

UNORTHODOX SEXUALITY THEMES OF SOME CHILDREN'S TELEVISION CARTOONS AND THE AFRICAN CULTURE

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ABSTRACT

Same-sex relationships are now lawful in Western countries, while it remains a taboo and a crime in Africa. Whereas studies have established television as a powerful agent of cultural diffusion, Africa now receives 24-hour broadcasts of same-sex television contents from the West, including children's television cartoons. Therefore, this study investigated the perception and implication of that trend in Nickelodeon, Disney Channel, and Cartoon Network satellite television channels amongst the numerous channels available. Cultivation and agenda-setting theories constitute theoretical framework, while the study adopted descriptive survey and questionnaire as research method and instrument respectively. From a population of study comprising adults having parental or guardianship control over underage children in Lagos, the study drew 200 respondents. Findings revealed that respondents perceived introduction of unorthodox sexuality themes in children's cartoons as detrimental to the development of children and culture in Nigeria. The study recommended that government should increase efforts in monitoring and regulating television contents produced and accessible to children in Nigeria.

Keywords: Children's television cartoons, unorthodox sexuality, homosexuality, lesbianism, culture

INTRODUCTION

The 1990s decade has gone into the annals as a period of significant changes in the culture and laws about sexual relationships among adults, especially in Europe, the United States of America, and other parts of the West. Before that decade, the existence of homosexuality and other unorthodox sexualities, otherwise described as Lesbian Gay Bisexual and Transgender (LGBT) phenomena, was rarely an issue of societal intercourse. Then, if ever mentioned in the media, portrayals of unorthodox

sexualities were largely negative, revealing undercurrents of societal intolerance for their existence in most cultures. However, from the dawn of the 1990s, unorthodox sexualities became more rampant by the day, coupled with the rising trend of their widespread acceptance and legalization in Western countries. There is a gradual but steady tilt in favour of acceptance, celebration, and even legalization of LGBT individuals, issues, and communities in Western societies and media, both mainstream and new media. Since no culture is an island unto itself, it is likely that, if unchecked, the trend could infiltrate and influence resistant cultures such as the Nigerian and African heritage. Already, notwithstanding the fact that it remains both a taboo and a crime in Nigeria and virtually all other countries on the African continent, Sunday Punch reported in its 22 July 2018 edition that a daughter of a famous Nigerian entertainer had taken to social media to reveal that she is a lesbian. She reportedly shared "...photos and a video of herself and her girlfriend...because she got tired of hiding and decided it was time to live in her truth." (Ricketts, 2018: 41).

Moreover, the increasing presence of LGBT themes in mainstream media is now rearing its head in what one might apparently take as the most unlikely domain: children's television. The presence of unorthodox sexuality themes is increasingly observable in made-for-children programmes and cartoons shown on channels such as Nickelodeon, Cartoon Network, and Disney Channel. These concerns find support in the works of classic cultivation theorists such as George Gerbner, Larry Gross, Michael Morgan, and Nancy Signorielli whose studies had established that television is a wide avenue for cultivation of perception of reality among heavy viewers. Against this background therefore, this study sought to examine the consequences of children's exposure to unorthodox sexuality themes on the sociocultural future of resistant countries like Nigeria.

Statement of the Problem

There is a gradual change in the culture of Western society arising from rising acceptance, celebration, and legalization of unorthodox sexualities. However, Western society, like any other culture, is in constant flux because of influences of other cultures through multifarious contacts, including television. Cultivation theorists such as Gerbner, Gross, Morgan, and Signorielli and other scholars had empirically established that television influences cultivation of views about reality among heavy viewers.

Studies had also proved that children habitually imitate the world around them and, being impressionable, they learn from exposure to television. Studies have also found that made-for-children television contents such as cartoons are highly captivating to

children in both desirable and undesirable ways. Moreover, Cartoon Network, Disney Channel, and Nickelodeon, which are readily accessible in Nigeria, attract large viewership among children to the extent that every other child is irresistibly glued to the nearest television set whenever and wherever access is available.

The combined factors of gradual change in Western culture and enculturation influences of television are not without implications for cultural infiltration and alteration for societies like Nigeria that still reject, lament, and criminalize unorthodox sexualities. Therefore, it is important to investigate the perception of the introduction of unorthodox sexualities themes into children's cartoons.

