

Gay (In)Tolerance in the Language of Stellenbosch Students:
A Critical Discourse Analysis of Campus News Media.

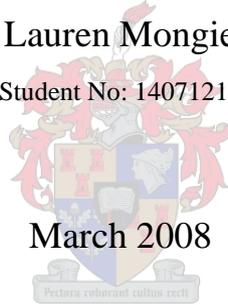
Thesis submitted in partial fulfillment of the requirements for the degree of
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By

Lauren Mongie

Student No: 14071215



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Supervisor: Prof. Christine Anthonissen

DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted at any university for a degree.

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Signature

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Date

ABSTRACT

This thesis has been written in partial fulfillment of the requirements of a masters programme in intercultural communication. The study focuses on aspects of linguistic communication, specifically in media discourse, where “cultural boundaries” are determined by sexual difference and where much misunderstanding appears to be founded in different conceptions of homosexuality. I have investigated the theoretical frameworks within which discursive reflection on homosexuality can be studied from an interdisciplinary perspective. The research examines reports in a student newspaper that topicalise homosexuality; it also considers reports that are part of a discourse in which communication takes place between a heterosexual majority and a homosexual minority. Reports that were published across a period of five years were examined, in order to determine whether there has been any development in the discourse.

This investigation of a particular kind of intercultural media discourse has been augmented by investigating attitudes towards the minority group by means of a questionnaire, designed by Kite and Deaux (1986: 137). This questionnaire was distributed among 240 students in an attempt to determine whether their reported attitudes coincide with those reported in the media. Despite the fact that homosexuality was removed from the Diagnostic and Statistical Manual of Mental Disorders (DSM) more than 30 years ago, reports of homophobic violence and attitudes in news media reveal that a significant percentage of the population still views homosexuality as an illness, a psychological disorder or as sin.

The aim of this thesis was to examine the possible (re)enforcement of such homophobic ideologies in news media, as well as the possible (re)enforcement of increasingly tolerant ideologies, by making use of frameworks developed within Critical Discourse Analysis, by van Dijk (1998) and Gelber (2002). While the results of the media analysis indicate a growing acceptance of homosexuality, the survey results reveal that the majority of the heterosexual students surveyed still maintain

homophobic attitudes. Furthermore, discrepancies in the survey results reveal the complex nature of such attitudes.

ABSTRAK

Hierdie tesis is geskryf in gedeeltelike voldoening aan die vereistes van 'n meestersprogram in interkulturele kommunikasie. Die studie is gerig op aspekte van talige kommunikasie, spesifiek in media diskoers, waar "kulturele grense" bepaal word deur seksuele verskille en waar dit blyk dat baie misverstand die gevolg is van verskillende konsepsies van homoseksualiteit. Ek het die teoretiese raamwerk ondersoek waarbinne diskoers wat handel oor homoseksualiteit bestudeer kan word vanuit 'n interdisiplinêre perspektief. Die navorsing analiseer berigte van 'n studentekoerant wat homoseksualiteit as onderwerp aanspreek; dit gee ook aandag aan berigte wat deel uitmaak van 'n diskoers waarbinne kommunikasie plaasvind tussen 'n heteroseksuele meerderheid en 'n homoseksuele minderheid. Berigte wat oor 'n tydperk van vyf jaar verskyn het is ondersoek om te bepaal of daar enige ontwikkeling in die diskoers plaasgevind het.

Hierdie ondersoek van 'n bepaalde soort interkulturele media diskoers is aangevul deur 'n opname oor houdings tenoor die minderheidsgroep aan die hand van 'n vraelys, ontwerp deur Kite en Deaux (1986: 137). Hierdie vraelys is versprei onder 240 studente om te bepaal of houdings wat hulle so uitspreek ooreenstem met dié in die media. Ten spyte van die feit dat homoseksualiteit meer as 30 jaar gelede verwyder is uit Die Diagnostiese en Statistiese Handleiding vir Geestesversteurings (DSM), wys verslae oor homofobiese geweld en houdings in die media dat 'n beduidende persentasie van die bevolking steeds homoseksualiteit as 'n siekte, 'n sielundige steurnis, of as sonde beskou.

Die doel van hierdie tesis was om die moontlike versterking van sulke homofobiese ideologieë in die nuusmedia, sowel as die moontlike versterking van toenemend tolerante ideologieë, te ondersoek deur gebruik te maak van raamwerke wat ontwikkel is binne Kritiese Diskoers Analise, deur van Dijk (1998) en Gelber (2002). Terwyl die resultate van die media analise wys op 'n groeiende aanvaarding van homoseksualiteit, dui die resultate van die vraelys daarop dat die meeste heteroseksuele studente wat ondervra is

steeds homofobiese houdings onderhou. Verder dui die teenstrydighede in die vraelys se resultate op die komplekse aard van sulke houdings.

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Table of Contents

Chapter One – Introduction

1.1	Introduction.....	1
1.2	Research questions and hypothesis.....	3
1.3	Background to the study.....	3
1.4	Chapter layout.....	6
1.5	Terminological clarification.....	6

Chapter Two – Critical Discourse Analysts – The discursive construction and reinforcement of ideologies in news media

2.1	Introduction.....	9
2.2	Van Dijk.....	9
2.3	Gelber.....	12

Chapter Three – Symbolic Interactionists – The social construction of reality

3.1	Introduction.....	16
3.2	Mead.....	16
3.3	Blumer.....	18
3.4	Derrida.....	20
3.5	Foucault.....	21

Chapter Four – Queer Theorists – The social construction of the homosexual identity

4.1	Introduction.....	23
4.2	Essentialism vs Constructionism.....	23
4.2.1	Essentialism.....	24
4.2.2	Constructionism.....	25
4.3	The problem of problematising homosexuality.....	26
4.4	Weeks.....	27
4.5	Plummer.....	28
4.6	Ault.....	29

Chapter Five – Linguists – The discursive construction of the self and others	
5.1	Introduction.....31
5.2	Goffman.....31
5.3	Butler.....33
5.4	Sedgwick.....35
Chapter Six – Methodological framework	
6.1	Introduction.....39
6.2.1	Aims.....40
6.2.2	Sampling.....40
6.2.3	Participants.....41
6.2.4	Procedure.....42
6.2.5	Instruments.....42
6.2.6	Credibility and ethical considerations.....43
Chapter Seven – Discussion	
7.1	Introduction – News media analysis.....44
7.2.1	Reports in <i>Die Matie</i> during 2003.....44
7.2.2	Reports in <i>Die Matie</i> during 2004.....52
7.2.3	Reports in <i>Die Matie</i> during 2005.....55
7.2.4	Reports in <i>Die Matie</i> during 2006.....58
7.2.5	Reports in <i>Die Matie</i> during 2007.....60
7.3	Conclusion.....64
7.4	Introduction – Survey analysis.....66
7.5	Summary of results.....79
Chapter Eight – Conclusion.....81	
8.2	Recommendations for future research.....82
References.....84	
Appendix A – Publications from <i>Die Matie</i>	
Appendix B – Questionnaire	
Appendix C – Information to participants	
Appendix D – Summary of survey results	

LIST OF TABLES

Table 6.1	Distribution of references made over a period of five years.....	41
Table 6.2	Demographic details of survey participants.....	41
Table 7.1	Division of publications made over a period of five years.....	66

CHAPTER 1

INTRODUCTION

1.1 INTRODUCTION

This thesis will report on research done in a programme that focuses on various aspects of intercultural communication. The definition of intercultural communication standardly accepted refers to communication across cultural boundaries, using a shared language. In some cases a lingua franca is used, in others a shared language which is first language to one speaker and second language to another. Two of the central features of intercultural communication relate to (i) differences among cultures in organizing the discourse of particular public institutions, such as media discourse, and (ii) misunderstandings across cultures caused by different conceptions of the norms of discourse as well as social norms of acceptable behaviour. This study focuses on linguistic communication, specifically as reported in media discourse, where the “cultural boundaries” are determined by difference in sexual orientation and where much misunderstanding appears to be founded in different conceptions of homosexuality. I have investigated reports in a student newspaper that not only topicalise homosexuality, but can in fact be considered as a discourse in which communication between a heterosexual majority and a homosexual minority takes place. Such investigation of intercultural media discourse has been augmented by checking attitudes towards the minority group by means of a questionnaire.

Throughout the course of this study, a reaction I was often met with was “What does homosexuality have to do with me?” Sedgwick (1990: 2) refers to such a view that issues surrounding homosexuality are of active importance only to a small, fixed homosexual minority, as the “minoritising” view of sexual definition. In contrast to this, she proposes the “universalizing” view of sexual definition, in which the continuing, determinative importance of these issues in the lives of people right across the spectrum of sexualities is recognised.

Despite the fact that homosexuality was removed from the Diagnostic and Statistical Manual of Mental Disorders (DSM) more than thirty years ago, reports of homophobic violence and attitudes in news media reveal that a significant percentage of the population still views homosexuality as an illness, a psychological disorder or as “sin”. The relative stability of

these attitudes over time reveals a minoritising view of sexuality, in which the homophobic individual fails to recognise that the problem lies with him/her, rather than with the homosexual individual.

Isaacs and McKendrick (1992: x) report that an estimated one out of ten South Africans has a homosexual identity. Gibson (1989: 114) reports that gay and lesbian youths are three times more likely than others to attempt and commit suicide, that up to 30% of teen suicides are gay or lesbian, and that a third of gay and lesbian youths interviewed report that they have attempted suicide. When these figures are brought together, it is revealed that an estimated 1.6 million South Africans are likely to attempt suicide in their youth as a direct result of the stigmatisation they are subjected to because of their sexual orientation.

In light of these statistics, it is clear that the issue of homosexual tolerance on a university campus is not only important to the homosexual community, but to every member of society with a vested interest in the safety and well-being of young people.

This study aims to investigate and report on the works of several theorists who have contributed to the understanding of homosexuality and homophobia in terms of the relationship between discourse and ideology. The study further aims to conduct a qualitative analysis of ideologies expressed in printed campus news media in an attempt to reveal the attitudes heterosexual students have towards homosexuality. These attitudes will be compared to those revealed in a quantitative survey conducted on campus, which is specifically designed to measure attitudes towards homosexuality.

The aim of the study is thus to explore (i) theoretical work on the relationship between discourse and ideology, (ii) media discourse in a student newspaper that confirms or contests prejudice in relation to homosexuality among students, and (iii) the attitudes of current heterosexual Stellenbosch students toward their homosexual counterparts. Attitudes articulated in newspaper reports and in questionnaires among current students will be compared and interpreted with a view to establishing first the characterising features of the discourse, and second the extent to which stereotyping of or prejudice against minority groups is linguistically constructed and perpetuated.

1.2 RESEARCH QUESTIONS AND HYPOTHESIS

The research questions of the study are as follows:

- (i) What is the relationship between the discourse surrounding a phenomenon, and the attitudes towards that phenomenon?
- (ii) What is the nature of the attitudes shown by heterosexual students to their homosexual counterparts in student media discourse?
- (iii) Has there been a development in the discourse across the past five years?
- (iv) Do the attitudes reflected in student news media coincide with perspectives reported in current attitude surveys?

The working hypothesis is that an analysis of student news media will reflect a dominantly homophobic student community, but that publications made across the past five years will reveal a growing tolerance of homosexuality on campus. Furthermore, it is anticipated that perspectives reported in anonymous attitude surveys will be more homophobic than those reported in student news media.

1.3 BACKGROUND TO THE STUDY

This study focuses on student media discourse where various aspects of homosexuality are topicalised. It has an interest in the use of language related to labelling, defining, stereotyping and constructing social identities of minority groups, here specifically a minority in terms of sexual orientation. As an introduction to this study a brief exposition is given of social, psychological and historical perspectives on the phenomenon of homosexuality in the past century. This will serve to determine the context in which reflection on very recent and current student attitudes to homosexuals have been developed and articulated.

“Homosexuality” is the word coined by Hungarian theorist Karl Maria Kertbeny in 1869 to refer to sexual orientations to persons of the same sex (Weeks 1981: 76). Although homosexuality as a distinct category of sexual orientation was only conceptualised in the late 1800s, there is strong evidence that distinct homosexual subcultures existed as early as the late 1600s. By the mid 1800s, there was a bubbling of “debate, notation and classification” associated with theorists such as Casper, Tardieu and later also Freud, who sought to categorise what was then known as the “contrary sexual instinct” (Weeks 1981: 82).

The growing discourse surrounding this topic, coupled with the scientific research of the time and the coinage of the word “homosexual” lead to the emergence of the medical model of homosexuality (Weeks 1981: 82). The medical model conceptualises homosexuality as a “condition”, “abnormality” or “disorder”, and represents a shift from condemnation based on notions of sin to condemnation based on notions of illness (Weeks 1981: 86).

In 1884, a well-respected medical doctor in Britain, Sir George Savage, wrote an article about homosexuality, and wondered whether “this perversion is as rare as it appears”. By 1908, the developments in the discourse related to this topic was remarkable, to such an extent that Edward Carpenter noted “the subject has great actuality and is pressing upon us from all sides” (Carpenter 1908: 9).

Upon review, the history of homosexuality reveals an intricate relationship between the medicalisation of homosexuality and the discourse related to various aspects of the phenomenon. Post-modern theorists such as Mead, Derrida and Foucault propose that historically produced stigmatising concepts such as those used to define homosexuality are reflected in and reinforced by dominant discourses in societies (cf. Mead 1974: 164; Derrida 1988: 18). In his controversial 1948 publication “Sexual Behaviour in the Human Male”, Alfred Kinsey calls for abolishment of the term “homosexual” in favour of the more descriptive “individuals who have had a certain amount of heterosexual experience and certain amounts of homosexual experience” (Kinsey et al. 1948: 663).

Kinsey was one of the first theorists to make reference to the negative impact of labelling individuals as “homosexual”, and wrote that one of the factors that materially contributes to the development of exclusively homosexual histories, is the ostracism which society imposes upon one who is discovered to have had perhaps “no more than a lone experience” (Kinsey et al 1948: 663). Although he was not a sociologist, many theorists credit Kinsey with foreseeing what came to be known as the “labelling perspective” in the 1960s (Plummer 1981: 17).

In 1965, Michael Schofield, writing under the alias Gordon Westwood, produced the following theory of labelling: “Homosexuality in itself has only a minor effect upon the development of the personality. But the attitudes, not of the homosexual but of other people towards him create a stress situation which can have a profound effect upon personality

development and can lead to a character deterioration of a kind which prohibits effective integration with the community” (Schofield 1965: 203).

The labelling perspective allowed a shift away from questions of the aetiology (cause) of homosexuality, to questions of the aetiology of society’s response towards homosexual individuals. This conceptualisation of the homophobic individual, as pathological, rather than the homosexual, and the subsequent self-labelling of homosexual individuals as “gay” had a similar but opposite effect to the medicalisation of homosexuality nearly one hundred years previously (Weeks 1981: 82). For the first time, character traits of homophobic individuals, such as authoritarianism, cognitive restriction and gender anxiety could be satisfactorily identified and addressed, and the oppression of homosexuals has come to be considered as pathological, rather than the homosexuals themselves (Plummer 1981: 62).

This study aims to conduct a qualitative analysis of ideologies expressed in campus news media, in an attempt to reveal the attitudes heterosexual students have towards homosexuality. Tools from the field of Critical Discourse Analysis will be implemented in the ideological analysis of media publications. Critical Discourse Analysis represents an outgrowth of the works of British and Australian pioneers of Critical Linguistics, such as Fowler and Kress, in convergence with the works of British discourse analyst Fairclough, and Dutch text linguist van Dijk, and has become the standard framework for studying media texts in linguistics and discourse studies (Bell and Garret 1998: 6).

Within this framework, discourse is not viewed as an “intervening variable” between media institutions and an audience, but as a central and manifest cultural and social product through which meanings and ideologies are expressed or (re-)produced (van Dijk 1985: 5).

This conceptualisation of discourse as a social product facilitates the socio-political agenda of Critical Discourse Analysis, namely to discover and bear witness to unequal relations of power which underlie ways of talking in a society, and to reveal the role of discourse in challenging socio-political dominance. The analysis of media publications is a particular interest of Critical Discourse Analysis, because of the manifestly pivotal role of the media as a discourse-bearing institution (Bell and Garret 1998: 6).

1.4 CHAPTER LAYOUT

Chapter one serves as an introductory chapter, in which the research questions and working hypothesis are stated. In addition to this, a background to the study is sketched, and a terminological clarification provided. Chapter two reviews the theoretical work of two critical discourse analysts, namely van Dijk and Gelber. These scholars' work provide the main theoretical framework for the analysis of the media texts. Chapters three to five provide a review of various theoretical perspectives that interdisciplinarily situate the discourses related to homosexuality on university campuses. Chapter three gives an overview of the theoretical work of four symbolic interactionists, namely Mead, Blumer, Derrida and Foucault. Chapter four introduces the debate between essentialism and constructionism, and reviews the theoretical work of four queer theorists, namely McIntosh, Weeks, Plummer and Ault. Chapter five provides an overview of the theoretical work of three linguists, namely Goffman, Butler and Sedgwick. Chapter six provides an overview of the methodology used in this study, in terms of aims, sampling, participants, procedure, instruments and credibility and ethical considerations. It already anticipates the analyses that are specifically presented in chapter seven. Chapter seven presents a discussion of the findings of the study. The core of the study focuses on a linguistic analysis of media reports. Additionally, the results of a questionnaire are presented as a means of assessing the findings of the media analysis. Chapter eight concludes the study by referring to general significance of the findings and pointing to further research possibilities. A significant portion of this study focuses on the works of theorists who have conceptualised homosexuality as a social product, and attitudes towards homosexuality as being constructed by and reinforced through discourse. This conceptualisation provides the basis of the study, as ideologies reflected in student news media are taken to be both reflective of and formative in the attitudes of heterosexual students towards their homosexual counterparts.

1.5 TERMINOLOGICAL CLARIFICATION

Deconstruction: This term refers to the poststructuralist theory of Jacques Derrida, who suggested that language is an unstable medium which cannot in any sense carry meaning or truth directly (Jary and Jary 1995: 148).

Discourse: Used as a mass noun, "discourse" means roughly the same as "language *use*", or language-*in-use*. As a count noun, ("a discourse"), it means a relatively discrete subset of a

whole language, used for specific social or institutional purposes – as in “the medical discourses of the middle ages.” Occasionally, the “count” usage becomes “massified” – as in “Aristotelian scientific discourse” or (ambiguously) “the discourse on childhood”. The second usage carries the implication that discourse is a way of constructing categories of thought and knowledge, echoing the “ordinary” meaning of “a discourse” as a kind of text or treatise. In some critical branches of philosophy and semiotics, the term “discursive” carries with it the sense of “textually or linguistically produced”. Thus madness, for example, may be referred to as “discursively constructed”, to show that it does not exist as a “real condition” in the world but is fabricated within certain forms of knowledge or “disciplines”, often for particular political purposes (Mesthrie 2001: 134).

Discourse Analysis: The domain of discourse analysis encompasses the study of language used in units larger than the sentence, i.e beyond the level of sentences and utterances. Discourse Analysis focuses on the coherence of texts, and considers them in relation to social or societal context (Turner 2006: 145).

Discrimination: This refers to a social practice that organises prejudicial attitudes into formal or informal segregation of social groups or classes stigmatised and isolated by the collective prejudice (Turner 2006: 146).

Dramaturgical: This refers to an approach within Symbolic Interactionism particularly associated with Erving Goffman. The idea is that people put on a “show” for each other, stage-managing the impressions that others receive (Abercrombie et al 1984: 118).

Homosexuality: This refers to the desire for sexual relationships with persons of the same biological sex. A distinction is made between homosexual behaviour, which is found in most known societies, and homosexuality as a particular role around which individuals construct identities (Jary and Jary 1995: 293).

Ideology: Generally used to point to the ability of ideas to affect social circumstances, the function of ideology has been described as the capacity to advance the political and economic interests of groups or social classes, or, alternatively, the capacity to produce cohesion and resolve social strain. Within the constructivist framework, consciousness and ideology are understood to be part of a reciprocal process in which meanings given by individuals – in transactions with others – to their world becomes patterned, stabilised and objectified. These

meanings, once institutionalised, become part of the material and discursive systems that limit and constrain future meaning making (Turner 2006: 278).

Prejudice: The term prejudice refers broadly to systematic and durable subjective assessments of groups, or members of those groups, in unfavourable terms (Turner 2006: 470).

Queer Theory: This refers to an approach to issues of sex and gender which has primarily arisen out of post-modernist thought. Queer theory aims to rehabilitate the pejorative term “queer” in order to denote non-conformist sexualities, which serve to subvert and confront the conventional categories of gender and sexuality. In emphasising the “performative” aspects of gender and sexuality, Queer Theory emphasises their unnaturalness. From this perspective there are no fundamental identities underlying maleness or femaleness, homosexuality or heterosexuality (Jary and Jary 1995: 538).

Social Constructionism: This refers to a set of theories and concepts that seek to explore and explain social phenomena and occurrences on the basis of their historical context and social framing. Constructionism thereby traces how seemingly natural occurrences are constructed through a history of human actions and interaction (Turner 2006: 569).

Speech Act: A speech act is defined as any social act that is accomplished by virtue of an utterance and that is used in linguistic communication (Jary and Jary 1995: 644).

Stigma: Goffman described the concept of stigma as involving a deeply discrediting attribute or “mark of social disgrace” that is likely to become the focus of others’ attention and concern, making it difficult for a person to engage in smooth or pleasant interactions (Turner 2006: 610).

Symbolic Interactionism: This refers to the study of how we use and interpret symbols, not merely to communicate with one another, but to create and maintain impressions of ourselves, to forge a sense of self, and to create and sustain the reality of a particular social situation (Johnson 1995: 159).

CHAPTER 2

CRITICAL DISCOURSE ANALYSTS – THE DISCURSIVE CONSTRUCTION AND REINFORCEMENT OF IDEOLOGIES IN NEWS MEDIA

2.1 INTRODUCTION

The following section will examine the theoretical works of two theorists within the field of Critical Discourse Analysis, namely Teun van Dijk (1985, 1991, 1998) and Katherine Gelber (2002).

Van Dijk examines the nature of the relationship between ideology and dominant discourse, and develops a framework which aims to demonstrate how ideologies come to be represented in discourse. He also proposes a five-step process for conducting an ideological analysis.

Gelber (2002: 7) examines issues surrounding hate speech by employing Austin's (1975: 51) speech-act theory and Habermas's (1984: 316) validity-claims framework. She further identifies four perlocutionary effects of prejudiced speech-acts, and proposes a strategy of "speaking back", in which the victim utilises Habermas's validity-claims-framework in his/her formulation of responses to hate-speech-acts.

2.2 VAN DIJK

Teun van Dijk (1998: 21) embeds his socio-cognitive approach in a critical discourse analytical framework, as he believes that ideologically based opinions are expressed through textual devices in news media.

Van Dijk describes critical discourse analysis as having "an explicit socio-political agenda" in which unequal relations of power can be examined. The approach aims to examine the role of discourse in reproducing or challenging socio-political dominance.

In his extensive studies on racism and news media, van Dijk redefines the nature of the relationship between ideology and dominant discourse. According to him, the media convey public knowledge, as well as expressed or implicit opinions about minority social groups and events that most majority group members have little direct knowledge about (van Dijk 1991: 7).

For this reason, mass media are in a position to provide an ideological framework for the interpretation of these groups and events. Van Dijk claims that such ideological frameworks serve to reinforce and reproduce prejudiced interpretations of minority groups.

Van Dijk (1991: 45) further proposes that the surface forms of media texts (in other words, the syntax, style, word formation and graphical representations), along with the underlying meanings, constitute social acts known as speech-acts. This conceptualisation of discourse as social acts echoes the works of Austin (1975: 51), Habermas (1984: 316) and Goffman (1961: 21), all of whom conduct pragmatic enquiries in order to investigate how social acts are performed through discourse.

In his article “The Discourse Structure of News Stories”, van Dijk (1998: 21) proposes a new definition of the term “ideology”, and further proposes that the ideologies of journalists influence their opinions, which in turn influences the discourse structures of their articles. He develops a framework which aims to demonstrate how ideologies come to be represented in discourse, as well as a five-step process for conducting an ideological analysis.

Van Dijk (1998: 21) notes the problematic nature of the definition of the concept of ‘ideology’. He proposes an integration of cognitive and social perspectives of opinions and ideologies. A cognitive perspective reflects the fact that opinions and ideologies involve beliefs and mental representations, while the social perspective recognises the political and institutional origin of certain opinions and ideologies. Van Dijk terms this “socio-cognitive theory” as it deals with shared social representations, their acquisition and their uses in social contexts. Van Dijk’s (1998: 23) theory of ideology is made up of three main components, namely social functions, cognitive structures and discursive expression and reproduction.

In terms of the social functions of ideologies, van Dijk makes three claims. Firstly, he proposes that all social groups need an ideology, therefore ideologies are not limited to a dominant class. Secondly, he proposes that ideologies are not wrong or right, rather, they are more or less successful in promoting the interests of the group. Finally, he proposes that the main function of an ideology is the coordination of the social practices of the group members for the effective realisation of group goals, and the protection of the group’s interests (van Dijk 1998: 23). Van Dijk further brings attention to the fact that many ideologies are developed precisely for the purpose of sustaining, legitimising and managing group conflicts as well as unequal relations of power and dominance.

According to van Dijk (1998: 24), the cognitive structures of ideologies need to be specifically tailored to effectively sustain the social functions discussed above. According to him, “what people do as group members should reflect what they think as group members”. For this reason, he claims that social practices presuppose vast amounts of socio-cultural and group-specific beliefs. Van Dijk describes ideologies as the “axiomatic basis” of the mental representations shared by members of a social group; in other words, they represent the basic principles that govern social judgements of what is right and what is wrong.

He further identifies the main cognitive function of ideologies as one of organising specific group attitudes, and claims that these attitudes are reflected in the basic criteria that constitute social identity, and define the interests of the group.

In addition to this, van Dijk (1998: 25) also brings attention to the polarised nature of ideologies, in which positive self-presentation and negative other-presentation influence the opinions that individuals have of other individuals or groups. He claims that ideologies are socially shared through discourse and other social practices, and for this reason individuals acquire slightly variable versions of these shared social representations. A final point made by van Dijk on the cognitive functions of ideologies is that individuals typically belong to more than one social group, and therefore have several ideologies influencing their social practices at any given time (van Dijk 1998: 26).

Van Dijk’s (1998: 26) theory of discourse analysis identifies “mental models” as the interface between social representations and their enactment in discourse. A mental model is made up of a person’s representations of their own personal experiences and evaluations of a certain phenomenon, and is therefore personal, subjective, and context-bound. He proposes that the personal and specific opinions expressed in discourse are derived from both socially shared opinions, and individuals’ mental models. Van Dijk (1998: 27) recognises that while mental models are personal and specific, they do have a social dimension in the sense that they are internalisations of socio-cultural knowledge and group opinions.

Schematically, van Dijk’s proposal of the process by which ideologies come to be enacted in discourse can be represented as follows:

IDEOLOGY – *organised into* – GROUP ATTITUDE – *internalised into* – PERSONAL OPINION – *expressed in* – DISCOURSE.

Mental models therefore control the content of discourse, as they determine which components of group ideologies individuals internalise and express (van Dijk 1998: 27).

Van Dijk (1991: 32) incorporates the notion of ‘reproduction’ into his theory of ideology and critical discourse analysis. He proposes that groups can only remain dominant for as long as they have the resources to reproduce their dominance. For this reason, the ideological reproduction of homophobia can be examined by analysing the content structures of ideological reporting in the press. This examination entails the study of news reports as a particular type or genre of discourse, rather than as simply “unanalysed messages” (van Dijk 1991: 44). Such an analysis aims to show how social and political structures are manifest in the meanings and organisation of news reports, and that such reports in turn contribute to the reinforcement or change in the social cognitions of the readers.

The five steps of conducting an ideological analysis suggested by Van Dijk (1998: 61) are the following:

- 1) Examine the context of the discourse.
- 2) Analyse which groups, power relations and conflicts are involved.
- 3) Look for positive and negative messages about different social groups.
- 4) Spell out the presupposed and implied messages.
- 5) Examine all formal structures that (de)emphasise polarised group opinions.

These five steps, in conjunction with Gelber’s (2002: 61) adaptation of Habermas’ validity claims framework will be employed in the analysis of ideological reports published in the Stellenbosch campus’ news media.

2.3 GELBER

Katharine Gelber is a social scientist that examined issues surrounding hate speech by employing Austin’s (1975: 51) speech-act theory and Habermas’ (1984: 316) validity-claims framework. Gelber (2002: 1) argues that hate-speech based on race or sexual orientation is particularly harmful, as it contributes to a climate of hatred and violence towards already marginalised and disempowered groups.

Gelber (2002: 7) uses a validity-claims analysis framework developed by Habermas (1984: 316) in her analysis of hate-speech-acts. These validity-claims are the rules by which agreement may be reached on the meaning of a communication, and are raised by a speaker.

Utilising a validity-claims framework makes it possible to understand what kind of act is performed when an utterance is made, and provides a comprehensive, multi-layered approach to understanding the illocutionary force of an utterance (Gelber 2002: 63). Such an understanding enables the development of a model within which it is possible to identify prejudiced speech-acts.

Habermas (1984: x) views language as a medium of communication that has structures or rules by which agreement may be reached regarding the meaning of an utterance. This part of his work is linked to the performative theory of Austin (1975: 51), and relates to the analysis of successful speech-acts as discussed above. In his theory of communicative action, Habermas (1979:1) argues that when a person speaks, s/he does more than simply produce grammatical sentences. He claims that with every utterance, a speaker intends to say something comprehensible to listeners who will comprehend it, in a meaningful way.

Habermas sought to examine the structures or rules by which understanding is reached between speakers and listeners, and termed these structures “validity-claims” (Gelber 2002: 61). According to his theory, in every utterance three claims are raised simultaneously, namely claims regarding the truth of an objective world, claims regarding the rightness of inter-subjective norms and values, and claims regarding the sincerity of the speaker’s subjectivities. According to Habermas, understanding and agreeing upon all three claims raised in an utterance means understanding the utterance.

The first claim refers to the fact that a speech-act may be assessed according to its “truth”, in the sense of representing knowledge that is shared by the speaker and listener. This “truth” represents a state of affairs in the objective world, and can be assessed via empirical investigation (Gelber 2002: 65). The second claim refers to the fact that a speech-act may be assessed according to its “rightness”, in the sense that the speaker and listener agree on shared and recognised norms and values. The rightness of these norms and values may either be assessed in terms of whether they exist within the community being appealed to, or in terms of whether they are appropriate in the context in which the utterance takes place. The third claim refers to the fact that a speech-act may be assessed in terms of its “truthfulness”,

in the sense that the speaker represents what s/he intends. Because the speaker's subjectivities are taken into account, this validity-claim is the most difficult to assess. Regardless of the speaker's claimed intentions however, the first and second claims remain assessable (Gelber 2002: 80).

Gelber (2002: 69) employs Habermas' validity-claims framework in her analysis of prejudiced speech-acts, as she believes the illocutionary force of such speech-acts to be derived from the validity-claims raised by them. According to her, the validity-claims raised by a prejudiced speech-act are as follows: The first claim is that inequality exists between members of different social groups. A prejudiced speech-act can therefore be seen to have the illocutionary force of claiming inequality to be "true" in a manner that reinforces and re-inscribes the inequality. The utterance is thus performative in that it brings about the inequality that it names. The second claim raised by a prejudiced speech-act is that it appeals to the "rightness" of inequality, by referring to norms and values that support inequality. The final claim raised by a prejudiced speech-act is that the speaker subjectively agrees with the inequality that s/he names in the utterance (Gelber 2002: 118).

Gelber (2002: 75) concludes that "employing a validity-claims based analysis enables the utterance to be categorised as one that makes claims which support inequality, and therefore constitute discursive acts of discrimination".

Following her discussion of the illocutionary force of prejudiced speech-acts, Gelber (2002: 82) turns to the perlocutionary effects of such speech acts. She identifies four effects of prejudiced speech-acts, namely that they limit the personal liberty of the victim, that discriminatory messages become internalised by the victim, that further acts of subordination are perpetuated, and that the victim is silenced by the speech-act.

Matsuda (1993: 17) agrees with Gelber's claim that prejudiced speech-acts limit the personal liberty of the victim, and proposes that this is a result of a process whereby the victim begins to view all members of the dominant group with suspicion, and therefore avoids interaction with them.

Delgado (1993: 90) echoes Gelber's claim that discriminatory messages are internalised by the victims, and proposes that a society as a whole subconsciously learns, internalises and institutionalises the messages conveyed by prejudiced speech-acts, including the victims

themselves. Related to this is the third effect named by Gelber, the perpetuation of discrete, subsequent acts of subordination and discrimination after the utterance of the speech-act.

The final perlocutionary effect of prejudiced speech acts is the silencing of its victims. Gelber (2002: 83) argues that of all the debilitating, marginalising and disempowering consequences of prejudiced speech-acts, silencing is the worst, as it prevents the victims from engaging in counter speech, and thus reinforces the inequality named by the speech-act. Delgado (1993: 95) also maintains that silencing is the most damaging effect of hate-speech, and argues that many victims of such speech-acts choose not to speak back, as a response may provoke further attack.

Gelber (2002: 121) extends Habermas's validity-claims framework to incorporate a strategy of "speaking back". This strategy suggests that the victims of prejudiced speech-acts should consciously make use of the three claims made by an utterance in order to challenge the objectivities, norms, and subjectivities raised by hate-speech-acts. She proposes that once the validity claims raised by prejudiced speech-acts no longer truthfully represent an objective world suffused with inequality, the force of such speech-acts will no longer be the same (Gelber 2002: 87).

CHAPTER 3

SYMBOLIC INTERACTIONISTS – THE SOCIAL CONSTRUCTION OF REALITY

3.1 INTRODUCTION

This chapter focuses on the theoretical works of four post-modern theorists belonging to a school of thought known as Symbolic Interactionism, namely Mead, Blumer, Derrida and Foucault. The work of these theorists is introduced because of the social and philosophical foundations they provide for critical linguistics.

Firstly, Mead (1974: 164) examines the social nature of the constitution of the “self”, and proposes that each individual creates a sense of self only through interaction with others. He further claims that discourse is at the heart of the constitution of the self, and that symbols are the main way in which humans communicate with one another.

Secondly, Blumer (1962: 180) proposes that the assignation and interpretation of meaning is primarily a property of behaviour, and only secondly a property of the intrinsic character of the meaning object itself.

