Difficulties faced by homosexual students at the University of Zululand: 
A Phenomenological Explication

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Difficulties faced by homosexual students at the University of Zululand: 
A Phenomenological Explication

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DECLARATION

I, Nonkululeko Precious Q Ngcobo declare that this dissertation titled “difficulties faced by homosexual students at University of Zululand: a phenomenological explication” is the results of my own research and all sources has been acknowledge by means of complete references.

Ngcobo. N.P.Q

Date
Dedication

This is dedicated to all the individuals who are homosexual.
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Abstract

The objective of this study was to describe the difficulties faced by homosexual students, their perception and understanding of social discrimination. A phenomenological approach was employed. The sample consisted of 10 participants, 7 males and 3 females. All participants were registered students at the University of Zululand in Kwa-Dlangezwa, Kwazulu-Natal Province.

The results were presented in the form of an integrative text, which accounted for all the individual variations of difficulties relating to their sexuality as gay and lesbian students.

The findings of this study revealed the following themes: homophobia, discrimination, difficulties in the process of coming out, lack of respect for diversity, violation of their constitutional rights, labeling and the need for conducting workshops geared towards educating students at the university in order to understand diversity and celebrate difference and also challenging a biased heterosexist culture through education.
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CHAPTER ONE

INTRODUCTION

1. Introduction
This chapter outlines the discrimination experienced by homosexual individuals. It provides a motivation for the study and briefly discusses the methodology utilized in this research.

1.1. Discrimination experienced by homosexuals

Understanding the diversity which exists in languages, customs and expressive behavior can be socially determined and culturally developed. Preconceived ideas about appropriate and inappropriate behavior, affects individual expectations and norms. At a conscious and unconscious level norms restrain and control perceptions and actions. Faulty and inflexible mindsets can result in prejudice, whereby negative attitudes are developed towards a person or group of people. This is evident in the fact that some cultural groups and individuals do not support diverse sexual orientation. Opinions are sometimes expressed through various forms of discrimination towards homosexuals (Myers, 2002:328). It can have a detrimental effect on the health, biological, psychological and spiritual well-being of gay and lesbian people (Gladding, 2000:101). There are various misconceptions about homosexual practices which can result in false belief and mystery. Controversy concerning sexual orientation has generated a considerable amount of emotional public debate, which in some cases has resulted in no improvement in human relationships and further social conflict (Isaac & McKendrick, 1992:195). In general homosexual individuals often do not obtain enough social support from the different social and cultural groups which reside in South Africa. It is this perceived lack of understanding and support, which provided the motivation for the present study.
1.2. Motivation

Despite the legality of gay marriages and an increase in social acceptance, various individuals in South Africa still believe homosexuality is an illness. It remains a tabooed subject among some student group and this leads to further misconception and prejudice (Ngcobo, 1995:3). Discrimination has been evident at the University of Zululand where homosexual students have been verbally abused and received physical threats. Every human being has the right to safety and security and to be free from all forms of prejudice, as evident in the South African Bill of Rights and Constitution (Act 108 of 1996).

1.3. Objectives of the study

The objectives of the study were as follows:
1. To collect information on the negative experiences of homosexual men and women they have had at the University of Zululand.
2. To investigate perceptions and understanding of social discrimination at the institution of higher learning.
3. To promote tolerance and understanding amongst students in relation to the understanding of sexual orientation and preferences in order to empower students who have been victimized as a result of their sexual orientation.

1.4. Research design

A non experimental design using the snowballing technique was used in this study. The sample consisted of 10 University of Zululand students, who identify themselves as homosexuals and who were willing to share their experiences.
1.5. Data analysis

In order to focus on the essential experience of the participants, a qualitative approach, which was grounded upon an existential- humanistic phenomenological perspective, was used to analyze each subject’s experience, collected through open-ended questionnaire.

1.6. Resume

The continuing problem of anti-lesbian and anti-gay prejudice in South Africa. It shows how lesbian and gay lives are shaped by the heterosexist social context. This implies that gay and lesbian people experience oppression and discrimination. This introductory chapter discussed the discrimination experienced by homosexuals, the motivation and objectives of the study and the methodology employed. The next chapter will provide the literature review.
CHAPTER TWO

LITERATURE REVIEW

2.1. Introduction

This chapter reviews literature on heterosexual culture, homosexuality, attitudes towards homosexuality, homophobia and homosexuality and the law.

The intention of a historical perspective is not to provide an understanding of the conceptualization of attitude. The purpose is to explore the attitude towards homosexuality. The construct of homosexuality is based on the premise of social context (society), not only does it define and label, what the construct entails but also contributes to the construction of positive and negative perceptions.

2.2. Gender roles and the socio-legal status of males and females

South Africa is a country that is characterized by a strongly male-dominated society. Gender equality and freedom to express one’s sexual orientation is enshrined in the new Constitution of the Republic of South Africa, but is widely acknowledged that we have far to go before getting near to this ideal. This is supported by the type of attacks and killings of lesbians and homosexual people. As a society we still find it difficult to understand and acknowledge that women and men negotiate their lives differently, as well as express their sexual vulnerabilities differently, not to mention the sexually marginalized. In a patriarchal society like South Africa, one may expect these differences to be more pronounced. Prejudices and myths that still prevail about gays and lesbians are often accompanied by discrimination and even violence. In many parts of the world, being gay or lesbian is not a right, but a crime. Discrimination, often unconscious, is deeply rooted in everyone, including within the discriminated group. Society has assimilated the heterosexist ideology which permeates the general population.
Homosexuality is associated with illness, aberration or sin. At times homosexual people perceive their own sexual orientation as a temporary and passing fancy, rather than a possibility and a right.

2.3. The influence of heterosexual culture

What is culture? Culture is the complex whole which includes knowledge, beliefs, art, morals, laws, customs, habits and capabilities acquired by man a member of society. In South Africa, culture is reflected as interlaid by class structure, racial heritage, religious, dichotomies historical relevance and language (Isaac & Mc Kendricks, 1992:66).

Many people experience culture as a way of life. However, it may also be experienced as a productive process which provides an individual with the tools to master the world. In the area of 'sexuality', culture provides us with an unquestionable acceptance of sexual instinct.

Through socialization, culture presents vivid images and ideas of acceptable sexual behavior, through culture, sex becomes institutionalized or ritualized and ultimately imprints upon our minds a dominant sexual ideology (Ettorre, 1980:16). Homosexual attitude and behavior in culture is unconsciously influenced and limited by the heterosexual ideology and practices of the culture in which that person resides.