Research Objectives

The following research objectives guided the study.

1. To determine whether respondents watched cartoons and animations shown on channels such as Cartoon Network, Disney Channel, and Nickelodeon both as kids and as adults.
2. To investigate what respondents perceived as influence of unorthodox sexuality themes in cartoons shown on channels such as Cartoon Network, Disney Channel, and Nickelodeon, on children's development.
3. To establish whether respondents considered unorthodox sexuality themes in cartoons shown on channels such as Cartoon Network, Disney Channel, and Nickelodeon, as responsible for homosexuality traits in children.
4. To ascertain whether respondents considered homosexuality themes in cartoons shown on channels such as Cartoon Network, Disney Channel, and Nickelodeon, as causes of confusion on sexualities and cultural orientations among children.
5. To determine whether homosexuality themes in cartoons shown on channels such as Cartoon Network, Disney Channel and Nickelodeon, can prompt children to explore homosexual activities.
6. To establish whether unorthodox sexuality themes in children's cartoons will help children accept themselves and their peers for their sexualities.

Significance of the Study

The study could shed light on the implications of homosexuality themes in children's cartoons on the cultural heritage of the country. It could also serve as feedback to producers of made-for-children television contents; thereby enabling them to make informed decisions and improvements on future episodes and versions. The study could alert and galvanize broadcast contents regulators in the country into devising improved means of monitoring and regulating made-for-children television contents. The study could add to the body of knowledge and be a useful reference for further studies on children's television issues.

Contextual Clarifications

In this study, “unorthodox sexuality” was operationalized as any sexual relationship among humans that is at variance with traditional and biological precedents. Any sexually oriented relationship, other than that between a man and a woman is, in this study, unorthodox sexuality. Unorthodox sexualities include homosexuality, lesbianism, gayness, bisexuality, and transgender practices. Moreover, the concepts of homosexuality, lesbianism, gayness, bisexuality, and transgender practices are subsumed in the concept of “unorthodox sexuality”. Therefore, “unorthodox sexuality” is used interchangeably with “homosexuality” and it implies lesbianism, gayness, bisexuality, and transgender practices.

However, “homosexuality themes” refer to the introduction and representation of storylines on unorthodox sexualities in cartoons, while “cartoons” refers to animated shows that are targeted at children in television channels such as Cartoon Network, Disney Channel, and Nickelodeon.

“Children” are people of impressionable age ranging from three to 13 years old, while “children television” here refers to the television stations, channels, and programmes that show cartoons, dedicated to children, and are favourites among children. Finally, “perception” here refers to attitudes of adults to introduction of homosexuality themes into children's cartoons, which could be positive, negative, or neutral. This includes the views and stance of adults concerning those themes.

Theoretical Foundation

(A) Cultivation Theory

Cultivation theory is innovatory in the search for logical explanations of the enculturation influences of television on heavy viewers. Therefore, the cultivation theory was adopted as the main theoretical anchorage to guide this study. The cultivation theory collocates with the names, George Gerbner, Larry Gross, Michael Morgan, and Nancy Signorielli (1976), who are foremost scholars in studies of

influence of television contents on mass viewers. Although Gerbner originally introduced the term “cultivation” to communication literature in 1969 according to West and Turner (2010: 378), nevertheless, the cultivation theory emerged later after series of studies on the relationship between frequency of exposure to television contents and perception of the real world among viewers.

The studies emanated from the American society’s concern about rising levels of violence among young people in the 1960s, prompting the administration of President Lyndon Johnson to establish the National Commission on the Causes and Prevention of Violence in 1967 and the 1972 Surgeon General’s Scientific Advisory Committee on Television and Social Behaviour. George Gerbner, a social scientist, was deeply involved in the activities of the two bodies culminating in the publication of the periodic Violence Index. According to West and Turner (2010: 378), Violence Index was “...a yearly content analysis of a sample week of network television prime-time content...” designed to indicate “...from season to season, how much violence was actually present on television”. Furthermore, Gerbner was the founder of the Cultural Movement, and until his death in 2005, he was also dean emeritus at the Annenberg School for Communication, University of Pennsylvania (Griffin, 2012: 364; Hanson and Maxcy, 1999: 79). Using these twin platforms, Gerbner collaborated with other scholars (Gross, Morgan, and Signorielli) in his cultivation analysis and this culminated in one of the most famous articles associated with his team, *Mainstreaming of America: Violence Profile No. 11* which, according to Hanson and Maxcy (1999: 80), was published in 1980. In it, Gerbner, Gross, Morgan, and Signorielli laid the foundation for what is now commonly referred to as cultivation analysis or cultivation theory in literature.