Thirdly, in his theory of deconstruction, Derrida draws attention to the supplementary nature of the homosexual definition. He questions binary definitions such as homosexual/heterosexual in which one term is constituted as the privileged norm. Derrida asserts that in this way, hierarchies of meaning are set up and then socially institutionalised through the dominant discourse of the society (Jary and Jary 1995: 148).

Finally, Foucault proposes a conception of society as a struggle of discourses in which power relations are shaped. It is these discourses, claims Foucault, that constantly seek greater social control and domination of individuals and collectivities (Elliot 2001: 83).

3.2 MEAD

George Herbert Mead is considered to be the father of a tradition of thinking known as Symbolic Interactionism (Elliot 2001: 24). The central argument of symbolic interactionists is

that individuals construct an externally observable and agreed upon social order, as well as their own identities (Hepworth 1980: 1). Mead examines the social nature of the constitution of the “self”, and proposes that each individual creates a sense of self only through interaction with others (Elliot 2001: 25). He further proposes that no divide can be made between the individual sense of self and the selves by which the individual is surrounded (Mead 1974: 164).

Mead considers discourse to be at the heart of the constitution of the self. He further considers symbols to be the main way in which humans communicate with one another, and therefore maintains that they have a universal quality which lends a certain commonality to the experience of being a self (Elliot 2001: 25). Language is thus the connection between an object symbolised in one’s mind and that same object in the mind of another. Without language, according to Mead, there is no access to the symbols necessary for “becoming, thinking and acting as a self in a structured world of symbolic meaning” (Elliot 2001: 25).

Elliot describes Mead’s view of the self as “at once individuality and generality, agent and recipient, sameness and difference” (2001: 26). This underscores Mead’s assertion that the self is both the agency through which individuals experience themselves in relation to others and an object for the individual to deal with as s/he sees fit (Elliot 2001: 26). Mead proposes that to possess a “self” necessarily implies the ability to view oneself from the perspective of significant others, and that the individual’s surveillance of the territory of the self is always carried out with reference to the anticipated reactions of these significant others (Elliot 2001: 26).

Mead coined the term “the conversation of gestures”, which he used to describe the ongoing dialogue between the self and others, through which he believes individuals understand and create the self. He also emphasised the importance of childhood development in his theory of the self, and considered the symbolically defined social roles that children adopt in their play, which he termed “taking the role of the other” an illustrative example of how the self becomes sensitive to and defined through the demands of the society (Elliot 2001: 26, 27).

A crucial distinction is made by Mead between the “me” and the “I” of the self. He describes the “me” as the socialised self, made up of the internalised attitudes of others, and the “I” as the un-socialised self, made up of personal desires, needs and dispositions (Elliot 2001: 27). This distinction removes the deterministic label from Mead’s theory, as it allows for the individual to distinguish between the “me” and the “I”, and thus to distinguish between their

personal desires and the demands of society. In sum, Mead (1974: 198) contends: “the attitudes involved are gathered from the group, but the individual in whom they are organised has the opportunity of giving them an expression which perhaps has never taken place before”.

3.3 BLUMER

Herbert Blumer (1969: 1), a student of Mead and later a teacher of Erving Goffman, agrees with Mead’s claim that human interaction is mediated by the use of symbols, and that these symbols are then used to refer back to the self, and thus to construct the self.

Although Mead is credited with conceptualising the field of Symbolic Interactionism, it was Blumer who coined the phrase. He described his social theory as follows: “The term ‘symbolic interactionism’ refers, of course, to the peculiar and distinctive character of interaction as it takes place between human beings. The peculiarity consists in the fact that human beings interpret or ‘define’ each others’ actions instead of merely reacting to each others’ actions. Their ‘response’ is not made directly to the actions of one another but instead is based on the meaning that they attach to such actions. Thus human interaction is mediated by the use of symbols, by interpretation or by ascertaining the meaning of one another’s actions” (Blumer 1962: 180).

In a 1937 publication “Social Psychology”, Blumer summarised Mead’s ideas into three central premises stated as follows:

- 1) The way people view objects depends on the meaning those things have for them.
- 2) Such meaning comes about as a result of a process of interaction.
- 3) The meaning of an object can change over time.

Blumer (1969: 5) felt that the assignation and interpretation of meaning was overlooked by his contemporaries, whereas he believed it to be the central process in determining human behaviour. He pointed out two traditional methods for accounting for the derivation of meaning. Firstly, meaning is taken to be innate to the object, thus no process is necessary to interpret meaning, one merely needs to recognise what is already there. Secondly, meaning is taken to be the cumulative “psychical accretion” of the perceptions of the individual for

whom the object has meaning. Blumer refutes both of these proposals, and instead suggests that meaning is created through the process of interaction between people (Blumer 1969: 3).

Blumer (1969: 5) suggests that this process of creating meaning takes place in two steps, and that it amounts to more than simply evoking previously established meanings. This two-part interpretive process, in which the actor engages every time he is confronted with things in his environment, can be described as a process of re-evaluation. In the first step of the process, the actor interacts with himself by identifying the things that carry meaning within a given situation. In the second step, the actor “selects, checks, suspends, regroupes and transforms” the meanings of these things in accordance with the nature of the situation, and the direction of his actions.

Blumer therefore proposes that the assignation of meaning is primarily a property of behaviour, and only secondly a property of the intrinsic character of the meaning object itself. This approach allows a shift away from behaviourism and functionalism, as emphasis is placed on the “active”, “interpretive” and “constructive” capabilities of human actors (Jary et al. 1995: 672).

Blumer’s emphasis on the interpretation of meaning led to the conceptualisation of a new interpretive model for sociology, which inserts a middle term into the stimulus-response couplet, so that it becomes stimulus-interpretation-response (Wallace and Wolf 1995: 206).

Symbolic Interactionism, as conceptualised by Blumer, is a social constructionist approach to examining social life, as it places emphasis on the interactive processes through which individuals and groups construct meaning. This approach claims that objects, actions and identity components have no intrinsic meaning. The approach further holds that condemnation or acceptance of such objects, actions and identity components are not to be seen as reactions to the nature of the things themselves, but to the meanings which become attached to the things over time. These meanings are individually and collectively constructed through the dominant discourse of the society, and over time they become institutionalised (Blumer 1969: 4).

Blumer (1969: 17) notes the importance of recognising the origin of collective attitudes towards certain objects, actions and identity components. He writes: “In dealing with collectivities and with joint action one can easily be trapped in an erroneous position by failing to recognise that the joint action of the collectivity is an inter-linkage of the separate

acts of the participants. This failure leads one to overlook the fact that a joint action always undergoes a process of formation; even though it may well be a well-established and repetitive form of social action, each instance is formed anew”.

This constructionist view allows one to interpret the collective attitudes of society towards homosexuals in a different manner than that of the essentialist view. Negative attitudes towards certain objects, behaviours and identity components can now be viewed as a reaction to the meanings built up around these concepts over time, rather than a reaction to these things themselves. Blumer’s proposal that these meanings are evaluated and re-evaluated over time optimistically implies that negative attitudes towards certain types of individuals need not remain as they are indefinitely. The proposal further implies that a growing tolerance of individual differences is possible, once the collective meanings attached to these differences are re-examined and adjusted.

3.4 DERRIDA

Jacques Derrida conceptualised the poststructuralist theory of deconstruction. According to this theory language is an unstable medium, and can therefore not carry any meaning or truth directly. Derrida drew attention to the ways in which Western philosophies have been dependent on metaphor and figurative rhetoric to construct ‘origin’, ‘essence’, or binary conceptual systems, for example ‘masculine/feminine’, ‘rational/irrational’, ‘heterosexual/homosexual’. In these binary systems, one term is constituted as the privileged norm, setting up hierarchies of meaning, which are then socially institutionalised through the dominant discourse of the society. Derrida’s deconstructive theory therefore argues that there is no ‘literal meaning’ or ‘normative truth’ that is unmediated by language (Jary and Jary 1995: 148).

Derrida views the homosexual role as a necessary and inevitable result of what he terms “supplementarity”. Supplementarity refers to a way of thinking about how knowledge is organised and created (Namaste 1996: 196). “Supplement” suggests that meaning is created and organised through difference; for example, the dichotomy of “male” and “female” suggests that the one cannot exist outside the definition of the other, and vice versa.

A Derridian perspective of homosexuality would therefore argue that heterosexuality needs homosexuality for its own definition; for example, a straight homophobic male can define himself as “straight” only in opposition to what he is not – an effeminate gay man. For this

reason Derrida argues that heterosexuality is not excluded from homophobia, rather it is integral to its very assertion (Namaste 1996: 196).

3.5 FOUCAULT

Michel Foucault is a sociologist whose theories of discourse, power and domination were based on the study of a wide variety of subject matter, from asylums (1961), to medical clinics (1963), to prisons (1975), to schools, the military, and ancient Greek cultures (Elliot 2001: 83).

Foucault proposes a conception of society as a struggle of discourses in which power relations are shaped; it is these discourses that constantly seek greater social control and domination of individuals and collectivities (Elliot 2001: 82). According to Foucault, those who wish to be in power need to gain control over the policing of discourse, for it is through discourse that the definition of what is acceptable and what is unacceptable is defined (Elliot 2001: 83). Foucault's key theories about sexuality and power stem from the extensive volumes published in "The History of Sexuality". Knowledge about sexuality, claims Foucault, is what compels individuals to situate themselves in relation to "regimes" of sexuality, and in relation to what is permitted and what is prohibited (Elliot 2001: 85).

Foucault's theory of the power of discourse stems from his debunking of what he termed the "repressive hypothesis", which claims that with the advent of the Victorian regime of the late nineteenth century, sexuality was censored, regulated and confined (Smart 1985: 95). Foucault opposes this hypothesis, and instead proposes that the medicalisation of sexuality, and the accompanying "rules of propriety" gave rise to what he describes as "a political, economic, and technical incitement to talk about sex" (Raulet 1983: 202).

According to Foucault, scientists, in the forms of medical experts, psychologists and other specialists began to deploy knowledge on the subject of sexuality in which sexual behaviour was analysed, interpreted and restricted, and consequently distinctions were made between norm and pathology (Elliot 2001: 87). This resulted in the birth of a vast network of discourses on sexuality. Foucault suggests that the emergence of these discourses, rather than the silencing of sexuality, is what created the foundation for the moral repression of alternative forms of sexual behaviour in Western societies (Smart 1985: 96).

Furthermore, Foucault proposes that far from repressing taboo sexual behaviour, the growing network of discourses on sexuality produced and incited the very behaviour it sought to regulate, and extended the various available forms of sexuality. This theory lends a view of the power of discourse as positive and productive, and reveals the intricate relationship shared by power, discourse and sexuality (Smart 1985: 96).

Accompanying the emergence of discourses on sexuality was a growing view of sexuality as the “truth of identity” (Elliot 2001: 88). “Deviant” sexual behaviour was studied with the aim of revealing its assumed concealed secret, and thereby to construct knowledge of the causality, unconscious and “truth” of the individual (Smart 1985: 98). Foucault believes that this sanctioned obsession with talking about sex as a means of discovering truth can be traced to the Roman Catholic confessional, in which individuals were encouraged to tell the truth about their sexual behaviour with the aim of such confessions having effects on their behaviour (Marcuse 1972: 215).

CHAPTER 4

QUEER THEORISTS – THE SOCIAL CONSTRUCTION OF THE HOMOSEXUAL IDENTITY

4.1 INTRODUCTION

This chapter focuses on the debate between the essentialist and constructionist views of homosexuality, as well as the theoretical works of four theorists in the field of Queer Theory, namely McIntosh, Weeks, Plummer and Ault.

Firstly, McIntosh (1996: 31) draws attention to the essentialist roots underlying the study of homosexuality, and asserts that the conceptualisation of homosexuality as a condition acts as a mechanism of social control. McIntosh instead offers a conceptualisation of homosexuality as one of several social roles played by an individual.

Secondly, based on his overview of what he terms the “moral, legal and medical regulation of homosexuality” in the West, Weeks (1996: 42) draws attention to the fact that the social and subjective meaning given to homosexual behaviour is culturally specific, and therefore not a reaction to something inherent to homosexuality.

Thirdly, Plummer (1996: 65) adopts the interactionist approach of viewing the development of a homosexual identity as a process, taking place in an inter-subjective world, and brings attention to the performative aspect of the homosexual role.

Finally, Ault (1996: 311) examines the discursive practices through which various dominant groups stigmatise those who they want to exclude.

4.2.1 ESSENTIALISM VS CONSTRUCTIONISM

The term “homo-sexual” coined by Karl Maria Kertbeny in 1869, gave rise to a debate over the explanation of the homosexual identity in terms of essentialism versus constructionism (Halperin 1990: 38). Jeffrey Weeks (1981: 94) is credited as having defined the debate over the construction of the homosexual identity in terms of the “constructionist” and “essentialist” views. The constructionist view emphasises the learned nature and fluidity of

sexual identity, and recognises that identities are formed within specific social and historical contexts. The essentialist view, on the other hand, argues that sexuality is a basic and essential part of being human, that sexual identity is determined at an early age, and that it remains stable throughout the life of the individual (Esterberg 1996: 259).

4.2.2 ESSENTIALISM

For the larger part of the 20th century, Western societies have viewed homosexuality in terms of essentialism. The essentialist approach to homosexuality views sexual orientation and sexual identity as a naturally occurring and inherent phenomenon (Seidman 2003: 6). The approach identifies heterosexuality as the “natural” and “normal” human condition, and homosexuality as “unnatural”, “abnormal” and “deviant” (Beard and Glickhauf-Hughes 1994: 23).

The origin of essentialist views of homosexuality is attributed to Freud’s psychoanalytic theory (Elliot 2001: 51). This theory views heterosexuality as a result of the resolution of the Oedipal complex, according to which the male child desires the mother, comes to fear retribution from the father for these desires, and as a result comes to identify with the father’s interest in the opposite sex. Homosexuality is therefore viewed as a result of the failed resolution of this complex, in which the male child identifies with the mother instead of the father, and therefore identifies with the mother’s interest in members of her opposite sex, men (Beard and Glickhauf-Hughes 1994: 30).

This conceptualisation of homosexuality results in it being viewed as a “condition”, and as a result much of the essentialist writings focus on the aetiology and possible treatment thereof (McIntosh 1996: 34). A further result of the essentialist approach is that no distinction is made between sexual behaviour and sexual identity.

Although the essentialist approach is generally interpreted as planophysical (in that it views homosexuality as an error of nature), many homosexuals subscribe to it as part of their self-definition. Plummer (1981: 56) brings attention to the fact that homosexuals that subscribe to the essentialist approach run the risk of engaging in their own segregation from the rest of society. Nevertheless, he concedes that the self-imposed nature of this categorization may ultimately be more beneficial to the homosexual community than was previously the case.

4.2.3 CONSTRUCTIONISM

Social Construction theory emerged in the 1970s, and was influenced heavily by Marxism and feminism (Seidman 1996: 8). This theory offers an alternative approach to the conceptualisation of homosexuality. While essentialism views sexuality as stable and inherent, constructionism allows for the fact that sexuality is fluid, and that physically identical sexual acts may have varying social significance depending on how they are interpreted within the contexts in which they take place (Weeks 1996: 42).

Unlike their essentialist counterparts, constructionists make a distinction between homosexual behaviour and homosexual identity. They recognise that homosexual identities, along with all other identities, are socially constructed through repeated performances of certain behaviours, and through the dominant discourse of the society to which the individual belongs (Elliot 2001: 32).

A more radical view of Social Construction theory views sexual desire itself as socially constructed. Within this view, an individual may experience feelings of desire toward someone of the same sex, but it is only through socialisation that the individual comes to view this desire as sexual, and therefore as a signifier of homosexuality (Seidman 1996: 15). The construction of desire as sexual severely limits the way in which it can be interpreted, both by the individual and by the society.

This limitation results in individuals interpreting their sexual behaviour as being part of a fixed sexual identity, and this in turn results in the individual constantly constructing and reconstructing their sexual identities as defined by agreed upon patterns of behaviour within the larger discourse of society (Seidman 1996: 15).

This view of sexual identity as fluid and socially constructed offers a more comprehensive approach to the development of the individual homosexual identity, as well as the social response to the performance of the homosexual identity (Weeks 1996: 42). For this reason, the works of theorists subscribing to the constructionist view of sexuality were selected for review in this study.

4.3 THE PROBLEM OF PROBLEMATISING HOMOSEXUALITY

Mary McIntosh (1968: 31) criticises the essentialist approach, and draws attention to the fact that the conception of homosexuality as a condition is, in itself, a possible object of study. She further claims that such a conception operates as a mechanism of social control in at least two ways. Firstly, it creates a clear, widely accepted distinction between acceptable and unacceptable behaviour, and secondly, it serves to separate deviants from non-deviants (McIntosh 1968: 32). She goes on to claim that the separation of homosexuals from the rest of society helps keep the bulk of society “clean”, in the same way that similar treatment of criminals acts as a warning to the rest of society. It is interesting to note that homosexuals themselves welcome the conception of homosexuality as a condition, as it both removes the danger of drifting back into heterosexuality, and justifies their membership in the homosexual group (McIntosh 1968: 32).

McIntosh (1968: 33) suggests that the homosexual should be seen as playing a role rather than suffering from a condition, as this brings to light the fact that sexuality cannot be neatly dichotomised into two groups. In addition to this, the conception of homosexuality as a social role emphasises the importance of social expectations in determining the behaviour and self-conception of the homosexual individual.

Drawing upon functionalist sociology, McIntosh (1996: 35) suggests that the way in which people become labelled as “homosexual” can now be seen as an important social process, which can be connected to mechanisms of social control. She further proposes (1996: 35) that the homosexual should be seen as playing a social role rather than as having a condition. The use of the word “role” emphasises the recognition that sexual behaviour patterns cannot be dichotomised as neatly as the antonymous terms “homosexual” and “heterosexual” suggest (McIntosh 1996: 36).

Citing the work of Ford and Beach (1952: 131), who provide a comprehensive summary of the Human Relations Area Files, McIntosh (1996: 37) shows that while homosexual behaviour appears to be prevalent in all societies, not all societies establish a distinct “homosexual” social identity, nor do all societies condemn such behaviour. This demonstrates the fluidity of the homosexual role as one of several social identities, as well as the role of mass society in establishing it.

4.4 WEEKS

Jeffrey Weeks, the British sociologist credited for bringing attention to the importance of the debate between essentialism and constructionism (Weeks 1981: 94), claims, like McIntosh that it is necessary to make a distinction between homosexual behaviour on the one side, and homosexual roles, categorisations and identities on the other (Weeks 1996: 41).

Weeks (1996: 44) gives an exhaustive overview of what he terms the “moral, legal and medical regulation of homosexuality” in the West. He traces the social oppression and condemnation of homosexuality from the courts of King Henry VIII, in which “buggery” laws were punishable by death, to the present day “deviant” view of homosexuality in modern Western societies.

Drawing from his studies of homosexual behaviour in various cultures throughout history, Weeks claims that the enormous variation in the attitudes of different cultures towards same sex activity demonstrates that the social and subjective meaning given to homosexual behaviour is culturally specific (Weeks 1996: 42). Following this reasoning, Weeks claims that it is no longer possible to speak of a “universalistic history of homosexuality”, and that the social significance of homosexual behaviour can only be understood in terms of social response and individual identity, within the exact historical context in which it occurs. Put differently, “the various possibilities of same sex behaviour are variously constructed in different cultures as an aspect of wider gender and sexual regulation” (Weeks 1996: 42).

Weeks (1996: 44) echoes McIntosh’s (1968) conception of homosexual behaviour in terms of “roles”, and claims that this conception brings attention to the importance of studying homosexuality both in terms of the social categorisation that shapes the experience, and in terms of the response itself. He further brings attention to the necessity of understanding the homosexual individual “in all their specificities, historical, class and gender”.

Weeks (1996: 42) challenges the traditional tendency to view “deviant” behaviour as somehow inherent to the individual, and claims that the society of which the homosexual is a part not only defines but in part constructs the very behaviour which they deem “deviant”. Weeks cites Lemert (1967: 40), who draws a distinction between what he terms “primary” and “secondary” deviance.

Primary deviance is intrinsic, for whatever reason, to the individual, while secondary deviance is the result of social definition. Weeks uses this distinction to identify two levels on which homosexual behaviour can be examined, the one being more susceptible to historical understanding than the other. First of all, the emergence of a “gendered” and “sexed” individual must be understood as the result of “historically conditioned familial and other social influences channelling the sexual possibilities which exist in the young child” (Weeks 1996: 42). Secondly, the historical importance of the social reactions to the “gendered” and “sexed”, and the way in which they shape individual meanings must not be overlooked.

Weeks (1981: 97) rejects the possibility of seeking out a single causative factor to explain the social stigmatisation of homosexuality present in Western culture. He states that seemingly “simple” explanations, such as homosexual paranoia, the idea that the repression of homosexuality in modern society is the result of suppressed homosexuality, fail to fully explain the origin of hostile attitudes to homosexual behaviour. He further states that such simple explanations also fail to account for the liberalisation of attitudes that has taken place in some Western countries, as well as for the wide range of attitudes within different countries, and even within different families.

4.5 PLUMMER

Kenneth Plummer (1996: 65) adopts the interactionist stance of viewing homosexuality as a process emerging through interactive encounters in an inter-subjective world. He proposes that homosexuality is best viewed as a process, to which there are certain reactions, within a subjective reality. Plummer (1981: 68) discusses two ways of approaching the construction of homosexual identity, the “sexual orientation model” and the “identity construct” model. The sexual orientation model, supported by geneticists, clinicians and behaviourists, proposes that a person’s sexual orientation is established by mid-childhood. The identity construct model, supported by symbolic interactionists, proposes that individuals construct their own identities throughout life, through various cognitive processes (Plummer 1981: 69).

Plummer (1981: 71) suggests that there is evidence for both models, as there are some cases in which sexual orientation is set up in early childhood, and others in which sexual orientation shifts and swaps in adult life. He attributes this seemingly contradictory state of affairs to the fact that there may be a separation between the development of an individual’s

“orientation” and “identity”. Plummer (1981: 71) suggests that a synthesis of the two views is required, in which the importance of both childhood and adult experiences is recognised.

The synthesis of these two views allows for the conceptualisation of homosexuality as a social role. While a role is something that can be adopted and abandoned at will, a condition is something that a person either does or does not have. The conception of homosexuality as a role fits into the interactionist view of the construction of the homosexual identity as a dynamic social process, which has causal factors and takes place over a long period of time, rather than being a finished product (Plummer 1981: 66). Like McIntosh and Weeks, Plummer therefore conceptualises homosexual behaviour as part of a homosexual role, and draws attention to the fact that certain expectations surround the “performance” of such a role, as well as certain reactions.

Plummer (1996: 65) sees the homosexual role as being linked to the reaction of society’s members, rather than as an individualistic phenomenon. He suggests that the features of homosexuality as found in Western culture are not simply the products of same-sex behaviour but more likely the effect of the social context in which the behaviour takes place. Plummer cites Schur (1969), who comments: “In the broadest sense, then, the ‘cause’ of deviance is the societal reaction to it. This does not primarily mean, of course, that the *behaviour* itself is *created* by the reaction to it (although there is some element of truth in that too...) but rather that the *meaning* of the behaviour (including its characterisation as deviance) and its place in the social order is produced through this process of reaction”. Plummer (1975: 21) does not limit this phenomenon to the reaction of others, but emphasises the impact that “self-reaction” has on the labelling of the self as “deviant”.

Finally, Plummer (1996: 67) draws attention to the subjectivity of values within a society, and takes an interactionist stance in rendering the socially constructed world, and its reactions to individuals within that world, problematic.

4.6 AULT

Amber Ault (1996: 311) examines the discursive practices through which various dominant groups stigmatise those who they want to exclude. She suggests that it is often the case that marginalised groups engage in their own processes of stigmatisation (Ault 1996: 311) and that often those processes are encoded in the dominant discourse. Ault (1996: 311) relates

this understanding of stigmatisation to the Durkenheimian understanding of how groups create normalcy by defining what is normal and acceptable.

Ault (1996: 311) suggests that this process of stigmatisation results in what Erikson referred to as a Durkenheimian “society of saints” in which the stigmatised group claims moral superiority as a result of their suffering and segregation, and purposefully ostracise themselves further from the mainstream society of their oppressors.

CHAPTER 5

LINGUISTS – THE DISCURSIVE CONSTRUCTION OF THE SELF AND OTHERS

5.1 INTRODUCTION

This chapter examines the theoretical works of three social theorists who work within the field of Linguistics, namely Goffman, Butler and Sedgwick.

Firstly, Goffman (1961b: 87) makes use of a dramaturgical metaphor in his description of the presentation of the self in day-to-day interaction. Similar to theorists from the fields of Queer Theory and Symbolic Interactionism, Goffman views the “role” as the basic unit of socialisation, and makes use of the terms “role”, “role performance”, “self” and “role distance” to distinguish between the real self and the self presented in society in response to what is deemed “role appropriate”.

Secondly, Butler (1993: 1) extends Plummer’s and Goffman’s dramaturgical metaphor to introduce the concept of “performativity” in terms of gender roles and sexuality. Butler defines “performativity” as “the reiterative and citational power of discourse to produce the phenomena it names, regulates and constrains” (Butler 1993: 2). She sees the self as an effect of performing various identity categories, such as gender and sexuality, and thus echoes Foucault’s assertion that the self is a discursive product of the dominant discourse of the society in which the individual lives.

Finally, Sedgwick (1990: 1), drawing on Derrida and Foucault, directs attention at the flawed nature of the binary homosexual/heterosexual definition, the continuum of homosexuality and homosociality in patriarchal societies, and notions of linguistic performativity in relation to homosexuality.

5.2 GOFFMAN

Erving Goffman is a social theorist whose development was strongly influenced by Mead’s student, Herbert Blumer. Goffman analyses day-to-day interaction, as well as the presentation and creation of the “self” in terms of the dramaturgical metaphor of theatre, viewing

individuals as “performers” of “roles” within specific social settings (Elliot 2001: 31). He describes the “self” as a “dramatic effect”, which creates the view of the “self” as the product of a set of repeated performances, rather than the cause of them (Goffman 1956: 24).

Goffman (1961: 87) views the role as the basic unit of socialisation, and makes a distinction between what he terms “role” and “role performance” (1961: 85). According to Goffman, “role” refers to “the activity the incumbent would engage in were he to act solely in terms of the normative demands of society”, while “role performance” refers to “the actual conduct of a particular individual”. Goffman (1961: 90) states that “whatever an individual does and however he appears, he knowingly and unknowingly makes information available concerning the attributes that might be imputed to him and hence the categories in which he might be placed”.

In “The Presentation of the Self in Everyday Life”, Goffman emphasises the importance of context in the presentation of the “self”. He views all role performances as being situated within existing interactive frameworks, in which certain social conventions and ethical assumptions are already present (Elliot 2001: 33). Goffman (1961: 23) claims that “the self does not derive from its possessor, but from the whole scene of his action, being generated by that attribute of local events which renders the interpretable to witnesses”.

The “real self” is viewed by Goffman as continually monitoring the impressions it gives to others through the performance of social roles, and is aware of the necessity of such performances in order to gain trust and respect from others (Elliot 2001: 33). He therefore transcends symbolic interactionism by viewing the individual as the creative and reflective agent who constitutes the “self” through repeated performances of certain symbolically defined roles.

Goffman (1961: 105) uses the term “role distance” to emphasise the distinction between the “role performance” and the “self”. Role distance allows for a view of the individual as at once constructing and being constructed by their performance of certain roles (Elliot 2001: 33).

Goffman (1961: 87) further notes that society deems certain qualities “role appropriate”, and that the individual manages their own role performance in a way that is compatible with these qualities. Like Mead and Blumer, Goffman claims that these roles and qualities are

symbolically defined within the discourse of the society in which the individual exists (Elliot 2001: 32).

5.3 BUTLER

Judith Butler (1993: 1) echoes Foucault's assertion that sex is a "regulatory ideal" which is forcibly materialised through the reiteration of encoded social norms. She uses the example of the normative materialisation of sex to introduce the notion of "performativity", which she defines as "the reiterative and citational power of discourse to produce the phenomena it names, regulates and constrains" (Butler 1993: 2). While Butler does not claim that discourse originates, causes or exhaustively composes all that which it concedes, she maintains that it is formative in the sense that no reference can be made to a pure body without being an extension of that body (Butler 1993: 10).

Butler bases her theory of performativity on the work of J.L. Austin. Austin (1975: 51) developed a theory of "speech as conduct", in which a performative utterance is defined as one in which saying something also constitutes doing it. Although Austin at first identified only a few types of utterances as performative, and the rest as constative, he later did away with this distinction, and came to the conclusion that most utterances are essentially performative in nature.

Austin (1975: 53) proposed that making an utterance is tantamount to creating a social reality, within a social context; he identified three types of speech-act which construct reality through their utterance. These three speech-acts are known as "locutionary", "illocutionary" and "perlocutionary" speech acts (Austin 1975: 109). The first type of speech-act is defined as the utterance of a sentence, which carries a specific meaning. In this act, the meaning component of the social act is introduced. In the second type of speech-act, an act is performed in the utterance of a sentence itself. The force component of the social act is therefore introduced. In the final type of speech-act, acts are brought about as a consequence of the utterance of a sentence.

Austin's distinctions between these types of acts can be illustrated by the use of the following example: suppose a person inside a building yells the word "Fire!". The locutionary act would entail the literal meaning of the word "fire", which is the same for all listeners. The illocutionary act would entail the force of the utterance, in this case the speaker is assumed to be issuing a warning to the listeners. The perlocutionary act would entail the effect of this

warning, in this case the likely consequence of listeners evacuating the building. Austin (1975: 139) acknowledged that these three categories of speech-act sometimes overlap, and therefore proposed that an understanding of the context in which the utterance occurs is necessary in order to fully understand the speech-act.

Butler (1993: 12) proposes that performativity is not to be seen as a singular “act”, but as a reiteration of a norm or set of norms. She further maintains that the extent to which performativity appears act-like in the present can be attributed to the extent to which it conceals or dissimulates the conventions of which it is a repetition. Butler also emphasises that performativity is not primarily theatrical, and that its apparent theatricality is a result of the fact that its historicity can never be fully disclosed.

Butler uses Austin’s definition of a performative utterance as a discursive practice, which enacts or produces that which it names (Butler 1993: 13), for example “I now pronounce you husband and wife”. While it may appear that the phenomenon is called into being by virtue of the power or will of a subject, the force of the utterance is in fact derived from its historicity (Butler 1993: 12).

Following Foucault, Butler discusses the self in terms of performativity. She refers to the production of a “self”, which essentially consists of identity categories such as gender, sexuality and so forth, as a “discursive effect” (Elliot 2001: 117). By this she means that the identity categories at the centre of people’s lives are formed through repeated performances of them, as well as the individual’s involvement with and subjection to cultural and linguistic codes.

Butler sees the self as an effect of performing various identity categories, such as gender and sexuality, and asserts that there is no “doer behind the deed” (Elliot 2001: 117). She further states (Elliot 2001: 117) that people only come to see themselves as possessing inner lives and psychological identities as a result of repeated identity performances.

Butler views such gender and sexuality performances as encoding highly regulated forms of power, domination and social norms (Elliot 2001: 117). She emphasises that the dominant heterosexual society regulates these norms, and limits the “acceptable” range of performed identity categories.

Butler draws attention to the mimetic aspects of a marriage ceremony in modern Western society, in which the woman is constituted as “bride” only through her performance of the role, in much the same way that the state of marriage is called to being only through the performative utterance “I now pronounce you husband and wife” (Butler 1993: 224). The example of a marriage ceremony is also used to show how the self and the performance of a role interlock: through her performance of the role of “bride” the woman actually becomes a “bride” (Elliot 2001: 118). Butler views sexuality as operating in a similar way, the performance of a sexual identity brings the sexual identity into being (Elliot 2001: 118).

Derrida emphasises the fact that performative power is not the function of an originating will, but always derivative. He (1988: 18) writes the following: “Could a performative utterance succeed if its formulation did not repeat a ‘coded’ or iterable utterance, or in other words, if the formula I pronounce in order to open a meeting, launch a ship or a marriage were not identifiable as conforming with an iterable model, if it were not then identifiable in some way as a ‘citation’? ... in such a typology, the category of intention will not disappear, it will have its place, but from that place it will no longer be able to govern the entire scene and system of utterance”.

5.4 SEDGWICK

Eve Sedgwick is a theorist in the fields of gender studies, queer theory and critical theory. Sedgwick echoes the sentiments of post-modern theorists such as Derrida, Foucault and Butler in her feminist, anti-homophobic essays on homosexuality (Maddison 2000: 73). Drawing on influences from psychoanalysis and deconstruction, Sedgwick draws attention to the flawed nature of the binary homosexual/heterosexual definition, the continuum of homosexuality and homosociality in patriarchal societies, and notions of linguistic performativity in relation to homosexuality.

Sedgwick (1990: 1) begins the introduction of her book with the assertion that “an understanding of virtually any aspect of modern Western culture must be, not merely incomplete, but damaged in its central substance to the degree that it does not incorporate a critical analysis of modern homo/heterosexual definition”. This assertion reflects the emphasis that Sedgwick places on the powerful nature of the definition of homosexuality. Sedgwick’s theory of the discursive power of modern definitions of homosexuality firstly draws attention to the social consequences of the conceptualisation of the term (Sedgwick

1994: 130), and secondly questions the binary nature of the homosexual/heterosexual definition (Sedgwick 1990: 9).

Sedgwick (1994: 130) paraphrases Foucault's well-known narrative of the conceptualisation of the term "homosexual", in order to draw a comparison between that and Berridge and Edwards' account of opium use in the nineteenth century. She writes: "As defined by [early nineteenth century norms], [opium use] was a category of acts; their perpetrator was nothing more than the juridical subject of them. The nineteenth-century [addict] became a personage, a past, a case history, and a childhood ... [His addiction] was everywhere present in him: at the root of all his actions because it was their insidious and indefinitely active principle; written immodestly on his face and body because it was a secret that always gave itself away... The [opium eater] had been a temporary aberration; the [addict] was now a species".

In comparing the medicalisation of homosexuality to that of opium use, Sedgwick demonstrates how the consequent emergence of a new taxonomy of institutionalised discourses served to "specify" homosexuals (Foucault 1979: 43), and devalue one of two nominally symmetrical forms of choice (Sedgwick 1990: 9). On the role of heterosexual men in the conceptualisation of these medical, legal, literary and psychological discourses, Sedgwick cites Sally McConell-Ginet (1985: 387), who claims that "because men with superior extra-linguistic resources and privileged discourse positions are often less likely to treat perspectives different to their own as mutually available for communication, their attitudes are thus more likely to leave a lasting imprint on the common semantic stock than women's". Sedgwick (1985: 3) therefore echoes Rubin's (1975: 182) sentiment that the oppression of homosexuals is a product of the same heterosexual, patriarchal system whose rules and relations oppress women.