Homosexuality is the rejection of a traditional, dominant sexual ideology; seen to be heterosexual and male orientated. At times, homosexuality is perceived to upset the dominant sexual ideology and confuses major issues like heterosexuality, which are ordained by nature and seen to be natural and normal.
2.4. Understanding homosexuality

Sexual orientation is a person’s underlying sexual preference. It is a consistent pattern of sexual arousal towards a person of the same sex/ opposite gender, which encompasses fantasy, conscious attractions, emotional and romantic feelings as well as sexual behavior (Moore & Rosenthal, 1993:115).

“Homo” is the Greek word for equal. Homosexuality, therefore, refers to feelings of sexual, emotional and spiritual attraction towards members of the same sex. Gadpaille (1989:27) describes this feeling as the obligatory erotic interaction between persons of the same gender despite the availability of willing opposite sex partners.

Gay and lesbians are words commonly used to define individuals who are homosexual. Gay refers to a male who is homosexual. According to Isaacs and Mckendrick, (1992:13), the term ‘gay’ can also be used to describe a person who is conscious of their erotic preference for persons of their own gender; which can be part of a distinguishing personality characteristic. It may also refer to a state of feeling guilt, being free about sexual preference or freedom from homosexual oppression, as well as being able to identify with and participate in a sub- culture. Lesbian- refers to women who are homosexual (Bickrum, 1996:63).

2.4.1. Homosexual sub- culture

A sub- culture is an arm or part of the wider culture; it cohabits with its parental body and survives within its own style. A sub- culture always exists as a marginal entity, usually separating itself from the mainstream culture because of central tenets due to different and sometimes unacceptable behaviour. Sub- culture is thus a shadow of an embracing culture, perpetuating its own norms, behavior, style and often its own linguistic structure. A sub- culture is any group excluded from dominant culture either by self- definition or
ostracism; while it is distinct, there is often an urge to seek acceptance from the parental culture.

The counter culture (referring to homosexual) has a legitimate function of challenging the status quo; sub-cultures are in effect politicized because they differ from, criticize or defy majority norms. Thus sub-culture is metaphorically, a procreative factor that gives rise to the gay and lesbian identity and thus leads to life-giving force to individuals with:

I. Unconditional acceptance
II. The provision of sexual expression
III. Venues and meeting places
IV. A means of dealing with gay and lesbian issues, as well as the promotion of identity via cultural campaigns.

The above reflect positive aspects of the sub-culture. However, the institutionalization of the sub-culture rose out of oppression. If homosexuality is perceived in terms of a sub-culture, but as a sub-culture it may become a victim of oppression (Isaac & Mckendrick, 1992:71).

2.4.2. Social constructivism

The social constructionist paradigm assumes that in forming and making sense of our identities we draw upon the cultural images, representations and discourses that are available to us.

Constructionism is an over arching framework for a range of approaches that prioritize the study of language and meaning in historically and culturally specific contexts. From a constructionist perspective, language or discourse plays a central role in the constitution of social life (Coyle & Kitzinger, 2002:100).
Language is a key feature in human interaction. It is important in the transmission of cultural influence. Discourse analysis takes spoken or written language (talk or text) as its topic rather than using it as a basis for inferring the context of people's internal make-up, such as their beliefs or attitudes. Beliefs and attitudes denote the way in which a person makes sense of and responds to the world. The concern is how people talk to perform specific actions and construct versions of the social world; discourse is the organization of language into various kinds of social bonds (Parker, 2005:80).

Discourse analysis attempts to work out the underlying system of ideas, which structure thoughts, words and experiences. Discourse has immense implications of how language is used in society: and the manner in which different cultures experience and express feelings and emotions (Parker, 2005: 88). Discourse analysts argue that language is not simply a set of labels that we use to refer to things or experience, but rather that languages are systems of organization that shape the way we experience things. They organize our perception and thoughts by giving us categories, concepts and systems of explanation that we use to interpret sensory information. Experience is not just the awareness of what is going on outside us, but an interpretation of those things (Kopan & Norman, 2003: 26). Discourse analysis also examines sexual behavior from a sociological perspective, capturing the manner in which we are constrained in our actions and attitudes by the social influence around us. It is necessary to try to deconstruct the meanings that are ascribed to homosexuality and understand their heritage within social context in order to consider the impact that these meanings might have upon the way in which people think, feel, behave and make sense of sexuality.

Social context is revealed through attitudes toward homosexuality perceptions and ideas about lesbians and shared definitions and stereotypes. These can be seen as indicators of underlying social representations of human nature and gender or sexuality (Coyle & Kitzinger, 2002:156).
2.5. Issues in human sexuality

Some people are mystified by diverse patterns of sexual behaviour, and issues relating to human sexuality, such as homosexuality. It can be difficult for some heterosexuals to imagine how people can be erotically aroused by members of the same sex. Some heterosexuals do not support homosexuality and view it as a psychiatric illness (Rathus & Nevid, 1989:537). In 1973 homosexuality was eliminated as a diagnostic category by the American Psychiatric Association, and in 1980 it was removed from Diagnostic and Statistical Manual III-Revised (DSM III-R). Sexual orientation alone is not to be regarded as a disorder; this change reflects a change in the understanding of homosexuality, which is now considered to occur with some regularity as a variant of human sexuality, not a pathological disorder (Sadock & Sadock, 2003: 697).

Whether one approves of this or not, some individuals have diverse lifestyles, with distinct social and sexual orientations. Gays and lesbians are often stereotyped and discriminated against, which can result in feelings of isolation and stigmatization. Sexual thoughts and behaviour are the most intimate and personal parts of our lives. Although sexual mores have varied greatly from era to era and culture to culture, people who stray from conventional paths have long been subjected disapproval and correction. The almost universal opposition to homosexuality seems to arise from a mix of fear of difference; male denigration of all that is female; and an intense fear on the part of men that they should notice another man let alone regard him as handsome or sexually attractive. It is possible that homophobia is simply part of a general intolerance of difference. However, the gender bias is obvious in the greater antipathy of men than women to homosexuality.

2.6. Attitude towards lesbians and gays: a functional approach

Different people can express similar attitudes for contrasting reasons and a person’s attitude towards different social objects may serve different functions. The functional approach is understood as a strategy for meeting psychological needs. The attitude
towards lesbian and gay people can serve more than one function. There are three major needs that are likely to be met by individuals attitude towards gay and lesbian, such attitudes may be experiential-categorizing social reality, defensive- helping a person to cope with inner conflict or anxiety by projecting them into homosexual people and symbolic- expressing abstract ideological concepts that are closely linked to ones own notion of self, as well as to ones social networks and preferred group.

