a problem fitting in with peers could be drawn into homosexuality in order to be accepted while 82.4 % of the respondents agreed that peers are among the main source of knowledge on homosexuality. The above findings are consistent with findings by Maina *et al* (2016) that indicated that majority (41.7 %) of the respondents were influenced by their peers to have same-sex orientation. These research findings are also similar to past studies that indicated that peers had a great influence on the sexual behaviors and activities of the adolescents (King'ori & King'ori, 2014). The findings are also congruent with past studies by Haruna (2015) that revealed that peers were among the sources of knowledge for homosexuality. The research findings indicated that peers who have friends who are involved in homosexuality play a major role in influencing others to adopt homosexuality. These findings are consistent with Bandura's Social Cognitive theory that postulates that modeling and integration of what people observe is likely to occur when the viewer feels that the characters they see are attractive (Bandura, 2001). The results also concurred with previous studies that asserted that peers have a powerful effect on adolescents' beliefs, attitudes and behaviors (Brakefield *et al,* 2014). The results therefore imply that students perceive peer pressure to influence adoption of homosexuality.

Further analysis was done to determine whether the students' perceptions were affected by their gender or university. This was accomplished by developing the indices of the perceptions. The means of responses to items were computed and then transformed into perception on the influence of peer pressure on adoption of homosexuality index as shown in Table 31.

Table 31

Students' Means on Influence of Peer Pressure on Adoption of Homosexuality Perception index

Statement	N	Mean	SD
Peer pressure influences students to adopt homosexuality	221	4.12	0.86
Contact with homosexual acquaintance increases support from homosexual rights	218	3.50	1.08
Peers influence their friends to engage in homosexuality in order to get money	217	3.46	1.07
Peers have a great influence on one's sexual orientation and behavior	218	4.04	0.91
A young person who has a problem fitting in with peers could be drawn into homosexuality in order to be accepted	221	3.91	0.95
Tendency towards male-to-male sex can be acquired from forced pressure from peers	222	3.70	1.04
Peers are among the sources of knowledge for homosexuality	221	3.92	0.81
Curiosity of the youth tend to contribute to adoption of homosexuality	220	3.94	0.85
Influence of peer pressure on adoption of homosexuality perception index	224	3.74	0.70

The means of the items ranged from 3.46 (SD = 1.07) to 4.12 (SD = 0.86). Most of the means were above 3.5 meaning that majority of the students agreed with the statements. However, there was an item such as "Peers influence their friends to engage in homosexuality in order to get money (M = 3.46, SD = 1.07)" which had below 3.5 mean. This means most of the students disagreed with it. This is contrary to findings by Ian, Joulene, Roy, Lloyd, Tracian and Rashalee (2011) who found out in their study that individuals turn to homosexuality largely for financial

benefits. Further, the findings were in agreement with previous studies by Allotey (2015) that indicated that friends influence their fellow friends to engage in homosexuality in order to get money. An examination of the SD reveals that they were relatively high ranging from 0.81 to 1.08. This is an indication that there was reasonable variation in the students' responses to the items. The overall mean index (M = 3.74, SD = 0.70) was reasonably high, which suggest that they were of the view that peer pressure positively influence adoption of homosexuality. The findings were consistent with previous studies that postulated that a tendency toward male-to-male sex can be acquired from forced social pressure (Capo-Chichi & Kassegne, 2007).

Further analysis was done to find if there are significant perception differences by respondents' characteristics. The perception means and the results of the ANOVA test are contained in Tables 32 and 33 respectively.

Table 32

Means Scores and Standard Deviations of Perception of the Influence of Peer Pressure on Adoption of Homosexuality

University	N	Mean	SD
Moi	68	3.82	0.63
Eldoret	63	3.73	0.70
Egerton	73	3.70	0.68
Kabianga	20	3.76	0.64

The results displayed in Table 32 indicate that Moi had the highest mean score (M = 3.82, SD =0.63) and was followed by Kabianga (M = 3.76, SD = 0.64), Eldoret (M = 3.73, SD = 0.70) and Egerton (M = 3.70, SD = 0.68) respectively. The overall mean score (M = 3.74, SD = 0.70) of the four universities was considered above average given that it was out of a maximum of 5. There was consistency in response to items that was used to measure this construct. There were no major variations. The way the university students' perceived influence of peer pressure on adoption of homosexuality is homogenous across universities. It does not matter where one is whether in Moi University or Egerton University. However, it was not possible to establish by inspection whether the differences among the means were significantly different. This was established using the ANOVA test. The test results are summarized in Table 33.