Sedgwick's deconstructive theoretical approach questions the binary nature of the distinction between homosexuality and heterosexuality. Far from being symmetrical opposites, Sedgwick argues that the terms "homosexual" and "heterosexual" subsist in an "unsettled and dynamic tacit relation", in which the definition of one is both external and internal to the definition of the other (Sedgwick 1990: 10). Despite this assertion, Sedgwick dismisses Barthes' (1977: 133) prediction that "once the paradigm is blurred, utopia begins: meaning and sex become the objects of free play, at the heart of which the (polysemant) forms and the (sensual) practices, liberated from the binary position, will achieve a state of infinite expansion" as overly optimistic. Sedgwick further dismisses the possibility that a

deconstructive understanding of the nature of these binarisms can serve to disable them. Rather, she proposes that such an understanding will make it possible to identify these problematic definitions as sites that are “peculiarly densely charged with lasting potentials for powerful manipulation” (Sedgwick 1990: 10).

Sedgwick (1985:89) proposes that there is a disrupted continuum between male homosocial and homosexual behaviour. This theory claims that homophobia in Western society is a result of an understanding of the proximity of the dangerous realm of same-sex desire that exists within heterosexual patriarchal society (Maddison 2000: 73). By comparing attitudes towards homosexuality in Western society to those in ancient Greece, Sedgwick demonstrates that homophobia is not a necessary consequence of any patriarchal society.

Sedgwick (1985: 3) cites Foucault’s (1979) and Dover’s (1978) account of homosexuality in ancient Greece, in which same-sex relationships between men were a “widespread, licit and influential” part of the culture. In that society, younger boys were pursued and seduced by older men, and while the passive role taken by the boys was seen as evidence of their oppression, the temporary nature of the role assignment, and the educational value of these relationships made them acceptable. In demonstrating the seamless nature of the continuum between “men loving men” (i.e. homosexuality), and “men promoting the interests of men” (i.e. homosociality) in ancient Greece, Sedgwick demonstrates that homophobia is not a necessary result of a patriarchal society.

Sedgwick’s explanation of homophobia in modern Western society as a consequence of the systematic discursive suppression of male same-sex desire allows a shift away from the post-Freudian tendency to attribute homophobia to repressed homosexuality. Rather than viewing homophobic men as individuals who fall closer to the homosexual side of the homosocial-homosexual continuum, Sedgwick proposes that one should view them as individuals who have disrupted the continuum through dominant discursive mechanisms which act as a regulatory imperative for homosexual desires (Maddison 2000: 72).

Sedgwick (1985: 89) explains the disruption of the homosocial-homosexual continuum as follows: “For a man to be a man’s man is separated only by an invisible, carefully blurred, always-already-crossed line from being ‘interested in men’”. It is the understanding of the “blurred, always-already-crossed line” that results in the “negotiations, suppressions and

disavowals” of same-sex desire that characterise the homophobic relations of mannish men with one another (Maddison 2000: 73).

In her later publications Sedgwick (1994, 2003) considers the impact of linguistic performativity on homosexual discourse. She describes performatives as “utterances that do not merely describe, but actually perform the actions they name”, and traces the relationship between linguistic performativity and same-sex desire from Plato to Foucault.

Sedgwick (1994: 11) views “closetedness” and “coming out” as dramatising certain features of linguistic performativity, with repeated silences acting as speech acts in the former, and the revelation of a homosexual identity as the speech act in the latter. She uses these performatives as a demonstration of the ways in which language can be said to produce real world effects of identity, enforcements, seduction and challenge.

Sedgwick further considers the powerful way in which language positions social relations, by considering the difference in semantic force when a word like “queer” is used in the first person and in the third person.

CHAPTER 6

METHODOLOGICAL FRAMEWORK

6.1 INTRODUCTION

Within the general framework of intercultural communication theory, Collier (2003) developed a cultural identity theory in terms of which culture develops as a direct result of communication. The theory emphasizes the fact that each individual subscribes to a range of cultural identities, and that these identities are “constructed, reinforced, contested and challenged” through communication.

Collier’s cultural identity theory incorporates many of the ideas of post-modern theorists such as Mead (1974), Goffman (1961), Foucault (1988) and, more recently, Butler (1989), all of who emphasise the critical role of dominant discourse in the construction of social identities.

The conceptualization of the labeling perspective (Schofield 1965: 203) allowed for a shift away from the medical model of homosexuality, and created a view of sexuality as one of several salient identity components. This view enables one to examine issues of conflict and intolerance among heterosexual and homosexual individuals in the same way that one would examine interaction between different cultural groups. Thus communication between and about students with different social and sexual orientations, is taken as a form of intercultural communication.

Until recent years, the medical model’s conceptualisation of homosexuality as a pathology rendered questions of tolerance unnecessary. A growing acceptance of sexuality as one of several socially constructed identity components has led to an increased interest in the process of “coming out” in a dominantly heterosexual society, and the reaction with which the revelation of a homosexual identity is met.

Against the background of the historical and theoretical considerations of a highly interdisciplinary nature given in chapters two to five above, this paper aims to explore (i) media discourse in a student newspaper that confirms or contests prejudice in relation to homosexuality among students, and (ii) the attitudes of current heterosexual Stellenbosch

students toward their homosexual counterparts. Attitudes articulated in newspaper reports and in questionnaires among current students, will be compared and interpreted with a view to establishing first the characterizing features of the discourse, and second the extent to which stereotyping of or prejudice against minority groups is linguistically constructed and perpetuated.

Theoretical devices and methodologies from the fields of Critical Discourse Analysis and Symbolic Interactionism are used in the qualitative analysis of relevant publications from the campus newspaper. In addition to this, a quantitative analysis is made of the data obtained by conducting an attitude survey on campus.

6.2.1 AIMS

The primary aim of the study is to examine the nature of reported attitudes in student media discourse. The secondary aim is to establish whether there has been any development in the reported attitudes over a period of five years. The final aim is to determine whether attitudes reported in student media coincide with attitudes reflected in a current survey. The strategic aim of the study is to contribute to an understanding of the current situation on campus, and more generally of homosexuality as a socially constructed phenomenon.

6.2.2 SAMPLING

For this study data was collected from two sources. The first was a review of all publications made in the past five years' editions of the campus newspaper, *Die Matie*, which explicitly refer to homosexuality (see appendix A). Over a period of five years, thirty five such publications were made in different sections of the newspaper, and so in different generic structures. Of these items, 22 were articles, 10 were letters, 3 were campus quotes and 2 were advertisements placed by LesBiGay, the campus' Lesbian, Bisexual, Gay and Transgender student society. Over the past five years the distribution of the thirty-five references was as follows: 13 were made in 2003, 8 in 2004, 6 in 2005, 3 in 2006 and 7 in 2007. Table 1 below gives a summary of the format in which discourse on homosexuality was presented.

	2003	2004	2005	2006	2007
Articles	5	5	5	2	5
Letters	6	2	0	1	1
Quotes	2	0	1	0	0
Advertisements	0	1	0	0	1
Total	13	8	6	3	7

Table 6.1: Distribution of references made over a period of five years

6.2.3 PARTICIPANTS

The second source of data was a 240 participant survey conducted on campus. The survey, a 21 point questionnaire designed by Kite and Deaux (1986) (see appendix B) was used to measure attitudes toward homosexuality. The questionnaire was handed out to an equal number of male and female participants from the faculties of Humanities, Commerce and Natural Sciences.

	Humanities	Commerce	Natural Sciences
Male	40	40	40
Female	40	40	40
Total	80	80	80

Table 6.2: Demographic details of survey participants

Participation in the survey was voluntary; a consent form (see appendix C) was attached to the survey to inform participants of their rights, and to be signed as confirmation of their understanding and willingness to participate. Due anonymity and confidentiality of participants is assured. In order to avoid data being confounded by allowing homosexual students to answer a questionnaire designed for heterosexual participants, students were required to indicate their sexual orientation along with other biographic details such as age

and gender. The questionnaires of students who indicated that they are homosexual were discarded for the purposes of the current study.

Criteria for participation in the attitude survey were thus as follows:

- Participants had to be enrolled as full-time, undergraduate students at the university of Stellenbosch.
- Participants had to identify their sexual orientation as heterosexual.

6.2.4 PROCEDURE

The main source of data for the study was media contributions of various genres made over a period of five years in the campus newspaper. Publications were accessed through electronic archives, as well as archives in the campus library. All publications making explicit reference to the topic of homosexuality were selected and analysed using instruments and methodologies from the field of Discourse Analysis. Frameworks developed by van Dijk (1998: 61) and Gelber (2002: 69) were implemented in a qualitative analysis of the ideologies discursively represented in news media.

In addition to this, data was obtained by conducting a 240 participant attitude survey in six undergraduate classes and several other popular student gathering places on campus. With the consent of the lecturer, a brief presentation was made in the undergraduate classes explaining the aims and nature of the study. Following this, questionnaires were distributed and volunteers were required to fill them in anonymously, and return them to the researcher.

6.2.4 INSTRUMENTS

Two frameworks were adopted from the theoretical works of van Dijk (1998: 61) and Gelber (2002: 69), and applied in a qualitative analysis of selected campus news media reports.

Van Dijk (1998: 61) identified five steps in doing an ideological analysis, namely:

- 1) Examine the context in which the discourse takes place;
- 2) Analyse which groups, power relations and conflicts are involved;
- 3) Look for positive and negative opinions about Us and Them;

- 4) Spell out the presupposed and implied messages; and
- 5) Examine all formal structures that (de)emphasise polarised group opinions.

Gelber (2002: 69) applied Habermas's (1979: 1) validity-claims framework in her analysis of ideological discourse. The claims can be examined on three levels, namely:

- 1) Claims about the objective world
- 2) Claims about norms and values in this objective world
- 3) Claims about the subjectivities of the speaker.

In addition to this qualitative analysis, a quantitative analysis was done on the data obtained from the attitude scale questionnaire that was conducted on campus. The Homosexuality Attitude Scale was designed by Kite and Deaux (1986: 137), and is a 21-question instrument that uses Likert scales in assessing people's stereotypes, misconceptions and anxieties about homosexuals/homosexuality. The attitude scale has a uni-dimensional factor that represents an overall positive or negative evaluation of homosexuals. The scale has an internal consistency of alphas $>.92$, and a test-retest reliability of $r=.71$.

6.2.5 RELIABILITY AND ETHICAL CONSIDERATIONS

The quantitative analysis conducted on campus was exploratory descriptive in nature, and aimed to be used as secondary to the data obtained in the qualitative analysis of news media publications. Ethical clearance was obtained from the university's Subcommittee A, and an informed consent form detailing the rights of participants was attached to each questionnaire. The consent form explained the aims at the outset of the research, and that participation in the study was anonymous.

While the 240 participants cannot be said to be representative of the entire campus, lecture rooms in which the survey was conducted were selected at random, so that all students present on that part of campus stood an equal chance of being selected. An equal number of male and female participants were selected from each faculty, so that the results could be compared without gender bias.

CHAPTER 7

DISCUSSION

7.1 INTRODUCTION – NEWS MEDIA ANALYSIS

A detailed analysis was conducted on five years' publications in the campus newspaper, *Die Matie*, in which homosexuality is topicalised. As the analysis below will show, a shift in ideologies has taken place over the past five years, with publications indicating that the campus environment is growing more tolerant of homosexuality. This shift in ideologies is in part a result of the effort made by support groups such as LesBiGay, the Centre for Student Counselling and Development (CSCD), and the group run by Dr Carel Anthonissen and Francois Tredoux. The efforts of these groups to both provide support for students struggling with their sexuality, and ensure that their struggle for acceptance is represented in the campus media as well as elsewhere. This has brought the kind of awareness to the issue that facilitates discourse and provides an opportunity for a shift in ideologies.

7.2.1 REPORTS IN *DIE MATIE* DURING 2003

2003 bore witness to two interconnected debates surrounding homosexuality on campus, which were explored in a series of thirteen publications in the campus newspaper, *Die Matie*. The first debate addressed the question of whether university residences should develop a separate policy regarding the visitation rights of homosexual students. The second debate, seemingly fuelled by the first, addressed the growing concern of both Christians and non-Christians regarding the church's official stance on homosexuality.

A critical analysis, adopted from the theoretical works of van Dijk (1998: 61) and Gelber (2002: 69) was applied to selected publications in an attempt to reveal the ideologies that are present in these texts.

The issue of visitation hours was addressed in a series of four articles, published between 12 March and 16 April. In the first article, headlined as "Gender vs Sexuality", the authors criticise the university for not giving enough attention to diversity in terms of sexual orientation, and bring attention to the fact that the visiting hours and policies of university residences do not take sexual orientation into account.

In the second article in this series, “Homoseksuele beleid kom dalk” (Homosexual policy may be on its way), the author summarises key points made in the previous article, and states that the student affairs committee and various university residences have been approached in discussions pertaining to the matter of visitation hours.

In a follow-up article “Geen ‘oude doos seksplan’ in kas vir US” (“No old-fashioned sex-plan in closet for US”), the dean of students dismisses claims that a new residence policy regarding the visitation rights of homosexual students is being formulated, and brings attention to the fact that diversity in terms of sexual orientation is not in any way a new issue.

In the fourth and final article in this series, “Gay couples: an issue for public debate?”, the author criticises the university for their involvement in the debate regarding visitation rights, bringing attention to the fact that a debate of this nature could “easily ignite a wave of homophobia”.

The first and third articles in this series will be analysed using the frameworks designed by van Dijk (1998: 61) and Gelber (2002: 69). The first article, “Gender vs Sexuality”, was written in response to increasing discourse surrounding the possible inclusion of sexual orientation in the diversity plans drawn up by university residences.

The groups involved in the debate were individual homosexual students and their representatives, individual heterosexual students of various persuasions on this issue, residence committees, the student representative council, and certain faculty members.

The authors of the article avoid explicit evaluative statements about the above-mentioned groups, and instead bring attention to the erroneous nature of binary distinctions like homosexual-heterosexual, by raising questions such as “When and how does one decide whether a person is gay?” and “Who will determine the nature of the relationship between two women?”. The authors further raise concern that the implementation of a policy based on sexual orientation will discourage individuals from being open about their sexuality.

The presupposed and implied messages in the article are manifold. The authors’ description of homosexuality as a “new concept” can only refer to contemporary changes in knowledge and attitude, as the notion of homosexuality as a human condition and even the idea that some students may be homosexual, are certainly not new. Such new perceptions are articulated in the descriptive phrase that it is “being accepted more and more”; this carries the

implication that the situation of homosexual students has changed in such a way that it can no longer be omitted in discussions surrounding diversity on campus. The article further calls for “a balance between straight and gay rights”, which firstly implies that the rights of homosexual and heterosexual students are not in accord with each other, and secondly implies that such a balance is possible, even desirable. A final, less opaque implication is that equality, in terms of rights and treatment, is of paramount importance.

The authors’ assertion in the byline of the article that “treat[ing] everybody the same” is the “obvious answer” to questions surrounding diversity acts as a formal structure that serves to de-emphasise polarised homophobic ideologies.

In terms of Gelber’s (2002: 69) adaptation of Habermas’ validity-claims framework, the article can be analysed in the following way. Firstly, the article makes claims about the truth of an objective world, namely that diversity in terms of sexual orientation exists on campus, that inequality exists in the accommodating of this diversity, and that this inequality exists in part as a result of the failure of the university to address this issue satisfactorily.

Secondly, the article makes claims about the rightness of shared norms and values present in this objective world. The norms and values being appealed to here are ones of tolerance, diversity and equality.

Thirdly, the article makes claims about the subjectivities of the authors. While both Habermas and Gelber recognise that this level is the most difficult to assess, it can be assumed that the subjective opinions expressed in the article are true to those of the authors.

The third article, “Geen ‘oude doos seksplan’ in kas vir US” (No old-fashioned sex-plan in closet for US) was written in response to the increasing discourse surrounding the issue of diversity on campus in terms of sexual orientation.

The groups involved in the debate are homosexual students, their heterosexual counterparts, residence committees, the university’s faculty, the Gay and Lesbian Alliance, and LesBiGay, the university’s support group for lesbian, gay, bisexual and transgender students.

The author of this article avoids taking an ideological stance in the debate, and instead reports the evaluative opinions of various members of the above-mentioned groups. The dean of students, P.G. du Plessis, denies that a new policy is being formulated, and brings attention to

the fact that sexual diversity is as old as mankind. Heterosexual students are reported to feel discriminated against, as their homosexual counterparts enjoy freer access to their partners' residence rooms. The Gay and Lesbian Alliance are said to be "briesend" (furious), about the "prehistoriese optrede van die US" (prehistoric conduct of the US). The chairperson of LesBiGay, Mia Cloete, is reported to be satisfied that no new policy is being formulated, and warns against the common prejudice of exaggerating similarities between lesbians and straight men, jokingly saying "'n gruwel bly 'n gruwel" (an abomination stays an abomination). The chairman of the residence committee, Riaan Hubinger, is reported as saying that the affair was blown out of proportion, and that the debate did not arise from an incident that needed to be addressed, but from the enquiry of a proactive residence leader.

In the second paragraph of the article, the author reports that a regional daily newspaper, *Die Burger*, had published an article claiming that a new policy was being formulated. The author then indicates that such alleged formulation of a policy on visiting rights would entail that all students would be required to make their sexual orientation known. The fact that such a consequence is explicitly identified by the author as an implication is of interest here, as it assumes that all readers understand the implicature, and it alerts readers to concealed meanings as well as to flaws in an argument.

There are two formal structures present in the article that affect the meaning of the utterances in which they occur. The first is the word play on the term "in die kas" (in the closet) in the headline of the article. This word play both serves to contextualise the ongoing policy debate, and to give the impression of a sense of camaraderie between the university and its homosexual students. This article was written in response to negative reactions by various gay rights organisations, including the Gay and Lesbian Alliance. For this reason it can be assumed that this friendly pun was not accidental, but strategic. The structure therefore serves to de-emphasise the opinions of gay rights activists, who believe that the university is implementing policies that discriminate against homosexuals. The second formal structure in the article is the insertion of inverted commas around the word "beleid" (policy). The use of this device indicates an evaluative opinion of the author, namely that the policy in question never existed. This structure serves to de-emphasise the growing opinion that a new policy is being formulated, and to silence the debate to a certain extent.

Closely following the ebb of the debate surrounding residence policies, a series of seven letters were published, between the dates of 21 May and 8 October 2003. The letters

topicalised the debate surrounding the NG church's official stance on homosexuality. Of the seven letters, four support and encourage the church's acceptance of homosexuality, and three bemoan the growing number of church leaders calling for a revision of the church's stance in this matter.

The first letter was written by a pastor of the campus' NG church, and blames homophobic incidents in university residences on the church and residence environments, which he claims "voed" (foster) and "koester" (harbour) homophobia. He further writes that homosexual individuals can enrich the lives of heterosexuals in various ways, including helping them become better Christians. He ends his letter by encouraging his "gay vriende" (gay friends) to be proud of who they are, and not to become discouraged.

Considering the turbulent nature of the debate surrounding the church's stance on homosexuality, it is not surprising that this letter was closely followed by several others on the same topic. The second letter was written in response to the first, and harshly criticises the author of the first letter. The author of the second letter compares homosexuality to prostitution, and claims that the "oop gemoed" (open-mindedness) and "diversiteitsmanie" (diversity mania) prevalent in today's society are bringing an end to traditional Christian values.

The following five letters are very similar to the first two in terms of being rife with ideological statements and subjectivities. The author of the third letter criticises the author of the first, and claims that his views cannot be taken as biblical. The fourth letter in turn criticises the author of the third letter, stating that only homosexuals themselves can put an end to the ongoing debate, and bringing attention to the fact that homosexuality has been depathologised since the early 1970s. The 8 October edition of *Die Matie* contained three more letters in response to the first four, of which two encouraged the church's acceptance of homosexuality, and one discouraged it. For the purposes of this study, a critical analysis will be given of the first two letters, as the ideological content and structure are representative of the others in this series of publications.

The first letter was written in response to a homophobic incident at a university residence, *Majuba*, in which a black homosexual student had been physically assaulted. The author of this letter identifies the intolerant attitudes of residences and churches as the root of this

prejudiced behaviour, and for this reason he uses the newspaper as a platform from which to encourage individuals to accept homosexuality and treat all students with the same respect.

The groups involved are church members and leaders who discourage the acceptance of homosexuality, those who encourage it, and homosexuals themselves. The conflict centres around the question of whether homosexuality should be accepted or condemned by the church. The power struggle in this debate is interesting, as there is a discourse between certain church leaders, fighting for and against recognition of the rights of a minority group that has been ostracised in church communities while for years official views on the topic have accepted and overlooked such harassment and exclusion.

The letter contains many evaluative opinions about the above-mentioned groups, which are revealing of the ideologies of the authors. Individuals and groups who support the church's ongoing condemnation of homosexuality are described as "onverdraagsaam" (intolerant), and the church's environment as one which makes it easy for its members to "veroordeel" (judge) and "skop rond" (kick around) members of other groups. Homosexuals, on the other hand, are described as "onderwerp" (objectified), and encouraged by the author to hold on to their unique identities and to not become "moedeloos" (despondent) and "onverskillig" (indifferent). The author of the letter identifies several ways in which the acceptance of homosexuality will benefit the church, and in this way contribute to a positive impression of an otherwise stigmatised group.

The implied message of the letter is that the homophobic incident in Majuba is in part a result of the intolerant attitudes fostered in residences and churches, and that these institutions need to take responsibility for the consequences of their attitudes. The church's interpretation of biblical texts, on which they base their condemnation of homosexuality, is described as "onkrities" (uncritical) and "onwetenskaplik" (unscientific), which implies that a stance based on reference to a few decontextualised citations is not well founded.

The author's final sentence in the letter "En laat ek dit 'n slag onomwonde sê: daar bestaan geen bybelse gronde waarom julle dit (*aanvaarding van eie gay identiteit*) nie met oorgawe kan doen nie" (And let me say it unequivocally: there are no biblical grounds why you cannot do it (*accept own gay identity*) with abandon) acts as a formal structure in which the author makes use of his authority as a church leader to de-emphasise polarised homophobic opinions.

In terms of Gelber's (2002: 69) validity-claims framework, the letter can be analysed as follows. Firstly, the letter makes claims about an objective world, namely that homophobia exists on campus, and that the ideologies of various institutions are partially to blame for this. The letter further claims that an acceptance of homosexuality will be beneficial to both the dominant and minority groups, and that there are no sound biblical grounds on which homosexuality should be condemned. The letter further makes claims about the norms and values of the objective world, appealing to values that emphasise the importance of tolerance and equality, and questioning the norm of intolerance towards homosexuals. It is significant that claims related to values of Christianity are topicalised – apparently different religious perspectives are in opposition and religious motivation for a position appears to be an important one in the campus debate. Finally, the letter makes claims about the subjective values of the author, namely that the opinions expressed in the text are representative of those of the author. As discussed above, this level of validity-claim is the most difficult to assess, but for the purposes of this study it is reasonable to assume that the author is sincere in his representation of his own subjectivities.

The second letter in the series of publications was written in response to the one discussed above. In it, the author describes herself as “ontstig” (upset) by the first letter, and describes the letter as “aanmatigend” (arrogant) and “kommerwekkend” (troubling). She describes the ongoing debate surrounding the church's stance on homosexuality as a “basaar” (bazaar), and claims that any “imbisiel” (imbecile) can read the Bible and know what God's reaction to this would be.

The power groups present in this debate are the same as the ones discussed above, namely church leaders and members who discourage the acceptance of homosexuality, those who encourage it, and homosexuals themselves. The power relations and conflicts are also the same as the ones discussed above, although it should be noted that the author of the letter is not in a position of power within any of the above-mentioned groups, as was the case with the author of the previous letter.

The letter contains several subjective, ideological opinions about the groups involved in the debate. Certain supporters of the church's homophobic condemnation of homosexuality is justified by the author through the assertion that the principles underlying this condemnation were “ingestel deur die Almagtige” (established by the Almighty). In turn, she describes the author of the previous letter as a “kritiserende skaap” (criticising sheep). By characterising

the two sides of the debate in this way, the author creates a polarised view of the two groups, with those on her side characterised as loyal, God-fearing Christians, and those on the other side characterised as errant sheep who have wandered off the path of righteousness. This characterisation of these individuals as sheep implies that they are unintelligent, unthinking, and blind in whom they choose to follow. In addition to this, the author likens homosexuality to prostitution, stating that Jesus did not condemn the prostitute, but did not condone her behaviour either. Through this comparison, the author groups homosexuals with individuals who commit illegal, immoral acts, and so creates a negative view of the group by association.

In her characterisation of the author of the previous letter as a “blêrende predikant” (bleating pastor), and the use of the diminutive word “lêraartjie” (little pastor), the author implies that his views are to be disregarded. She further implies that open-mindedness and diversity are to blame for society’s loss of traditional Christian values, and that such loss could be avoided by removing science and critical thinking from the analysis of biblical texts. Finally, by posing the question “hoe kan mens 105% in Iemand glo as jy die hele tyd krities oor Sy woorde moet redekawel?” (how can one have 105% faith in Someone if you are constantly critically quibbling over His words?), the author implies that a critical analysis of biblical texts is indicative of a departure from faith.

The author makes use of several formal structures in the promotion of her own ideologies throughout the text. Her description of the readers of the previous letter as “oningeligte kind-salaris-trekker-tussengangers” (uninformed child-salary-drawer-go-betweens) serves to vilify the author of the first letter, as it implies that he is using his authority as a church leader to promote his own ideological stance. Her quotation of the biblical verse “go and sin no more” is another formal structure that justifies her condemnation of homosexuals, constructs homosexuality as a behavioural deviation (“sin”), and thus strengthens homophobic opinions.

The letter makes validity-claims on the following three levels. Firstly, the author of the letter claims that growing acceptance of homosexuality is leading to the deterioration of the church’s traditional values. The letter further claims that an acceptance of homosexuality would be disobedient to the word of God. In terms of norms and values, the letter appeals to values of Christian obedience and faith in the word of God. While the author concedes that intolerance violates Christian values, she makes a distinction between condemnation of the individual and condemnation of the act, implying that the former is acceptable. Finally, in

terms of the subjectivities expressed in the letter, the abundant use of adjective and metaphors indicate that the opinions in the text are true to those of the author.

7.2.3 REPORTS IN *DIE MATIE* DURING 2004

The noticeable increase in items topicalising homosexuality in 2004's first edition of *Die Matie* reflects a growing awareness and sensitivity to this issue and the nature of the discourse. The controversial nature of the previous year's publications was taken up again, this time with increased support for homosexual students. Two more letters commenting on the gay-debate in the church were published in the first two editions of the year, and a total of four articles advocating the acceptance of homosexuality were published between the dates of 11 February and 28 July.

Of the year's eight items referring to homosexuality, only two contained negative group opinions. The first of these is the last one in the series of letters topicalising the gay-debate in church context. In it, the author refers to the "onsekerheid" (uncertainty) and "foutiewe denkwys" (flawed logic) of individuals who advocate the acceptance of homosexuality, and claims that these people "verlei onskuldige mense" (mislead innocent people)

The second negative group opinion comes from a self-identified gay man, Francois Blom, in an article written about himself. In the article, he is cited as saying: "'n homoseksuele persoon wat gedonner word in hierdie dorp het daarvoor gesoek" (a homosexual person that is assaulted in this town was looking for it). This statement reveals a type of internal homophobia, in which the heterosexual values of the dominant society influence the way gay people think about homosexuality and themselves.

In the February edition of *Die Matie*, one letter and three articles topicalising the acceptance of homosexuality were published. The letter, "'sin' equaliser in gay/Christian debate" bemoans the rift developing between gay and Christian people, and encourages Christians to accept gay people as they are. The author further encourages gay people to hold on to their faith in spite of being ostracised by many in the church. The first article "Gay: is jy ok daarmee?" (Gay: are you ok with it?) topicalises the depathologisation of homosexuality, and the negative psychological impact of society's persistent intolerance thereof more than 30 years after homosexuality was officially removed from the DSM (Diagnostic and Statistical manual). The second and third articles, "Group addresses sexuality questions" and "Groepe help gemaklik wees met seksualiteit" (Group helps being comfortable with sexuality) discuss

the need for – and benefit of - support groups for individuals coming to terms with their sexuality. The final article of the four that advocate the acceptance of homosexuality, “Same sex marriage discussed at workshop”, discusses the possible revision of the law preventing the marriages between same sex partners. The article reports the stance of Evert Knoesen, director of the Lesbian and Gay Equality Project, as presented at a same sex marriage workshop held on campus.

For the purposes of this study, the first and final article mentioned above will be analysed in an attempt to reveal the ideologies of the authors and informants, and how these ideologies are represented discursively. The first article, “Gay: is jy ok daarmee?” (Gay; are you ok with it?) was written in the wake of a series of controversial publications topicalising homosexuality on campus, and emphasises the importance of accepting homosexuals as they are. The article reports that, despite the fact that homosexuality has been depathologised for more than 30 years, the stigma and stereotyping that still surround the topic have a negative psychological impact on homosexual individuals.

The groups involved in this discourse are heterosexuals, homosexuals, their support groups, and the psychologists who have implemented a new therapeutic approach in dealing with homosexuality. They propose that homosexuality should be accepted from the same dominant position of power that heterosexual individuals enjoy, especially within the “Afrikaner Kultuur” (Afrikaner Culture). The author avoids explicit expressions of positive opinions about homosexuals in an attempt to promote a more tolerant attitude towards them, and instead brings attention to the negative effects of being stigmatised, such as “angs” (anxiety), “depressie” (depression), “self haat” (self-loathing), “lae selfbeeld” (low self-esteem) and “identiteitskrisis” (identity crisis). In this way, she appeals to the empathy of heterosexual readers, rather than attempting to construct a more positive view of homosexuality.

The implication of the article is that, in light of the negative psychological impact that homophobia has on homosexual individuals, heterosexuals should answer “yes” to the question in the headline: “is jy ok daarmee?” (are you ok with it?). This implication rests on the presupposition that most individuals are concerned about the well-being of others, and should attempt to relieve the suffering of others once they become aware of it.

There are three formal structures in the article that support the opinions expressed therein. Firstly, a photograph is featured in the centre of the piece, depicting the blurred image of a

gay couple standing in front of a recognisable statue on the university campus. This both serves to confront the readers with the presence of gay couples on campus, and to emphasise the extent to which homosexuals are often forced to hide their sexuality in order to avoid becoming the victims of homophobia. The second formal structure is the insertion of inverted commas around the word “anderste” (different) in the expression “anderste seksuele orientasie” (different sexual orientation). This textual device brings attention to the fact that homosexuality is not inherently “different”, but constructed as such by the discourse of a dominantly heterosexual society. The third formal structure is the use of long verbatim quotes from Francois Rabie, Carel Anthonissen and Carey Brembridge, all three of whom support and encourage a more regular approach to homosexuality. The citation of the ideologies of those in authoritative positions lends force to the ideologies of the author. In this way, she de-emphasises negative, polarised opinions that construct homosexuality as an irregular condition.

In terms of validity claims, the article can be assessed on the following three levels. Firstly, the article makes claims about the objective world, namely that the bulk of society remains homophobic despite the fact that homosexuality has been depathologised since the early 1970s. The article further claims that homophobia has a negative psychological impact on homosexual individuals, and should be addressed for this reason. Secondly, the article makes claims about the norms and values of the objective world. The author appeals to shared values of tolerance and empathy for the suffering of others. Thirdly, the article makes claims about the subjectivities of the author. The one-sided nature of the opinions cited by the author indicates that the ideologies expressed in the text are representative of those of the author.

The last in the series of four articles published in 2004, in which the acceptance of homosexuality was topicalised and promoted, is titled “Same sex marriages discussed at workshop”. The article was written in the wake of the submission of an application to the Johannesburg High Court, which challenges the law prohibiting the marriage of same sex partners. In the weeks following the filing of the application, a same sex marriage workshop was held on campus, mediated by Evert Knoesen, director of the Lesbian and Gay Equality Project (the Equality Project).

The conflict featured in the article centres around the question of whether same sex marriages should be legalised or not. The question underlying this conflict is whether or not the (then current) law violates the human rights of homosexuals, by depriving them of the freedom to

determine a spouse of their choice. The groups involved are the Equality Project and 18 other organisations working in conjunction with them, the officials responsible for deciding the fate of the application, and the various individuals supporting these two groups. The united front presented by the Equality Project and the other interested parties adds weight to their power in this conflict, and by association, places homosexuals in a more dominant position of power.

The author avoids the expression of evaluative opinions of the groups involved, and instead brings attention to the fact that the (then current) law comes down to discrimination on the grounds of sexual orientation. The author brings attention to the fact that this is unconstitutional, and focuses on the harmful effects that discrimination may have on homosexual individuals. The author describes the non-recognition of same sex marriages as a violation of fundamental human rights, and of the dignity, self-esteem and identities of homosexuals.

The implication of the above-mentioned strategy is that the notion of equality is foregrounded, and that the fundamental human rights of individuals are given more weight than subjective evaluations of their lifestyles. The author makes use of many verbatim quotes by Evert Knoesen, and in doing so adds the force of his authority to the expression of her own ideologies. This acts as a formal structure that serves to de-emphasise negative attitudes towards homosexuality and same sex unions.

In terms of Gelber's (2002: 69) validity-claims-framework, claims made in the article can be assessed on the following three levels. Firstly, the article makes claims about the objective world, namely that the law prohibiting same sex marriages violates the human rights of homosexuals. The article further claims that the law gives rise to inequality based on sexual orientation, and needs to be adjusted for this reason. Secondly, the article appeals to values that emphasise equality, respect for human rights, tolerance, and the norm of affording equal rights to all South African citizens. Finally, the article asserts that the subjectivities and ideologies expressed in the piece are representative of those of the author.

7.2.4 REPORTS IN *DIE MATIE* DURING 2005

Following the controversial debates conducted in 2003 and 2004, the publications of 2005 were comparatively low in ideological content. Five articles topicalising homosexuality were published between 23 February and 5 October, with two discussing on-campus support

available to homosexual students and two reporting homophobic incidents. The final article reports on an interview with a gay pastor, Laurie Gaum, whose dismissal from the NG church as a result of the revelation of his homosexuality and a controversial relationship was rather sensationally splashed across news media earlier in the year.