2.6.1. Experiential attitude

Experiential attitude develops when effects and cognition are associated with specific interpersonal interactions, are generalized to all lesbian and gay individuals. A person with positive international experience will generally express favorable attitude than a person who has had negative experience. It is the interaction which provides the primary bases for the attitude and has an emotional impact (De Cecco, 1985: 8).

2.6.2. Defensive attitude

The essential function of defensive attitudes is implicit in the widely held belief by heterosexual men and women, who are genuinely secure about their own gender identity and sexual orientation; that they feel less threatened by homosexual than those who are insecure. It is assumed that feelings of threat result in strong negative attitudes towards homosexuals, whereas lack of threat leads to neutral or positive attitudes. This perspective is often associated with homophobia and is part of prejudice attitude which serves to reduce tension aroused by unconscious conflicts (De Cecco, 1985:9).

2.6.3. Symbolic attitude

According to De Cecco (1985: 11), a symbolic attitude is defined as racism expressed through abstract ideological symbols and symbolic behavior. Attitudes express the
feeling that values are being violated and illegitimate demands are being made to change the status quo. Symbolic attitudes derive from socialization experiences of the past and present.

The expression of values is important to one’s concept of ‘helping self’; thereby assisting individuals to establish their identity and affirm their notion of what sort of person they perceive themselves to be, while mediating their relationship to other important preference groups.

For an individual, the expression of their attitude reinforces their self-conception, identifies them with preferred group and elicits acceptance or avoids rejection from significant others, who express hostile attitudes towards homosexual people. It tends to endorse traditional ideologies of family and sexuality and is prejudiced against other minorities.

For a person with symbolic attitudes, certain preference groups appear to be particularly influential, such as people who are involved in church groups (Christians). These may reflect the historical religious bias against homosexuality, who are people who grew up in areas where a high tolerance exists for diversity also hold more positive attitude towards lesbians and gays.

2.7. Homophobia

Homophobia is fear of and hostility towards gay people or homosexuals. Homophobia is often expressed visibly. It is audible and at times violent. Moore and Rosenthal (1993:114) define homophobia as an irrational fear of gay people which appears to underlie public attitude and is seen to be unnatural.

The term homophobia has a significant role in facilitating social-science discourses about gays and lesbians, and the belief that homosexuality is inappropriate. Thus it is a more neutral and inclusive definition of a spectrum of negative attitudes towards homosexuals.
The attitude is based on the total rejection of, and disgust toward gay and lesbian orientation.

Another significant manifestation of societal homophobia, hindering the gay and lesbian persons from identity disclosure relates to anti-gay violence, which are the relative immunity of the perpetrators from persecution and the justified perception of the criminalization of homosexual behavior.

From a cultural perspective, homophobia is defined as any belief system which supports negative myths and stereotypes about homosexual people. It can also be described as a belief system which holds discrimination on the basis of sexual orientation and is justified by the use of language or slang e.g. “queer”, which is offensive to homosexual people, and any belief system which does not value homosexual life style equally with heterosexual life style (De-Cecco, 1985:92).

2.7.1. The model of sexual behavior sequence as adapted to the concept of homophobia.

There are two major beliefs system about homosexuality which operates exclusively of each other. One, a heterosexual person may believe that homosexuality is largely determined by learning and personal choice. Heterosexual people with negative attitudes towards homosexuality would view any self-deviation from the heterosexual role stereotype as highly threatening since such deviations may indicate that they themselves may be sliding toward the “other” undesirable group. Homosexuality appears to be a threat as perceived by heterosexuals who believe homosexuality is learned. Those with positive attitudes are likely to feel attraction towards, or at least disregard, the homosexual component when making like-dislike judgments about a person known to be homosexual.
The second set of beliefs is the view that homosexuality is a physiological or genetic disorder. This belief produces attitude towards homosexuality. If one has negative attitudes the tendency would be to feel sorry or pity for the homosexual and their plight. Positive attitudes, on the other hand, are likely to produce patronizing feelings such as "helping" the poor homosexual to "cope" with burden.

Another related attitudinal system is that of affective responses labeled erotophobia-negative affect to sexual arousal and erotophillia which is positive affect to sexual arousal. This system, together with evaluations of homosexuality, interact with the belief components (learned vs. genetic) to determined such instrumental acts as approach-avoidance, expression of like-dislike, and the forming of friendship with homosexuals or the forming of anti-gay groups. The model of the sexual behavior sequence as adapted to the concept of homophobia is presented in figure 1 (De-Cecco, 1985: 97).
Attitudes
Erotophobia (negative affect to sexual arousal) – erotophilia (positive affect)

Evaluation response
Positive
Negative

Preparatory behavior
Approach-avoidance expressing like-dislike forming friendships

Beliefs
Learned-genetic

Erotic Stimulus
Homosexuality

Outcome
Good-bad

Sexual behavior
Engaging homosexual act or joining anti-gay group

FIGURE 1. Model adapted to the concept of homophobia (De Cecco, 1985:98)

2.7.2 Internalized Homophobia

Internalized homophobia or internalized homonegativity is a dynamic force that is dealt with universally by gay and lesbian individuals. Since homonegativity is extremely prevalent in society, internalized homophobia may be viewed as a normative developmental experience for various individuals who are homosexual. Internalized homophobia refers to integration or internalization by gay and lesbian people of the negative attitude and assumptions held by the mainstream heterosexist culture at the
family and society level. The internalization of these negative attitudes into one's self-concept contributes to the fragmentation of sexual and affectional components. In this regard internalized homophobia is extremely threatening and self-oppressive to homosexual identity development (Bickrum, 1996: 42-3).

2.8. Coming out

'Coming out' is defined as a developmental process in which an individual develops a homosexual identity, acknowledges that identity to the self and discloses it to others. The coming out process is a primary step in self-actualization, whereby the person accepts themselves irrespective of the opinion and behavior of others in society. Coming out is a social understanding of the self. The self is seen as originating and being maintained within social matrix. It is historically situated and is reflected in the cultural context. It can be viewed as a healthy developmental process, guiding the homosexual individual towards a synergy of internal and external self-identity, which can be a challenging or a traumatic experience. This can facilitate personal growth and a greater attitude against the negativity toward the homosexual culture (Bickrum, 1996:44).

Coming out to the self necessitates the construction and adaptation of non-traditional identity, the restructuring and reorganizing of one's special history, as well as adaptation of one's relationship with others and society. Self-labeling may have adverse consequences for the person who is coming out.

The negativity of attitude towards homosexuality is perceived to be less traumatic rather than to pretend identity with the mainstream of heterosexual culture, rather than being in closet.