Table 33

Comparison of Students Mean Scores on Perception of the Influence of Peer Pressure on Adoption of Homosexuality by University

Scale	Sum of Squares	df	Mean Square	F-ratio	*p*-value
Between Groups	.548	3	.183	.410	.746
Within Groups	97.999	220	.445		
Total	98.547	223			

The ANOVA test results in Table 33 indicated that the difference among the mean scores of the four universities was not statistically significant, F = .410, p = .746. This is an indication that the students' perceptions of the influence of peer pressure on adoption of homosexuality across the four universities were similar. The null hypothesis which stated that there is no statistically significant difference between students' perception of the influence of peer pressure and students' adoption of homosexuality is accepted. The results however do not reveal where the difference are, given that 4 groups were involved in the comparison. This was achieved by conducting further analysis using the Scheffe pairwise test. The results are posted in Table 34.

Table 34

Scheffe Multiple comparison on Perception on Influence of Peer Pressure on Adoption of Homosexuality Mean Scores by University

Pairs	Mean difference	SE	p-value
Moi vs Eldoret	0.09	0.12	0.904
Moi vs Egerton	0.12	0.11	0.762
Moi vs Kabianga	0.06	0.17	0.99
Eldoret vs Egerton	0.03	0.11	0.994
Egerton vs Kabianga	-0.06	0.17	0.986
Kabianga vs Eldoret	0.03	0.17	0.999

The Scheffé pairwise comparison test results show that the difference between all the six pairs were not statistically significant; Moi vs Eldoret (p > .05), Moi vs Egerton, Moi vs Kabianga, Eldoret vs Egerton (p > .05), Egerton vs Kabianga (p > .05), Kabianga vs Eldoret (p > .05).

After conducting the comparisons, the responses on perceptions were categorized as either for or against on the basis of the indices. Indices between 1.00 and 3.00 were considered as against while any index above 3.0 was considered as for perception of the influence of peer pressure on adoption of homosexuality. The summary of the students' perception on influence of peer pressure on adoption of homosexuality is given in Table 35.

Table 35

Perception of the influence of Peer Pressure on Adoption of Homosexuality

Perception n = 224	Frequency	Percentage
For	193	86.2
Against	31	13.8

As shown in Table 35 over three quarter (86.2 %) of the students was of the view that peer pressure positively influences their perception on adoption of homosexuality. The results were consistent with studies by Kerby (2008) that indicated that peer pressure influences one to engage in homosexuality. The findings were also consistent with previous studies that postulated that peers have a powerful effect on adolescents' beliefs, attitudes and behaviors (Brakefield *et al*, 2014; Gardner & Steinberg, 2005).

Students open ended questions were analyzed in order to get more information on why peer pressure has an influence on adoption of homosexuality. The findings are posted in Table 36.

Table 36

Students' reasons why Peer Pressure has an Influence on Adoption of Homosexuality

Reason n = 224	Frequency	Percentage
Influences		
Urge to fit in the group/class (be accepted, part of the trend, not left out)	35	15.63
Tendency to adopt behavior/beliefs/character of those one is close to (those who practice homosexuality talk positively and encourage colleagues to adopt it)	86	38.39
Fear of being rejected, seen as coward, the odd one out by colleagues	3	1.34
Weak/unprincipled when with friends	7	3.13
Do not influence		
Homosexuality is a personal choice driven by one's beliefs, moral not peers	14	6.25
Others (genetic, only negative peer pressure,	4	1.79

As shown in Table 36, slightly above a third (38.39 %) of the respondents revealed that people adopt homosexuality because those who practice it talk positively and encourage their colleagues to adopt it, over a tenth (15.63 %) said peer pressure influence adoption of homosexuality because of the urge to fit in the group while 1.34 % of the respondents said that they adopt homosexuality for fear of being rejected, to be seen as coward or the odd one out by colleagues. This is in line with findings by Mbugguss, Samita, Ondego, Wachira, Wang'ombe and Kisaka (2004) who assert that a young person who has a problem fitting in with peers could be drawn into homosexuality in order to be accepted by the latter. Those who were of the opinion that peer pressure does not influence adoption of homosexuality gave these reasons: homosexuality is a personal choice driven by one's beliefs (6.25 %) while others (1.79 %) revealed that homosexuality is genetic. The findings that homosexuality is a personal choice is consistent with previous studies that indicated that homosexuality is not inborn or genetically acquired but a choice (Maina *et al* 2016). The findings concurred with a previous study that asserted that some students felt that homosexuality is acquired while others argued that you cannot rule out

biological characteristics when accounting for homosexuality (Njiru, 2006). The findings are also in agreement with Boysen and Vogel (2007) who observe that homosexuality is seen not as a choice but it is based on biology.