The first article, published on 23 February, is titled “Parade of the Perfectly Proud”, and reports that the third annual Cape Town Gay Pride Parade is to be held on the following Saturday. The parade is described as a “coming together of diverse peoples to celebrate sexual identity and gay freedom”. The author further quotes Hencharl Strauss, (then) president of LesBiGay, who says that the diversity of people attending the parade shows that “there is no stereotype”. The positive light in which the author casts the parade through the use of words and phrases such as “celebrate”, “freedom” and “one of the biggest parties on Cape Town’s social calendar” serves to de-emphasise negative homophobic opinions, and promote the acceptance of homosexuality.

The second article, “CSDC (*sic*) and LesBiGay: supporting sexual identity” brings attention to two on-campus organisations that offer support to students struggling with their sexuality, namely the institutionally established Centre for Student Counselling and Development (CSCD) and the SRC-recognised student organisation LesBiGay. The article reports that, despite a changing society, students exploring a minority sexual orientation still fear discrimination, and are still sometimes subjected to painful remarks. It attributes the fear and loneliness sometimes felt by homosexual students to two things. Firstly, a lack of knowledge around what it means to be homosexual results in many heterosexual students retaining homophobic attitudes. Secondly, according to Mia Cloete, (then) vice-chairperson for LesBiGay, “the gay scene can be very cliquey”. The author reports that the CSCD offers a “safe, confidential environment” for students who are unsure of their sexual orientation, while LesBiGay offers a chance to meet others who are in the same position. The article thus offers a positive perspective on the situation of homosexual students on campus, and implies that the stigmatisation they are subjected to is damaging, and based on a lack of knowledge. In implying this, the author de-emphasises homophobic opinions, and encourages the acceptance of homosexuality.

The third article topicalising homosexuality, “Student gebliksem na gay-aantuiging (*sic*)” (Student assaulted following gay-insinuation) was published on 13 April. The article reports on an incident at the Klein-Karoo Nasionale Kunstefees, at which a Stellenbosch student was

hit in the face after insinuating that a local pop star, Arno Jordaan, is homosexual. The student is reported to have apologised for the incident, upon which the Jordaan-family asserted that they do not have a problem with gay people, and that Arno has several gay friends. Although the article does not express ideological opinions on the incident, the incident itself is revealing of the ideologies of the dominant society. The fact that an individual is subjected to violence for merely suggesting that someone has homosexual tendencies reveals the stigma still attached to homosexuality. Furthermore, the fact that the student apologised for the insinuation reveals that he is aware of this stigma. The Jordaan-family's vocal acceptance of homosexuality is representative of the type of discourse that serves to challenge and change the ideologies formed and expressed in the dominant discourse.

The fourth article referring to homosexuality, titled "Haatspraakbriewe na MRK" (Hate-speech letters to HRC) was published on 5 October. The article reports the distribution of a radical fundamentalist newsletter on campus, which featured articles containing racist, chauvinistic and homophobic epithets and opinions. Although the article does not focus specifically on homophobia, the distribution of a newsletter of this nature reveals the radical nature of homophobic ideologies, and the outright manner in which they are sometimes expressed in news media.

The final article topicalising homosexuality, titled "Geloof, hoop, liefde" (Faith, hope, love), was published on 31 August. The author of the article reports on an interview she conducted with Laurie Gaum, a gay pastor who was dismissed from the NG church following the disclosure of his sexual orientation by a third party. The author reports that Gaum was "teleurgesteld" (disappointed) in the church's decision, but remained positive, calm and patient. The article is of interest in this study, as Gaum's dismissal brought the widely publicised gay-church debate of 2003 back into the media's focus. In his description of Gaum as "stylvol" (stylish), "goed versorg dog glad nie verfynd" (well-groomed but not effeminate) and "vriendlik" (friendly), the author both acknowledges and de-emphasises polarised homophobic opinions. Her summation that "die NG kerk het 'n gulde geleentheid deur hul vingers laat glip" (the NG church let a golden opportunity slip through their fingers) again de-emphasises homophobic ideologies, and expresses her encouragement of the church's acceptance of homosexuality.

7.2.5 REPORTS IN *DIE MATIE* DURING 2006

There are two notable features of the 2006 publications in which homosexuality is topicalised. The first is that only three publications referencing homosexuality were made, compared to thirteen publications in 2003, eight in 2004, and five in 2005. The second notable feature is that all three publications advocate the acceptance of homosexuality on campus.

The first article, “The freedom to be yourself”, again reports on the organisations on campus that provide support for homosexual students. This article is different to those published earlier, in that it directly quotes much of LesBiGay’s ideologies in its summation of the organisation. For this reason, this article will be analysed more closely, making use of the frameworks conceptualised by van Dijk (1998: 61) and Gelber (2002: 69).

The article was published the week following the fourth annual Cape Town Gay Pride Parade, and provides an overview of the various support groups and services offered by LesBiGay. The groups involved are LesBiGay, homosexual students on campus, their heterosexual counterparts, and psychiatrists from the CSCD who work in conjunction with LesBiGay.

The author makes use of direct quotes from LesBiGay’s official documents in her overview of the society, explaining that LesBiGay aims to create an environment where “people can feel that they are not the only queer fish in the pond”, and to prove that “you don’t have to have a moustache to be lesbian, and gay men aren’t automatically destined to become hairdressers”. In doing so, the author simultaneously constructs and confronts a view of homosexual students as isolated, stereotyped and stigmatised. This in turn creates a negative view of homophobic students who ostracise their homosexual counterparts.

The use of phrases such as “freedom to be yourself”, “safe environment” and “celebration of freedom of sexuality” implies that the author sees the LesBiGay society as a positive and necessary presence on campus. This further implies that the author supports and encourages the acceptance of homosexual students by their heterosexual counterparts, and views their stigmatisation and ostracisation as an unfortunate state of affairs that needs to be rectified. The citation of ideologies from LesBiGay’s official documents acts as a formal structure that

serves to de-emphasise homophobic opinions. These citations have the additional effect of adding the force of the society's ideologies to those of the author.

In terms of Gelber's (2002: 69) validity-claims-framework, the article makes claims on the following three levels: firstly, the article makes claims about the existence of an objective world, in which discrimination against homosexuals on the basis of their sexual orientation is still rife. The article further claims that the presence of a society such as LesBiGay lessens the negative psychological effects of such discrimination, and contributes to the "normalisation" of the broader Stellenbosch community. In terms of norms and values, the article appeals to shared values of tolerance, equality, and empathy with the suffering of others. Finally, the article makes claims about the subjectivities of the author. The abundant use of direct quotes from LesBiGay's official documents indicates that the ideologies of the author coincide with those of the society, and for this reason it can be assumed that the ideologies represented in the text are true to those of the author.

The second publication referring to homosexuality is a letter published the week after the first article. In it, the author thanks the editor of *Die Matie* for the exposure given to LesBiGay in the previous publication, saying that she is "soooo impressed". This letter serves to de-emphasise homophobic opinions, by recognising the necessity and worth of support groups for students struggling with their sexuality.

The third article topicalising homosexuality, "Gay marriages: SU students get involved in the debate", was published on 11 October. The article reports that a panel discussion is to be held to discuss the revision of the Marriage Act. The existing legislation was found by the Constitutional Court to "represent a harsh if oblique statement by the law that same-sex couples are outsiders, and that their need for affirmation and protection of their intimate relations as human beings is somehow less than that of heterosexual couples". The author quotes a BSc student, reportedly opposed to the (then current) Marriage Act, who says that the issue at hand is not just a gay struggle, but a human rights struggle. The student is further quoted as saying that the gay community deserves the right to legal equality, and that the (then current) law shows that there is still discrimination and unfairness against minorities within South African society. By citing the opinions of another student, the author of the article is able to promote her own ideologies without claiming ownership of them. In this way, she de-emphasises homophobic opinions, and at the same time implies that the opinions of the student quoted are somehow representative of those of other students on campus.

7.2.6 REPORTS IN *DIE MATIE* DURING 2007

2007 witnessed the publication of five articles and one letter topicalising homosexuality on campus, as well as one advertisement for LesBiGay's Spring Ball. Of the seven publications, six articulated a shift away from homophobia in the ideologies of Stellenbosch students, and the lone report of homophobia referred to an alleged homophobic incident at the Saldanha Military Academy.

The first article, titled "Tolerance and understanding" was published on 7 February. The author conducted a 100-participant survey on campus, with the aim of revealing the attitudes of heterosexual students toward homosexuality. Of the 100 students polled, 45 reported that they feel that homosexuality is an acceptable lifestyle, 39 reported that they do not feel that it is acceptable, and 16 were unsure or apathetic.

The article brings attention to the recent progress made with regards to the rights of homosexuals through the introduction of the Civil Union Act, which recognises the marriage of same sex partners. The article further brings attention to the support groups offered by LesBiGay, the CSCD and a DRC minister, as discussed above. The author reports that three gay students, who wished to remain anonymous, found that LesBiGay was too "flamboyant, arrogant and social" for them, to which Dewald Noeth, (then) treasurer of LesBiGay responded "we look gay, because we are gay". The three informants further asserted that a mindset change is needed in Stellenbosch, and that the introduction of gay role models on campus would contribute to such a change. The informants are reported to be adamant that only once the larger society stops avoiding the issue of homosexuality, and allows a dialogue to develop around the topic, will it develop an understanding of what it means to be homosexual, and become inclusive. The author's citation of the opinions of these three informants both serves to verbalise the ideologies of a minority group, and to bring attention to the importance of dialogue in any mindset change.

The second article referring to homosexuality, titled "Gay-bewusmaking skop af" (Gay-awareness takes off) was published on 7 March, and reports on an awareness campaign run by LesBiGay, in which the identities of roughly 30 well-known lesbian, gay, bisexual or transgender figures were discussed. The authors report that the aim of this campaign is to change students' perceptions of homosexuals, and to identify gay role models with whom homosexual students can relate. Dawid Kotze, LesBiGay's vice-chairperson, explains that

“die veldtog poog om die stereotypes met werklike mense te vervang” (the campaign aims to replace stereotypes with real people). The article further reports on LesBiGay’s presence at the annual Cape Town Gay Pride Parade, and the launch of their new website. The authors’ citation of Kotze’s explanation acts as a formal structure that allies them with LesBiGay, and in this way de-emphasises polarised homophobic ideologies.

The third article topicalising homosexuality and discrimination, titled “New movement aims to fight discrimination”, was published on 21 March. The article reports on the formation of a provisional task team, Maties Against Discrimination (MAD), which intends to address issues of discrimination on campus. Although the team was specifically formed to address racism on campus, the author suggests that it should be integrated with various other societies, using LesBiGay as an example. This suggestion implies that the author believes that homophobia is a problem on campus, and that the LesBiGay society is the organisation best suited to address this.

The fourth article referencing homosexuality is titled “Alleged Homophobic (sic) violence at MILAK”, and was published on 18 April. The article reports a homophobic assault at the Saldanha Military Academy, in which a homosexual student was beaten with sticks and told by his attackers that “they do not want a fag in the army” following the disclosure of his sexual orientation. The student reported the incident anonymously on LesBiGay’s website, saying that he had to hide the incident in order to prevent further homophobic attacks. Lara Aucamp, the chairperson of LesBiGay, is quoted as saying that “this is often because a person is so traumatised and fears being targeted again.” This reflects the fourth and most damaging perlocutionary effect of hate-speech outlined by Gelber (2002: 82), that of silencing. As a result of the student’s reluctance to report the incident, the Military Academy reported that they were unable to proceed formally with the matter. The author reports that the student wrote: “I have no one to talk to, and this is my last resort for help”. This reaction typifies the isolation and despair often felt by the victims of homophobia, and underscores the necessity and importance of a support group such as LesBiGay. Although the article does not express explicit ideological opinions on the matter, reporting of the incident itself confronts readers with the damaging effects that homophobia has on its victims, and in this way serves to de-emphasise homophobic ideologies.

The fifth article in which homosexuality is referenced is titled “Time to let homosexual stereotypes go”, and was published on 2 May. The author of the article, Dewald Noeth, is the

treasurer of LesBiGay, and his perspective as a homosexual student dealing with stigmatisation and stereotyping reveals a different set of ideologies to those typically represented in campus news media. For this reason, a more detailed analysis of the article will be conducted, making use of the frameworks conceptualised by van Dijk (1998: 61) and Gelber (2002: 69).

The article was written two weeks before the International Day against Homophobia, and confronts the distorted perspectives some people have on homosexuality. In the first line, the author recognises that he is obsessed with his homosexuality, and refers to himself as a “gay”, a “fag”, a “queer”, “skeef”, and a “poofter”. He then brings attention to the fact that being gay does not mean the same thing to all gay people, much less to heterosexual people.

The author complains about popular stereotypes of gay men, in which they are portrayed as “perverted, lustful and sex-obsessed”. He finds that the conceptualisation of homosexuals as people who are radically different from the rest of society gives rise to homophobia, as irrational defence mechanisms are activated when a person is confronted with something “different”, “unfamiliar”, and “uncontrollable”. The author then recounts the story of Matthew Shepard, a gay man who was pistol whipped, tied to a fence, and left for dead; he claims that rumours of similar homophobic incidents on campus are rife.

The author ends the article by suggesting that people should seriously consider the horrifying consequences of labelling and stigmatising others. He requests students to wear badges on the International Day against Homophobia in honour of those who have died as a result of homophobic violence.

The groups represented in the article are homosexuals and homophobic heterosexuals. Stereotypes of homosexuals as perverse and sex-obsessed are called into question; the author blames society and the media for such an unfavourable characterisation. The author attributes homophobia to a fear of not being masculine enough. He hints at the possibility that many homophobic men are actually afraid of being labelled as homosexuals themselves. By challenging homosexual stereotypes, and suggesting that homophobia is a result of the individual’s own insecurity, rather than an evaluative judgement of another person’s lifestyle, the author challenges polarised homophobic opinions. The implication of this message is that negative stereotypes upheld in the media contribute to an intolerant society, and that such intolerance is not a reflection of negative intrinsic properties shared by all homosexuals.

The article contains several formal structures that serve to de-emphasise homophobic opinions. The first is the title of the article, “Time to let homosexual stereotypes go”. This title implies that the maintenance of such stereotypes is no longer acceptable, and that now is a good time to bring and end to the way in which they are perpetuated.

The second is the author’s explicit use of the words “fag”, “queer”, “skeef”, and “poofter” in reference to himself. This use of words mostly invoked as homophobic slurs serves to diminish or blunt the negative connotative meanings attached to these words and re-inforced by their repeated utterance in hate-speech-acts. Using the words jokingly in self-reference removes the sting and disarms those who intend to use them offensively.

The third formal structure is the use of inverted commas around the word “straight” throughout the article. This device brings attention to the fact that heterosexuality is just as foreign to homosexuals as homosexuality is to heterosexuals, and that there is nothing fundamentally “different” about homosexuality. The author’s statement that “some days the thought of straight sex disgusts me” echoes this opinion.

A final formal device used to de-emphasise homophobic opinions is the use of reported speech in the author’s description of how defence mechanisms operate. He writes that homophobic people tell themselves that “this gay thing has to be unnatural, wrong and, well, *not normal*”. This use of reported speech brings attention to the flawed logic and fear on which homophobia is often based, and so de-emphasises homophobic ideologies.

In terms of Gelber’s (2002: 69) validity-claims, the article can be assessed as follows. Firstly, the article makes claims about an objective world, namely that media portrayal of homosexuals is mostly one-dimensional and that such reporting creates negative homosexual stereotypes which contribute to homophobic attitudes. The article further claims that these attitudes can only be changed once individuals become aware of the generalisations they make, and of the consequences of these generalisations.

Secondly, in terms of norms and values, the article appeals to shared values of tolerance, co-existence and acceptance, and challenges the norm of stereotyping people based on their sexual orientation.

Finally, the article makes claims about the subjectivities of the author, namely that the anti-homophobic ideologies represented in the text are true to those of the author.

The sixth publication referring to homosexuality, a letter titled “Eendrag gereed vir gesprek oor gay inwoners” (Eendrag ready for discussion about gay residents), was also published on 2 May. The author of the letter, who refers to himself as “Gay Eendrag-Ouman” (Gay Eendrag Oldie), writes about the homophobic attitudes still fostered in some university residences, and refers specifically to a recent incident at a house meeting in *Eendrag*. During this meeting, a second-year student allegedly said that it is time to “trek ‘n streep” (draw a line) between right and wrong, and that he felt it was unacceptable that a homosexual *Eendrag* resident was featured on a gay dating website wearing an *Eendrag* T-shirt. The author reports feeling saddened upon witnessing the discomfort of an openly gay resident present at the meeting, but reports that the discussions in the canteen the following day revealed that the homophobic ideologies expressed by the second-year students are only held by a small group of residents, and that the majority of *Eendrag*’s residents have already made “die belangrike paradigm skuif tot aanvaarding” (the important paradigm shift towards acceptance).

The letter serves to de-emphasise homophobic opinions, by casting homophobic individuals in a negative light, and bringing attention to the uneasiness experienced by homosexual individuals when confronted by homophobia.

The final item that refers to homosexuality, titled “LesBiGay Spring ball for all”, was published on 29 August. This is an article that advertises the upcoming formal ball organised by LesBiGay. Lara Aucamp, chairperson of LesBiGay, explains that students are often discouraged from bringing partners of the same sex to matric farewells and “huisdansen” (residence dances), and goes on to say that their society would like to provide an opportunity for its members to bring a partner of the same sex to a function without fear of ridicule or intimidation.

Although the article seems to be merely an invitation to the event, it discloses the ideologies of a dominantly heterosexual homophobic society, in which individuals are still unable to bring a partner of their choice to a social function without fear of discrimination.

7.3 CONCLUSION

A review of the past five years’ discourse of homosexuality in *Die Matie* has revealed a notable shift in the nature of what is selected as newsworthy and printed. There has also been a marked change in the dominant ideologies expressed in this student newspaper. While 2003

was riddled with debate and controversy, each successive year seems to reveal increased tolerance of homosexuality on campus, with less reports of homophobic incidents, and an increase in anti-homophobic publications. This is largely due to the growing presence and influence of LesBiGay, the CSCD, and the DRC support group on campus and in the campus media. The theoretical works of Symbolic Interactionists such as Blumer, Mead and Foucault assist in the recognition of the ideological shift that is apparent across five years of reporting on attitudes towards homosexuality among students. They point out how ideological opinions are constructed in reaction to the meanings built up around concepts over time, rather than to the intrinsic properties of the things themselves.

Over the past five years, certain areas of the debate surrounding homosexuality were topicalised noticeably more than others. In the letters and articles of 2003, much emphasis was placed on the church's stance on homosexuality, and whether or not a homosexual lifestyle is sinful. In the publications that encouraged the acceptance of homosexuality, emphasis was placed on the necessity of support groups and safe spaces for homosexual students, and on the suffering often experienced by victims of homophobia. In later publications, the emphasis shifts from moral and religious evaluations of homosexuality, to issues of equality and human rights. Psychological and other scientific positions on the nature of homosexuality as a human orientation were referred to in support of promoting more tolerance and subverting narrowly articulated moral positions. This shift in topicalisation may be a causative factor in the ideological shift detected over the past five years, as issues of human rights are easier to reach consensus over than issues of morality. While the church debate of 2003 could have raged on indefinitely without any progress being made, debates over issues such as the rights of homosexuals to marry a partner of their choice were less inconclusive. The legal and social issues were tabled in parliament, voted on, and at least regarding constitutional rights the matter was brought to a close.

The following table represents a simplified overview of the nature of the publications made across five years.

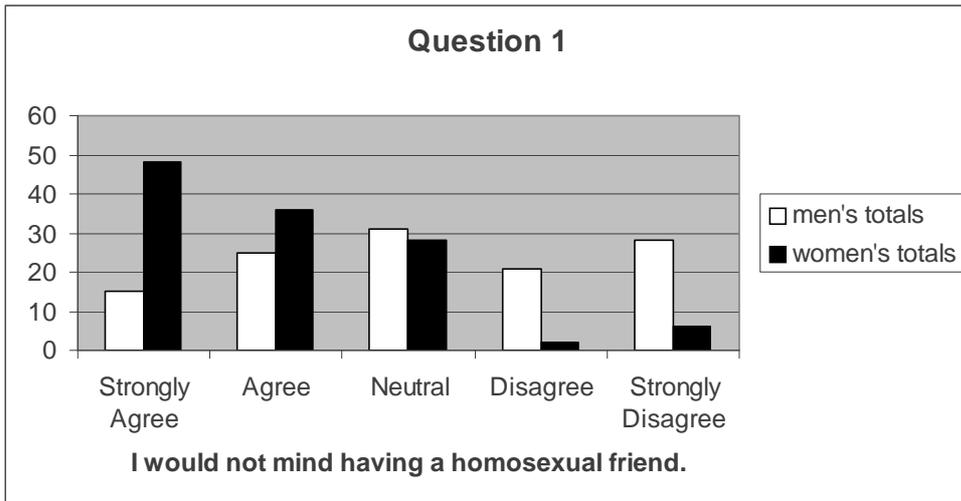
	2003	2004	2005	2006	2007
Publications reporting homophobic attitudes	4	2	2	0	1
Publications reporting tolerant attitudes	8	6	3	3	6

Table 7.1: Division of publications made over a period of five years

7.4. INTRODUCTION – SURVEY ANALYSIS

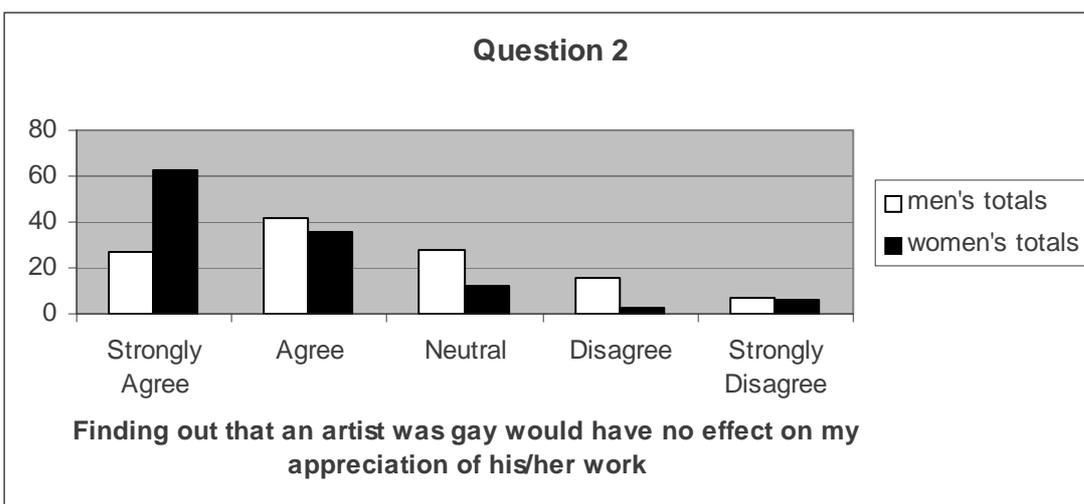
While the media analysis presented above revealed interesting and relevant findings about the ideologies expressed in campus news media, the qualitative nature of the analysis placed certain limitations on the extent to which the findings could be said to be representative and absolute. For this reason, a quantitative analysis was conducted on data collected from an attitude survey designed by Kite and Deaux (1986: 137). The questionnaire they developed is given in Appendix B. It was designed to assess people's stereotypes, misconceptions, and anxieties about homosexuals. The measure contains a unidimensional factor representing a favourable or unfavourable evaluation of homosexuals, and has, on the basis of its suitability for similar kinds of investigation, been made available for wider use. I chose to use it because relatively limited coverage in the student media cannot on its own give a reliable reading of ideological or attitudinal tendencies in the student population; it is likely that the ideological shift detected in the news media analysis was not entirely representative of attitudes currently held by the majority of heterosexual students on campus.

240 students were surveyed, with an equal number of male and female students from each of three faculties, namely Humanities, Commerce and Sciences. For the breakdown of results, see Appendix D. The overall results of this survey, given question by question, are as follows:



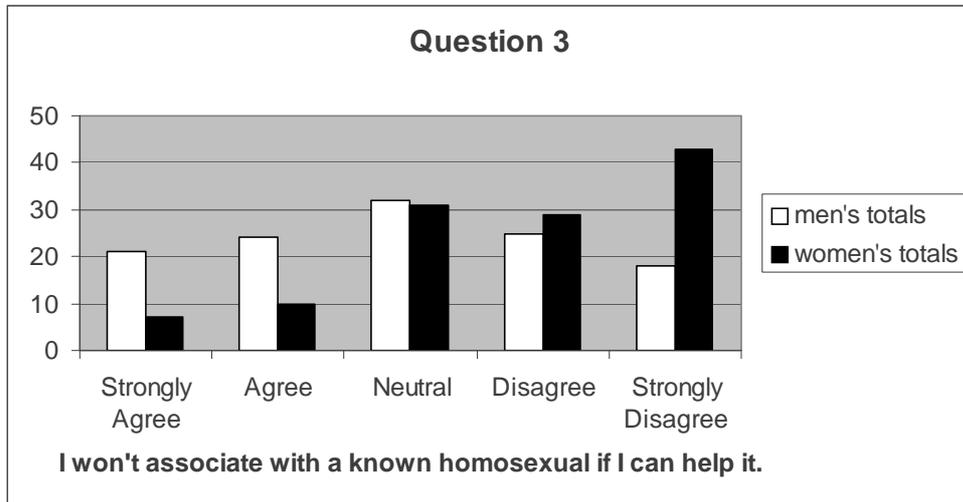
Of the 120 men surveyed, 13% answered “Strongly Agree”, 21% answered “Agree”, 26% answered “Neutral”, 18% answered “Disagree” and 23% answered “Strongly Disagree”. The majority of male responses to Question 1 (41% vs 34%) thus indicated a tendency towards homophobic attitudes, while 26% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 40% answered “Strongly Agree”, 30% answered “Agree”, 23% answered “Neutral”, 2% answered “Disagree” and 5% answered “Strongly Disagree”. The majority of female responses to Question 1 (70% vs 7%) thus indicated a tendency towards tolerant attitudes, while 23% of the responses indicated a neutral attitude.



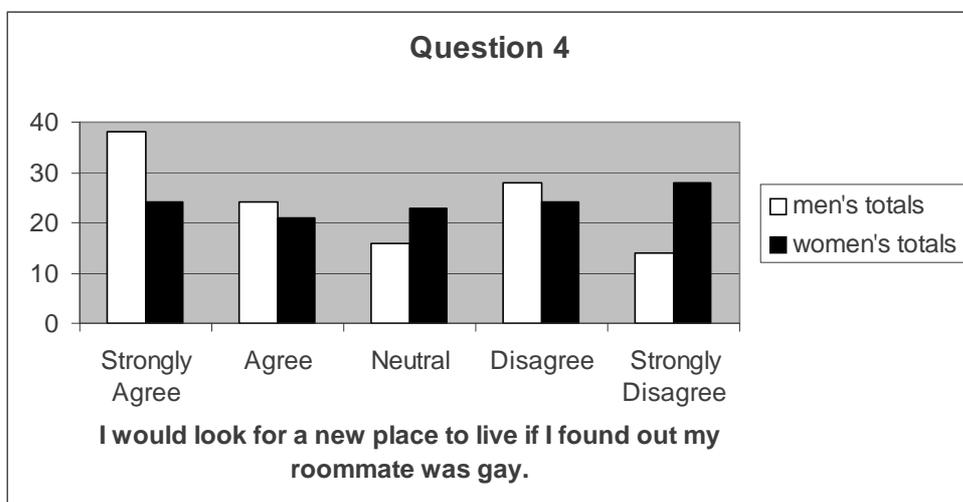
Of the 120 men surveyed, 23% answered “Strongly Agree”, 35% answered “Agree”, 23% answered “Neutral”, 13% answered “Disagree” and 6% answered “Strongly Disagree”. The majority of male responses to Question 2 (58% vs 19%) thus indicated tolerant attitudes, while 23% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 53% answered “Strongly Agree”, 30% answered “Agree”, 10% answered “Neutral”, 3% answered “Disagree” and 5% answered “Strongly Disagree”. The majority of female responses to Question 2 (83% vs 8%) thus indicated tolerant attitudes, while 10% of the responses indicated a neutral attitude.



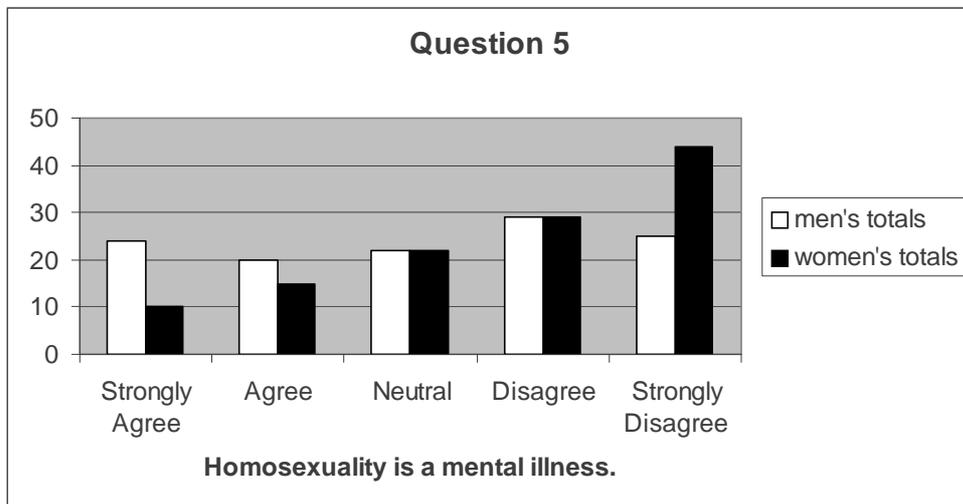
Of the 120 men surveyed, 18% answered “Strongly Agree”, 20% answered “Agree”, 27% answered “Neutral”, 21% answered “Disagree” and 15% answered “Strongly Disagree”. The majority of male responses to Question 3 (38% vs 36%) thus indicated homophobic attitudes, while 27% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 6% answered “Strongly Agree”, 8% answered “Agree”, 26% answered “Neutral”, 24% answered “Disagree” and 36% answered “Strongly Disagree”. The majority of female responses to Question 3 (60% vs 14%) thus indicated tolerant attitudes, while 26% of the responses indicated a neutral attitude.



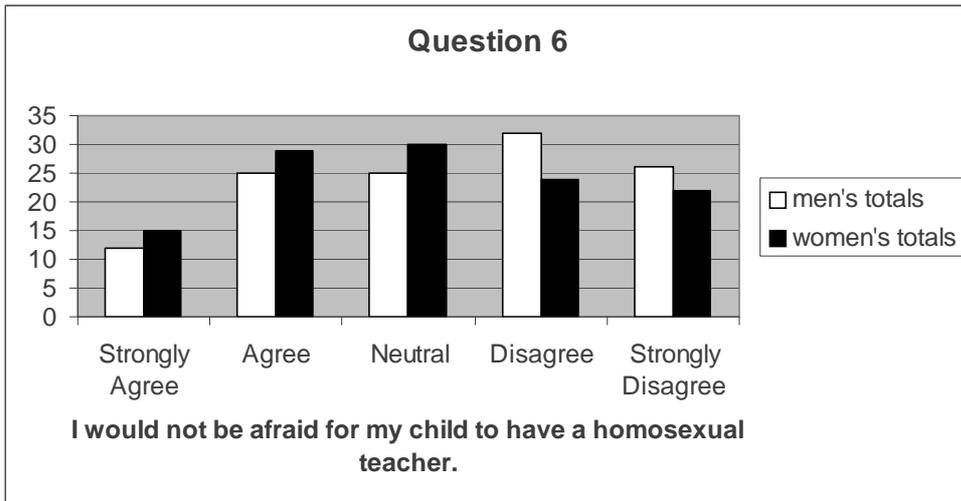
Of the 120 men surveyed, 32% answered “Strongly Agree”, 20% answered “Agree”, 13% answered “Neutral”, 23% answered “Disagree” and 12% answered “Strongly Disagree”. The majority of male responses to Question 4 (52% vs 35%) thus indicated homophobic attitudes, while 13% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 20% answered “Strongly Agree”, 18% answered “Agree”, 19% answered “Neutral”, 20% answered “Disagree” and 23% answered “Strongly Disagree”. The majority of female responses to Question 4 (43% vs 38%) thus indicated tolerant attitudes, while 19% of the responses indicated a neutral attitude.



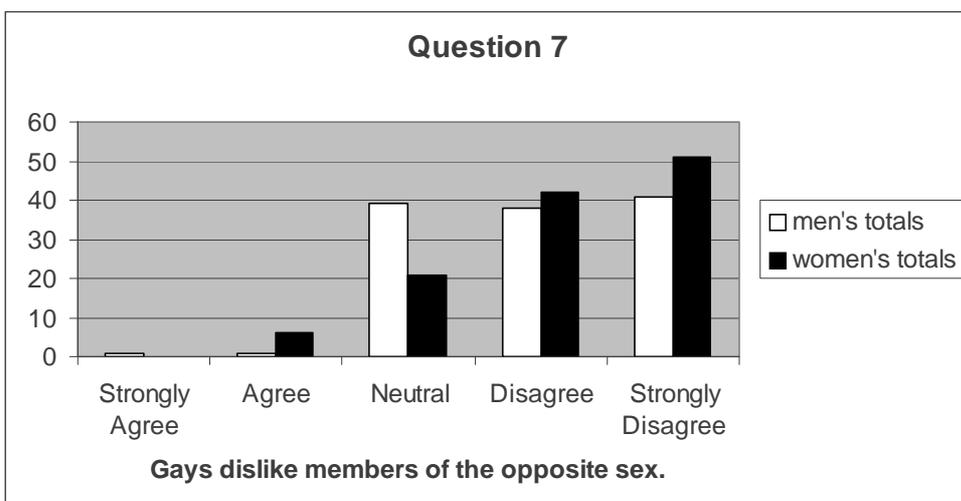
Of the 120 men surveyed, 20% answered “Strongly Agree”, 17% answered “Agree”, 18% answered “Neutral”, 24% answered “Disagree” and 21% answered “Strongly Disagree”. The majority of male responses to Question 5 (45% vs 37%) thus indicated tolerant attitudes, while 18% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 8% answered “Strongly Agree”, 13% answered “Agree”, 18% answered “Neutral”, 24% answered “Disagree” and 37% answered “Strongly Disagree”. The majority of female responses to Question 5 (61% vs 21%) thus indicated tolerant attitudes, while 18% of the responses indicated a neutral attitude.