According to Coyle and Kitzinger (2002:33) identity is often challenged by society. Lesbian and gay people routinely experience oppression and discrimination. The decision to disclose and 'come out' to other people is not one taken lightly and the reasons underpinning this decision are often linked to social, familial or cultural attitudes towards homosexuality.
Social identity theory considers the coming out process from the perspective of the group members. Social identity is part of an individual's self-concept, which derives from his/her knowledge of his/her social group, together with the value and emotional significance attached to that member. Social representations are described as cognitive matrices, co-ordinating ideas, words, images and perceptions. Within a specific culture, social representations both create and reflect particular understandings of gender normality (Coyle & Kitzinger, 2002:64).

The pervasive nature of discrimination, misinformation and stereotyping in heterosexist societies contributes significantly to the reluctance of individuals to disclose their sexual orientation to society. If attitudes were more positive, gender boundaries would be more flexible and conceptualizations of human nature would be more open to diversity and coming out as a homosexual would become easier. However, these trends are discerned within society and not in keeping with the South African constitution.

2.9. The Bill of Rights

In several judgments, the Constitutional Court held that the meaning of provisions in the Bill of Rights may be determined against the background of past human rights violations. The Constitution endeavours to heal the past and to avoid recurrence of violations. The link between South Africa's history of human rights abuses and the adoption of the constitutional rights has been confirmed both in the Interim Constitution and the Constitution (Rautenbach & Malherbe, 2004: 43).

A Bill of Rights consists of provisions in constitutions that define rights of persons and regulates the limitation of the rights. Until the commencement of the Interim Constitution, South Africa took no part in the world-wide trend to protecting human rights by means of constitutional provisions and international agreements. The formal position in South Africa was the same as in any other state without an entrenched and justifiable bill of rights. There were no limitations on parliament to arbitrarily restrict or abolish individual's rights.
The position changed dramatically at the commencement of the Interim Constitution. A bill of rights which formed part of the entrenched Constitution and extensive juridical control over compliance with the bill of rights was provided for. In terms of the constitutional principles with which the new constitution had to comply, the constitutional assembly included a bill of rights in the new Constitution according to which ‘everyone enjoys all universally accepted fundamental rights and freedom and civil liberties, which are protected by entrenched and justiciable provisions of the constitution’; section 7(1) of the constitution reads: ‘the Bill of Rights is a cornerstone of democracy in South Africa. It enriches the rights of all people in our country and affirms the democratic value of human dignity, equality and freedom’ (Rautenbach & Malherbe, 2004: 292).

2.10. Homosexuality and law

Homosexuality was considered as a mental illness in which mental health workers could use shock treatments, aversion therapy to cure what they thought was pathology (Mc Whither, 1998:250). Not only were homosexual individuals viewed as ‘ill’, they were seen as sinful and immoral. They were perceived to be criminals and at times were jailed for their sexual behavior. The societal attitude towards homosexuality has resulted in the use of affirmative action by various governmental agencies.

In South Africa, the government has intervened to ensure that homosexual persons are treated fairly and equitably (Paul, Weinrich, Gonsiorek & Holtvedt, 1992:323). It is important not to lose sight of the fact that ‘homosexuals are after all human beings’, regardless of sexual orientation. They have the right to be treated fairly under the law and be free from discrimination.

Homosexual men and women are as fully protected to exercise their constitutional rights as any other citizens. Constitutional principles have been applied primarily to claims of homosexuals in the area of due process, freedom of association and equal protection (Mc Whither, 1998:250).
Human rights are the rights for all people, at all times, and in all situations. Human rights include ‘the right to life’, and any rights which maintain the existence and quality of that life, for all people independent individual differences such as class, race, sex, sexual orientation, religion and disability/ability. Human rights are generally considered universal and egalitarian (they apply to all people), indivisible (they cannot be separated from one another) and inalienable (they cannot be taken away or foregone). Human rights are the guidelines for governmental policy and practice. The aim being to According to Coyle and Kitzinger (2002:33) identity is often challenged by society. Lesbian and gay people routinely experience oppression and discrimination. The decision to disclose and ‘come out’ to other people is not one taken lightly and the reasons underpinning this decision are often linked to social, familial or cultural attitudes towards homosexuality.

ensure that the human rights for all people are respected (Coyle& Kitzinger, 2002:339).

The South African constitutional legal system, however, despite the introduction of the bill of rights was viewed skeptically or negatively by gays and lesbians. The legal system was skeptic towards promotion and protection of gay and lesbians’ rights. The bill of rights is a corner stone of democracy in South Africa. It enriches the rights of all people in our country and affirms the democratic values of human dignity, equality and freedom.

Everyone is equal before the eyes of the law and has the right to equal protection and benefit of the law. Equality includes the full and equal enjoyment of all rights and all forms of freedoms. To promote achievement of equality, legislative and other measures designed to protect or advanced persons or categories of persons, disadvantaged by unfair discrimination may be taken (Act 108 of 1996, subsection 9). No person may unfairly discriminate directly or indirectly against anyone on one or more grounds including race, gender, sex, pregnancy, marital status, ethnic or social origin, color, sexual orientation, age, disability, religion, conscience, belief, culture and language.

The national legislation must be enacted to prevent or prohibit unfair discrimination. Everyone has the right to life (Act 108 of 1996).
2.11. Resume

This chapter has sought to disentangle the discourse and social constructions which appear to give rise to or maintain the behavioral difficulties experienced by homosexuals. The discourse has immense implications for how language is used in society and how it enables human beings to rethink of how they are positioned in relation to power as subjects by different kinds of language. These difficulties can be best understood through deconstruction of historically and cultural processes of categorization. The human rights were explored for support purposes for lesbians and gay people.
CHAPTER THREE

RESEARCH METHODOLOGY

3.1. Introduction

This chapter discusses the methodology of the study and focuses particularly on the research design, procedure, data analysis, technique and ethics of research. Measurement can be defined as a process through which a researcher describes, explains and predicts his or her research phenomena (Kaufman & Kaufman, 2005: 95).

3.2. Objectives

The first purpose of this study was to enquire about the difficulties experienced by homosexual students at the University of Zululand. Secondly the purpose was to investigate perceptions and understandings of social discrimination at this university. Thirdly the central idea was to look at ways and means that can be used to promote tolerance and understanding amongst students in relation to their understanding of sexual orientation and to empower those students suffering from discrimination.