4.7.1 Interview schedule and FGD data on Students' Perception of the Influence of Peer Pressure on Adoption of Homosexuality

During the interviews and FGDs, the opinion of the university and peer counselors on what they perceived about students' perception of peer pressure and adoption of homosexuality was sought. The university counselors were of the view that peer pressure works against reduction of homosexuality as the youth are easily swayed by their colleagues. Majority of the peer counselors on the other hand, pointed out that students adopt homosexuality in order to fit in their peer groups and have a sense of belonging. This is supported by past studies and theories that asserted that peer pressure influences one to engage in homosexuality (Kerby, 2008). These findings were consistent with social cognitive theory that guided the study which asserted that individuals model behaviors of significant others (Bandura, 1977). Mbuguss *et al* (2004) noted that a young person who has a problem fitting in with peers could be drawn into homosexuality 'in order to be accepted by the latter if they are experimenting with the behavior. Youths borrow a lot from their peers and have the attitudes, "If people are doing well as lesbians/homosexuals then why not join. The peer counselors added that, the students, majority of who are youths share a lot of their views and experiences and borrow a lot from their peers. The finding agrees with Bandura's learning theory that postulates that we learn about many behaviors by observing the behaviors of others and model after them (Woolfolk, Hughes & Walkup, 2008). A reasonable number of the peer counselors had mixed feelings; there were those who were of the view that peer pressure promotes homosexuality as students who practice it recommend it to their friends. There were also those who were of the view that peer pressure discourages homosexuality as heterosexuals encourage their friends to engage in opposite sex relationships.

4.8 Gender Differences in Students' Adoption of Homosexuality

The last objective of the study sought to establish whether gender differences exist in students' adoption of homosexuality. The findings are as shown in Table 37.

Table 37

Gender Differences in Students' Adoption of Homosexuality

Sexual orientation	Male n = 114		Female n = 99		Overall n = 213	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Homosexual	5	4.4	7	7.1	12	5.6
Heterosexual	100	87.7	92	92.9	192	90.1
Bisexual	9	7.9	-	-	9	4.2

As shown in Table 36, majority of the undergraduate students were heterosexual (90.1 %), 5.6 % were homosexual while a smaller number (4.2 %) were male bisexual. As revealed in Table 43, there were no female bisexuals. To establish the gender differences in adoption of homosexuality a Chi-square test was run. The results are summarized in Table 38.

Table 38

Chi-Square test of Difference in Adoption of Homosexuality by Gender

Gender	Frequency	Percentage	Df	χ^2	*p*-value
Male	5	41.7	1	.333	.564
Female	7	58.3			

The results in Table 38 show that out of the twelve (12) university students who had adopted homosexuality, 5 were male and 7 were female. These frequencies were not significantly different, χ^2 = .333, *p* = .564. The results of the Chi-sguare computation (p > 0.05) disclosed insignificant differences in frequencies indicating that gender differences do not exist in undergraduate students' adoption of homosexuality. For that reason, the results of the current study do support the fifth hypothesis which stated that there was no statistically significant gender difference in students' adoption of homosexuality. This is an indication that gender does not affect adoption of homosexuality. There are other parameters that are significant determinant of adoption of homosexuality like parental upbringing, choice, one's lifestyle among others (Maina *et al* 2016). Thus, the hypothesis was accepted on the basis of these results. This is an indication that there is no gender difference in students' adoption of homosexuality. This is in agreement with a study conducted by Oti-Boadi, Agbakpe and Dziwornu (2014) on Ghanaian students' attitudes towards homosexuality that found out that gender did not have a significant

111

influence on attitudes towards homosexuality. However, the findings are contrary to findings by D'Augelli, Pilkington and Hershberger (2002); Arndt and deBruin (2006); Lehman and Thornwall (2013); Liebowitz, Guitierrez, Eisenman and Garcia (2011) whose studies showed that males have more negative attitudes toward homosexuality than females. The findings are also contrary to those of a previous study by Pew Resource Center (2013) that revealed that women are more tolerant to homosexual practices than males.