The postulations of the cultivation theory, which are in literature (such as Griffin, 2012: 366; West and Turner, 2010: 379; Baran and Davis 2009: 324; Littlejohn and Foss 2009: 253; Anaeto, Onabajo and Osifeso, 2008: 103; Littlejohn and Foss, 2008: 299; McQuail, 2005: 129; Hanson and Maxcy, 1999: 79) can be distilled into one statement: perceptions of the objective world on the part of heavy viewers of television will very closely resemble the structure of the subjective world portrayed in television contents. This means that the duration of exposure to simulated reality on television is directly proportional to the individual’s perception of reality, in essence, magnitude, and frequency. In other words, the cultivation theory assumes that heavy television viewers would perceive reality essentially as portrayed in the medium. Since there is no gainsaying the pervasiveness and general accessibility of television, West and Turner (2010: 379) declared that “...television is the ‘central cultural arm’ of our society.” Moreover, in consonance with the violence profile of the cultivation theory, Griffin (2012: 373) attempted a summary of the major findings

of the cultivation analysis in the words, “there is a...positive correlation between television viewing and fear of criminal victimization...those with heavy viewing habits are suspicious of other people’s motives”.

The relevance of cultivation theory to this study is that the longer children watched simulations of homosexuality and other unorthodox sexualities in television cartoons, the more likely that they would cultivate unorthodox sexualities in the real world in the belief that those unorthodox sexualities constitute universal reality and acceptability.

(B) Agenda-Setting Theory

The agenda-setting theory was formulated by Maxwell McCombs and Donald Shaw in their article, “The Agenda-Setting Function of Mass Media” (1972). This was sequel to the findings of their study (1968) on Chapel Hill voters in the United States of America which provided empirical support in favour of Cohen’s assertion (cited by Udende, 2014: 212; Baran, and Davis, 2009; Littlejohn and Foss, 2009:31; Littlejohn and Foss, 2008: 293; and Baran, 2006: 427). The study was designed to determine whether salient issues in the media during the 1968 American presidential election campaigns coincided with salient issues in the minds of the electorates.

In the study, McCombs and Shaw content-analysed four local newspapers, The New York Times, the news magazines Time and Newsweek, and the NBC and CBS evening news broadcasts, which were news sources the Chapel Hill voters used during the campaign. (Udende, 2014: 212; Baran, and Davis 2009: 279; Littlejohn and Foss, 2009: 31; Littlejohn and Foss, 2008: 293; and Baran, 2006: 427). Moreover, Littlejohn and Foss (2009: 31) quoted McCombs and Shaw as concluding that “there is a strong relationship between the emphasis placed on issues by the media (that is, the media agenda) and voters’ own judgments about the salience and importance of campaign issues (that is, the public agenda). The researchers suggested that this was a straightforward, one-way, causal relationship, meaning that we learn from the media not only about an issue but also how much importance to attach to it.”

The agenda-setting theory is rooted in the famous assertion popularly ascribed to political scientist Bernard Cohen, 1963 (cited by Littlejohn and Foss, 2009: 31) that the press “may not be successful much of the time in telling people what to think, but it is stunningly successful in telling its readers what to think about”. The basic ideas that culminated in the agenda-setting theory by McCombs and Shaw in 1972 dates about a half century further back to a 1922 publication by Walter Lippmann titled, Public Opinion, and to Cohen’s famous assertion (1963). Lippmann argued that

the mass media dominate the creation of images in the minds of the public because the public reacts, not to actual events, but to the pictures created in their heads by the mass media. The mass media constitute the primary connection between events in the world and the pictures of these events in the minds of the people which Lippmann called pseudo environment (Baran and Davis, 2009: 279). This stems from Lippmann's observation that "the real environment is altogether too big, too complex, and too fleeting for direct acquaintance" (Littlejohn and Foss, 2008: 293).