3.3. Research design

This study was located within a qualitative, phenomenological approach. This approach allows for personal interpretations, perspective and experiences of the participants to emerge (Barker, Pistrang & Elliot, 1994:72). Participants were asked open-ended questions. Open ended questions allow the respondents to communicate their experiences in their own words without any restriction. Responses can vary from a couple of lines to an essay of one or more pages (Blanche, Durrheim & Painter, 2006:486). One of the main
aims of phenomenological inquiry is to derive the essential features (description) of the experiences from the raw protocols. The researcher makes sense out of and learns similar themes from the individual raw data collected.

3.4. Sampling

A non experimental design using snowballing technique was used in this study. The sample consisted of ten registered University of Zululand students who identify themselves as homosexual and who were willing to share their experiences. These participants were identified through the friendship network. In snowballing, individual's act as informants in order to identify other members (e.g. acquaintances or friends) from the same population who may be willing to participate in a study (Huysamen, 2001:44), and 10 questionnaires were located in this way. The sample consisted of 7 (70%) men and 3 (30%) women. All questionnaires were completed and returned; while one was partially completed it was included in the study due to the qualitative nature of the investigation.

The age of participants ranged from 18 to 32 years old. The participants covered a spectrum including the field of law and social sciences, comprised of undergraduates and postgraduates.
Snow ball sampling is a technique employed in the qualitative methodology, where a lot of information is required just to get an overall view of what is happening around certain issues. A researcher selects an individual and that individual leads to other informants.

3.5. Qualitative measurement

Qualitative methods allow the researcher to study selected issues in depth, openness and details as they identify and attempt to understand the categories of information that emerge from the data. Qualitative research is naturalistic (studies real world situation as they unfold naturally). It is openness to whatever emerges, with a lack of predetermined constrained on outcomes), holistic (the whole phenomenon under study is understood as a complex system that is more than the sum of its part. It focuses on more complex interdependencies), and inductive (it is the immersion in the detailed and specifics of the
data to discover important categories, dimensions and interrelationships, beginning by exploring genuinely open questions rather than testing theoretically derived hypotheses (Blanche, Durrheim & Painter, 2006: 47-8).

Measurement is one essential component of research methodology. It can be defined as a process through which a researcher collects information in order to explain a phenomenon (Kaufman & Kaufman, 2000). The qualitative questionnaire used in this particular study focused on the sexual orientation of students within the campus and their experiences.

To address the objectives of the study meaningfully, broad questions were asked to allow the respondents to answer from their perspective of their own world in a written form. The following questions were asked:

1. How would you perceive the experiences that you have encountered within campus based on sexual discrimination?

2. What are your views on respect, freedom of choice, sexual orientation, affiliation and freedom of movement (social rights)?

3. Is there anything that can be done to minimize sexual discrimination on campus?

3.6. Qualitative data/ data collection

Qualitative data is collected in the form of written or spoken language or in the form of observations that are recorded in language. The data can be collected as in-depth interviews, it includes both individual interviews (e.g. one-on-one) as well as group interviews. The data can be recorded in a wide variety of ways including audio recording, video recording or written notes. The purpose of the interview is to probe the ideas of the interviewees about the phenomenon experienced.
The research sample was taken from the registered University of Zululand students in Kwa-Dlangezwa, KwaZulu-Natal. The participants were subject to availability and willingness to participate in the study. A friend was given the questionnaire to distribute it to others who identify themselves as homosexuals or lesbians, leading to other informants and their willingness to participate in the study.


As cited by Rabbets & Edwards (2001), a phenomenological research procedure conforming to the format outlined by Spiegelberg (1982), Kruger, (1986), Stones, (1988) and Van Vuuren, (1989), can be applied in the steps below:

- The identification of a phenomenon.
- The selection of the subjects.
- The first description and protocol.
- Repeated reading of protocols in order to make sense of the whole.
- Breaking each protocol down into Natural Meaningful Units (NMU’s), which refers to the smallest naturally occurring units of experience which appear in each protocol.
- Reduction and linguistic translation of NMU’s into themes.
- Discussion of the themes.

3.8. Data analysis: phenomenological approach

Data analysis seeks to answer the original research question. It involves reading through the data repeatedly, and engaging in activities of breaking the data down elaborating and interpreting the results. Qualitative analysis methods utilize a variety of specialized non mathematical techniques, similar to practical analytic process that is used by everyday
people when thinking about daily situations. Qualitative analysis involves examining the assembly relevant data to determine how they answer the evaluation question at hand. A phenomenological approach was used in the analysis of the qualitative data in this research. One of the main aims of phenomenological inquiry is to derive the essential features (description) of the experiences from raw protocols. The researchers make sense out of and collect similar themes from the raw data (Blanche, Durrheim & Painter, 2006:322).

The concept phenomenology is derived from Greek word “phainomenon” which literally refers to appearance. Philosophers have defined phenomena as the appearance of things rather than things themselves. It is the study of how things or events appear to the conscious of the observer. Phenomenology may be defined as the study of how things or events appear to the unconscious of the observer. It is the true nature of reality beyond any person’s capacity to understand and to experience directly (Edwards, 2002:30).

Phenomenology, according to Merleau-Ponty (1945), refers to a transcendental philosophy: it employs a style of thinking that focuses primarily upon re-achieving a direct and primitive contact with the world by discarding traditional ways of understanding a man. This transpires through a suspension of preconceived notions about human being’s true nature.

It is an approach to philosophy that begins with an exploration of phenomena (what presents itself to us in unconscious experience). It also takes the intuitive experience of what presents itself to us in phenomenology reflection, as its starting point it tries to extract the essential features of experience and the essence of what we experience. Phenomenology promotes an understanding of the relationship between states of individual consciousness and social life. It seeks to reveal how human awareness is implicated in the production of social action, social situation and social world (Edwards, 2002:31).

Phenomenology is the study of structures of consciousness as experienced from the first person point of view. The central structure of an experience is its intentionality, it being
directed towards something. Literally, the phenomenology is the study of 'phenomena', the appearance of things or things as they appear in our experience, or ways we experience things, thus the meaning of things we have in our experience.

The study of phenomenology has given a much wider range of addressing the meaning of things we have in our experience, notably the significance of objects, events, tools, the self and others these things arises and are experienced in our 'life-world', it essential concerns. studies the structure of various types of experience ranging from perception, thought, memory, imagination, emotions, desires and volition to bodily awareness, embodied action and social activity. The structure of these form of experience, which involves what is intentional, that is the directed experience towards things in the world. It seeks to reveal how human awareness is implicated in the production of social action, social situation and social world (Hammond, Howarth & Keat, 1992:100). It allows the personal interpretations, perspectives and experience of the participants to emerge (Barker, Pistrang & Elliot, 1994).