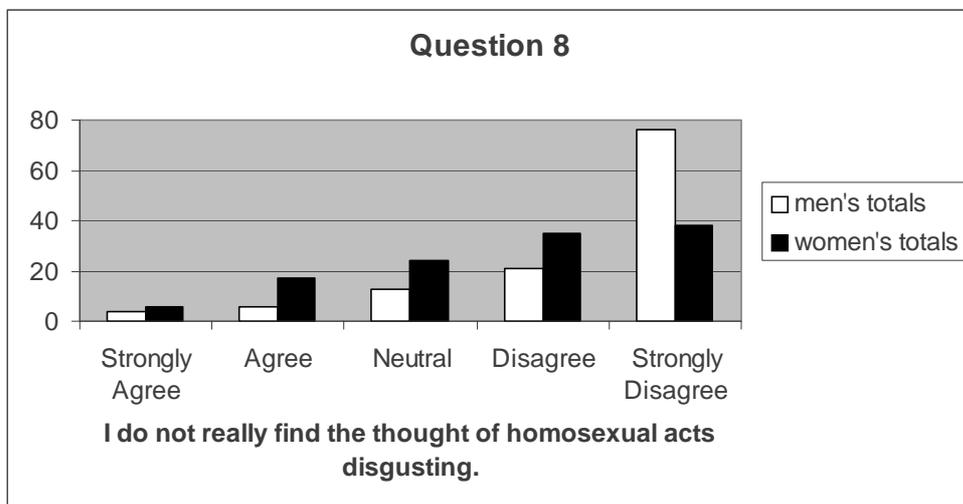
Of the 120 men surveyed, 10% answered “Strongly Agree”, 21% answered “Agree”, 21% answered “Neutral”, 27% answered “Disagree” and 22% answered “Strongly Disagree”. The majority of male responses to Question 6 (49% vs 31%) thus indicated homophobic attitudes towards the possibility of their children having a homosexual teacher, while 21% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 13% answered “Strongly Agree”, 24% answered “Agree”, 25% answered “Neutral”, 20% answered “Disagree” and 18% answered “Strongly Disagree”. The majority of female responses to Question 6 (38% vs 37%) thus indicated homophobic attitudes, while 25% of the responses indicated a neutral attitude.



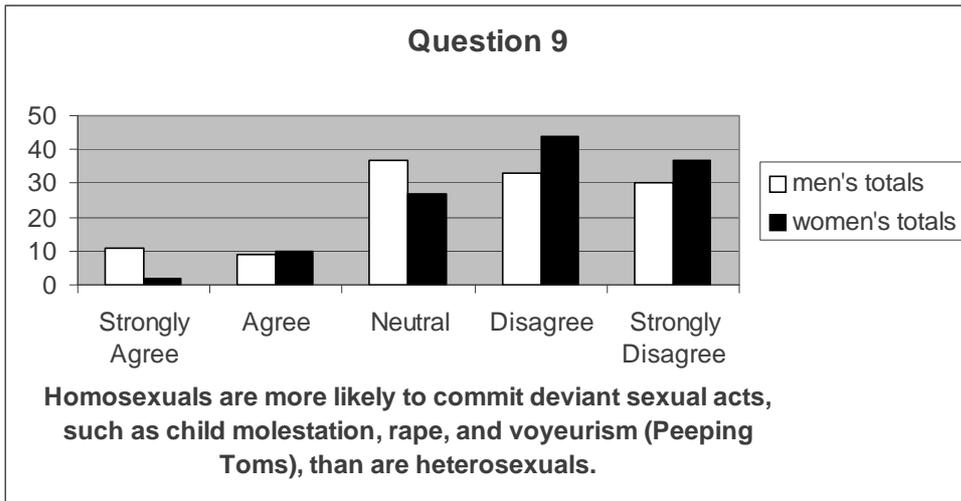
Of the 120 men surveyed, 1% answered “Strongly Agree”, 1% answered “Agree”, 33% answered “Neutral”, 32% answered “Disagree” and 34% answered “Strongly Disagree”. The majority of male responses to Question 7 (66% vs 2%) thus indicated tolerant attitudes, while 33% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 0% answered “Strongly Agree”, 5% answered “Agree”, 18% answered “Neutral”, 35% answered “Disagree” and 43% answered “Strongly Disagree”. The majority of female responses to Question 7 (78% vs 5%) thus indicated tolerant attitudes, while 18% of the responses indicated a neutral attitude.



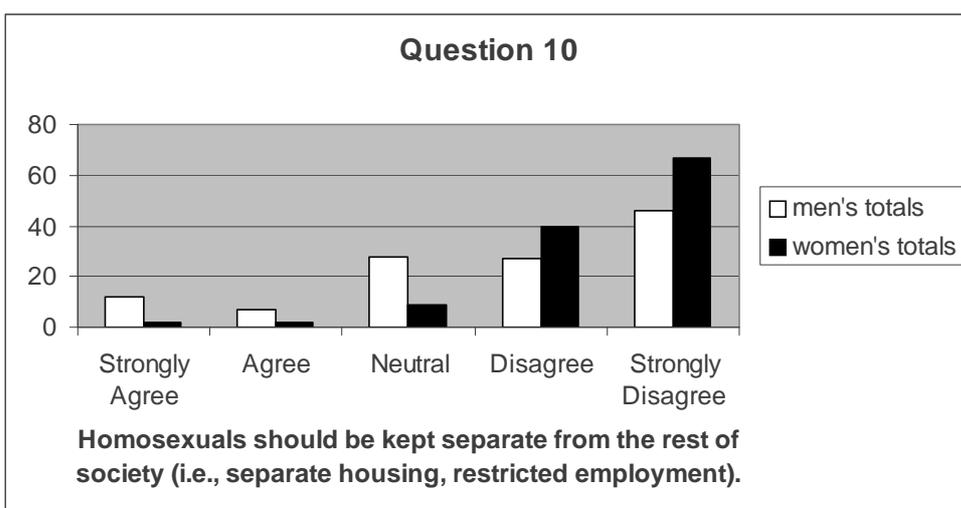
Of the 120 men surveyed, 3% answered “Strongly Agree”, 5% answered “Agree”, 11% answered “Neutral”, 18% answered “Disagree” and 63% answered “Strongly Disagree”. The majority of male responses to Question 8 (81% vs 8%) thus indicated homophobic attitudes, while 11% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 5% answered “Strongly Agree”, 14% answered “Agree”, 20% answered “Neutral”, 29% answered “Disagree” and 32% answered “Strongly Disagree”. The majority of female responses to Question 8 (61% vs 19%) thus indicated homophobic attitudes, while 20% of the responses indicated a neutral attitude.



Of the 120 men surveyed, 9% answered “Strongly Agree”, 8% answered “Agree”, 31% answered “Neutral”, 28% answered “Disagree” and 25% answered “Strongly Disagree”. The majority of male responses to Question 9 (53% vs 17%) thus indicated tolerant attitudes, while 31% of the responses indicated a neutral attitude.

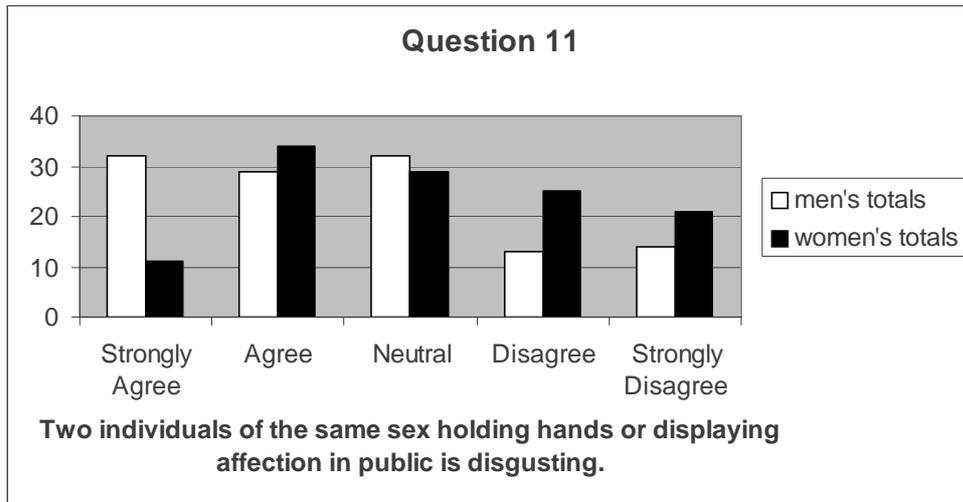
Of the 120 women surveyed, 2% answered “Strongly Agree”, 8% answered “Agree”, 23% answered “Neutral”, 37% answered “Disagree” and 31% answered “Strongly Disagree”. The majority of female responses to Question 9 (68% vs 10%) thus indicated tolerant attitudes, while 23% of the responses indicated a neutral attitude.



Of the 120 men surveyed, 10% answered “Strongly Agree”, 6% answered “Agree”, 23% answered “Neutral”, 23% answered “Disagree” and 38% answered “Strongly Disagree”. The majority of

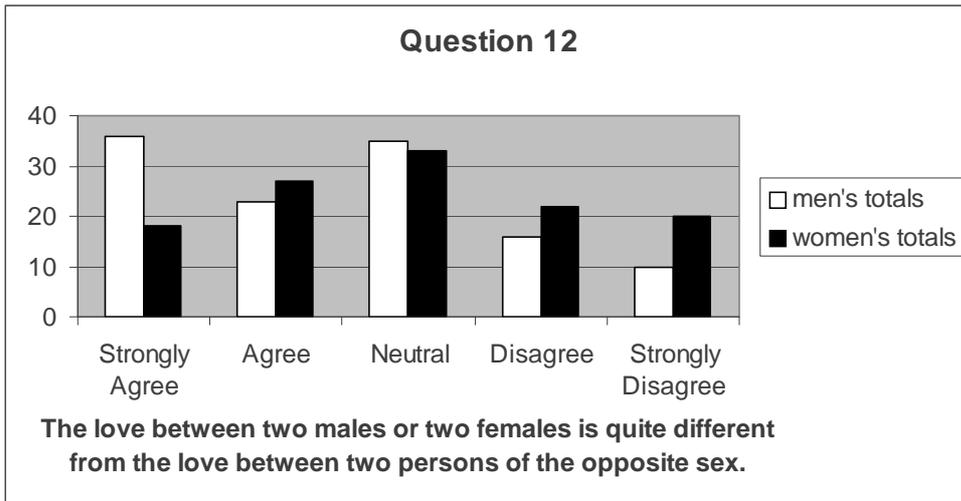
male responses to Question 10 (61% vs 16%) thus indicated tolerant attitudes, while 23% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 2% answered “Strongly Agree”, 2% answered “Agree”, 8% answered “Neutral”, 33% answered “Disagree” and 56% answered “Strongly Disagree”. The majority of female responses to Question 10 (88% vs 4%) thus indicated tolerant attitudes, while 8% of the responses indicated a neutral attitude.



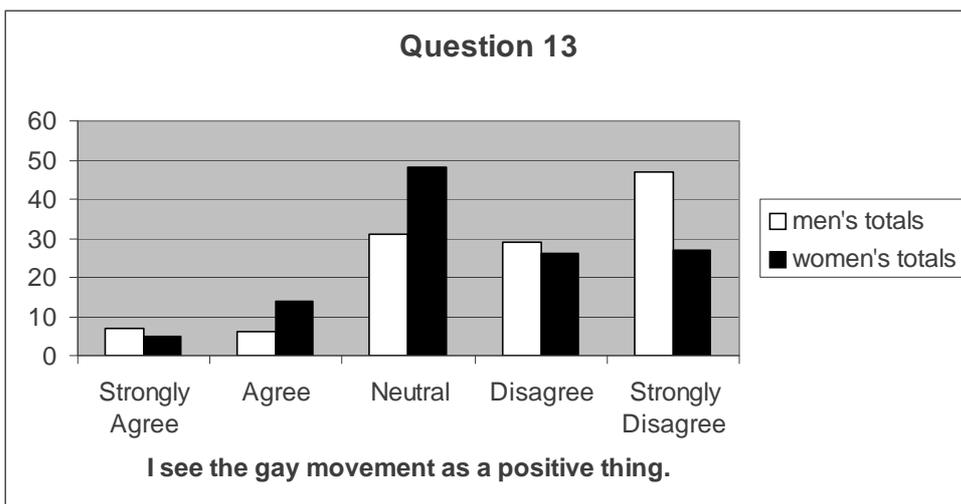
Of the 120 men surveyed, 27% answered “Strongly Agree”, 24% answered “Agree”, 27% answered “Neutral”, 11% answered “Disagree” and 12% answered “Strongly Disagree”. The majority of male responses to Question 11 (51% vs 23%) thus indicated homophobic attitudes, while 27% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 9% answered “Strongly Agree”, 28% answered “Agree”, 24% answered “Neutral”, 21% answered “Disagree” and 18% answered “Strongly Disagree”. The majority of female responses to Question 11 (39% vs 37%) thus indicated tolerant attitudes, while 24% of the responses indicated a neutral attitude.



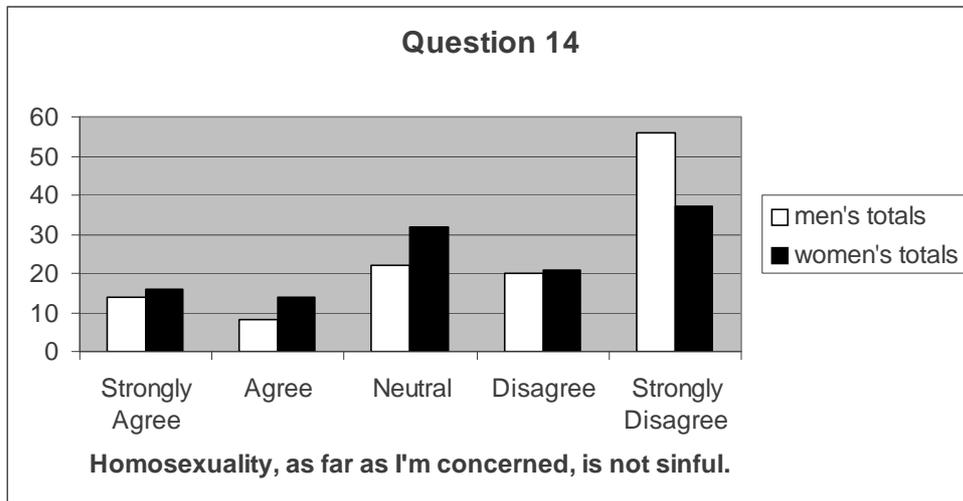
Of the 120 men surveyed, 30% answered “Strongly Agree”, 19% answered “Agree”, 29% answered “Neutral”, 13% answered “Disagree” and 8% answered “Strongly Disagree”. The majority of male responses to Question 12 (49% vs 21%) thus indicated homophobic attitudes, while 29% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 15% answered “Strongly Agree”, 23% answered “Agree”, 28% answered “Neutral”, 18% answered “Disagree” and 17% answered “Strongly Disagree”. The majority of female responses to Question 12 (38% vs 35%) thus indicated homophobic attitudes, while 28% of the responses indicated a neutral attitude.



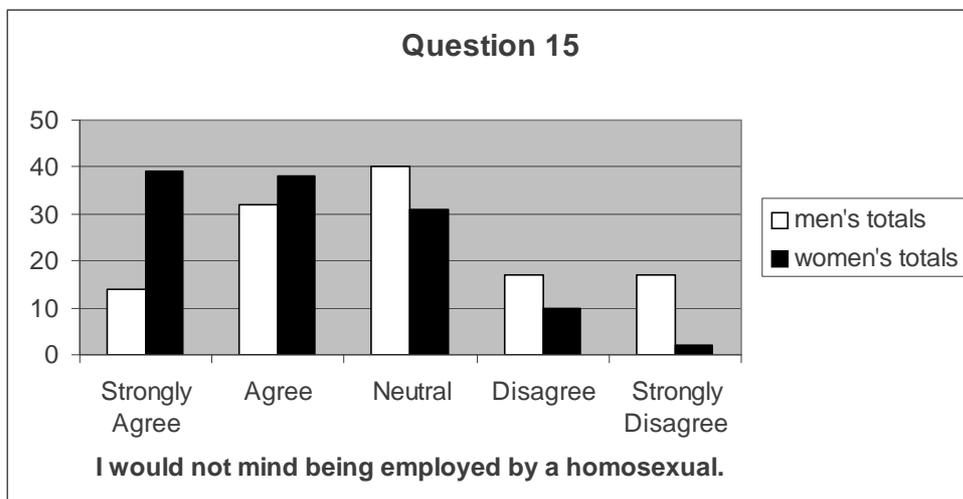
Of the 120 men surveyed, 6% answered “Strongly Agree”, 5% answered “Agree”, 26% answered “Neutral”, 24% answered “Disagree” and 39% answered “Strongly Disagree”. The majority of male responses to Question 13 (63% vs 11%) thus indicated homophobic attitudes, while 26% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 4% answered “Strongly Agree”, 12% answered “Agree”, 40% answered “Neutral”, 22% answered “Disagree” and 23% answered “Strongly Disagree”. The majority of female responses to Question 13 (45% vs 16%) thus indicated homophobic attitudes, while 40% of the responses indicated a neutral attitude.



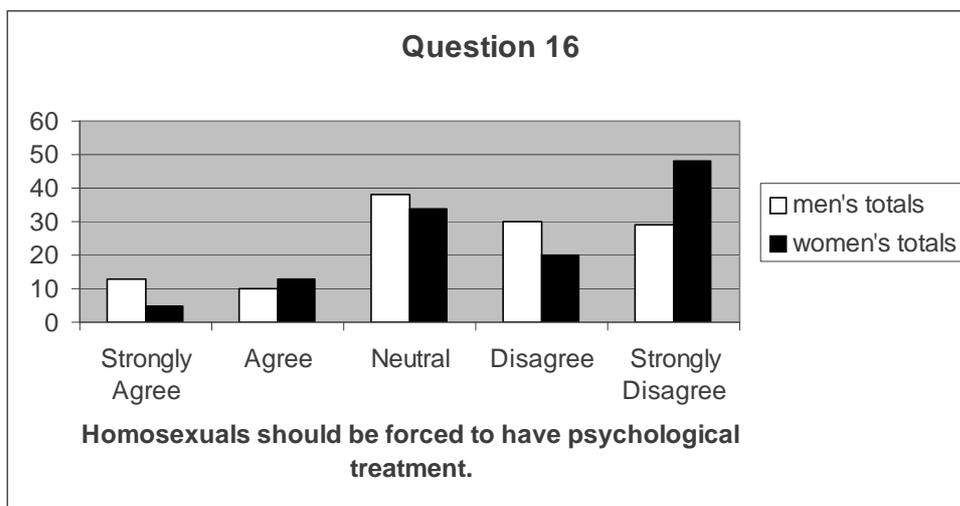
Of the 120 men surveyed, 12% answered “Strongly Agree”, 7% answered “Agree”, 18% answered “Neutral”, 17% answered “Disagree” and 47% answered “Strongly Disagree”. The majority of male responses to Question 14 (64% vs 19%) thus indicated homophobic attitudes, while 18% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 13% answered “Strongly Agree”, 12% answered “Agree”, 27% answered “Neutral”, 18% answered “Disagree” and 31% answered “Strongly Disagree”. The majority of female responses to Question 14 (49% vs 25%) thus indicated homophobic attitudes, while 27% of the responses indicated a neutral attitude.



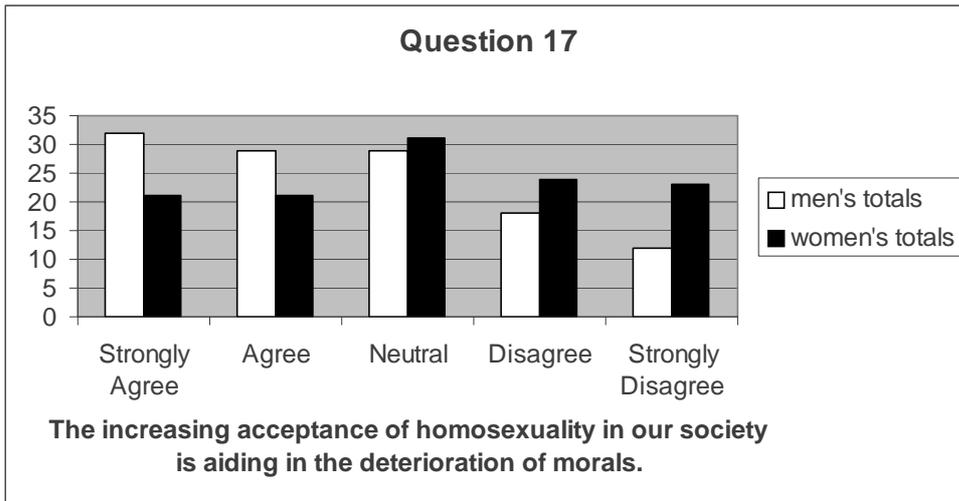
Of the 120 men surveyed, 12% answered “Strongly Agree”, 27% answered “Agree”, 33% answered “Neutral”, 14% answered “Disagree” and 14% answered “Strongly Disagree”. The majority of male responses to Question 15 (39% vs 28%) thus indicated tolerant attitudes, while 33% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 33% answered “Strongly Agree”, 32% answered “Agree”, 26% answered “Neutral”, 8% answered “Disagree” and 2% answered “Strongly Disagree”. The majority of female responses to Question 15 (65% vs 10%) thus indicated tolerant attitudes, while 26% of the responses indicated a neutral attitude.



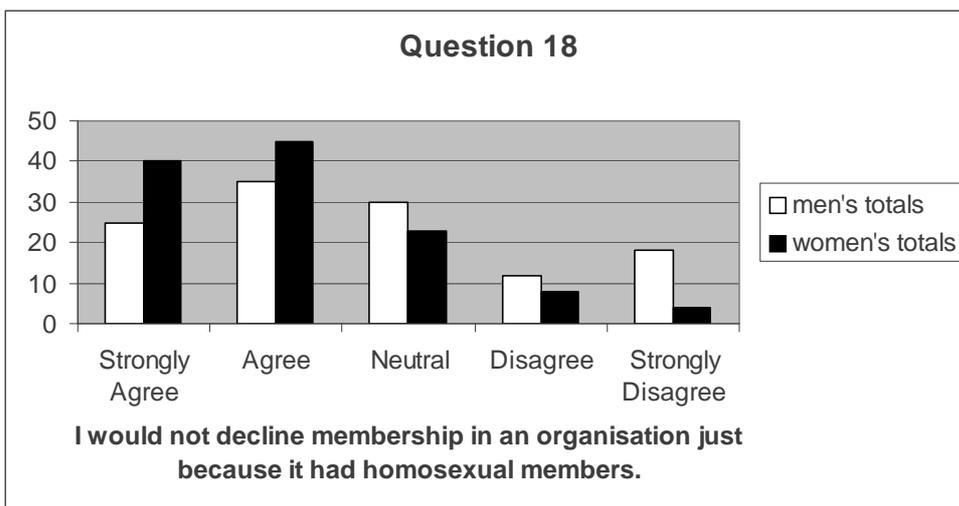
Of the 120 men surveyed, 11% answered “Strongly Agree”, 8% answered “Agree”, 32% answered “Neutral”, 25% answered “Disagree” and 24% answered “Strongly Disagree”. The majority of male responses to Question 16 (49% vs 19%) thus indicated tolerant attitudes, while 32% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 4% answered “Strongly Agree”, 11% answered “Agree”, 28% answered “Neutral”, 17% answered “Disagree” and 40% answered “Strongly Disagree”. The majority of female responses to Question 16 (57% vs 15%) thus indicated tolerant attitudes, while 28% of the responses indicated a neutral attitude.



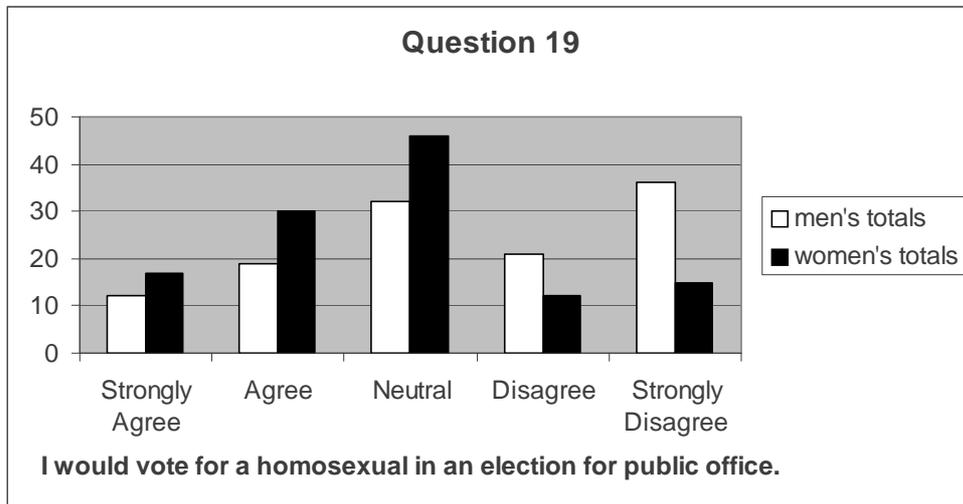
Of the 120 men surveyed, 27% answered “Strongly Agree”, 24% answered “Agree”, 24% answered “Neutral”, 15% answered “Disagree” and 10% answered “Strongly Disagree”. The majority of male responses to Question 17 (51% vs 25%) thus indicated homophobic attitudes, while 24% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 18% answered “Strongly Agree”, 18% answered “Agree”, 26% answered “Neutral”, 20% answered “Disagree” and 19% answered “Strongly Disagree”. The majority of female responses to Question 17 (39% vs 36%) thus indicated tolerant attitudes, while 26% of the responses indicated a neutral attitude.



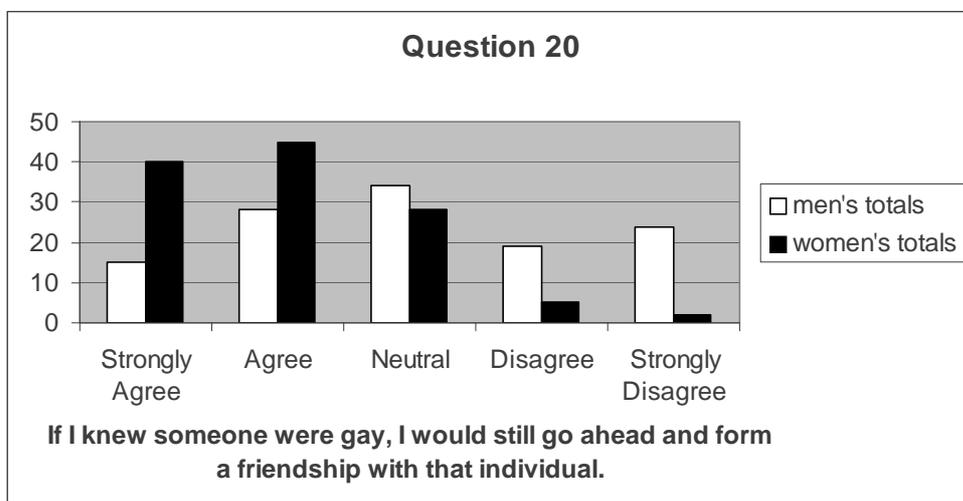
Of the 120 men surveyed, 21% answered “Strongly Agree”, 29% answered “Agree”, 25% answered “Neutral”, 10% answered “Disagree” and 15% answered “Strongly Disagree”. The majority of male responses to Question 18 (50% vs 25%) thus indicated tolerant attitudes, while 25% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 33% answered “Strongly Agree”, 38% answered “Agree”, 19% answered “Neutral”, 7% answered “Disagree” and 3% answered “Strongly Disagree”. The majority of female responses to Question 18 (71% vs 10%) thus indicated tolerant attitudes, while 19% of the responses indicated a neutral attitude.



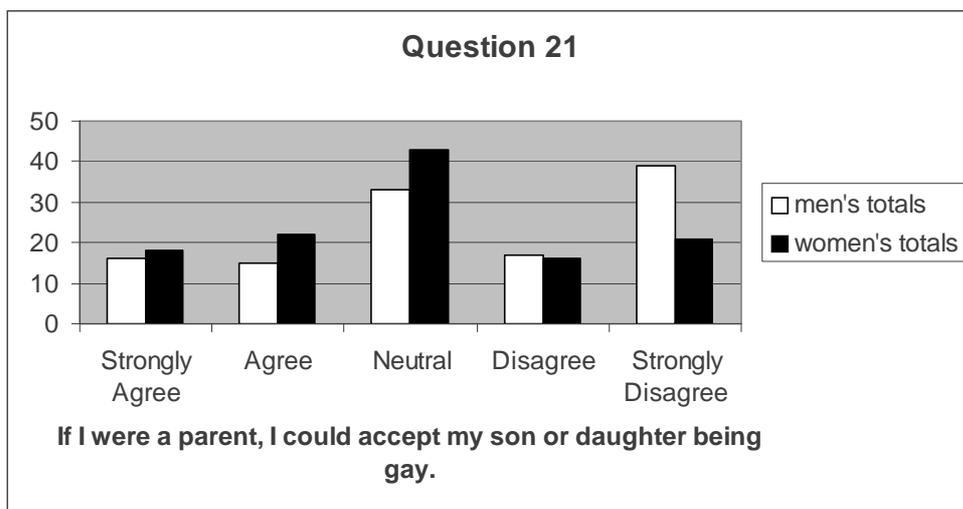
Of the 120 men surveyed, 10% answered “Strongly Agree”, 16% answered “Agree”, 27% answered “Neutral”, 18% answered “Disagree” and 30% answered “Strongly Disagree”. The majority of male responses to Question 19 (48% vs 26%) thus indicated homophobic attitudes, while 27% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 14% answered “Strongly Agree”, 25% answered “Agree”, 38% answered “Neutral”, 10% answered “Disagree” and 13% answered “Strongly Disagree”. The majority of female responses to Question 19 (39% vs 23%) thus indicated tolerant attitudes, while 38% of the responses indicated a neutral attitude.



Of the 120 men surveyed, 13% answered “Strongly Agree”, 23% answered “Agree”, 28% answered “Neutral”, 16% answered “Disagree” and 20% answered “Strongly Disagree”. The male responses to Question 20 (36% vs 36%) thus indicated equally homophobic and tolerant attitudes, while 28% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 33% answered “Strongly Agree”, 38% answered “Agree”, 23% answered “Neutral”, 4% answered “Disagree” and 2% answered “Strongly Disagree”. The majority of female responses to Question 20 (71% vs 6%) thus indicated tolerant attitudes, while 23% of the responses indicated a neutral attitude.



Of the 120 men surveyed, 13% answered “Strongly Agree”, 13% answered “Agree”, 28% answered “Neutral”, 14% answered “Disagree” and 33% answered “Strongly Disagree”. The majority of male responses to Question 21 (47% vs 26%) thus indicated homophobic attitudes, while 28% of the responses indicated a neutral attitude.

Of the 120 women surveyed, 15% answered “Strongly Agree”, 18% answered “Agree”, 36% answered “Neutral”, 13% answered “Disagree” and 18% answered “Strongly Disagree”. The majority of female responses to Question 21 (33% vs 31%) thus indicated tolerant attitudes, while 36% of the responses indicated a neutral attitude.

7.5 SUMMARY OF RESULTS

On average, of the 21 questions asked, the men answered 12 in a way that indicated homophobic attitudes, eight in a way that indicated tolerant attitudes, and one in a way that indicated neutral attitudes. Conversely, the women answered five in a way that indicated homophobic attitudes, and

sixteen in a way that indicated tolerant attitudes. There was not a single question in which the men's responses were more tolerant than the women's responses. Overall, of the 21 questions asked, 13 were answered in a way that indicated homophobic attitudes, seven in a way that indicated tolerant attitudes, and one in a way that indicated neutral attitudes.

A closer analysis of each individual question reveals the complex nature of attitudes towards homosexuality. While a marked difference was noted in the responses of men and women, an even more interesting discrepancy was noted within the answers of each gender. While the majority of both men and women report that they do not believe that homosexuals are more likely to commit deviant sexual acts, the majority of both groups report that they would be afraid for their child to have a homosexual teacher. Similarly, while the majority of men surveyed report that they would not associate with a known homosexual if they could help it, and would find a new place to live if their roommate were gay, the majority of them report that they would not mind being employed by a homosexual. These discrepancies demonstrate the multi-dimensional nature of homophobic attitudes, in which homophobic individuals feel that homosexuals are fit to perform certain, limited roles within society, but not others.

The responses to question 14 reveal that the majority of both the men and women (64% and 49% respectively) surveyed believe that homosexuality is a sin. This widely held belief is reflected in the debate that was topicalised in the 2003 publications in *Die Matie*, as discussed above. To this extent, it can be said that the ideologies reported in the 2003 student media coincide with those reported in this survey. It is unlikely that the editorial shift in attitudes and ideology towards gay students, reflected in the selection of material for publication in the years following 2003, can be attributed to the larger student population.

While the ideological shift detected in the qualitative analysis of campus media publications indicates that there is a growing acceptance of homosexuality on campus, the quantitative data discussed above reveals that the majority of the students surveyed still report a tendency towards homophobic attitudes.

CHAPTER 8

CONCLUSION

The aim of the study was to explore (i) the relationship between discourse and ideology, (ii) media discourse in a student newspaper that confirms or contests prejudice in relation to homosexuality among students, and (iii) the attitudes of current heterosexual Stellenbosch students toward their homosexual counterparts. Based on the frameworks and theories developed by selected analysts and theorists, attitudes articulated in newspaper reports and in questionnaires among current students were compared and interpreted. This was done with a view to establishing first the characterising features of the discourse, and second the extent to which stereotyping of or prejudice against minority groups is linguistically constructed and perpetuated.

Chapters 2 to 5 give a survey of literature relevant to questions on the discursive construction of attitudes and ideologies on the nature and status of homosexuality in a student community. This was done with a view to considering discourse about homosexuality also as a discourse between homosexual and heterosexual students. Differences in sexuality have been taken as markers not only of individual personal identity, but also as group identity and thus as markers of culture. Of course, there are a variety of markers of culture – their research subscribes to the view that no person or group has a single or simple identity: there are various identities that become more and less evident depending on particular contexts. People and groups can move between different identities, and to some extent cultural markers change in response to contextual features such as who the participants in a particular discourse are, which ideological positions are represented, and so on.