The relevance of agenda-setting theory to this study is that television cartoons, in consonance with the assertions of the agenda-setting theory, are capable of setting cultural agenda for children who watch simulations of homosexuality and other unorthodox sexualities in television cartoons. Although television cartoons on their own may not ultimately determine whether children will practice or adopt unorthodox sexualities in the future, television cartoons can certainly give the children an early start in thinking about becoming homosexual.

Confusion on Sexualities and Cultural Orientations among Children

Sexual orientation, according to Paediatric Child Health (2008) "refers to whether a person's physical and emotional arousal is to people of the same or opposite sex." Morelli (2020) has observed that gender identity and sexual orientation are mutually exclusive but somewhat related terms. Gender is the identity people ascribe to themselves such as masculine, feminine, or transgender, especially where the gender identity does not match the individual's biological sex. Conversely, sexual orientation describes peoples' templates of attraction to other people, be it physically, emotionally, sexually, and romantically. Morelli identified four templates of attraction as follows. Heterosexual (also known as straight) is a pattern of attraction to the opposite gender. Homosexual (also known as lesbian or gay) is a pattern of attraction to the same gender. Bisexual is a pattern of attraction to both genders. Finally, questioning is a term which describes people who are uncertain about the pattern of attraction that best suits them. Morelli also stated, "sexual orientation refers to a pattern of physical, emotional, sexual, and romantic attraction to others, which may or may not be acted upon. Like gender identity, sexual orientation is usually described along a continuum ranging from exclusively heterosexual, to exclusively homosexual, with bisexuality falling in between these two poles. Moreover, most adolescents question their sexual orientation, which often culminates in confusion because "it is quite possible to be emotionally attracted to one gender but physically attracted to the other." Sometimes, youths are attracted emotionally and physically to predominantly one gender, but a specific person or

persons of the opposite gender can attract them. This puzzles the youths and generates conflicting feelings. As their sexual development continues to progress, most youth will eventually decide that they are straight, gay, lesbian, bisexual, or questioning.

It could be pertinent to point out that, in an attempt to resolve their confusions about their unfolding sexual orientation as Morelli had noted, children in Nigeria and Africa at large, could turn to television cartoons with unorthodox sexuality themes. This in turn poses a danger to the cultural identity of the continent. Along this line of thought, Price (2017) had observed, “the objects and people children play with as early as toddlerhood may provide clues to their eventual sexual orientation.”

METHODOLOGY

The study adopted the descriptive survey design. The study was conducted in the Yaba area of the Lagos metropolis. The population for the study consisted of adult residents of the area. It includes student, civil servants, and businesspersons who had television sets in their homes and had children or minors under their control. Towards a robust study, respondents were drawn from all the wards in Yaba, which include Oyadiran /Estate /Abule-Oja, Alagomeji, Iwaya, and Yaba/Igbobi. The reason for choosing the wards was to have a basis for drawing a sample that is representative of the entire population. The random sampling technique was adopted to draw a sample size of 200 respondents from all the wards in Yaba.

A self-designed questionnaire served as research instrument in the study. It was mostly closed-ended but had few open-ended questions to enhance post field data analysis. It was personally administered to respondents by the researchers. The questionnaire had two sections. The first section was on demographics of the respondents, while the second section comprised a five-point Likert scale designed to measure the views of the respondents on the research topic. Face validity and peer-review techniques were used to ensure validity and reliability of the research instrument. Data analysis was by data simple percentages and tabulation.

FINDINGS AND DISCUSSIONS

To verify whether respondents were qualified to respond to the questionnaire, the study asked respondents whether they had children or superintend children who watched cartoons on television. Table 1 revealed that only 23% of the respondents (n = 46) did not have children around them, either as offspring, siblings or relatives that they superintended. Nevertheless, most of the respondents 77% (n = 154) had children around them, either as offspring, siblings or relatives that they superintended. This means that majority of the respondents were qualified to participate in this study.