Participants were asked to write about their experiences with regards to sexual discrimination on campus. Identifying data was not required, except for only age, gender and level of study. Participants were free to write a long or short story.

3.9. Strengths and weaknesses of Phenomenology

Phenomenology, as an alternative means of doing research, offers the strengths and contributions to the research that the researcher required. The most outstanding aspect for the researcher project is that it provides a rich and complete description of human experience and the meanings attributed to these experiences. It is capable of producing thick description of people’s experiences or perspectives within their natural settings. The techniques used in the phenomenological method also ensure the faithful handling of the data. Phenomenology however uses the technique of bracketing, which implies minimal researcher influence on the findings (Pietersen, 2002:4).
The method depends heavily on the articulation of skills of the participant in order to ensure a rich description. The use of language and terms used by the participants may be obtuse or imprecise and would thus not provide the researcher with a rich description. The participants may not all be able to articulate their experience. Phenomenology is often based upon quite small case studies giving rise to concerns about its generalizability to other situations.

3.10. Ethics

Ethical clearance was acquired from the University of Zululand ethics committee. All data was kept confidential and no names were divulged during the study. The purpose of the study was explained to the participants, who were free to withdraw at any stage of the research process if they felt uncomfortable.

3.11. Resume

A phenomenological approach has been used by the researcher to analyze the collected data. Phenomenology focuses on developing a complete, clear and articulate description and understanding people's life experiences which gives a researcher a better understanding of how people make sense of their world. The next chapter discusses the results of this approach.
CHAPTER FOUR

RESULTS AND DISCUSSION

4.1. Introduction
The focus of this chapter is on views of the University of Zululand students who participated in this study. The data analysis is to provide meaningful insight about experiences and presentation on the emerging themes found in the raw data. The researcher makes sense out of and learns similar themes from the individual raw data that was collected.

4.2. Qualitative data
Each participant’s data is provided below together with the major themes arising out of their responses.

Protocol will be referred to as P, e.g. for protocol 1 we will see P1

PROTOCOL 1: 24 years old female – black, undergraduate

QUESTION 1
How would you perceive the experiences that you have encountered within campus based on sexual discrimination?
I would say that people here are very ignorant and cruel, I am personally heterosexual and have many gay friends and I really like them so much that, I have been called a lesbian and refuse to be in a relationship with a homophobe.

QUESTION 2
What are your views on respect, freedom of choice, sexual orientation, affiliation and freedom of movement (social rights)?
They are everybody's rights; nobody must be deprived of them.

**QUESTION 3**

*Is there anything that can be done to minimise sexual discrimination on campus?*

A new society must be introduced to address the issues of sexuality.

**EMERGING THEMES FOR P1**

*Question 1*

....ignorant and cruel

....identity crisis

*Question 2*

....deprived of rights

....emphasis on human rights

*Question 3*

....societal attitude

....education on sexuality

**PROTOCOL 2: 18 year’s old female- black, undergraduate**

**QUESTION 1**

How would you perceive the experiences that you have encountered within campus based on sexual discrimination?

People here are nasty and cruel.

**QUESTION 2**

What are your views on respect, freedom of choice, sexual orientation, affiliation and freedom of movement (social rights)?
People enjoy a different approach to life at different times and levels, therefore, one cannot assume to think one will enjoy whatever it is that they enjoy.

**QUESTION 3**

Is there anything that can be done to minimise sexual discrimination on campus? Workshops must be conducted, and people must be informed that lesbians and gays are normal people just like them.

**EMERGING THEMES FOR P2**

Question 1

.... Nasty and cruel

Question 2

.... freedom of life enjoyment

...... sense of difference

Question 3

.... Conduct workshop

.... Education on sexual orientation

..... Sameness

**PROTOCOL3: 19 years old male, black – undergraduate**

**QUESTION 1**

How would you perceive the experiences that you have encountered within campus based on sexual discrimination?

I think they have turned my whole life around and they have somehow made me feel unloved and accepted.
QUESTION 2
What are your views on respect, freedom of choice, sexual orientation, affiliation and freedom of movement (social rights)?

Everybody deserves it and they should be common knowledge to all living human beings.

QUESTION 3
Is there anything that can be done to minimise sexual discrimination on campus.

Not until people stop labeling each other.

EMERGING THEMES FOR P3

Question 1
.... Unloved and non acceptance

Question 2
.... knowledge on human rights
.... everybody deserves freedom

Question 3
.... Labeling

PROTOCOL 4: 21 year’s old male, black- undergraduate

QUESTION 1
How would you perceive the experiences that you have encountered within campus based on sexual discrimination?

I can’t wait to finish my degree and leave this place forever.

❖ Rudeness
❖ Assaults
❖ Ignorant
QUESTION 2
What are your views on respect, freedom of choice, sexual orientation, affiliation and freedom of movement (social rights)?

The last time I checked, there was a constitution for all South African citizens and should be followed in every corner of the country but Unizul has one of its own, a very peculiar one.

QUESTION 3
Is there anything that can be done to minimise sexual discrimination on campus?
Ensure that gays and lesbians are safe and that anyone who discriminates is unlawful.

EMERGING THEMES FOR P4

Question 1
....tolerance of the place
....rudeness
....assaults
....ignorant

Question 2
....constitutional right for all citizen in South Africa
....discrimination at Unizul

Question 3
....safety
PROTOCOL 5: 20 year's old male, black undergraduate

QUESTION 1
How would you perceive the experiences that you have encountered within campus based on sexual discrimination?

I am closeted; people don’t know that I am gay, so they think I am straight. I think that I would not have friends if they knew I was gay.

QUESTION 2
What are your views on respect, freedom of choice, sexual orientation, affiliation and freedom of movement (social rights)?

We are not respected at all and the rights are violated everyday and the rights are close to none on campus.

QUESTION 3
Is there anything that can be done to minimise sexual discrimination on campus?

Conduct workshops and campaigns, educating people on respect, sexual orientation and the constitutional rights. The Law, Psychology and Social work Departments should form a society addressing these issues.

EMERGING THEMES FOR P5
Question 1
....closet
....sense of belonging

Question 2
.... Not respected
....rights are violated
....existence, deprived of rights within campus
Question 3

....conduct workshops & campaigns
....educating on respect, sexual orientation and constitutional rights
....intervention from the departments such as Law, Psychology & Social work

PROTOCOL 6: 23 year's old male, black- undergraduate

QUESTION 1
How would you perceive the experiences that you have encountered within campus based on sexual discrimination?

I had to fight for acceptance and at times I had to succumb to conformity.