While the media analysis indicated a growing acceptance of homosexuality, the survey results reveal that the majority of heterosexual students surveyed still maintain homophobic attitudes. Furthermore, the discrepancies within the survey results reveal the complex nature of such attitudes. This complexity is perhaps one of the reasons that homophobic attitudes are so resistant to change, and why the ideological shift detected in the news analysis has not yet been internalised into personal opinions (van Dijk 1998: 27).

In his 1973 address to the American Psychiatric Association, in which he urged the removal of homosexuality from the Diagnostic and Statistical Manual of Mental Disorders, Dr John E. Fryer recognised the risks involved in this decision, but asserted that “we are taking an even bigger risk, however, not accepting fully our own humanity, with all the lessons it has to teach all the other humans around us and ourselves. This is the greatest loss: our honest humanity.” (Gerstner 2006: 179).

Fryer’s words are still applicable today. Aside from the pain experienced by homosexual individuals who are stigmatised as a result of their sexual orientation, society as a whole suffers when members of a dominant group oppress members of a minority group.

While much progress has been made in the 35 years since the removal of homosexuality from the DSM, the attitudes revealed by the survey discussed above indicate that much remains to be done before Barthes’ (1977: 133) prediction that “once the paradigm is blurred, utopia begins: meaning and sex become the objects of free play, at the heart of which the (polysemant) forms and the (sensual) practices, liberated from the binary position, will achieve a state of infinite expansion” is realised.

Based on his extensive studies on stigmatisation, Goffman (1955: 42) writes: “Societies everywhere, if they are to be societies, must mobilise their members as self-regulating participants in social encounters. One way of mobilising the individual for this purpose is through ritual; he is taught to be perceptive, to have feeling attached to self and a self expressed through face, to have pride, honour and dignity, to have considerateness, to have tact and a certain amount of poise. These are some of the elements of behaviour which must be built into the person if practical use is to be made of him as an interactant, and it is these elements that are referred to in part when one speaks of universal human nature”. It is only once this mobilisation occurs, that our society can declare itself truly tolerant, and utopia can begin.

8.2 RECOMMENDATIONS FOR FUTURE RESEARCH

The analysis of media reports published over a period of five years has revealed a notable shift in the ideologies represented within these texts. In a study of a broader scope, it would be of interest to increase the scope of such an analysis to include more publications made

since the removal of homosexuality from the DSM in 1973, and even to compare these with publications leading up this event.

Due to the limited scope of this study, the quantitative data obtained from the attitude survey was descriptive and exploratory in nature. In a study of a broader scope, in which a representative amount of students were surveyed, it would be interesting to determine whether the attitudes reflected by such a survey are similar to those presented in this study.

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Gender VS Sexuality

12 March 2003

The nature of homosexual relationships and how it should be handled is still a very new concept to Stellenbosch. How should the rules and regulations accommodate these students? The answer to these questions seems obvious: treat everybody the same. But how practical is it? Where should you draw the line when it comes to visiting hours? And the main question: what is really the issue, sexuality or gender? **Louise Gouws and Elisna van Zyl** investigated this issue and found that the university has not given this issue enough attention. Only now are they trying to formulate some kind of policy to incorporate sexuality into our seemingly diverse campus.

DIVERSITY ON campus has become an increasingly important issue. Race, religion, language – these are the issues enjoying all the attention. But what priority is placed on diversity regarding sexual orientation? As Riaan Hubinger, chairperson of the prim committee, says: "It is not as big a priority as, for instance, cultural or racial diversity is."

All the university residences are required to draw up individual diversity plans, which have to cover all areas of diversity. The issue surrounding sexual diversity is increasingly rearing its uncomfortable head. At present, university residences do not have a set policy on the issue of homosexuals in university residences.

With regard to visiting times, stricter control is maintained in women's residences for security and basic privacy reasons. Women are allowed to receive female visitors in their rooms until 23:00 during the week and on Sundays, and until 24:00 on Friday and Saturday nights. Male visitors are generally only permitted in approved lounges until 23:30, while this time is extended to 00:45 on Fridays.

Women can receive men in their rooms between 19:00 and 23:15 on Saturdays. It is up to each women's residence to rule on whether to allow men into bedrooms on Saturdays or not. Men, on the other hand, are allowed to receive visitors of both sexes in their rooms until 23:00 during the week and 24:00 on Fridays and Saturdays. This implies that men are entitled to less privacy than women. It also means that males are allowed to visit men's residences at any time.

With alternative forms of sexuality being accepted more and more, cases of homosexual relationships are increasingly in the public eye.

There is clearly a desperate need for a revision of the policy on visiting times. As it stands, a woman can visit her girlfriend only at specified times and a man his girlfriend at even more limited times. However, a woman is allowed to visit her boyfriend rather freely, while a man can come and go as he pleases at the res his boyfriend stays in.

On the matter of privacy: assuming lesbians are only allowed to visit each other when men are allowed to visit women in residences, one might argue

that this rule is based on sexual orientation, and that therefore there is no reason why gay men should not visit female residences at any time. A problem with such a ruling is the fact that the women who visit each other are, obviously, not necessarily romantically involved with one another.

This raises many questions: who will determine the nature of the relationship between two women? When and how does one decide whether a person is gay? Will such a rule not simply discourage people from being open about their sexual orientation? And what's to stop straight men from faking gay status in order to spend more time in women's residences?

Looking closely at the nature of these questions, it is clear that there are no set guidelines to help HKs decide on how to handle these matters.

Prof PG du Plessis, Dean of Students, did say, however, that "it is an issue to which attention is being given".

Equality, and the right to be different, is a crucial part of the diversity plan. This goes both ways. Roommates of lesbians and gays should also be taken into consideration. There should be a balance between straight and gay rights.

Oupa Mokoti, SRC Member, said that sexuality should be a private matter. If sex is kept private and other people are being taken into consideration, it shouldn't cause a problem. But how do you ensure that both sides are being looked after?

Until guidelines are established, the residences and HKs have to use their own discretion regarding the well-being of their inhabitants.

This is an extremely sensitive issue. Formulating a policy with rules or guidelines will be no easy task. It is necessary for a stance to be taken, otherwise it will be left to HKs to handle something of which they have no experience.

"Cultural and racial diversity is a big thing on campus, but sexual diversity should also be looked at," Mokoti said.

It is clear that sexual diversity on campus cannot be ignored. The time has come to take a serious look at ways in which to approach sexual diversity on campus. Delaying the handling of the problem will only aggravate the situation.

Homoseksuele beleid kom dalk

RIKA VOLLGRAAFF

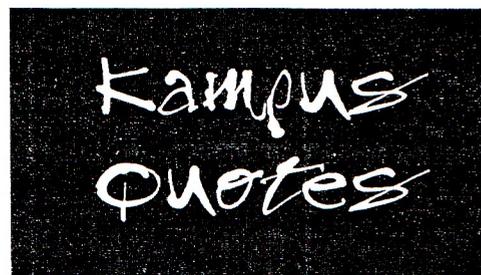
26 March 2003

'N BELEID oor homoseksuele persone in koshuise gaan moontlik binnekort geformuleer word. Ondersoeke in dié verband is deur Studentesake begin en die onderskeie koshuise sal genader word vir insette.

Die kwessie is of gay en lesbiese persone ná 23:30 in hul vriende van dieselfde geslag se koshuise toegelaat moet word. Mans word glad nie gedurende die week in vrouekoshuise toegelaat nie. Lesbiese meisies uit die aard van die saak wel.

Volgens die primkomiteevoorsitter, Riaan Hubinger, moet daar nie 'n stel swart en wit reëls in hierdie verband opgestel word nie. Hy stel voor dat daar eerder riglyne aan HK's verskaf moet word oor hoe om sulke kwessies te hanteer.

Martina Wium, prim van Erica vrouekoshuis, is van mening dat al die betrokke partye eers in debat moet tree en die saak deeglik moet bespreek. "Dit is nie vir my om te besluit wat reg en wat verkeerd is nie." Sy sê verder dat Erica nog nooit enige probleme of klagtes oor hierdie kwessie gehad het nie.



26 March 2003

Moet ons nou 12-uur 'n all-call maak en sê: "Al die homoseksuele ouens moet nou uit die koshuis gaan."

– Gehoor by primkomiteevergadering oor dié aangeleentheid

Geen 'oude doos seksplan' in kas vir US

RIKA VOLLGRAAFF

GEDURENDE die Maart-vakansie het 'n storm in die media losgebars oor die US se "beleid" wat homoseksuele studente se toegang tot hul vriende se koshuiskamers sou reguleer. Volgens alle betrokke partye is daar egter geen sprake van 'n beleid in hierdie verband nie.

Die Burger het berig dat 'n beleid gevorm sal word wat bepaal dat gay- en lesbiese studente nie ná 23:30 in vriende van dieselfde geslag se koshuise en kamers toegelaat sal word nie. Dit sou impliseer dat alle studente hul seksuele voorkeure moet bekend maak. Daar is verder berig dat die US ook moontlik reëls sal neerlê om enige seksuele aktiwiteite in koshuiskamers te verbied.

Die studentedekaan, prof PG du Plessis, ontken dit ten sterkste. "Die koerant het my gebel en ek het hulle die feite gegee. Toe maak hulle hul eie storie. Dis 'n sensasionele onderwerp waarby baie emosies betrokke is. Hulle was egter eerbaar genoeg om regstellings te publiseer, die hele storie se fut is nou uit."

Du Plessis sê daar is geen sprake van 'n beleid nie, aangesien dit onmoontlik sou wees om enige vorm van beleid rondom seksualiteit te vorm. Hy sê verder dat alle vorme van seksualiteit so oud soos die mensdom self is en dat dit geensins 'n nuwe kwessie is nie. Die enigste beleid wat die US rondom seks het, is die protokol oor seksuele teistering. Daar was navrae van HK's af oor hoe om so 'n situasie te hanteer indien dit sou opduik.

Heteroseksuele studente het ook gekla dat daar teen hulle gediskrimineer word, aangesien mans slegs sekere tye in vrouekoshuise toegelaat word. Volgens Du Plessis is daar om dié rede vraelyste aan alle belanghebbende partye gestuur. Kommentaar hieroor

kan gedurende die tweede kwartaal verweg word. Du Plessis het dit ook benadruk dat daar nie op Stellenbosch 'n wesenlike probleem met die kwessie is nie.

Berigte oor die US se "beleid" het wye reaksie ontlok. Verskeie organisasies wat hulself beywer vir die bevordering van gay regte het heftig reageer. Die Gay and Lesbian Alliance (GLA) was "absoluut briesend" oor wat hulle "prehistoriese optrede van die US" genoem het.

Mia Cloete, voorsitter van Lesbigny en inwoner van Lydia, sê egter dat die saak uitsorteer is en dat hulle gerus is dat daar nie 'n beleid op pad is nie. Sy voel dat enige probleme wat in koshuise mag opduik tussen kamermaats opgelos moet word. "As jy 'n kamermaat het, is jou besoektye nie net jou saak nie. Ek en my kamermaat het in my eerste jaar probleme gehad omdat sy nie daarvan gehou het as my meisie kom kuier het nie. Die HK was egter ongelooflik en die probleem is uit die weg geruim."

Alhoewel Lesbigny nie seker is of dit veilig is vir gay persone om "uit te kom" in die koshuis nie, voel Cloete dat verdraagsaamheid teenoor gays baie verbeter het. "Die rede waarom mans nie ongereguleerd in vrouekoshuise toegelaat word nie is bloot vir veiligheid. Mense maak dikwels die fout om lesbiese meisies met *straight* mans te verwar. Ons is nie dieselfde nie, asseblief, 'n gruwel bly 'n gruwel!" het Cloete gesê.

Riaan Hubinger, primvoorsitter, sê dat die die hele saak uit verband geruk is. Volgens hom was daar nie 'n insident wat die situasie ontlok het nie, slegs 'n navraag van 'n HK wat pro-aktief gedink het.

Hubinger is van mening dat situasies waar 'n gay persoon se kamermaat 'n probleem het, binne koshuisverband uitgesorteer moet word. "Elke geval moet op meriete beoordeel word."

Gay couples: an issue for public debate?

I SEE gay people, and they're not happy. In an unexpected endeavour the University of Stellenbosch (those people who send you letters with your student number on), has decided to take the affairs of its gay students to heart. A bit too much to heart actually. University administrators have not decided to support gay students by extending discount art house movie cards, or allowing homosexual discos on Wednesday night upstairs in the Neelsie opposite the *sokkie* hall. No, the key issue is whether students should make their gay status known or not, so as not to infringe on the residence door policy. All this about sleepovers.

The issue seems to be that gay students can get away with what most students would love to: sleeping over in the beds of their better halves in university residences. With the current no-sleepover policy, gay students find themselves with a loophole to explore. They can sleep over in partners' res beds without transgressing the cross-gender sleepover policy. Obviously most of the student population has known of this for some time (with remarkable tolerance), with the university administration waking up to reality a decade or two later – as usual.

What can the university possibly do about our gay friends' happy conundrum? Nothing really. Sexual orientation cannot be grounds for discrimination and individuals can even less so

be expected to disclose their sexual orientation. You would expect gay people to be laughing all the way to residences and back, but they are not.

The debate concerning the presence of lovey-dovey-couples spending passionate weekends at rest and play in res rooms could easily ignite a wave of homophobia – especially as jealousy easily turns to nasty human hatred. I still cannot understand how the presence of gay couples in university residences is an issue for public debate or admin to encroach on.

The primary reason why the university does not want guys staying over in women's residences, for example, is that some mens residences have had individuals doing inopportune things in the past. These were isolated incidences, but safety is the issue at hand.

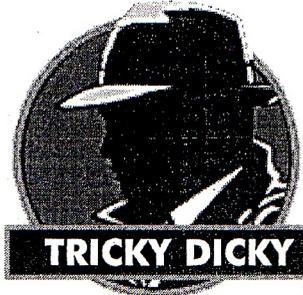
Also, South Africa has the highest rape stats in the world. The majority of victims are women. Most perpetrators are straight guys. The logic runs true. Although there are instances of homosexual rape, the stats are negligible in comparison with those that have straight men as

perpetrators. It is really bitchy to say so, but justifiably gay people should be allowed to sleep over in the residences of partners because they

pose a perceptively lower risk to the safety of the other res residents.

The university doesn't seem to share this logic. What is the point of all this? I do not know. Maybe the university was just trying to be too diversely cute for its own sake. Maybe the right-wing churches have more influence than we think, and are attempting to purge the ranks of those gay people who offend God so with their sexual behaviour (note: for some churches hunger,

plague, ethnic hatred et cetera, pale in significance to whom you do the funky chicken dance with). I really do not know. I just know that gay people are doing nothing wrong and had an unnecessary field day made about the fact that they have girlfriends and boyfriends. Stellenbosch would be so much better off with co-ed residences (like in the States), but God forbid the building of one opposite Nerina with the current campus mentality.



Gays kan op verskeie terreine lewens verryk

DIE ONLANGSE voorval in Majuba het die onverdraagsaamheid van sekere groepe en individue teenoor andersdenkendes duidelik gedemonstreer. Dit het ook gewys hoe hierdie soort kultuur oor jare in koshuise en op die kampus gekoester en gevoed is. Hiervoor moet meer as een instansie of groep vandag die skuld dra.

Vir eers is daar die koshuisbestuur met die huiskomitees, inwonende hoofde en ander aan die spits. Vir te lank het hierdie pesone sulke optrede stilswyend verdra en beskerm. Vir te lank is daar gedink dis onskuldige pret of die regte manier om mense op hulle plek te hou. Die kloof tussen amptelike beleid en wat op grondvlak gebeur (en oogluikend toegelaat word), is vandag steeds te groot. En daarvoor moet hierdie groep die verantwoordelikheid dra.

Maar die kerke het ook hierdie gees van vrees en onverdraagsaamheid help bevorder. Wie op kampus beweeg, sal weet dat die skerpste veroordeling van gays dikwels uit die monde van Christengelowiges en hulle leiers kom. Tekste word steeds onkrities en onwetenskaplik aangehaal om gays as sondaars tot die hel te veroordeel. Daarmee het die kerke, soos so dikwels in die verlede, bygedra tot die skep van 'n klimaat wat dit vir mense maklik maak om ander groepe

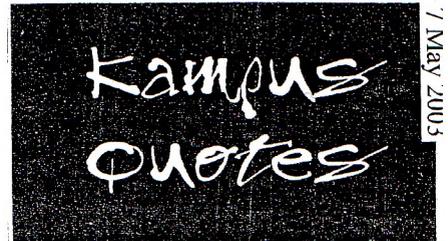
te veroordeel en rond te skop. Die tragiese is dat die kerk hom deur die uitsluiting van gays ook die geleentheid ontnem tot 'n unieke stuk verryking – selfs 'n beter uitleiding van sy eie unieke identiteit as 'n inklusiewe liefdesgemeenskap.

Gays kan op verskeie terreine ons lewe help verryk. Onder andere kan hulle die kerk help om die Bybel beter te lees, nuut na te dink oor die begrip God, die ryk gevarieerde kante van ons menslike seksualiteit te ontdek en miskien die belangrikste: 'n stuk kultuur en beskaaftheid in te dra in 'n samelewing wat al meer oppervlakkig raak.

In dié verband wil ek my gay vriende aanmoedig om julle nie te laat intimideer deur die kwetsende optredes waaraan julle steeds onderwerp word nie, om nie as 'n teenreaksie moedeloos en onverskillig te raak en so julle unieke identiteit en verantwoordelikheid prys te gee nie. Nee, omhels dit as 'n gawe en 'n geleentheid en bedien die kampus, die kerk en die samelewing daarmee. En laat ek dit 'n slag onomwonde sê: daar bestaan geen Bybelse gronde waarom julle dit nie met oorgawe kan doen nie.

Dr Carel Anthonissen
NG Studenteleraar

21 May 2003



As jy bang is vir moffies is jy 'n sissy.

– Plakkaat op die Rooi Plein

Wat maak Christelike riglyne so anders?

WANNEER ek die Matiekampus op 'n Woensdagoggend binnestrompel, is my nommer een prioriteit – naas 'n koppie Jeff's koffie – *Die Matie*. Dit koester mens se slaap-benewelde brein tydens die marteling van 'n agtuur klas. Ek voel nou egter genoop om my mening uit te spreek aangaande dr Carel Anthonissen se arrogante en kommerwekkende brief (27/05/2003).

Ek gaan nie die hele kontroversie van die kerk en gays aanspreek nie; dis al tot vervelens toe gedoen. Ek is wel ietwat ontstig oor die Christelike logistiek wat die geagte leraar vir relatiewe oningeligte kind-salaristrekker-tussengangers opdis. Lyk my die oop gemoed en diversiteitsmanie word die dryfhout waarop elke tradisionele Christelike taboe gekruisig word. As Chinese medikasie na soveel eeue nog opgehemel word en behoue bly, moet daar tog iets sinvol in wees.

Wat maak Christelike riglyne so anders? Hoekom skaam ons ons so vir Christelike beginsels wat vanaf die Skepping ingestel is – en dit nogal deur die Almagtige? Om te sê dat “tekste onkrities en onwetenskaplik aangehaal word om gays as sondaars tot die hel te verdoem,” vind ek as mede-sondaar uiters aanmatigend en ontstellend.

Wat my selfs nog boser maak, is hoe hierdie leraartjie suggereer dat slegs sy “wetenskaplike” interpretasie van die Bybel korrek en saligmakend is. Soos ek dit verstaan, is die Bybel geïnspireerde

prosa wat 'n blote kind behoort te verstaan. Wat het kritiese en wetenskaplike denke die filosofie in die sak gebring as hulle nog steeds nie tot 'n beslissing kan kom oor die hele “vallende-boom-in-die-bos” scenario nie? Hoe kan mens 105% in Iemand glo as jy die hele tyd krities oor Sy woorde moet redekawel? In my ondervinding verlaat die kritiserende skaap eerste die kudde – die “skaap” word definitief nie 'n blêrende predikant nie!

'n Individu met “essence” is verdraagsaam teenoor alle lede van die samelewing; mens het dus nie jou geloof as 'n seepkissie nodig nie. Om onverdraagsaam teenoor ander op te tree, is Christelik-gesproke onaanvaarbaar. Mens het nie die wetenskap nodig om te besef dat Jesus die uitgeworpenes met respek en intrinsieke liefde behandel het nie. Mens het ook nie die wetenskap nodig om die voor die hand liggende betekenis van “go and sin no more” te begryp nie. Het Jesus die prostituut verdoem? Maar het Hy haar gedrag goedgekeur?

Hierdie hele kerk/gay debakel is besig om die vorm van 'n basaar aan te neem en enige imbisiel kan gaan oplees wat God se reaksie daarop was. Ons verwar veels te maklik menswees met menslike gedrag. Dis dalk raadsaam om dié gedagte krities en wetenskaplik te benader voordat ons ons “wetenskaplike” interpretasies in die mond van die Skepper plaas en dit predik as Bybels...

Marilize von Hörsten

Doktorsgraad vs God in gay-debakel

EK WIL graag vanuit 'n Christelike oogpunt reageer op Marilize von Hörsten se brief “Wat maak Christelike riglyne so anders” (DM 20/08).

Ek wil ook nie die debat rondom homoseksualiteit aanspreek nie, dit is reeds deur genoeg mense aangespreek, insluitend myself (21/08/02) wat op *Die Matie* se webtuiste gelees kan word.

Wat ek wel wil doen, is om te sê dat Christene se waardes nie relatief is tot ons eie keuse van interpretasie nie. Dit het my gespyt om dr Anthonissen se brief te lees en te weet dat hy nie eers sy eie kerk se steun agter hom het nie en sy siening kan nie gesien word as Bybels nie. Jy is reg, die Bybel is nie so filosofies óf teologies dat

mens 'n graad nodig het om dit te lees nie. Die grootste gevaar wat hier bestaan is mense wat meen dat akademiese kennis hulle 'n beter verstaan van God gee. Hierteen sê die Bybel dat nederigheid en opregtheid belangriker is. Ek is jammer dat individue soos dr Anthonissen opstaan en net brûe afbreek. Verder dink ek in elk geval nie *Die Matie* is die plek vir godsdienstige groepe om hulle saak te stel nie. Hiermee beëindig ek dan die debat rondom die Christelike siening van homoseksualiteit.

Roelof Nel
BTh-student

BTh-student beëindig nie debat oor gays

ENKELE los gedagtes rondom die lees van die laaste sin van Roelof Nel se brief in *Die Matie* van 03/09: "Hiermee beëindig ek dan die debat rondom die Christelike siening van homoseksualiteit."

'n BTh-student kan nie hierdie debat beëindig nie. Dr Carel Anthonissen kan ook nie. "[S]y eie kerk" ook nie. Gay mense is die enigstes wat kan sê wanneer die debat klaar is. En terwyl die Episkopale Kerk in Amerika amper in twee skeur hieroor, en Aartsbiskop Ndungane 'n mening of twee daaroor uit te spreek het, is die debat, goddank, nog springlewendig. En alhoewel die NG Kerk aanhou om belangrike besluite oor hierdie kwessie van sinode na sinode uit te stel, sal gay mense ter plaatse sorg dat die debat nie impetus verloor nie. *Aluta continua!*

Die arrogansie waarmee die debat so eensydig "beëindig" word, is kenmerkend van baie aanhangers van monoteïstiese gelowe, en tekenend van baie mense wat hulleself Christene noem: "Ons weet wat goed is vir julle, want ons weet wat die Bybel/ Koran eintlik sê, en aangesien julle nie met ons saamstem nie, weet julle kennelik nie." Die aanspraak op nederigheid en opregtheid vroeër in Nel se brief is nogal ironies.

So ook sy verwysing na brûe wat afgebreek word deur diegene soos Anthonissen wat ongemaklike standpunte ("ongemaklik" vir die

NG Kerk) inneem. Ek neem aan hy verwys hier na die brûe wat hy gebou het toe hy (volgens sy brief in *Die Matie* van 21/08/2002 – waarna hy self verwys) "onder homoseksuele mans en veral mansprostitute" in die Kaapse middestad sendingwerk gedoen het. Ek betwyfel die fundamente waarop hierdie brûe staan, aangesien hy homoseksualiteit vergelyk met alkoholisme wat 'n siektetoestand is. Dit terwyl 'n gay seksuele oriëntasie al sedert die vroeë jare sewentig nie meer deur sielkundiges as 'n geestesafwyking van enige aard gesien word nie. Dit sal nogal help indien mense wat die debatsterrein betree (self al is dit net om die debat te beëindig) hulleself op hoogte sou bring van, ten minste, redelik resente navorsing.

Indien dit die gehalte van denke is wat die BTh-graadkursus kweek, moet die kursus dan nie maar afgeskaf word nie, aangesien dit klaarblyklik nie in staat is om gestalte te gee aan die universitêre missie van uitmuntende wetenskapsbeoefening nie.

Jammer vir die growwe veralgemening, Prof Louw, maar van die individue onder julle studente is duidelik nie die beste advertensie vir die produkte wat julle graag sou wou lewer nie.

Francois Tredoux

'Christen' teenoor 'gelowige' in gay-debakel

EK BEGIN al meer dink ons moet onself nie meer as Christene klassifiseer nie, maar eerder as gelowiges. Ek wil as "Christen" nie meer deel wees van die groep/ struktuur wat veroordelaars soos Roelof Nel ("Doktorsgraad vs God in gay-debakel", DM 03/09/03) insluit nie, wat nog te sê eendag in 'n kerk moet instap waar hy op die kansel gaan staan.

Maar as gelowige wil ek wel sê ek glo in 'n God los van joune, Roelof Nel. Een wat vir my lief is doodeenvoudig omdat ek is. Een wat sien waarmee ek saamleef, Een wat voel wat ek voel as ek jou woorde lees, en Een wat my juis daarom aanmoedig om die waarheid te leef in liefde nádat Hy my geleer het dit is die kombinasie van daardie twee eienskappe wat my lewe voller en ryker sal maak, omdat dit die slotsom is wat van 'n gelowige gevra word.

Vreemd, ek het geen doktorsgraad of teologiese opleiding nie. ...

Ja, ek leef saam daarmee dat ek ten volle lief geword het vir iemand van dieselfde geslag – iets wat my dus kategoriseer as "gay". My eie proses van vrees verwerk en iewers na aan 'n stuk vrede in my hart kom, word deur een persoon se siening nietig gemaak. In sy oë is iemand soos ek wat die stryd aansê omdat ek glo die waarheid my inderdaad sal vrymaak, 'n verlore stryd.

Ek het groot geword in die tyd toe daar 'n einde aan apartheid gemaak is en in latere jare het

ek altyd gewonder presies hoe dit moes voel om 'n ander velkleur as die "norm" te hê. In my eie proses, waar ek selektief met mense begin deel, dat ek nie binne die "norm" val nie, begin ek al meer iets daarvan begryp. Dit gebeur soos veranderings intree in vriendskappe en verhoudings wat eens so kardinaal was.

Tog weet ek 'n stuk verantwoordelikheid te dra by my ook – om geduldig te wees met mense in my lewe wat nou sukkel om te verstaan. Om deel te bly van hulle lewens selfs al skram hulle weg, want dit is slegs deur die "kontak-hipotese" dat mense gaan sien en verstaan ek is nog net dieselfde mens.

In hierdie verband wil ek vir dr Carel Anthonissen opreg dankie sê vir sy bereidwilligheid om so 'n sterk standpunt in te neem ten spyte daarvan dat die kerk nie agter hom staan nie. Ons het meer sulke leiers in die kerk nodig – mense wat ontstaan vir iets wat geen doktorsgraad jou kan leer nie, en wat dit met deernis doen.

Vir jou, Roelof Nel, en almal wat soos jy dink en voel, wens ek die "kontak-hipotese" toe. Mag jy deur die loop van jou lewe eerstehands ervaar hoedat iemand vir wie jy lief is se voorkeure van die norm verskil. En mag daar dan iets van my, en almal wat soos ek is, se realiteit aan jou openbaar word.

Ontstoke Gelowige

Gay vs Christen debakel duur voort

DIE HUIDIGE debat rondom Christene en gays (en die feit dat die terme mekaar moontlik uitsluit) is soms snaaks, maar oor die algemeen net kommerwekkend.

In die afgelope twee briewe (Marelize von Hörsten in *DM* 30/07/03 en Roelof Nel 03/09/03) word twee dinge verwar: sogenaamde Christelike waardes en sekere gebruike en wetlike bepalings wat binne 'n spesifieke kultuur gekontekstualiseer moet word. Nel het gelyk dat Christelike waardes nie "relatief is tot ons eie keuse van interpretasie nie" – nederigheid, naasteliefde, toleransie, opregtheid, barmhartigheid en so meer is almal goeie waardes wat deur die meeste religieë voorgestaan word. Von Hörsten verwys waarskynlik hierna wanneer sy beweer die Bybel is "prosa wat 'n blote kind behoort te verstaan".

Hierteenoor staan gebruike en wetlike bepalings. Waarvan baie lank nie meer nagekom word nie – ook nie deur mense wat hulself Christene noem nie. Waarom word homoseksualiteit steeds deur baie kerkleiers en gemeentelede veroordeel? Wat maak homoseksualiteit anders?

NA DIE vorige *Die Matie* se hewige reaksie op Roelof Nel se brief, wil ek net vir hom dankie sê. Roelof, dankie dat jy nie agter mense aanloop nie. Dankie dat jy jou lig laat skyn in 'n tyd waarin selfs die kerk wankel. Dankie dat jy bereid is om

THE CURRENT debate surrounding the issue of homosexuality is a very tricky, but yet much needed one. For too long we have suffered in silence and endured the wrath of the so-called "Christians". Well no more, because it has come to light and it was proven that homosexuality is not a matter of choice, but people are born like that and no person can justify his or her claim that homosexuality is a sin.

For ages the Bible has been translated and interpreted by homophobic patriarchs who had a deeply rooted distrust and hate for who do not fit the norm.

Karl Marx said religion is the opium of the masses and that is rightfully said, because over centuries people killed one another in the name

As teologiestudent behoort Nel te besef dat, hoewel die Bybel tot stand gekom het deur goddelike inspirasie (vanuit 'n Christelike perspektief), was diegene wat daardie inspirasie neergeskryf het mense met hul eie religieuse, politieke en sosiale agendas. Hy moet miskien die gedeelte oor homoseksualiteit lees wat verlede jaar in die agenda van die Algemene Sinode van die NG Kerk verskyn het. Hy kan ook gerus na die teologiebiblioteek gaan en daar boeke vind oor die Bybel, die kerk en homoseksualiteit. Hy behoort tot die konklusie te kom dr Anthonissen is nie die enigste leraar wat homofobie in die kerk bestry nie.

Die Bybel is eens gebruik om slawerny en apartheid goed te keur en vrouegelykheid aan mans te ontsê. Hopelik sal die optrede van kerkleiers soos dr Anthonissen daartoe lei dat ons kleinkinders ons nie sal glo wanneer ons hulle vertel die kerk het 'n afkeer gehad in homoseksuele en homoseksualiteit nie.

Lettie

standpunt in te neem, ongeag die gevolge. Dankie dat jy bereid is om die populêre sienings te bevraagteken. Ons kort meer mense soos dit.

Christen

of religion. Even today, we bear witness to Catholics and Protestants fighting one another in Ireland. We have Jews and Palestinians fighting one another in Israel. Is that what religion is suppose to do?

That is why I find Roelof Nel's comments highly insulting, disinforming, trashy and hateful. You preach the word of God, but by doing so you play God.

Haven't we suffered too long? Just answer me this question: Why is there no mention by you so-called "Christians" about the relationship between John and David or about the homosexual tendencies of Lot?

Lindsay Louis

Hayes condemns hate crimes in *The Fence*

LIEZEL VISSER

ON 12 OCTOBER 1998, Matthew Shepard, a 21-year old student at the University of Wyoming in the town of Laramie in the United States of America, died in hospital after being attacked by two men. This brutal attack has been labelled a gay-hate crime.

Shepard was lured from a bar by the two men and was robbed of his wallet. The two men beat him with the butt of a .357 Magnum, fracturing his skull. They then tied Shepard to a fence and left him to die.

This incident sparked outrage all over the world. It also inspired the critically acclaimed play *The Fence* by South African actor and playwright Peter Hayes.

The English Society of the university, Impress, has taken out all the stops to bring this play to campus. Their aim is to raise funds for Maties Community Service and to heighten awareness of gay issues.

Hayes is known for his controversial theatre, which often deals with homosexuality. *The Fence* looks at homophobia and the nature of discrimination.

different personalities and through them creates global types of people which he uses to explore how prejudice affects us.

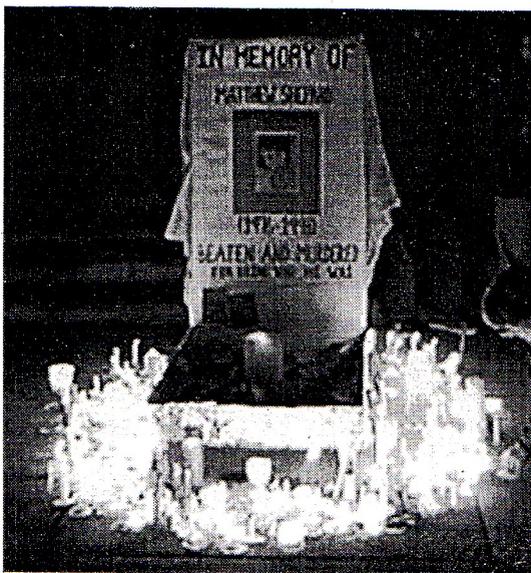
The stage is set up like an exhibit and the audience is free to wander onto it afterwards to interact with it and look at the research material.

Hayes presents the piece as a play, a piece of research, a piece of entertainment and as a narrative of what happened at the fence where Shepard died. During the play, Hayes also steps out of character to share some of his personal experiences. This combination serves as a powerful reminder that prejudice can turn into violence.

A production of *The Fence* takes place on Monday 13 October at the Old Conserve in Plein Street. The play starts at 19:00 and runs for 90 minutes. A short discussion of the issues addressed in the play will follow.

A new take on gay issues seems assured.

Tickets will be available from Wednesday 8 October at R10 each and will be sold at the tuckshop in the Arts Building.



By using transcripts of interviews with ten people who had contact with Shepard, including his killers, Hayes reconstructs the events of the night of Shepard's murder. He steps into the ten

'Sin' equaliser in gay/ Christian debate

I WOULD like to react to the gay/Christian issue. It was evident from letters in the last two issues that there seems to be a rift developing between gay and Christian people. I would like to give my opinion. I am a Christian and have been for almost six years. I am straight, but I understand fully what gay people face, as I have three very close gay friends, all of whom are Christians. You may say: "That's impossible, you can't be gay and Christian." Well, I think that is totally absurd! Ask any Christian what makes you a Christian and he will tell you it is a belief in Jesus as our saviour and the choice to follow Jesus and seek after Him.