4.8.1 Interview schedule and FGD data on Gender Differences in Adoption of Homosexuality

The last section of the interview and FGD generated data that was used to examine whether gender differences exist in students' adoption of homosexuality. Majority of the university counselors were of the view that both males and females were involved in homosexuality. About half of the peer counselors were of the view that homosexuality is practiced by both males and females. About a quarter of the peer counselors were of the view that homosexuality was more prevalent among the males. They attributed this to the fear of approaching females and low self-esteem. There was also another quarter that was of the view that the vice is more prevalent among the females. This was consistent with the findings from undergraduate students that revealed that that there was no gender difference in adoption of homosexuality as both males and females were involved in homosexuality.

The study also examined whether the students' perception on influence of counseling is affected by their gender. Differences in perception by gender were determined using the t-test. The results of the comparison are in Table 39.

Table 39

t-test Results comparing Perception on influence of Counseling on Adoption of Homosexuality by Gender

Gender	N	Mean	SD	df	t-value	p-value
Male	120	3.50	0.79	221	.696	.487
Female	103	3.57	0.67			

The t-test results reveal that the females had a higher mean score (M = 3.57, SD = 0.67) than that (M = 3.50, SD = 0.79) of their male counterparts. The difference between the two mean scores

were however not statistically significant t = .696, *p* = .487. This means that gender has no influence on students' perception on influence of counseling on adoption of homosexuality.

Further analysis was done to find if there are significant perception differences by respondents' characteristics. Differences in perception on influence of mass media on adoption of homosexuality by gender were done. This was established using the t-test. The results of the t-test are indicated in Table 40.

Table 40

t-test Results comparing Perception on influence of Mass Media on Adoption of Homosexuality by Gender

Gender	N	Mean	SD	df	t-value	*p*-value
Male	121	3.83	0.60	220	1.711	.089
Female	101	3.96	0.50			

The results in Table 40 show that the males had a mean score of 3.83 (SD = 0.60) while that of the females was 3.96 (SD = 0.50). The difference between the male and female mean scores was not statistically significant, t = 1.711, *p* = .089. This is an indication that the perceptions of the two groups were similar. The findings are consistent with past studies done by Lippincott, Wlazelek and Schumacher (2000) that revealed that no gender differences exist in attitudes towards homosexuality.

Further analysis was done to find if there are significant perception differences by respondents' characteristics. Differences in perception on influence of religious affiliation on adoption of homosexuality by gender were established using the t-test. The results of the t-test are indicated in Table 41.

Table 41

t-test Results comparing Perception on influence of Religious Affiliation on Adoption of Homosexuality by Gender

Gender	N	Mean	SD	df	t-value	*p*-value
Male	121	4.17	0.62	222	1.138	.256
Female	103	4.26	0.58			

The results in Table 41 indicate that the females had higher scores (M = 4.26, SD = 0.58) than those of the males (M = 4.17, SD = 0.62). The difference between the two means was however not statistically significant t = 1.138, p = .256. This is an indication that the perceptions of the male and female students were comparable. There is no statistical significant difference in the perception of males and females on the influence of mass media. The findings are consistent with past studies done by Lippincott, Wlazelek and Schumacher (2000) and Tan (2012) that revealed that no gender differences exist in attitudes towards homosexuality.

Further analysis was done to find if there are significant perception differences by respondents' characteristics. Differences in perception on influence of peer pressure on adoption of homosexuality by gender were determined using the t-test. The results of the t-test are shown in Table 42.

Table 42

t-test Results comparing Perception on influence of Peer Pressure on Adoption of Homosexuality by Gender

Gender	N	Mean	SD	df	t-value	*p*-value
Male	120	3.68	0.69	221	1.915	.057
Female	103	3.85	0.61			

The t-test results in Table 42 shows that the mean (M = 3.68, SD = 0.69) of the male students was lower than that (M = 3.85, SD = 0.61) of their female counterparts. The difference between the mean scored were not statistically significant, t = 1.915, p =.057. This demonstrates that gender has no effect on students' perception on influence of peer pressure on adoption of homosexuality.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents a summary of major findings of the study and the conclusions reached. In addition, the recommendations and suggestions for further research are also highlighted.