QUESTION 2
What are your views on respect, freedom of choice, sexual orientation, affiliation and freedom of movement (social rights)?

I think that they should be the same as everybody, but evidently not because of the way that people treat us.

QUESTION 3
Is there anything that can be done to minimise sexual discrimination on campus?

I don't think so, because the authorities themselves think that it is foreign. Conduct workshops!!!

EMERGING THEMES FOR P6
Question 1
....fight for acceptance
....succumb to conformity
FAQ:

**Question 2**
- same human rights
- deprived of rights

**Question 3**
- nothing can be done
- discrimination
- conduct workshops

**PROTOCOL 7:** 32 year’s old male, black- postgraduate

**QUESTION 1**
How would you perceive the experiences that you have encountered within campus based on sexual discrimination?

I am personally very upset and I am accepted for who I am not.

**QUESTION 2**
What are your views on respect, freedom of choice, sexual orientation, affiliation and freedom of movement (social rights)?

People should be respected and have to choose for themselves what they want in life.

**QUESTION 3**
Is there anything that can be done to minimise sexual discrimination on campus?

Maybe stay closeted like me...... I don’t know.
EMERGING THEMES FOR P7

Question 1
....upset
....sense of belonging
....acceptance

Question 2
....respect
....freedom of choice in life

Question 3
....staying in closet
....sense of confusion about what can be done

PROTOCOL 8: 20 year's old male, black- undergraduate

QUESTION 1
How would you perceive the experiences that you have encountered within campus based on sexual discrimination?

I would say that a great majority of people on campus are still misinformed about homosexuality; therefore they think that it is abnormal and it shouldn't be tolerated.

QUESTION 2
What are your views on respect, freedom of choice, sexual orientation, affiliation and freedom of movement (social rights)?

I think they have and should have the same and equal rights as everybody else.
QUESTION 3
Is there anything that can be done to minimise sexual discrimination on campus?

Who ever is found discriminating against people or a sexual orientation different to theirs i.e. homosexuality must be dealt with, severely with the law. People are all different; therefore we should accept and manage diversity maturely.

EMERGING THEMES FOR P8
Question 1
....not informed on homosexuality
....viewed as abnormal
....no tolerance

Question 2
....equal rights

Question 3
....discrimination on sexual orientation
....acceptance
....Management of diversity

PROTOCOL 9: 22 year’s old female, white- undergraduate

QUESTION 1
How would you perceive the experiences that you have encountered within campus based on sexual discrimination?

Rude
QUESTION 2
What are your views on respect, freedom of choice, sexual orientation, affiliation and freedom of movement (social rights)?

Students violate the social rights of homosexuals; another useful strategy is to go through the constitutional of South Africa with students, in order to make them aware that exclusion of any is not acceptable in South Africa.

EMERGING THEMES FOR P9
Question 1
....rude

Question 2
....violation of social rights of homosexuals
....need to educate students on constitutional right
....discrimination not accepted in South Africa

PROTOCOL 10: 20 years old male, black – undergraduate

QUESTION 1
How would you perceive the experiences that you have encountered within campus based on sexual discrimination?

Really bad!!!! Assaulted and called all sorts of names.

QUESTION 2
What are your views on respect, freedom of choice, sexual orientation, affiliation and freedom of movement (social rights)?
They are everybody’s rights. Anything less is not equal therefore the constitution should be in the mental possession of all student/ people i.e. chapter 2.

QUESTION 3
Is there anything that can be done to minimise sexual discrimination on campus?

Stop discrimination against anyone.

EMERGING THEMES FOR P 10
Question 1
...assaulted
...called names, (labeling)

Question 2
...everybody’s rights
...equal rights
...educate students on rights

Question 3
... Stop discrimination

4.3. Common Emerging themes
Homophobia, discrimination, coming out, labeling and conducting workshops.
4.3.1. Homophobia

The word homophobia refers to fear of homosexuality, and frequently implies verbal and physical aggression towards individuals who identify themselves as lesbian or gay. Homophobia is a negatively expressed attitude by heterosexual individual, and that militates against the coming out process both to one self and others. A critical view of the above concept was offered by participants with association of non-acceptance, closet, negative attitude or rude on their sexual orientation. Participants felt other students at the university were still homophobic. There is significance from the data showed. According to Moore and Rosenthal, (1993) homophobia is defined as an irrational fear which appears to underlie neutral and a spectrum of negative attitudes towards homosexuals.

Based on the responses it is evident that students have a negative perception, prejudice and discriminate against fellow homosexual students. Prejudice against homosexuality constitutes a serious social problem which requires attention. Participants’ statements were viewed as prejudice; there is concern to deflect homophobia in a culture climate which can be perceived as pro- equality and anti- discrimination. The internalization and integration of heterosexual norms and oppressive attitudes, has destructive effects on gay and lesbian perception and experience, as a deviance.

4.3.2. Discrimination/ Rights

The participants in this study perceived discrimination as alive on campus. They felt that there was a violation of their constitutional rights. The participants also expressed that there is a lack of knowledge on matters pertaining to sexual orientation on campus. Participants also felt that other students violated their human rights. In general, participants appeared more aware of their constitutional rights.

The majority of the data received showed a lack of consistency in levels of social support, to human rights e.g. freedom, and rights to life as stated in chapter two. In South Africa
the government has ensured that homosexual persons are treated fairly and equitably. All people whether they are heterosexuals or homosexuals should have equal constitutional rights (Stivison cited by Paul, Weinrich, Gonsiorek & Hotvedt, 1992:303).

The importance of sexual orientation in human experience is equal to food, sleep, shelter, thought, communication and affection. Sexuality is fundamental to individual existence. Individuals define themselves in a significant way through their intimate relationships. The nature of sexuality, which can be deeply rooted in human existence and coincide with prevalent social scientific theories according to which one’s sexual orientation, is not a matter of choice, but either inborn or deeply irretrievably rooted within individual personality from an early age (Heinze, 1995:158).