They will also tell you we are saved through grace, and grace alone. Our salvation is not conditional. Jesus died for us. Now all that's up to us is to accept Jesus. No true Christian will say you have to become perfect before you can accept Jesus. You don't wash yourself before you take a bath, do you? We go to Jesus as impure individuals and he cleans us and moulds us into awesome human beings as we seek Him and follow Him.

In the same breath, I firmly believe in God's word, the Bible. It explicitly states that

homosexuality is a sin and therefore I feel it is wrong. But it is no worse than any of the other nineteen sexual sins in the Bible. It is also no worse than the fact that I got horribly drunk the other night, which is also a sin.

But my salvation is not based on what I do; it's based on what Jesus did. The flipside of that is that as I truly seek God, I will learn to overcome my sin, and I feel that applies to gay people as well. God says that all sins are the same in His eyes.

So I want to say to all those Christians out there: treat the gay person in the same way as you treat the student who swears a lot, sleeps with his girlfriend or cheated in his test. To the gay people out there I say: don't give up on Christianity just because you are judged. It's not worth losing out on the joy and fulfilment of knowing God, just because of some radical believers. And if you truly seek God and follow Him, He will tell you how to deal with your homosexuality.

And believe me, there are many Christian people who feel the way I do.

Saved Sinner

Gay: is jy ok daarmee?

MICHELLE VILJOEN

'N SIELSVRSTEURING. Stiekte. Sondige keuse.

Nie meer nie. Die dae toe homoseksualiteit as een van bogenoemde geklassifiseer is, is verby. Of so sê mnr Francois Rabie, tans besig met 'n MA-versiteit van Stellenbosch.

Volgens Rabie het sielkundiges redelik onlangs hul benadering tot homoseksualiteit verrekend verander. Tog het die verlate se benadering 'n blywende effek gehad op hoe 'n groot deel van die samelewing homoseksualiteit benader.

Dit het selfs 'n groter invloed op hoe gay mense hulself sien.

Met hierdie nuwe benadering tot homoseksualiteit het die klem verskuif van homoseksualiteit as 'n sielkundige verstoring na homoseksualiteit as 'n onveranderlike deel van 'n spesifieke individu se identiteit. Hierdie beskouing van homoseksualiteit tesame met die melding van gay-regte in die Suid-Afrikaanse grondwet van 1996, dui op 'n samelewing wat homoseksualiteit toenemend aanvaar as 'n deel van baie individue se lewens.

Ten spyte van hierdie samelewing van aanvaarding beweer internasionale literatuur oor homoseksualiteit dat baie gay mans steeds lei aan 'n vrees om hul homoseksuele oriëntasie bekend te maak. Sielkundige sindrome soos angs, depressie en 'n lae selfbeeld kom in 'n groter mate voor by gay-mans as by hul heteroseksuele eweknieë. Gay mans is ook meer geneig om sielkundige hulp te soek vir hul probleme. Selfs op Stellenbosch bestaan reeds twee ondersteuningsgroepe vir mense wat vrees het in verband met hul seksuele oriëntasie.

Volgens ds Carel Anthonissen, fasiliteerder van een van hierdie groepe, dink veral twee kwessies gereeld op

praktiese sielkunde kan doen om mense te help om hul seksuele oriëntasie te aanvaar as 'n deel van hul menswees. Gaywees is nie 'n keuse nie. Dit is deel van wie jy is en daarom moet die gay persoon leer om gemaklik te wees met sy seksuele oriëntasie. Ongelukkig kleeft daar steeds 'n negatiewe sosiale stigma aan homoseksualiteit. Die aanvaardingsproses word gehinder deur hierdie stigma sowel as die stereotipering wat met homoseksualiteit gepaard gaan.

"Veral die Afrikaerkultuur bevoor-der homogene waardes in terme van godsdien, familie en seksualiteit waarin heteroseksuele waardes ook 'n groot rol speel." Rabie is van mening dat die druk wat die samelewing op mense uitoeft om heteroseksuele waardes te aanvaar, nog 'n faktor is wat mense hinder om homoseksualiteit as 'n normale deel van die lewe te aanvaar.

Anthonissen noem ook hoe die stereotipering van gays mense ver-hinder om homoseksualiteit as 'n natuurlike deel van die lewe te aanvaar. Dit dra daartoe by dat 'n persoon met 'n homoseksuele oriëntasie getsoleerd van die (heteroseksuele) samelewing sal voel.

Die heteroseksuele waardes wat deur die samelewing bevorder word, het 'n invloed op alle persone wat daaraan blootgestel word, ongeag hul eie seksuele oriëntasie.

Die gay persoon is dan in 'n ongemaklike situasie. Alhoewel die persoon self gay is, vind hy sy seksuele oriëntasie is teenstrydig met die heteroseksuele waardes wat die samelewing aan hom opdwing. In 'n skynbare poging om in die homogene samelewing in te pas, sal die persoon afkeurend optree teenoor ander gay mense, ten spyte van sy eie homo-seksuele oriëntasie.

Hierdie optrede staan in sielkunde-kringe bekend as interne homofobia.

'n Gay persoon sal ook dikwels 'n verdedigende houding teenoor ander mense aanneem in 'n poging om homself te beskerm teen 'n hetero-seksueel georiënteerde samelewing. Beide hierdie sielkundige sindrome dui op die persoon se ongemak met sy seksuele oriëntasie. Hierdie ongemak lei weer tot selfhaat, 'n lae selfbeeld en 'n identiteitskrisis.

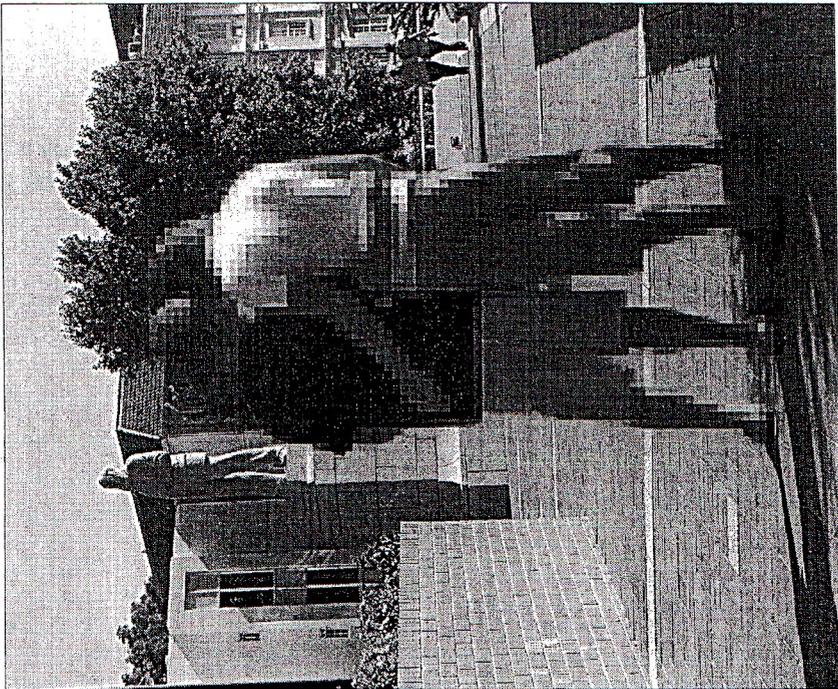
Daarom is hedendaagse terapie daarop gemik om mense te help met die aanvaarding van hul seksuele oriëntasie. Die behandelingsproses begin deur beskermingsmeganismes soos interne homofobia en 'n verdedigende houding te identifiseer. Sodoende ver-ky die persoon meer begrip vir sy op-trede en kan hy sy ware self beter leer ken.

Volgens Rabie is "'n mens se sek-suele oriëntasie 'n belangrike deel van wie jy is en hoe jy jouself verstaan. Dit speel 'n ewe belangrike rol by heteroseksuele as homoseksuele mense. Jy kan eers jou ware self wees wan-neer jy geleer het om elke aspek van jouself te aanvaar en daarmee gemaklik te wees."

Me Carey Brebridge is die fasiliteerder vir die SSVVO se ondersteuningsgroep vir mense met kwessies rakende hul seksualiteit. Brebridge beskryf die groep as 'n plek waar studente kan bymekaarkom en vrac om hul seksualiteit gemaklik kan vra sonder vrees vir veroordeling.

Rabie voel sulke groepe is voordelig omdat dit mense die geleentheid bied om hulself te wees. Om tussen ander mense te wees met soortgelyke er-varings en emosies as jou eie is terapeuties — 'n mens voel dan minder alleen.

Sulke terapie is gemik op aan-vaarding en ondersteuning. Soos Rabie dit stel: "'n Persoon moet elke aspek van jou menswees ken en aanvaar sodat jy heel kan wees. Volmaak. Jy authentic voice moet uitkom."



HAND AAN HAND Elkeen het sy plek

Foto: STEVEN BARBER

tydens hul besprekings: 'n vrees om jou homoseksuele oriëntasie aan fami-lielede bekend te maak en skuld-gevoelens wat met jou "anderster" seksuele oriëntasie gepaard gaan.

Rabie beskryf hoe die voorkoms van hierdie sielkundige sindrome tegekryf kan word aan die invloed wat vroeër jare se benadering tot homoseksualiteit op die samelewing gehad het. Omdat homoseksualiteit tot

"Vandag fokus ons op wat die

Group addresses sexuality questions

Once a week the CSCD office at 49 Victoria Street serves as a gathering place for a small group of Stellenbosch students. The purpose of these meetings is to provide a supportive, non-judgemental, confidential space where students can discuss questions around their sexuality. The support group is led by qualified psychologists. Ms Carey Brembridge, one of the clinical psychologists running the support group, told Michelle Viljoen more about the purpose and aims of this psycho-educational group.

THE IDEA of starting a support group of this nature arose from the fact that students needed a supportive and emphatic place where they could discuss their emotions associated with clarifying their sexual orientation. Brembridge stresses the importance of acknowledging and working through these feelings. Being able to share emotions and ideas with people who are going through the same experiences is one of the advantages of the group environment.

The meetings last about an hour, during which various issues surrounding the students' sexual orientation are discussed. These include discussions on understanding being gay, "coming out", disclosing to family, dealing with discrimination, preparing for a workplace that might not be gay-friendly, understanding the stereotypes and whether being gay is a choice or biologically determined.

Specific campus-related issues also come into focus. Is the campus

and residence system set up to encourage "straight" relationships? Brembridge mentions the dating dynamic behind organising get-togethers between opposite sex residences. "It is clearly not just about meeting people, otherwise residences would *skakel* with same-sex and opposite-sex residences."

Loftus Marais, a gay non-member of the support group who lived in a campus residence for three years, brings a different point of view to this argument. "I personally think the problem rather lies with the gay inhabitants themselves who don't have the courage to push the boundaries of their fellow hostel inhabitants."

The support group recognises this. As one of the group members stated, "we are a group of individuals who are coming to terms with who we are, irrespective of all the things that frighten us". According to a member they have created a "comfortable", fun environment where everyone is welcome. Brembridge adds that not all the current members are gay. The group does not attempt to steer anyone in a



Foto: STEVEN BARBER

CAREY BREMBRIDGE

specific direction concerning their sexuality. It simply offers a place where uncertainties around sexual orientation can be discussed.

Anyone who is interested in joining the support group can contact Ms Hestia Kotze on 021 808 4994 or hzkotze@sun.ac.za.

'Groepie' help gemaklik wees met seksualiteit

MICHELLE VILJOEN

"'N ONDERSTEUNINGSNETWERK van onskatbare waarde." So beskryf mnr Francois Tredoux die gay-ondersteuningsgroep wat hy kofasiliteer.

"Dis 'n ruimte waar jy vir twee ure 'n week nie jou seksualiteit hoef te regverdig of verdedig nie, waar jou seksuele oriëntasie 'n gegewe is." Daar is tans 30 mense wat gereeld die groep bywoon. Tredoux meen dis juis hierdie informele atmosfeer wat hul groep so gewild maak.

Die fokus op ontspanning eerder as doelgerigte terapie is slegs een van die aspekte wat hierdie groep so uniek maak. Die ander is die groep se hoof-fasiliteerder, ds Carel Anthonissen. Alhoewel die groep begin is en gelei word deur 'n dominee het dit nie 'n godsdienstige basis nie.

Die meeste van die mense wat die groep bywoon, is nie lede van 'n kerk nie.

Die groep het sowat twee jaar gelede ontstaan. Anthonissen het besef daar is 'n dringende behoefte onder sy gay-lidmate om kwessies rondom hul seksualiteit te bespreek. Gereelde ontmoetings tussen Anthonissen en die mense wat hom genader het, het gevolg. Die groep het stadig begin groei soos nuus daarvan begin versprei het.

Anthonissen verduidelik hoe ontmoetings van die groep op twee vlakke

plaasvind. Eerstens kom mense bymekaar om in 'n gemaklike atmosfeer tussen vriende te kuier. 'n Ander deel van die ontmoetings behels die bespreking van kwessies rondom homoseksualiteit, maar dit geskied nie in 'n doelgerigte terapeutiese manier nie.

Verlede jaar het die groep gereeld vir gassprekers soos dr Lou-Marie Kruger van die Departement Sielkunde en dr Jean du Plessis, 'n gay sielkundige. Daar is ook 'n kreatiwiteitswerk-winkel aangebied deur oud-kunsdosente van die Mowbray Onderwys Opleidings Kollege.

Hulle het al selfs 'n verkennende gesprek oor feministiese teologie gehou. Volgens Tredoux is dit "altyd aangrypend".

Anthonissen meen daar is meer sulke groepe nodig in Stellenbosch en die res van Suid-Afrika omdat dit moeilik is vir mense om "uit die kast te kom".

Baie gay mense ly aan spanning, angste en eensaamheid. "Die groep is 'n plek waar mense kan bymekaarkom met ander mense wat in dieselfde bootjie is. Dit laat jou minder alleen voel en jy kan oor jou kwessies praat met mense wat werklik verstaan."

Op die vraag of hy ander mense aanmoedig om sulke groepe by te woon, het Tredoux geantwoord: "Beslis. Dit help soms om te weet dat is ander mense wat met dieselfde probleme as jy worstel."

Bywoning hou dus beslis voordeel in, al gaan jy net vir die kuier.

Verregaande aantygings onsubstansieel

EK WIL asseblief, in alle liefde, vra dat mense wat die woord van God wil gebruik om hulle onsekerheid en foutiewe denkwyses te regverdig asseblief tog net die moeite sal doen om die Bybel te lees en seker te maak van hulle feite. Ek verwys spesifiek, maar nie uitsluitlik nie, na 'n vorige brief wat melding gemaak het van die verhouding (blykbaar homoseksueel) tussen Jonatan en Dawid, en die "homoseksuele" neigings van Lot. Enigiemand wat kan lees behoort nie langer as tien minute te vat om vas te stel dat sulke aantygings nie net verregaande is nie, maar dat die

einste voorbeeld wat die persoon probeer gebruik om homoseksualiteit te regverdig, dit wel streng veroordeel deur dat die mans wat dit openbaar saam met die res van Sodom verwoes word (Genesis 19).

So asseblief, volgende keer, maak seker van die feite voor nog onskuldige mense verlei word in 'n wêreld in van onsekerheid en valse leringe, jy sal heel moontlik self 'n openbaring van God se liefde vir jou kry.

BESORGDE KIND VAN GOD

25 February 2004

AKKERDOP

LESBIGAY

Lesbigay Stellenbosch is four years old! Join in the festivities:

- LBG and Pulp: The movie *Stonewall* will be shown in the Bib Auditorium tomorrow at 19:00

- "Ag my!"-party on Saturday 8 May, 21:00 @ Altitude.

Andringastraat se interessantste Blom



Michiel Heyns

KWYTRAAK

FRANCOIS BLOM(MIE)

FRANCOIS Blom, Blom, Blommerd of Blommie is al 'n ewigheid op Stellenbosch. "n Mens sou amper kon vra, wie was eerste daar? Bohemia of Die Blom? Blommie het oor die jare heen 'n permanente *feature* in Bohemia en ook in Stellenbosch geword en ek besluit om die oorsprong van hierdie legendariese figuur te gaan naspoor. Soos hy dit stel: "Ek is al van die begin af hier..."

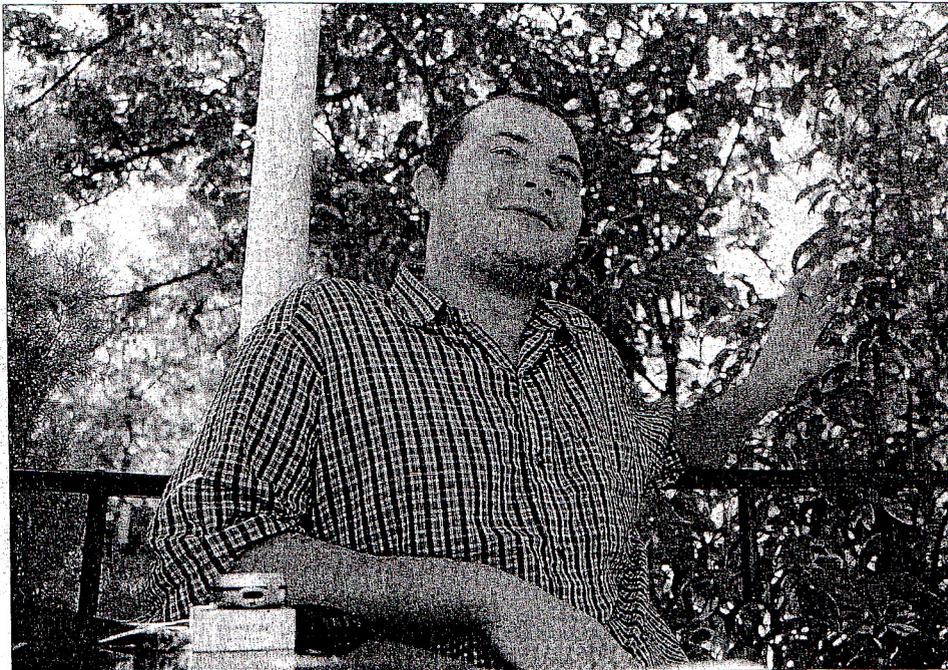
Blommie kom van Uitenhage, wat hy trots bestempel as "'n helse dorp". "Ons is mos nou deel van die groter Nelson Mandela metropool-PE, Dispatch en Uitenhage." In die somer van 1998 stap Blommie vir die eerste keer by die US Konservatorium in om musiek, met sang as hoofvak, te begin swot. "Ek het gedink ek gaan vir myself 'n beter lewe kom uitkap." Nou, omtrent sewe jaar later, is hy soortvan in sy finale jaar.

Blommie ken almal op Stellenbosch. Wel, *basically* almal wat ten minste al 'n keer of wat in Bohemia was.

"Dis belangrik om nie net mense se name te ken nie, maar ook hulle vanne. Ek kan nie sonder mense se vanne *cope* nie, want ek ken heeltemal te veel Mariusse of Antonne. Dis veral moeiliker met mans, want daar is meer mans met dieselfde name as vrouens. Hallo Dino!" Gedurende die onderhoud groet Blommie elke nou en dan iemand wat verbystap.

Ek vra hom 'n bietjie uit oor geslagsrolle. "Een van my gunsteling mense op die dorp is Acama Fick, dirigent van die Camerata-koor. Jy moet dit skryf. *Stunning, stunning, stunning* persoon en een van die beste dirigente in die wêreld. Ek weet nie hoekom hou ons universiteit hom op met mansdirigente nie."

Maar het hy Stellenbosch al ooit ervaar as diskriminerend? "Dit hang alles van jouself af. *I mean, obviously you push the boundaries sometimes*, maar dit help nie jy is deel van 'n minderheidsgroep waarteen gediskrimineer word - ek voel 'n fok vir diskriminasie, vir my maak dit nie saak wie jy is of nie is nie. Jy het 'n taak



om verhoudings met mense op te bou ongeag tot watter groepering hulle behoort en sodoende kry jy dit reg om vir jou 'n struktuur op te bou wat jou ook kan beskerm as jy daai beskerming nodig het. Dis 'n *equal relationship*. Somtyds voel jy geïntimideerd deur mense. Sodra ek pienk oorbelle sien, voel ek byvoorbeeld geïntimideerd deur daardie sekere hoeveelheid blond wat in poppies se hare is. Maar ek het nog nooit bedreig gevoel in dié sin van dat ek dink ek gedonner gaan word nie. Ek dink regtig, op hierdie dorp... ek dink ek gaan gekruisig word vir wat ek nou sê, maar ek dink 'n homoseksuele persoon, hetsy manlik of vroulik, wat gedonner word op hierdie dorp het daarvoor gesoek. Jy kry natuurlik daardie subspesie wat net eenvoudig hou daarvan om te donner. Daai tipe van: Hoe hou jy van jou *chick*? *Leaded or unleaded?*

Blommie is *over the top*. "Ons het by Camerata

hierdie vrou gehad en as ons 'n funksie het en daar's sê nou maar sop en brood, dan is sy glad nie gelukkig nie, want sy wil choux-deeg poffertjies hê, en berge daarvan. *And that is how I like it as well*. Die lewe moet soos 'n choux-deeg poffertjieberg wees met room en *chocolate*." Ek het nie die vaagste benul wat choux-deeg is nie. "C-H-O-U-X, dink ek," spel Blommie dit. "Kyk, jy kry mos twee tipes deeg. Met choux-deeg maak jy 'n pasta voor jy dit bak. Goeie choux-deeg moet lyk soos 'n klein vetkoekie. Daar moet 'n holte in die middel wees en dan vul jy dit op met room en dan *chocolate bo-oor*. Dis on-ge-looflik!" Klink lekker, dink ek. Lekker ryk.

Op 'n ander dag vertel hy my weer dat hy besluit het om by Shophar aan te sluit. "Ek gaan aansluit en as ek nie binne ses maande *straight* is nie, dan *sue* ek." Wow, dink ek.

"Ek en Jackie (Nagtegaal) wil graag nog iets

skryf. Kyk, ek en sy is albei ewe goed om uit goed uit te *ball*. En eintlik wil ons iets doen met 'n titel soos: *Die oudste een in die boek*. 'n *Guideline* vir mense wat nie weet hoe om te lieg nie. Ek sal ook hou daarvan om weer konsepteteater te doen as ek volgende jaar klaar is. Ek het in 2002 'n stuk gedoen, *Spanner*, saam met Neels van Jaarsveld, Marthinus Basson, Gaerin Hauptfleisch, Anton Snyman en op 'n stadium was Nina Swart ook deel daarvan gewees. *Spanner* was 'n *show* gewees oor die Suid-Afrikaner, oor die blanke man. Hoe bedreig ons deesdae kan voel, hoe ons werk aan karre se enjins in ons agterplase. Mense het gedink dit was 'n *comedy*, maar vir my was dit meer 'n *tragic comedy*."

O, my Stellenbosse blommatjie roep my. Bohemia: dop, doos(wyn) en deuntjies... en natuurlik onse Blommie.

Same sex marriage discussed at workshop

EDUAN MAGGO

THE LESBIAN and Gay Equality Project (the Equality Project) and eighteen other interested parties in South Africa have now joined forces. An application was filed on 8 July in the Johannesburg High Court challenging the laws that prevent two people of the same sex from entering into a legally recognised marriage. "If this inequality is allowed, how will society be equal on other grounds?" asks Evert Knoesen, Director of the Equality Project.

These laws are seen as prohibiting lesbian and gay people from exercising the fundamental human right of the freedom to determine a spouse of choice. The South African common law definition of "marriage" is the voluntary union of one man and one woman to the exclusion of all others while it lasts. "Lesbian and gay people in South

Africa are being directly excluded," Knoesen added. "They are denied equal protection and equal benefit of the law."

Knoesen spoke at a Same-sex Marriage Workshop held on campus last Friday geared towards informing the public as well as getting its support. Approximately thirty students and members of staff attended.

Knoesen stressed the importance of legalised marriage being an option for same-sex couples. The discrepancy between the rights of heterosexuals and homosexuals comes down to discrimination on the grounds of sexual orientation.

"South Africa is a democratic state based upon the fundamental values of human dignity, the achievement of equality and the advancement of human rights and freedoms. The public has an interest in ensuring that all people in South Africa are regarded as equal, which means lesbian, gay, bisexual, transgendered and intersex people must

not be subjected to unfair discrimination."

Non-recognition of same-sex unions violates the dignity, self-esteem and identity of lesbian and gay people. This is, accordingly, unconstitutional in South Africa. Its repercussions also remain problematic. "Marriage holds advantages same-sex couples are excluded from through their relationships not being recognised," Knoesen said. Financial benefits when buying property and obtaining medical aid were discussed.

The question of adoption was also raised at the workshop. Gay people can legally adopt children as individuals, yet are excluded from adopting as couples, since their unions are not legally recognised. Should the adopting partner pass away, there is no legal formula to fall back on regarding the welfare of the child, as is the case with legal marriages.

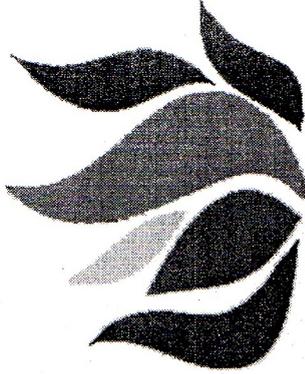
Living partners thus stand the risk

of losing children they have raised as their own. Other problems also arise, should one partner pass on, regarding burial and inheritance issues.

The Equality Project proposes that the words "or spouse" be entered immediately after the words "or husband" in section 30 (1) of the Marriage Act in order to eradicate the exclusion of lesbian and gay people by the prescribed marriage formula.

The Equality Project is optimistic about their chances of being successful in this application. Knoesen said "same-sex marriages should be legal in South Africa within twelve to eighteen months."

These unions are already recognised to various degrees in countries around the world. Should the Equality Project's application be successful, our laws would surpass all other countries' in



EQUALITY

terms of equality.

The University of Stellenbosch already affords same-sex couples the same benefits as heterosexual couples.

For further information on the Equality Project and its Marriage Campaign, contact Johan du Bois at johan@equality.org.za.

28 July 2004

Parade of the Perfectly Proud

EDITORIAL STAFF

ONE OF the biggest parties on Cape Town's social calendar is taking place on Saturday, the 25th of February: The third annual Cape Town Pride Parade. Cape Town Pride, a festival that kicked off Friday the 18th, is the coming together of diverse peoples to celebrate sexual identity and gay freedom. Hencharl Strauss, president of Lesbigay, a US-based

society, says the event really shows that "there is no stereotype." It is an event attended by everyone, from drag queens to middle-class families. Mia Cloete, Lesbigay's vice-president, warns that the most important thing to take along is sun block, as the day gets long and the partying hard. Lesbigay organized transport from Stellenbosch for students who want to join in the fun. It is free for members and non-members will be charged a nominal fee. Contact them at lesbigay@sun.ac.za.



FUN IN THE SUN Lesbigay's float at last year's pride. Both Strauss and Cloete said building the float was a legendary experience. As were the numerous afterparties. Photo: www.capetownpride.co.za

Student gebliksem ná gay-aantuging

KUNSRÉDAKSIE

"MANNE slaan vuus oor Arno". So het *Krit*, die amptelike feeskoerant van die Klein Karoo Nasionale Kunstefees, berig toe 'n Matie deur die gesig geslaan is nadat hy die sangsensasie, Arno, van homoseksualiteit beskuldig het.

Arno Jordaen was saam met Susan Doubell bekend as die sangduo Arno en Susan wat in 2003 die naasweners van KYKNET se *Zing!*-kompetisie was. Vóór 'n konsert in September het *Die*

Burger berig dat Doubell nie sou opdaag nie "weens mediese redes". Snedige aanmerkings wat tussen dié twee in die media rondgeslinger is, het gesorg dat beide hul sangloophane én verhouding tot 'n bittere einde gekom het. Die 20-jarige Arno het kort hierna met 'n sololoopbaan begin. Sy debuut-*CD, Alyd*, is tydens vanjaar se KKNK bekendgestel. 'n Vuisshou tussen feesgangers het gesorg dat hy genoeg publisiteit ontvang het om *Die Burger*-verhoog, waar sy CD-bekendstelling plaasgevind het, met belangstelling later die week te vul.

Loumar Botha, 'n voormalige Simonsberg-inwoner, het Maandagaand, 28 Maart, 'n vertoning van Arno bygewoon. Arno het hierna handtekeninge aan aanhangers uitgedeel. Botha het kort-kort aanmerkings in sy rigting gegooi. Hy het aan Arno gesê: "Ek is lief vir jou en ek mis jou." Daar is ook aan Arno gevra hoekom hy "so gay lyk". Arno het teruggeskree: "Bring my jou meisie en ek wys vir jou wie's gay." Nadat Doubell uit sy lewe is, is Karen Ferreira (mede-wenner van 2004 se *Zing!*-kompetisie) oral aan sy sy te sien tydens vanjaar se KKNK.

'n Lid van *Die Matie* se hoofredaksie is deur Arno aangesê om Botha "uit te sort, pèllie". Nadat die redaksielid, wat in diens was van die verhoog waar Arno opgetree het, nie veel kon uitrig nie het Arno hom op sy pa beroep. Paul Jordaen, 'n finansiële adviseur vir Sanlam wat in sy hoedanigheid as hoof van Paul Jordaen Promosies by die fees was, het Botha aan sy kraag gegryp en 'n verduideliking geëis. 'n Omstander het Botha skielik deur die gesig geslaan. Daar word vermoed dat dié persoon – wat saam met sy minderjarige dogter gewag het om Arno

se handtekening te kry – familie-vriende met die Jordaens is. Paul Jordaen het dit egter ontken. 'n Sobere Botha het die volgende oggend persoonlik by Arno én sy pa om verskoning gaan vra vir sy aantugings. Die Jordaen-familie het gesê dat hulle nie 'n probleem het met gay mense nie en dat Arno baie gay vriende het.

Kurt Darren het ná 'n foer saam met Paul Jordaen Promosies aan *Die Burger* op 27 Desember 2004 gesê: "As iemand hom ontmoet, sal hulle dink hy is uit 'n gestig vrygelaat."

13 April 2005

CSDC and LesBiGay: supporting sexual identity

UNIVERSITY life is mostly regarded as a time of exploration and education. Most of what one learns, though, is often encountered on the campus itself, rather than in the lecture hall. In addition to discovering more about one's career or forming new friendships, one now has the opportunity to develop one's own sexual identity.

Although sexuality might not be an issue for some students, there are still those who, despite a changing society, still feel like they do not quite "belong". Stellenbosch offers a wide variety of support groups for students coming to terms with their sexuality.

One such programme is a weekly support group that is presented by the Centre for Student Counselling and Development (CSDC) and has been running for two years now. The group offers them the opportunity to talk about issues concerning themselves in a safe, confidential environment. As Carey Brembridge, facilitator of the group, puts it, "The process of exploring sexual orientation is often a very lonely and frightening place (to be), where students fear discrimination should they decide to speak to others about this." Mia Cloete, the vice-chairperson of the LesBiGay Society on campus, says although a "lot of progress" has been made in a short time, one is still sometimes the object of the occasional remark or hurtful comment. Brembridge feels that the main reason for any sort of discrimina-

tion is "a great lack of knowledge around what it means to be homosexual or bisexual". People are afraid of the unknown. It is therefore important for students to really understand a particular situation without passing judgement.

While the CSDC's programme mainly helps students who are unsure about their sexual orientation, the LesBiGay society caters for those students who have more or less accepted themselves and their sexuality. Now the challenge lies in meeting new people who are in a similar stage of their lives and in fitting into a new social scene on campus. According to Cloete, this can be quite difficult as the "gay scene" can be "very cliquey." Thus, the LesBiGay society tries to introduce students to the social setting on campus without any feelings of isolation. The LesBiGay Society works with the CSDC group and various church groups. Although the society has two male and two female executives who are always available to listen and support, more professional guidance is necessary and they often refer students to the CSDC. In addition to this, all membership is anonymous so the student can reveal his or her sexual identity in whichever way they feel is best. For more information on the CSDC group one can send an e-mail to hzkotze@sun.ac.za. LesBiGay can be contacted at lesbigay@sun.ac.za. – *Lauren Goldman*



Denver Kisting

KWYTRAAK

Geloof, hoop, liefde

Laurie Gaum

Laurie Gaum is vierde week die kofie met *Die Burger* se voorblad behaal. Die rede: die reaksie van die NG Kerk het besluit dat hy nie behoort te wees op sy reëls as 'n man wat 'n homoseksuele verhouding betrokke was. Die aanvanklike ondersoek na bewaarde promiskuitie het niks opgelewer nie. Hierdie klag is deur Gaum seertydse lewensmaat, Douw Wessels, ingedien saam met die verskaffing van foto's uit 'n privaat versameling aan noniepublikasies. Kort hierna het Wessels 'n sielkundige selfmoord gepleeg.

Met baie meer as 'n swemempie skeptisisme oor of hy sal instem tot 'n onderhoud, besluit ek om Gaum te bel. Groot was die verbasing dus toe die vriendelike stem aan die ander kant van die lyn wonderom te aasel instem dat ek hom die volgende dag by sy huis in Durbanville ontmoet.

“Eers lyk dit of ons voort dooreens deur te staan gekom het. Ek voel halfskuldig omdat ek vir 'n oomblik dink by 'n gedrop. Dit sou amper billik wees om dit te verwag na alles wat hy die laaste maats deurmaak en spesifiek die media (veral die poniepers) se hanteering van die aangeleentheid. Dis toe dat Gaum se Polo om die draai kom. Hy vra om verskoning dat hy laat is. Dit blyk hy het 'n goeie vriend se verjaardagpartij bygewoon. Sy stylvolle *beanie* rond die oren is van 'n baie goed versorgde dog glad nie verfynde man. Hy moet ons vriendelik binne en nadat hy vir my 'n die foto's van kofie gemaak het, maak ons ons tuis in sy keuring gemeubileerde en pyntkenniese sitkamer. Hysku drink 'n teetee.

Hy begin vertel dat hy in die vroeë negentigerjare teologie op Stellenbosch gestudie het en vir drie jaar in Willows was, volgens hom 'n baie interessante ervaring. Dit prikkel onmiddellik my belangstelling. “Wel, ek's nie seker of dit regte met my geel het nie. Maar alhoewel die hele groepding nie vir my baie



maklik gekom het nie, was dit tog iets om al te sien nie. Willoes het nog altyd nimmie regge vir individualisme. Ek wil los weselede by die tentoonstelling as 'n persoonlike blootstelling. Hyse omdat hy in daardie stadium nog nie amptelik in die kas gekom het nie, was dit meer 'n innerlike wroeging as 'n openbare een. Hy was by die tyd eger baie simpatiek en ondersteunende mens. Sedert het wissel saam met hom die ras naseel na vaardige konneksie. “Ek het 'n tekenel gehad wat my selfs uit 'n byhulse oogpunt gehelp en *afm* het oor hoort met hierdie wroeging om te gaan.