5.2 Summary of the Major Findings

The following sections present summarized findings on the perception of the influence of counseling on adoption of homosexuality, perception of the influence of mass media on adoption of homosexuality, perception of the influence of religious affiliation on adoption of homosexuality, perception of the influence of peer pressure on adoption of homosexuality and lastly gender differences in students' adoption of homosexuality.

i.   There was statistically significant difference between students' perception of the influence of counseling and students' adoption of homosexuality. Majority of the respondents were of the view that counseling influences adoption of homosexuality.

ii.   There was a statistically significant difference between students' perception of the influence of mass media and students' adoption of homosexuality. The respondents perceived mass media to influence adoption of homosexuality. Exposure to the internet has contributed to adoption of homosexuality.

iii. There was no statistically significant difference between students' perception of the influence of religious affiliation and students' adoption of homosexuality. The respondents perceived religious affiliation not to influence adoption of homosexuality. Those who are strongly religious will not adopt homosexuality.

iv.   The respondents perceived peer pressure to influence adoption of homosexuality.

v.   The findings revealed that the respondents perceived that significant gender differences do not exist in adoption of homosexuality. There was no statistically significant gender difference in students' adoption of homosexuality. This is an indication that homosexuality was practiced by both males and females in institutions of higher learning.

5.3 Conclusions of the Study

The following conclusions were reached based on the analysis of the data in chapter four and the major findings:

The findings of the study have indicated that the respondents perceived counseling to have an influences adoption of homosexuality. The respondents perceived that counseling has an influence on adoption of homosexuality. Thus, lack of adequate counseling can lead to adoption of homosexuality. The results further indicated that mass media was perceived to influence adoption of homosexuality. The students look at the stars in the movies/videos they watch, some of whom are homosexuals as their role models. The students also compare themselves to their movie heroes and adopt their lifestyles. Further to these, the findings showed that religious affiliation was perceived not to influence adoption of homosexuality. The respondents were of the opinion that strongly religious people were unlikely to approve of homosexuality. Further findings revealed that peer pressure was perceived to influence adoption of homosexuality. The study confirmed that students adopt homosexuality in order to fit in their peer groups and also have a sense of belonging. The study further found that gender differences do not exist in adoption of homosexuality. There was no statistically significant gender difference in students' adoption of homosexuality.

5.4 Recommendations from the Study Findings

Based on the study findings as well as the conclusions, this study recommends can that:

i. The findings have indicated that the respondents perceived counseling to influence adoption of homosexuality. University administration should continue supportting the counseling department by employing more student counselors and training more peer counselors who can be able to handle homosexuality issues.

ii. The respondents perceived mass media to influence adoption of homosexuality. Media owners and the government should be involved in regulating programmes that might influence adoption of homosexuality.

iii. The respondents were of the view that one's religious affiliation does not influence adoption of homosexuality. University administration should continue enhancing religious institutions in institutions of higher learning through chaplaincy work for all religions.

116

iv.   Peer pressure was perceived to influence adoption of homosexuality. Uniniverssity administration through the counseling department should put more emphasis on encouraging and boosting peer counseling to open channels for expression and especially for the university students who may have adopted homosexuality and wish to withdraw. This is because peers are freer to open up to peer counselors than to university counselors.

v.   Gender differences in students' adoption of homosexuality do not exist. Measures on how best to handle homosexuality issues should be targeted at all students because homosexuality cuts across gender.

5.5 Suggestions for Further Research

The research recommends further research in the following areas of concern:

i.   The study was limited to public full-fledgeduniversities in Kenya and this may limit the generalizations of the study findings to private universities. Similar studies may be replicated in private universities.

ii.   The study focused on perception of influencing factors like counseling, mass media, religious affiliation and peer pressure. A similar study could be done in future to focus on perception of other influencing factors like choice, parental upbringing and innate that may lead to adoption of homosexuality.

iii.   A cross-sectional study involving 2nd year, 3rd year and 4th year undergraduate students on perception of factors influencing adoption of homosexuality should be conducted to find out if the same results will be obtained in order to strengthen these findings.

vi.   The study was limited to undergraduate students. A comparative study should be carried out between undergraduate students and middle level college students' perception of the factors that influence adoption of homosexuality.

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APPENDIX A: UNDERGRADUATE STUDENTS' QUESTIONNAIRE

Dear Respondent,

I am a Phd student (Counseling Psychology) at Kabarak University. I am currently collecting data to aid me complete my studies. You have been selected to take part in a survey aimed at studying the undergraduate students' perception of the factors that influence adoption of homosexuality. Kindly respond to the items provided as honestly as possible. I assure you that the information I get from you shall be treated with utmost confidentiality and used for academic purposes only.