Table 1: Parenthood or Guardianship of Children Who Watched Cartoons on Television

Response Options	Frequency
No	23% (n = 46)
Yes	77% (n = 154)
Total	100% (N = 200)

Research Objective 1: To determine whether respondents watched television cartoons and animations shown on television channels such as Cartoon Network, Disney Channel and Nickelodeon, both as kids and as adults

In evaluating the introduction of homosexuality themes in children's cartoons, it was necessary to determine whether respondents watched television cartoons and animations, both as children and as adults. To that end, respondents were asked whether they watched television while growing up and as adults, and whether they had been exposed to unorthodox sexuality contents in cartoons. Table 2 revealed that 93% of the respondents (n = 186) watched television cartoons while growing up, but 7% (n = 14) did not watch cartoons while growing up. Furthermore, 63% of the respondents (n = 126) watched cartoons as adults, while 28% (n = 56) watched sometimes. The remaining 9% (n = 18) did not watch cartoons as adults.

Table 2: Respondents' Exposure to Television Cartoons

Response Options	Yes	No	Sometimes	Total
As kids	93% (n = 186)	7% (n = 14)	0% (n = 0)	100% (N = 200)
As adults	63% (n = 126)	9% (n = 18)	28% (n = 56)	100% (N = 200)

The study also sought to determine respondents' most used medium for watching cartoons. Table 3 revealed that most of the respondents (73%, n = 146) indicated that they watched cartoon programmes mostly on satellite television. This is expected considering the proliferation and popularity of satellite television subscriptions in Nigeria. However, 8% of the respondents (n = 16) did not specify the medium they used for watching cartoons; 6% (n = 12) indicated "local terrestrial television" while 13% (n = 26) watched via "laptop". None of the respondents chose CD.

Table 3: Respondents' Most Used Medium for Watching Cartoons

Response Options	Frequency
CD	0% (n = 0)
Local terrestrial television	6 % (n = 12)
No Response	8% (n = 16)
Laptop	13% (n = 26)
Satellite television	73% (n = 146)
Total	100% (N = 200)

On whether respondents saw unorthodox sexuality themes in cartoons, both as kids and as adults, Table 4 indicates that 25% of the respondents (n = 50) were exposed to homosexual contents in cartoons, while 75% of the respondents (n = 150) were not exposed to homosexual contents in cartoons while growing up. However, 67.5% of the respondents (n = 135) indicated that they had noticed homosexual contents in children's cartoons as adults. The remaining 32.5% (n = 65) indicated that they had not noticed unorthodox sexuality themes in children's cartoons as adults.

Table 4: Respondents Awareness of Unorthodox Sexuality Themes in Cartoons

Responses Options	Yes	No	Total
As kids	25% (n = 50)	75% (n = 150)	100% (N = 200)
As adults	67.5% (n = 135)	32.5% (n = 65)	100% (N = 200)

Therefore, in answer to research objective 1, the study found that most of the respondents watched television cartoons, both as kids and as adults through satellite television channels. They were also exposed to homosexual contents in cartoons.

Research Objective 2: To investigate what respondents perceived as influence of unorthodox sexuality themes in cartoons shown on television channels such as *Cartoon Network, Disney Channel and Nickelodeon*, on children's development

Table 5 showed that 4.5% of the respondents (n = 9) thought that homosexual themes in cartoons were "entertaining". 8.5% of the respondents (n = 17) found them "acceptable" while a larger fraction of them (28.5%, n = 57) saw the themes as "unacceptable." Moreover, 29% of them (n = 58) declared the themes as "immoral" and the simple majority respondents, 29.5% (n = 59) felt the themes were "disgusting". This means that most of the respondents perceived homosexual themes in cartoons as unwholesome, while only an insignificant minority (8.5%, n = 17) saw the themes as being entertaining.