4.3.3. Coming out

Given the negativity on attitude towards homosexuality, it may be perceived to be less traumatic to pretend to identity with the mainstream or heterosexual culture, some of the respondents are closet because they want to be accepted within the mainstream culture. In this regard internalized homophobia appears to be reinforced, keeping public and private life separate. According to Coyle and Kitzinger (2002:33) identity is often challenged by society. Lesbian and gay people routinely experience oppression and discrimination. The decision to disclose and come out to other people is not taken lightly and the reason underpinning this decision is often linked to social, familial or cultural attitude towards homosexuality, under these circumstances, they face a range of potential reactions if and when they disclose their sexual orientation to others and some of those reactions may not be positive. The data showed significant findings that homosexuality is challenged by society. Homosexuals may experience threats to identity in coming out to others with some or all of the identity principles being challenged by the demands of assimilating and accommodating a homosexual identity that carries a negative social evaluation.
4.3.4. Labeling

The application of label to someone has a significant consequence for how that person is treated by others and perceives him/herself. Some participants expressed being called names. Labeling is a form of social constructivism where language or discourse plays a central role in the constitution of social life. This construct with Parker (2005) viewed discourse as having an immense implication on how language is used in society and the manner in which different cultures experience and express feelings and emotions.

The findings were consistent with the argument of (Levett, Kottler, Burman & Parker, 1997: 8), whereby the discourse work inside and outside South Africa, refuses the traditional distinction made between individual and society. Language constitutes who we are, construct the positions we occupy, is the medium by which we interact with other people and understand ourselves. Discourse, therefore refers to language-in-action, the sets of social practices that are linguistic. Discourse means frame works of meaning that are realized in language but produced by institutional and ideological structures and relations. The purpose of discourse work is to address how those institutional power relations are both reproduced and contested within everyday contexts of talk and action.

Deviance is defined not by any reference to norms, but by reference to the reactions of the social audience. In this view, deviance does not bring forth social control efforts, but the reverse. Social control efforts ‘create’ deviance by defining them and making them known to others. In short, deviant labels are very ‘sticky’. People tend to interpret all behaviour whether it is actually relevant or not, in terms of the deviant labels.

Labeling can be said to be variable, with the application of a label to someone varying with such diverse factors as place, gender, age and so on (Moore, 1991: 46).
4.3.5. Conducting Workshops

Participants in this study focused on the issue of lack of knowledge from other students who were intolerant of homosexuality. They further highlighted on the need of conducting workshops as a way of disseminating information.

The workshops and society awareness with lesbian and gay activism are rooted in the idea that negative attitudes and behaviour towards homosexuality can be challenged. Using the extracts from the participants, the focus should be on the dilemmas they face and some of their key concerns include homophobia, discrimination and labeling.

The formation of society can help with identification of lesbian and gay stereotype, the replacement of stereotype with positive or factual information, encouraging empathy and adopting practical strategies for challenging heterosexism.

Prejudice does affect other people, students should learn to tolerate one another including whether one’s sexual orientation differs or not, at the end we are all human beings. Nobody deserves to be discriminated against; everybody has a right to life and freedom.

4.5. Resume

This chapter has focused on a discussion of themes that emerged. These were found through the use of a phenomenological approach to research data analysis. The findings of this study indicate that there is a lack of social support as well as a violation of human rights, and the reason could be the clashes with one’s ideological beliefs or culture.
CHAPTER FIVE

CONCLUSION AND RECOMENDATION

5.1. Introduction
This chapter focuses on collation, integrating and offering phenomenological theoretical framework for the responses generated in the study. The findings in the previous chapter constitute the contribution of understanding the participants’ experiences and difficulty of being homosexual.

5.2. Conclusion

The purpose of this study was to explore support for lesbian and gay human rights and their sense of personnel responsibility for ensuring positive social change for lesbian and gay. Human rights education includes an understanding of what human rights are, how they are implemented and above all, individual responsibility for upholding and defending homosexuals.

It is important for students to be educated both in lesbian and gay awareness as well in human rights. To do so would go a considerable way of encouraging social actions and facilitating positive change for lesbians and gay. Education can be an efficacious method of social change as a method of prejudice reduction in the field of gender equality.

Lesbian and gay awareness training is the ideal for negative attitudes and behavior towards lesbians and gays. Heterosexuals can be challenged through education. The notion is that, via exposure to lesbian, gay and realities of homosexual lives, students prejudice can be overcome.
The integration and internalization of these negative attitudes and values appear to undermine the self-valuing of gay and lesbian person and oppressing self-identity, which in turn is debilitating to the individuals self-concept and its expression as a whole. It would be advantageous to work towards developing a positive attitude towards lesbian and gay. This could be achieved by frequently making lesbian and gay issues an integral part of the social science curriculum through exposure to lesbian and gay perspective in the lecture room. It is important for students to be educated both in lesbian and gay awareness as well as in human rights. To do so it would go a considerable way to encouraging and facilitating positive social change for lesbian and gay citizens. The researcher attempts to educate people about lesbian and gay experience in order to change negative attitudes and behavior and hence improve lesbian and gay lives. Most importantly, it is hoped that the findings presented herein contribute to increase awareness. The data in this study helps us to broaden our understanding of the personal experiences by homosexuals.

5.3. Strength

This study followed a qualitative approach with a phenomenological focus, which allowed the personal interpretation and perspective of the participants to emerge, permitting the actual nature of their experience to be described and documented. The analysis yielded a distinctive theme and features of their experiences, which was then formulated into a general hypothetical experience.

5.4. Limitation of the study

The size of the sample was small, while the sample size was not as large as was anticipated, owing to the fact that a qualitative and not a quantitative study was being conducted. The sample was, however, sufficient to collect meaningful data.
5.5. Recommendations

- Awareness training needs to be considered, to such dilemmas which underlie education designed to challenge negative attitudes and beliefs.

- There is a need for proactive strategies that challenge intolerance and discrimination and offer effective support to those who have been victims.

- Students need to be educated in relation to lesbian and gay issues as human rights. Positive attitudes towards gay and lesbian could be achieved through social science curriculum, through exposure to lesbian and gay perspectives in the classroom. By doing so this would encourage inter-action and facilitating positive social change for lesbian and gay individuals.

- The negative attitudes and behavior towards lesbian and gay persons can be challenged and changed through education.
5.6. Bibliography


ANNEXURE A- QUESTIONNAIRE

Biographical details

Age ........................................
Gender ......................................
Level of study undergraduate / postgraduate .................................
Racial group ................................

1. How would you perceive the experiences that you have encountered within campus based on sexual discrimination?

2. What are your views on respect, freedom of choice, sexual orientation, affiliation and freedom of movement (social rights)?

3. Is there anything that can be done to minimise sexual discrimination on campus?

Own opinion / remarks:
Dear Participant

I am currently studying towards a master's degree in counselling psychology and researching on sexual orientation and difficulties that lesbian and gay students experience at the University of Zululand. I will appreciate your participation in this study.

No names are required and all information will remain anonymous and confidential. Participants are free to withdraw at any stage of the research process if they feel uncomfortable.

Thank you for your participation.

Yours faithfully

Nonkululeko P.Q. Ngcobo