Yours faithfully,

Alice Wairimu Omondi

(Researcher)

Section A: Respondents' Demographic Data

Instructions: Put a tick where it is appropriate

1. Age   ( ) 18 -20   ( ) 21-23

         ( ) 24-26   ( ) Over 26

2. Gender ( )Male   ( ) Female

3. Indicate your home background

    ( ) Rural   ( ) Urban

4. Sexual orientation

    ( ) Homosexual   ( ) Heterosexual   ( ) Bisexual

5. Indicate your parental background

         ( ) Stable marriage   ( ) Single parenthood

         ( ) Divorced   ( ) Separated

6. When at home I live with both of my biological parents.

         ( ) Yes   ( ) No

7. If with one parent, indicate whether you stay with father or mother.

         ( ) Father   ( ) Mother

8. Indicate your position on homosexuality.

       ( ) I have a positive attitude   ( ) I have a negative attitude

9. At what age did you get exposed to the knowledge of homosexuality? ....

10. Indicate your religious background

    ( ) Christian   ( ) Muslim

    ( ) Traditionalist   ( ) Any other ……………………………

Read the following statements carefully and decide whether or not it describes your perception of factors that influence adoption of homosexuality. Please select ONLY ONE of the five responses that show the extent to which you agree or disagree with the statement.

Strongly Disagree (SD) Disagree (D) Not Sure (N) Agree (A) Strongly Agree (SA)

Section B: The following statements are on perception of the influence of counseling on adoption of homosexuality.

11. Exposure to counseling has helped me acquire knowledge and skills on how to manage heterosexual relationships.   [SD] [D]   [N] [A] [SA]

12. Exposure to counseling discourages people from adopting homosexuality.

                                  [SD] [D]   [N] [A] [SA]

    Explain how counseling services offered in your university has discouraged you from adopting homosexuality……………………………………………………………………….
……………………………………………………………………………………………...

13. Counseling has made know that adoption of homosexuality can expose someone to eating disorders.   [SD] [D]   [N] [A] [SA]

14. Through counseling, l now understand that men who have sex with men are vulnerable to HIV infection.   [SD] [D]   [N] [A] [SA]

15. Counseling has made me aware that male homosexuals experience the highest rates of suicide attempts.   [SD] [D]   [N] [A] [SA]

16. Counseling has made know that homosexual men are more vulnerable to eating disorders than heterosexual men.   [SD] [D]   [N]   [A]   [SA]

17. Exposure to counseling has made me aware that homosexual tendencies are wrong because they cannot lead to procreation.   [SD] [D]   [N]   [A]   [SA]

    Explain your answer …………………………………………………………………
    …………………………………………………………………………………………..

18. I believe homosexual orientation can be changed to heterosexual orientation through proper counseling.   [SD] [D]   [N]   [A]   [SA]

19. Counseling has made me aware that homosexuals are more likely than heterosexuals to have mental health concerns such as depression and anxiety.

                                                        [SD] [D]   [N]   [A]   [SA]

20. Exposure to counseling has made me know that adoption of homosexuality is unnatural.

                                                        [SD] [D]   [N]   [A]   [SA]

    Explain your answer……………………………………………………………..........

21. State some of the effects of homosexuality…………………………………………………...
    …………………………………………………………………………………………………

Section C: The next ten questions are on perception of the influence of mass media on adoption of homosexuality.

22. Media (print and electronic) is a good source of information on promotion and management of heterosexual relationships.   [SD] [D]   [N]   [A]   [SA]

23. Watching pornography on homosexuality influences students to adopt homosexuality

                                                        [SD] [D]   [N]   [A]   [SA]

24. Exposure to the internet is a major factor responsible for the increased number of homosexuals in our universities.   [SD] [D]   [N]   [A]   [SA]

25. Western influence through the media has greatly eroded the African culture by imposing homosexuality.   [SD] [D]   [N]   [A]   [SA]

26. Mass media has contributed to the increase of homosexuality in Kenya.

                                                        [SD] [D]   [N]   [A]   [SA]

27. Homosexuality has been given unnecessary publicity by the media.

[SD] [D]   [N]   [A]   [SA]

   If you strongly agree, give reason for your answer……………………....……………

……………………………………………………………………………………………

……………………………………………………………………………..……………

28. In my opinion, electronic media is the main source of students' knowledge on homosexuality.

[SD] [D]   [N]   [A]   [SA]

29. Print media is the main source of knowledge for homosexuality.

[SD] [D]   [N]   [A]   [SA]

30. Watching homosexuals declare their status on television can contribute to adoption of homosexuality.   [SD] [D]   [N]   [A]   [SA]

   Give reason for your response…………………………………………………………..