Table 5: Respondents Perception of Homosexuality Themes in Cartoons

Response Options	Frequency
Entertaining	4.5% (n = 9)
Acceptable	8.5% (n = 17)
Unacceptable	28.5% (n = 57)
Immoral	29.0% (n = 58)
Disgusting	29.5% (n = 59)
Total	100% (N = 200)

Table 6 revealed that 12.5% of the respondents (n = 25) believed that homosexual themes in children's cartoons have a "positive" influence on children's development. However, majority of the respondents (44.5%, n = 89) perceived the influence as "negative". 36.5% of the respondents (n = 73) thought that homosexuality themes in cartoons have both "positive and negative" influence on children's development. Finally, an insignificant 6.5% of the respondents (n = 13) expressed the view that homosexuality themes in cartoons have no effect on children development.

Table 6: Respondents Perception of Influence of Homosexuality Themes in Cartoons on Children's Development

Response Options	Frequency
No Effect	6.5% (n = 13)
Positive	12.5% (n = 25)
Positive and Negative	36.5% (n = 73)
Negative	44.5% (n = 89)
Total	100% (N = 200)

Therefore, in answer to research objective two, the study found that majority of the respondents saw unorthodox sexuality themes in children cartoons both as unwholesome and detrimental to children's development.

Research Objective 3: To establish whether respondents considered unorthodox sexuality themes in cartoons shown on channels such as *Cartoon Network*, *Disney Channel* and *Nickelodeon* as responsible for homosexuality traits in children

An item in the research instrument that culminated in Table 7 was designed to determine respondents' stance on whether unorthodox sexuality themes in cartoons will make children to cultivate the images of homosexuality they watch. A very small minority of the respondents (3%, n = 6) "strongly disagreed" that homosexuality

themes in cartoons can influence children to adopt homosexual traits, while 4% ((n = 8) merely “disagreed”. Moreover, 28% of the respondents (n = 56) were “undecided” on whether homosexuality themes in cartoons influence children to adopt homosexual traits. However, 29.5% (n = 59) “agreed” and the remaining simple majority 35.5% (n = 71) “strongly agreed”. This means that most of the respondents (65.0%, n = 130) supported the assumption that unorthodox sexuality themes in cartoons will make children to cultivate the images of homosexuality they watch on television.

Table 7: Respondents’ Stance on the Notion that Unorthodox Sexuality Themes in Cartoons Are Responsible For Unorthodox Sexuality Behaviours in Children

Response Options	Frequency
Strongly Agree	35.5% (n = 71)
Agree	29.5% (n = 59)
Undecided	28% (n = 56)
Disagree	4% (n = 8)
Strongly Disagree	3% (n = 6)
Total	100% (N = 200)

The study also sought to determine whether homosexuality traits in children are genetic. Table 8 shows that 8.5% of the respondents (n = 17) “strongly agreed” while 11.5% (n = 23) merely “agreed” that homosexuality traits in children are inherited. 25% of the respondents (n = 50) were “undecided” on the issue, while 20.5% (n = 41) and 34.5% (n = 69) “disagreed” and “strongly disagreed” respectively that homosexuality traits in children are hereditary.

Table 8: Respondents’ View on the Notion that Homosexuality Traits in Children is Genetic

Responses Options	Frequency
Strongly Agree	8.5% (n = 17)
Agree	11.5% (n = 23)
Undecided	25% (n = 50)
Disagree	20.5% (n = 41)
Strongly Disagree	34.5% (n = 69)
Total	100% (N = 200)

Therefore, in answer to research objective 3, the study found that most of the respondents maintained the position that unorthodox sexuality themes in cartoons

will make children to cultivate the images of homosexuality they watch on television. They also believed that unorthodox sexuality traits in children are *not* hereditary.

Research Objective 4: To ascertain whether respondents considered homosexuality themes in cartoons shown on channels such as *Cartoon Network, Disney Channel* and *Nickelodeon*, as causes of confusion on sexualities and cultural orientations among children

To accomplish research objective 4, the study probed respondents' views on whether homosexuality themes in cartoons cause confusion on sexuality among children. Table 9 revealed that 33.5% of the respondents (n = 67) "strongly agreed" while 39.5% of them (n = 79) merely "agreed" that unorthodox sexuality themes in cartoons cause confusion on sexuality among children. Moreover, 13% of them (n = 26) were "undecided" on the proposition, while 10% (n = 20) and 4% (n = 8) "disagreed" and "strongly disagreed" respectively with the suggestion.

Table 9: Respondents' Views on Homosexuality Themes in Cartoons Causing Confusion on Sexuality among Children

Response Options	Frequency
Strongly Agree	33.5% (n = 67)
Agree	39.5% (n = 79)
Undecided	13% (n = 26)
Disagree	10% (n = 20)
Strongly Disagree	4% (n = 8)
Total	100% (N = 200)

Also on research objective 4, the study surveyed respondents' views on whether unorthodox sexuality themes in cartoons cause confusion about cultural beliefs among children. Table 10 showed that 33.5% of the respondents (n = 67) "strongly agreed" and 39.5% of them (n = 79) merely "agreed" that unorthodox sexuality themes in cartoons cause confusion about cultural beliefs among children. 13% of them (n = 26) were "undecided" on the suggestion, while 13.5% (n = 27) and 0% (n = 0) "disagreed" and "strongly disagreed" respectively with the submission.

Table 10: Respondents' Views on Unorthodox Sexuality Themes in Cartoons Causing Confusion about Cultural Orientations among Children

Response Options	Frequency
Strongly Agree	40% (n = 80)
Agree	20.5% (n = 41)
Undecided	26% (n = 52)
Disagree	13.5% (n = 27)
Strongly Disagree	0% (n = 0)
Total	100%(N = 200)

Therefore, in answer to research objective 4, the study found that most of the respondents believed that unorthodox sexuality themes in cartoons cause confusion about sexualities and cultural orientations among children.

Research Objective 5: To determine whether homosexuality themes in cartoons shown on channels such as *Cartoon Network, Disney Channel and Nickelodeon*, can prompt children to explore homosexual activities

Table 11 revealed that 34% of the respondents (n = 68) "strongly agreed" and 33.5% of them (n = 67) merely "agreed" that homosexuality themes in cartoons can prompt children to explore homosexual activities. 20.5% of the respondents (n = 41) were "undecided" on the issue. 6% of them (n = 12) "strongly disagreed" in a tie with another 6% of the respondents (n = 12) who merely "disagreed" with the notion that homosexuality themes in cartoons can prompt children to explore homosexual activities.

Therefore, in answer to objective 5, the study found that most of the respondents support the statement that homosexuality themes in cartoons can prompt children to explore homosexual activities.

Table 11: Respondents' Views on Homosexuality Themes in Cartoons Prompting Children to Explore Homosexual Activities

Response Options	Frequency
Strongly Agree	34% (n = 68)
Agree	33.5% (n = 67)
Undecided	20.5% (n = 41)
Disagree	6% (n = 12)
Strongly Disagree	6% (n = 12)
Total	100% (N = 200)

Research Objective 6: To establish whether unorthodox sexuality themes in children's cartoons shown on channels such as *Cartoon Network*, *Disney Channel* and *Nickelodeon*, will help children accept themselves and their peers for their sexualities

Table 12 showed that 19.5% of the respondents (n = 39) “strongly agreed” and 25.5% of them (n = 51) “agreed” that homosexuality themes in cartoons will help children accept themselves and their peers for their sexualities. 22.5% of them (n = 45) were “undecided” on the issue. Finally, 14.5% of them (n = 29) merely “disagreed” while the remaining 18% of them (n = 36) “strongly disagreed”. This means that close to half of the respondents (45.5%, n = 91) thought that homosexuality themes in cartoons will help children accept themselves and their peers for their sexualities. The remaining respondents (54.5%, n = 109) were either “undecided” or opposed the idea that unorthodox sexuality themes in cartoons will help children accept themselves and their peers for their sexualities.

Therefore, in answer to research objective 6, the study found that less than half of the respondents thought that homosexuality themes in cartoons would help children accept themselves and their peers for their sexualities. Majority did not support the idea.

Table 12: Respondents’ Opinion on Homosexuality Themes in Cartoons Helping Children Accept Themselves and Their Peers for Their Sexualities

Response Options	Frequency
Strongly Agree	19.5% (n = 39)
Agree	25.5% (n = 51)
Undecided	22.5% (n = 45)
Disagree	14.5% (n = 29)
Strongly Disagree	18% (n = 36)
Total	100% (N = 200)

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