…………………………………………………………………………………………..

31. Watching movies from the West on homosexuality can contribute to adoption of homosexuality.   [SD] [D]   [N]   [A]   [SA]

32. Frequent reading newspapers/ magazines on homosexuality can contribute to adoption of homosexuality.   [SD] [D]   [N]   [A]   [SA]

Section D: The next ten questions are on perception of the influence of religious affiliation on adoption of homosexuality.

33. Homosexuality is against my religious teachings.   [SD] [D]   [N]   [A]   [SA]

   Explain the reason for your answer……………………………...............................

…………………………………………………………………………………………..

34. My religious background does not support the right for homosexual people.

[SD] [D]   [N]   [A]   [SA]

   Give reasons for your response …………………………………………………………

……………………………………………………………………………………………

35. People who engage in homosexuality do not belong to any religion.

[SD] [D]   [N]   [A]   [SA]

36. I cannot engage in homosexuality as it is against my religious teachings.

[SD]   [D]   [N]   [A]   [SA]

37. Strongly religious people are likely to avoid homosexuality as it is considered as a sin.

[SD]   [D]   [N]   [A]   [SA]

38. Homosexual desires are against God's intention for human beings.

[SD]   [D]   [N]   [A]   [SA]

Explain your answer……………………………………………………………………..

………………………………………………………………………………………………

39. Since homosexuality cannot lead to procreation, it is a sin against God.

[SD]   [D]   [N]   [A]   [SA]

40. Exposure to religious teachings has made me to have negative attitudes towards homosexuality.   [SD]   [D]   [N]   [A]   [SA]

Give reasons for your answer…………………………………………………………

………………………………………………………………………………………………

41. I am a proponent of my religion which supports heterosexual relationships as it is the only way to preservation of mankind.   [SD]   [D]   [N]   [A]   [SA]

Explain your answer……………………………………………………………….........

…………………………………………………………………………………………..

Section E: The following eight questions are on perception of the influence of peer pressure on adoption of homosexuality

42. Peer pressure influences students to adopt homosexuality.

[SD]   [D]   [N]   [A]   [SA]

Explain   how   peer   pressure   influences   students   to   adopt homosexuality………………………………………………………………………

………………………………………………………………………………………

…………………………………………………………………………………………..

43. Contact with a homosexual acquaintance increases support for homosexual rights.

[SD]   [D]   [N]   [A]   [SA]

44. Peers influence their friends to engage in homosexuality in order to get money.

[SD]   [D]   [N]   [A]   [SA]

45. Peers have a great influence on one's sexual orientation and behavior.

[SD] [D]   [N]   [A]   [SA]

46. A young person who has a problem fitting in with peers could be drawn into homosexuality in order to be accepted.   [SD] [D]   [N]   [A]   [SA]

47. Tendency towards male-to-male sex can be acquired from forced pressure from peers.

[SD] [D]   [N]   [A]   [SA]

48. Peers are among the sources of knowledge for homosexuality.

[SD] [D]   [N]   [A]   [SA]

Give reason for your response …………………………………………………………..

……………………………………………………………………………………………

49. Curiosity of the youth tends to contribute to adoption of homosexuality.

[SD] [D]   [N]   [A]   [SA]

Section F: The following question is on gender differences in adoption of homosexuality.

50. Homosexuality is practiced in our university.   [SD] [D]   [N]   [A]   [SA]

If you agree, indicate which gender is more affected. ( ) Male   ( ) Female

APPENDIX B: INTERVIEW SCHEDULE FOR UNIVERSITY COUNSELORS

Questions to guide the Interview Schedule for University Counselors

Introduction - Name of the interviewer.

    Purpose of the study

    Seeking co-operation and verbal consent from interviewees

    Assuring the interviewee of confidentiality

Details of interviewee – Name of the interviewee

    Counseling experience

Seeking information on counseling services provided by the university

Seeking information on prevalence of homosexuality in the university.

What do students say about homosexuality?

Do you have cases of students who have adopted homosexuality who seek counseling from you?

Which gender is more affected? Male or female

Are there gender differences in adoption of homosexuality?

What is the undergraduate students' perception of the influence of mass media, peer pressure, religious affiliation and counseling on adoption of homosexuality?

Do you as a university counselor organize specific programmes to counsel homosexuals?

What are some of the effects of engaging in homosexuality?

Is the university spending money to create awareness on the effects of homosexuality?

Which counseling therapies do you use when counseling clients who are engaged in homosexuality?

What can be done to deal with homosexuality? or which mitigation measures can be taken to handle the issue of homosexuality?

What are your recommendations with regard to adoption of homosexuality?

Thanks a lot for your co-operation

APPENDIX C: FOCUS GROUP DISCUSSION GUIDE FOR PEER COUNSELORS

Questions to guide the Focus Discussion Group for Peer Counselors

Introduction - Name of the interviewer.

    Purpose of the study

    Seeking co-operation and verbal consent from interviewees

    Assuring the group of confidentiality

Details of interviewee – Name of the interviewee

What is the prevalence of homosexuality in the university?

Are there cases of homosexual students who seek counseling from you?

Which gender is more affected? Male or female

What is the undergraduate students' perception of the influence of mass media, peer pressure, religious affiliation and counseling on adoption of homosexuality?

Which measures can be taken to deal with homosexuality?

What are some of the effects of engaging in homosexuality?

What are your recommendations or suggestions with regard to adoption of homosexuality among undergraduate students?

Thanks a lot for your co-operation

APPENDIX D: LETTER OF INTRODUCTION FROM KABARAK UNIVERSITY

INSTITUTE OF POST GRADUATE STUDIES AND RESEARCH

Private Bag - 20157
KABARAK, KENYA
E-mail: directorpostgraduate@kabarak.ac.ke

Tel: 0773265999
Fax: 254-51-343012
www.kabarak.ac.ke

17th February, 2016

Ministry of Education, Science and Technology,
National Commission for Science, Technology and Innovation,
9th Floor, Utalii House,
P.O. Box 30623 – 00100,
NAIROBI.

Dear Sir/Madam,

RE: RESEARCH BY GDE/M/0811/09/12– ALICE WAIRIMU OMONDI

The above named is a Doctoral student at Kabarak University in the School of Education. She is carrying out research entitled "Perception of University Students on Factors Influencing Students to Adopt Homosexuality in Universities in Rift Valley Region, Kenya"
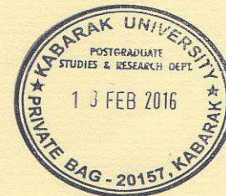
The information obtained in the course of this research will be used for academic purposes only and will be treated with utmost confidentiality.

Please provide the necessary assistance.

Thank you.

Yours faithfully,

Dr. Betty Tikoko
DIRECTOR POST GRADUATE STUDIES & RESEARCH

Kabarak University Moral Code
As members of Kabarak University family, we purpose at all times and in all places, to set apart in one's heart, Jesus as Lord. (1 Peter 3:15)

APPENDIX E: RESEARCH PERMIT FROM NACOSTI

THIS IS TO CERTIFY THAT:
MS. ALICE WAIRIMU OMONDI
of KABARAK UNIVERSITY, 12731-20100
NAKURU,has been permitted to conduct
research in Kericho , Nakuru ,
Uasin-Gishu   Counties

on the topic: PERCEPTION OF
UNIVERSITY STUDENTS ON FACTORS
INFLUENCING STUDENTS TO ADOPT
HOMOSEXUALITY IN RIFT VALLEY
REGION, KENYA

for the period ending:
6th April,2017

Permit No : NACOSTI/P/16/93269/9796
Date Of Issue : 11th April,2016
Fee Recieved :ksh 2000

....
Applicant's
Signature

....
Director General
National Commission for Science,
Technology & Innovation

146

APPENDIX F: RESEARCH AUTHORIZATION LETTER FROM NACOSTI

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 310571, 2219420
Fax: +254-20-318245, 318249
Email: secretary@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

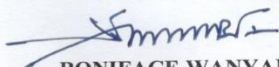Ref: No.   **NACOSTI/P/16/93269/9796**

Date:
11th April, 2016

Alice Wairimu Omondi
Kabarak University
Private Bag - 20157
KABARAK.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"Perception of university students on factors influencing students to adopt homosexuality in Rift Valley Region, Kenya,"* I am pleased to inform you that you have been authorized to undertake research in **Kericho, Nakuru and Uasin Gishu Counties** for a period ending **6th April, 2017.**

You are advised to report to **the County Commissioners and the County Directors of Education, Kericho, Nakuru and Uasin Gishu Counties** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Kericho County.

The County Director of Education
Kericho County.