Soes ons gesprek vorder, vind ek uit dat hy vir die eerste keer op die jonge ouderdom van ses begin vrees het dat iets anders is. Hierdie gevoel het gedurende puberteit verder gestalte gekry. Gaum dink op 'n wysesien het dit tyd geword om 'n werklikheid te raak.

Ek wil toe weet hoe hy in die teologie behandel het. In realiteit hierop se hy dat hy nooit gedink het dit sal gebeur nie. “Omdat my pa ook 'n predikant was en dit nie altyd maklik was nie, was ek derties ooring. Ek sou dit nooit doen nie. Ek het aan myself gesê: “Eksa dit me aan my kinders doen om predikantskinders te wees nie. Ek wil kinders sou nie. Hy was eger vrees af te was van sy 'n hede om mense en 'n hede vir God, en het besel dat teologie hom 'n sinasstel om hierdie twee passies saam te te leer.

Met die gesprek toe val die indringing van kinders gesum, wraek altyd gepunst daarvan is dat we daerbyes kinders saam teem. Die onomwonde wat word presies deur sy mening dat dit voor die agtergrond van die 'n normale nuwe samelewing en eunering van diskriminasi moet reskeed. “n Samelewing wat diskriminasi moet ongi voed.

Die inspraak van die maats hierna weer aande. Hy sug: “Ek is baie belangsteld en belang om anpel aan te teken. Son dit nse slaag nie in daer eger bare ander nootstriede in die bediening.”

Verseke briefskrywers in die Afrikaanse dagblate het hulle sterk uitgespreek oor die

feit dat hulle voel mense in leierskapsposisies soos predikante behoort te keel morele waarde as gevone lede van die denkskap te openbaar. Hiermee versel Gaum het nie. “Dis 'n onduidelik van hul veram voor die riedel (as Christen) om te ignoreer die feit dat lesaars ook net mense is. Hy voel sy *common ground* met tradisionele konservatiewe Christene is gesetel in die feit dat hy nie net eger is nie, maar glo in 'n ewige ewe wat die fetsolias en van onduurwaardige aanvaarding, sowel as geseheid, spreek.

“Ek is verstom. Hierdie man het die laaste paar maande louter hel beleef, maar slaag daarin om, alhoewel hy moeg voorkom, positief, kalm en geduldig op al my vrae te antwoord. Ek dink hardop. Laurie hoek kry by dit reg om aan die gane te bly en sy nite wese vir die wisse waar op veral noniepublikasies met die kwek se omgebaar het nie. “Hy leg soos drik wisse tydens die onderhoud. “Ek voel dat veral pomek oerantebasiese etiese waardes verontagsaam en dat hulle veral die feit dat Douw die bewoning tydens 'n geestelik ongesonde fase van sy lewe gemaak het, blarans geignoreer het. Toe bly ek staande met behulp van my gesum, goeie vriende soos as my gelooft. Ek het nie in hierdie tyd baie met God bidden nie, ten minste nie minder as tydens my wroeging met my seksualliteit.”

“Ons gesprek word onderbreek deur die kom van die deurklokkie. Die gas met sy vrou aan sy sy onderweg om 'n huweliksreemomente te vers. Rudi Bays, mede-student van Gaum wat volgens Wessels een van die mense was met wie Gaum hom blykbaar soos vernaak het. Bays terloops sê: “Oud SR-leser in die US en tans lid van die Jongkommissie van die Wes-Kaap. Hy het eger net om 'n deek kom hand en val by 'n dadelik weer in die pad.”

Dit het ook tyd geword vir ons om te roes. Hy bedank ons vir die onderhoud en ek kan my help om 'n diepe empatie met hierdie man se lyding te ervaar en oek oeneinde bare respek om hom te kry nie. Sy treffendste mening vandag sal my nog lank bybly. “Die NG Kerk het (deur hul besluit) 'n gulle geleentheid deur hul vinger laat glijp.”



RUAN DU PLESSIS

Haatspraakbriewe na MRK

GINA SCHREUDER

'N SOGENAAMDE nuusbriewe wat rassisme, die ondermyning van vroue en radikaal fundamentalistiese Christenskap bevorder, is die afgelope twee maande op kampus versprei.

Die skrywer van die nuusbriewe, 'n 42-jarige wit man wat slegs as "MJ" bekend wil staan, versprei die netjies getikte briewe "nasionaal" en in Stellenbosch en beskryf dit as 'n "persoonlike getuienis". Die briewe is onder andere by Huis Visser in ontvangs geneem.

Die eerste ope brief oor "Gaywees" word deur Bybelverse gestaaf en beweer onder andere dat vrouens "kinderagtige wesens is, al ontken hulle dit ook. Vrouens is vir kinders se opvoeding geskep, en mans vir die land se opvoeding (landsregering). Omdat vrouens dus by kinders moet aanpas (kinders moet ag) in teenstelling met mans wat die land moet ag, is vrouens baie meer kinderagtig as mans".

Daar word voorts beweer gays beleef "spanning" as gevolg van 'n gedurige onderlinge stryd tussen mekaar. Hierdie spanning is "duidelik" te sien in "hul stemtone, swaaheupe, wuifhande...".

Die tweede brief bespreek die evolusieteorie en sluit artikels en verwysings in wat beweer swart mense is "minderwaardige skeppings" wie se "stertjies in die geheim in hospitale afgekap word". Die artikels sluit grafika en prente in wat ape en swart mense vergelyk, met verwysing na albei se "black ape colour" en "animal smell".

MJ meld ook in hierdie brief: "As ek weens my openbare briewe tronk toe gaan, soos wat Mandela tronk toe gegaan het weens terrorisme teen GOD en SY ras (sic), dan sal ek ook seker 'n Madiba genoem word, net 'n goeie een. Ek behoort egter nie tronk toe te gaan nie, want ek verkondig nie terrorisme nie".

MJ het op navraag gesê wit mense "word onderdruk in 'n land wat in vrees vasgevang is". Hy is van mening dat sy briewe deur vryheid van spraak beskerm word en beplan om binnekort

sy eie politieke party van stapel te stuur. Hy beweer apartheid is een van God se standaarde en word deur die Bybel onderskraag. Die briewe is deurspek met verwysings na en aanhalings uit die Bybel. As ongetroude wat glo dat seks net vir voorplantingsdoeleindes moet geskied, vra hy: "Waar kry jy as blanke man werk om vir jou vrou te sorg?"

Volgens Kobus Ehlers, SR-ondervoorsitter, spreek die SR en PK hulle ten sterkste teen die briewe uit. Nic van Zyl, PK-voorsitter, sê dat hulle die kwessie by die Menseregte-kommissie aangehangend gemaak het, wat hulle aangeraai het om 'n klag van haatspraak by die polisie in te dien. Die proses is tans in werking.

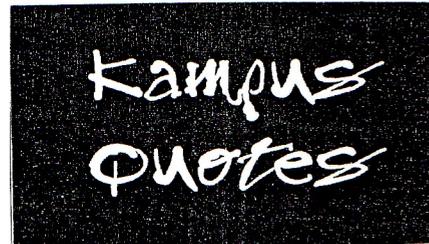
MJ beskryf *Die Matie* as 'n "linkse koerant" wat die nuwe Suid-Afrika goedkeur en die US as "die grootste evolusiesentrum in die Suidelike halfrond". Hy is sterk gekant teen die evolusieteorie en beweer in een van die briewe dat "enige persoon wat sy herkoms volhardend eerder in evolusie, insluitend aapfases soek, in plaas van in verheve bonatuurlike skeppingsmagte, het intellektuele probleme...".

Volgens MJ verkondig die pers nie die volle waarheid nie en bekom hy die oorgrote meerderheid van sy inligting deur boeke en artikels.

In 'n getuigskrif van die Universiteit van Pretoria wat deur *Die Matie* bekom is, word MJ deur die Fakulteit Ingenieurswese se departementshoof beskryf as "briljant met sy akademiese prestasie aansienlik bokant die klasgemiddeld - trouens, dit was feitlik deurgaans die hoogste in die klas." Dié voormalige student in Stads- en Streekbeplanning word voorts geprys as "n aangename... en diep toegewyde persoon wat 'n voorbeeld stel en enige organisasie of persoon wat sy dienste bekom kan hulself gelukkig ag."

Volgens die Suid-Afrikaanse Grondwet se Handves van Regte het elkeen die reg op vrye uitdrukking, maar dié reg omvat nie die verkondiging van haat wat op ras, etnisiteit, geslagtelikheid of godsdiens gebaseer is en wat aanhitsing om leed te veroorsaak uitmaak nie.

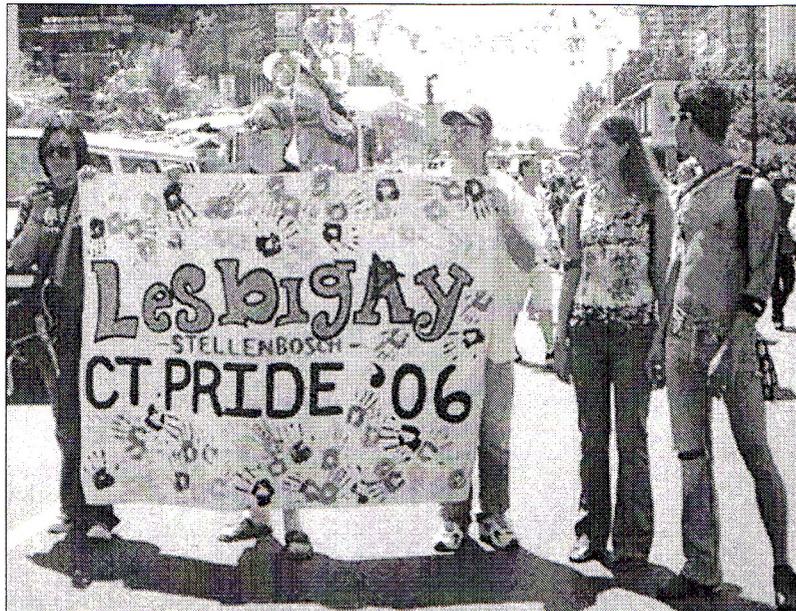
5 Oktober 2005



21 September 2005

**Ons is almal lief vir hulle.
Hulle is dierbare mense.**

- NG-gemeentelid by bespreking
oor die kerk se hantering van
homoseksualiteit



THE PRIDE OF LESBIGAY Some of the members of Lesbigay wandered the streets of Cape Town last Saturday during the Cape Town Pride parade, which is held annually to celebrate the freedom of accepting and living your sexuality to the fullest. Hundreds of people joined in the fun and laughter as the parade, consisting of several floats, travelled through the city centre. Afterwards, a street party was held, where attendees were entertained by belly dancers, the Ms Pride beauty pageant and other events.

Photo: LYNN MATTHYSEN

■ Lesbigay creates a safe environment for those unsure

The freedom to be yourself

MARIE JOUBERT

IN TODAY'S society there are still people who look down on gays and lesbians and are hesitant to accept them. This is why Lesbigay, the society for lesbians, bisexuals, gays and transgender students (LBGT), tries to create "an atmosphere where people can feel they are not the only queer fish in the pond," according to their official documents. It acts as a support group for LBGT's so that they can have hope for the future and realise that "you don't have to have a moustache to be a lesbian and that gay men aren't automatically destined to become hairdressers".

The society has different support groups and services to accommodate different problems experienced by LBGT's. They also "aim to facilitate the normalisation of the broader Stellenbosch society through the representation of the Stellenbosch LBGT community".

One of the main support groups facilitated by the society is the Clo-Sup or Closet Support. This was started to form a safe platform for people who are unsure about their sexuality.

There is a buddy system, as well as a counselling group where support and answers to difficult questions are given by psychiatrists from the Centre for Student Counselling and Development (CSCD). All the information is treated as highly confidential.

"Backlash" is a quarterly meeting where different speakers talk about a

"... you don't have to have a moustache to be a lesbian and [that] gay men aren't automatically destined to become hairdressers."

variety of topics concerning members of this society. This is also the place where people can raise their concerns and problems and make their voices heard. It is a place where people can come to terms with what is really happening around them.

Once a month an official social gathering is organised to expose the members to the wider gay culture.

The next trip will be undertaken to watch the *Out of Africa - SA Gay & Lesbian Film Festival*. The previous trip was to the annual Pride Parade in Cape Town this past weekend. This is a parade where LBGT's gather and celebrate their sexuality. Lesbigay joined in the celebrations with the overall theme "Uniting the cultures of the world". Ten members, as well as Minerva's HK member for diversity, Lynn Matthysen, paraded with other societies from Cape Town and elsewhere. The floats were the absolute highlight of the day – from a "dirty laundry"-line, to brides and the leather suits. Ryan Sulliman (secretary of Lesbigay) was again the centre of attention with his lucky jeans, with one leg missing, and comments like "Sweetie, do you still fit into those jeans?" followed him everywhere.

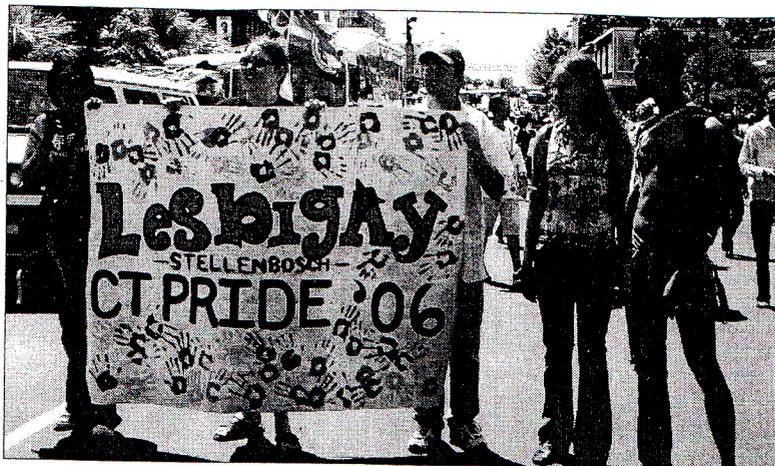
The next big event will take place on 8 May. At the end of the year there will be another celebration of freedom of sexuality when Lesbigay celebrates the right of gays to marry. If you want more information regarding the society or need help with understanding your sexuality, Lesbigay can be reached by e-mail at lesbigay@sun.ac.za or DN can be phoned at 083 291 7799.

Uiteindelijke 'justice' aan Lesbigay

BAIE dankie vir die wye blootstelling wat julle in die vorige uitgawe gegee het aan Lesbigay. Ek was vir vier jaar betrokke by Lesbigay voor ek hierdie jaar begin werk het, en dié is die eerste uitgawe van *Die Matie* waar daar werklik *justice*

gedoen word aan die vereniging, en die gay en lesbiese gemeenskap op Stellenbosch. Dit is baie knap van julle! Ek is sooooo *impressed!*

MIA VAN DYK



LESS TALK, MORE ACTION Members of Lesbigay at the Cape Town Gay Pride parade earlier this year. The society managed to collect 600 signatures in favour of legalising gay marriages in South Africa in a campaign conducted on campus last week.

Gay marriages: SU students get involved in the debate

MIA CILLIERS

THE CONSTITUTIONAL Court has ruled the Marriage Act is discriminatory and unconstitutional as it denies gay partners the right to marry. In light of this, UNA-SA and LesBiGay are jointly planning to host an event on the evening of 12 October, where a discussion panel to talk about gay rights and issues surrounding this new legislation.

The panel will consist of four persons, each representing a different perspective on the issue. While UNA-SA will remain neutral, Lesbigay will take part in their capacity as society that promotes the interests of gay students. UNA-SA wants to give an anti-gay religious standpoint the chance to also be heard, and are hoping to involve the Shofar Church. They have also asked a pastor who has a counseling group for gay teenagers to take part, hoping to involve a different take on the relationship between homosexuality and religion. In the ACDP, the organisers hope to also have a more political-religious angle. The audience will be allowed to ask questions to raise discussion.

The Constitutional Court has given Parliament until 1 December 2006 to amend the laws. The Court has ruled that the exclusion of same-sex

marriages in South African law "represented a harsh if oblique statement by the law that same-sex couples are outsiders, and that their need for affirmation and protection of their intimate relations as human beings is somehow less than that of heterosexual couples."

In response, Parliament has provisioned a Civil Unions Bill. The bill does not, however, afford gay couples all the rights that the Marriage Act provides. There are also legal discrepancies, such as the fact that South African same-sex unions are only recognised in a few other countries.

Hein Scholtz, a second year BSc student opposed to the government policy, feels that the gay community deserves the right to legal equality pertaining to marriage. He feels that, as a minority, "their cause is the same as those of women and people of colour against whom discrimination used to be a way of life".

Scholtz believes that this is a human rights struggle and not a gay struggle, and therefore if the Civil Unions Bill is passed by Parliament it shows that there is still discrimination and unfairness against minorities within South African society. If the law is passed, South Africa will become the fifth country in the world to legalise same-sex marriage, behind the Netherlands, Belgium, Spain, and Canada.

Sexuality support groups step towards mindset change

Tolerance and understanding

JO WESSELS

SOUTH AFRICA has shown tremendous progress with regards to the rights of homosexuals – 1 December 2006 saw the introduction of the Civil Union Act that allows gay couples to get married. At Stellenbosch a lot of attention has recently been given to the issue of diversity, but to what extent is diversity of sexuality really supported on campus?

According to the Kinsey report one out of every ten people is gay. That means that potentially 10% of students at Stellenbosch could be gay. Currently there are three structures available at the university to offer support to them.

Lesbigay – the society for lesbian, bisexual, gay and transgendered (LBGT) students – is one of three institutions that offer their support to SU students. They have a membership of about 50 people. According to Dewald Noeth, treasurer of Lesbigay, some students don't want to become members because they don't want to associate with something that is outright gay.

In interviews with three gay students wishing to remain anonymous, the opinion was that Lesbigay is too flamboyant, arrogant and social for them to associate with. They see Lesbigay as primarily being a social society that organises events for its "elite" members, whereas they feel it should rather be a more universal institution that addresses real issues relating to sexuality on campus (such as HIV/AIDS). Noeth reacted by stating that, although there is a flamboyant image connected to Lesbigay ("We look gay, because we are gay"), the society's approach in 2007 will be that of supporting LBGT students.

One of the services that Lesbigay offers, is a support group for closet gay students that have not come out,

or are unsure of their sexuality. It takes the form of a buddy system, where groups of two closeted gay or lesbian students are introduced to each other with the hope that they'll be able to support each other in confidentiality. Noeth assures that the service is completely confidential.

Lesbigay also attempts to make its voice heard with their Backslash-platform. In 2006 a debate was held between the UN Society and Lesbigay concerning the topic of gay marriage, which drew a large public audience. In this way, Lesbigay also involves heterosexual students in their activities.

Only when there is dialogue, will the rest of society develop an understanding of homosexuality, dispel myths and become more inclusive.

The Centre for Student Counselling and Development (CSCD) also offers support groups. Students can visit the CSCD-house in Victoria street and chat to Viola Lengner or Leslie Lotz. They recommend that students attend one of two support groups (one for women, another for men). These groups cater for up to eight people that meet on a weekly basis. Lengner describes them as "safe, sensitive and small". Rules are set up by the group to protect one's identity if so wished. Each week a topic is discussed, ideas exchanged, opinions formed and questions answered in a non-judgmental climate.

The third support group is that of

Dr Carel Anthonissen, a theologian of the Studentekerk. He hosts a weekly meeting at his house for gay students, which acts as a "home where gay students can feel secure and be themselves". Discussion topics vary from music and movies to serious issues such as 'coming out' and religion. Guest speakers also make appearances. The group originally emerged from the Studentekerk and sometimes has a spiritual undertone, but anybody from any background is welcome. Dr Anthonissen takes a step further by offering a support and a discussion forum for parents of gay or lesbian students. He says that in his 22 years at Stellenbosch, he has met the most wonderful people in his group.

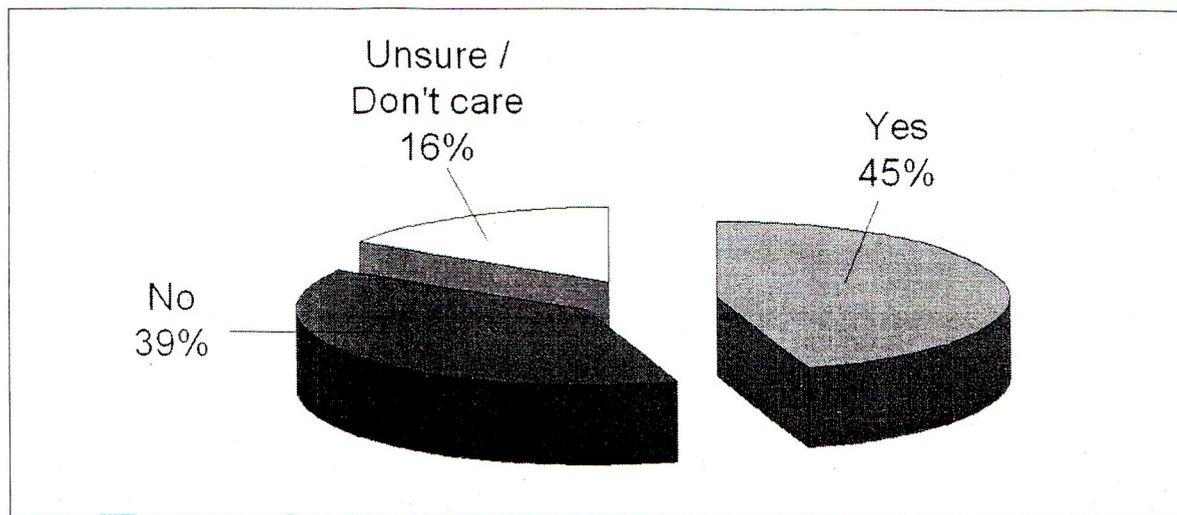
According to the three anonymous gay and bisexual students interviewed, a mindset change is needed at Stellenbosch. You shouldn't accept by default that a person is heterosexual. They stress that gay role models are needed on campus.

Lengner, who heads the Lesbian support group at the CSCD, also said that there is a great need for a lesbian role model on campus. According to her, there should be a greater focus on gay women. A space should be created where they can and become comfortable with their sexuality.

The interviewees were adamant that there needs to be more dialogue. At the moment, everyone is avoiding the issue. Only when there is dialogue, will the rest of society develop an understanding of homosexuality, dispel myths and become inclusive.

Contact details:

Lesbigay: lesbigay@sun.ac.za
CSCD: hkotte@sun.ac.za
Dr Anthonissen and Francios Tredoux: ft2@sun.ac.za



IS HOMOSEXUALITY AN ACCEPTABLE LIFESTYLE?



OPTOG ONDERWEG Lede van Lesbigay Stellenbosch het op 17 Februarie deelgeneem aan die "Pride Parade" in Kaapstad. Die vereniging beplan verskeie ander aktiwiteite vir die jaar, insluitende 'n bewusmakingsveldtog wat vandeeweek plaasvind.

Foto: LARA AUCAMP

Gay-bewusmaking skop af

ELRESE SHERRIFF AND JO WESSELS

LESBIGAY, 'n vereniging vir lesbiese, biseksuele, gay en transseksuele (LBGT) studente loods hulle "Be Proud"-veldtog vir die week van 5-9 Maart. Hierdie bewusmakingsweek behels die opplak van verskeie plakkaat wat die studente van die US sal vertrou maak met publieke figure wat LBGT is.

Ongeveer 30 figure word bekendgestel, wat wissel van Alexander die Grote tot Angelina Jolie. Die doel is om studente se persepsies oor gay mense te verander, asook om vir gay studente rolmodelle te toon. Volgens Dewald Noeth, tesourier van Lesbigay sal gay studente ook hierdeur voel dat hulle nie in isolasie lewe nie en dat hulle deel uitmaak van 'n groep mense wat die wêreld in talle sferes verryk het.

Dawid Kotze, Lesbigay se ondervoorsitter, verduidelik egter: "Ons sê nie die mense is noodsaaklik great omdat hulle gay is nie. In die eerste plek is hulle besonderse mense wat net toevallig ook LBGT is." Die veldtog poog om die stereotipes met werklike mense te vervang.

In hierdie tydperk sal Lesbigay ook hulle nuwe webtuiste bekendstel wat meer informatief sal wees as die

voorganger. Die nuwe webwerf sal beskikbaar onder andere 'n fotoblad, 'n gesprekskamer, noodnummers en advies (van o.a. die SSVO). Lara Aucamp, sekretaresse van Lesbigay, sê dat daar ook verdere planne vir die jaar is, soos byvoorbeeld lesings oor homoseksualiteit en geloof en hoe om gaywees in 'n koshuis-opset te hanteer. Ander beplande aktiwiteite is die Spring Ball en Out in Africa filmfees. Aucamp vertel dat Lesbigay 'n balans moet handhaaf deur beide ernstige onderwerpe aan te pak en sosiale funksies te bied.

Vir 'n vierde aanenlopende jaar het Lesbigay deelgeneem aan die "Pride Parade" wat op 17 Februarie in die strate van Kaapstad gehou is. Ongeveer vyftien lede van die komitee het aan die optog deelgeneem. Aucamp het aan *Die Matie* gesê dat hulle die tema, "Carnival of Love", op hul banier uitgebeeld het deur hartjies wat in 'n pienk prisma-driehoek stroom en weerkaats in die kleure van die reënboog. Hierdie is internasionale gay-simbole. Gedurende die "Be Proud"-week sal Lesbigay hul lede aanmoedig om reënboogborsspelde te dra.

Lesbigay se lidmaatskap het van verlede jaar af verdubbel en staan nou op ongeveer 115 lede, wat hul een van die grootste verenigings hier maak.

Alleged homophobic violence at MILAK

SUSAN SMIT

New movement aims to fight discrimination

RENATE MOOLMAN

FOLLOWING THE most recent SRC forum on racism held on the 8th of March, attended by university personnel, representatives from the municipality, the Responsible Nightlife Forum (RNF) and students, both the RNF and the SRC announced initiatives to fight racism.

As suggested at a previous forum, a provisional task team was formed. The team, called Maties Against Discrimination (MAD), was created and the six members of the provisional executive committee was announced. The purpose of this task team is to deal specifically with racism in and around campus. However, they plan to broaden their purpose by also dealing with other kinds of discrimination in the near future.

William Koopman, chairman of MAD, said that the team is still in its infant stages, but has big projects planned for the future. First and foremost, an action campaign is being planned to start at the beginning of next term. Long term plans include reviewing relevant university policies and monitoring anti-racist measures applied in clubs. He also hopes that a support structure, containing the listed names of supportive students can be built. In the near future, students can expect to see polls on www.mymaties.com, an anti-racism march and visible marketing strategies around the campus. Close interaction with the RNF also enjoys a huge priority, as MAD wants them to be involved in all their campaigns.

Essentially, MAD can be integrated into various societies, for example, Lesbigan. A meeting is held once a week where students have the opportunity to voice their complaints and ideas. MAD plans to formulate proper objectives by next week, and is depending on backing from US management. Koopman emphasized,

however, that "student participation is the most important element of the establishment of this movement".

At the forum, a measure of consistency was suggested, whereby clubs make their rules (particularly those concerning dress codes) visible to patrons outside the clubs. Paul Niewoudt, chairperson of the RNF, stated that this task is easier said than done. "It is impossible to go to all fourteen night venue owners of the RNF, gather their opinions, and compile a list which suits all of them".

They are, however, working on the possibility of such a list, and it is expected to be completed within three to four weeks. At the end of the day, the specific nightclub owner still has the final say as to who is allowed to enter the club.

According to Niewoudt, students should also be asking themselves what steps are being taken by university management in order to deal with the racism problem. "We are not, for instance, invited to discuss issues such as date rape and drugs and possible solutions with university management".

Danmur Lucas, SRC member for Student Development and Diversity, feels that the RNF should not shy away from the responsibility that they hold over their bouncers. Lucas only offers strategic input to MAD, but is always available to listen to students' complaints. He is also, in conjunction with Megan Rossouw from the SRC and the Law Faculty, busy setting up a grievance procedure.

Lucas will be setting up a document to serve as an agreement between students and clubs in Stellenbosch, addressing the racism problem and also containing a solution agreed upon by all. Some students said they felt that no solutions were being reached, upon which Lucas replied that "it is important to stay focused on the ultimate goal".

21 March 2007

AN ANONYMOUS posting on the Lesbigan website about an alleged homophobic assault at the Saldanha Military Academy has raised questions about the support available to students dealing with their sexual orientation. In the post, a student from the Military Academy alleges that he was assaulted by fellow students after it became known that the student is gay. According to the post, the student was hit with sticks while his attackers said "they do not want a fag in the army." The student got away with a fractured arm and a broken rib.

The Military Academy's official response stated that "the matter was not formally brought to the attention of the Military Academy Management" and therefore "the Military Academy is unable to proceed formally with this matter." However, the academy also stated that "victimization of anyone, for any reason will not be tolerated as stipulated in the SANDF's Uniform Code of Conduct."

According to Lara Aucamp, chairperson of the Lesbigan society, it is unfortunate that the academy could do nothing because the student decided not to lay a complaint, "this is often because a person is so traumatized and fears being targeted again."

In the post, the student also stated he had to make up a story in order to "hide the incident and to make certain people at the academy think [he is] straight." The student also raised concerns about the support structures at the academy that are available to students who struggle with their sexuality. The student writes, "I have no one to talk to, and this [the website] is my last resort for help". According to Viola Linger, Senior Clinical Psychologist at the Center for Student Counselling and Development, the CSCD offers one-on-one therapy and gay support groups at Stellenbosch. Linger also stated that they have a psychologist at Tygerberg who operates from Student Health, but that they "unfortunately do not have any relationship with the Saldanha campus."

Capt Andries Fokkens from Corporative Communication at Saldanha stated that there is a psychologist on campus as part of the Military Health Center. This person is qualified to deal with anything from post traumatic stress to sexual orientation issues. He also urged students to make use of this service. Lesbigan has already moved to establish a closet support group on the Saldanha campus. Aucamp urged anyone who wants to be part of the group to contact Lesbigan to be put in contact with the

Time to let homosexual stereotypes go

STUDENT FORUM



Dewald Noeth

IT'S TRUE: I am obsessed with my homosexuality. I'm a "gay", a "fag", a "queer", "skeef", a "pooffer", but being gay does not mean the same to me as it does to another gay man or, even more importantly, a "straight" person.

People's perspectives on being gay have been so distorted by our society and the media, that some homosexuals still don't know what it means to be gay. Here is my advice: just be yourself and accept others just as they are! If this means that you are a flapping queen, then that is who you are and that is how people *should perceive you*.

If you are a straight-acting, butch, gay man then that is how people *should perceive you*. But stereotypes *do* exist and, for some reason, everyone (sometimes even myself) is guilty of making a horrible generalisation now and then.

Just two weeks ago, I heard a person tell someone else that gay films are mostly about sex.

That is such garbage! I have cried more in gay films than I cried in Titanic.

When people think of a "straight" relationship they think of walks on the beach and a picnic in the park, but when they think of a gay relationship or even just a gay person, they think of gay sex (or in some cases "oh, you must go shopping with me!"). I can understand that this would disgust some people – some days the thought of "straight" sex disgusts me.

What bothers me is that this negative stereotype is very difficult to change. The media still mostly portrays gays as being perverted, lustful and sex-obsessed. Egoli had a more sensitive approach for a while, until Krayno cheated on Braam. Braam's character actually represents something that many gay men want – a stable relationship, the possibility of settling down. But the writers needed a juicy new storyline and destroyed what had been a very positive step in the first place.

The perception of gay people as being so radically different from the rest of society is another reality that affects our reputation negatively. As soon as there is something different, something unfamiliar, something uncontrollable to confront, people get scared and irrational defence mechanisms jump into place, and they try to categorise it and label it. "This gay thing has to be unnatural, wrong and, well, *not normal*," they tell themselves.

This fear of gay people has a name: homophobia. According to wikipedia.org: "Homophobia is the irrational fear of, aversion to, or discrimination against homosexuality or homosexuals."

No "straight" guy would ever confess that he is "afraid of gays", but if you dig really deep you will find a fear of not being masculine enough, not being butch enough, and not being tough enough (people's perception of gay men). If you dig deep enough you will find that they are often afraid of being categorised, classified, labelled as gay, because "this gay thing is unnatural, wrong and not normal".

Here is what gets my blood boiling – two straight guys decide that this gay issue needs to be fixed, so they take a gay man, pistol-whip him, tie him to a fence post and leave him to die in the cold, unforgiving night. This man's name was Matthew Shepard – he died six days later in hospital. Although they are often hard to confirm, rumours of similar homophobic violence occurring at our university are rife.

Now here is the question I ask myself almost every day: "How can I change this perception, how can I stop the stereotyping, how can I stop the homophobia, how can I make people see what they are doing to others and, even worse, to themselves? What will make this world LOVE?"

I have heard that one person cannot change the world, but I do believe that if you help change one person's perceptions and have a big

enough influence in their life, they will make an effort (whether conscious or subconscious) to influence or change someone else. In that way we can "spread the love".

All I ask is that the next time you want to generalise, stigmatise, categorise or label a person or a group of people, you think of the consequences.

Make a difference in one person's life. If that person is yourself, then that is enough. Honour the people that have died as a result of homophobic violence on the 17th of May (International Day against Homophobia) by getting a sticker from Lesbigan in the Neelste, and wearing it over your heart.

- Noeth is a student in the Faculty of Science and acting treasurer of both Lesbigan and Adam Tas societies, as well as treasurer of the Societies' Council

Die menings in hierdie rubriek is nie noodwendig dié van die koerant, die redakteur of enige lid van die redaksie nie | *The opinions expressed in this column are not necessarily the opinion of this newspaper, the editor, or any member of the staff.*

Eendrag gereed vir gesprek oor gay inwoners

DAT GAY mans nie altyd welkom is in manskoshuise nie, is seker geen geheim nie. Dit is iets wat ek, as 'n gay man, kan verstaan en ek koester nie onredelike verwagtinge van my medekoshuisinwoners nie. Homoseksualiteit is, veral in Stellenbosch, steeds 'n netelige kwessie en daarom besef meeste gay mense dat dit nog lank gaan duur voordat hul die tipe aanvaarding geniet wat hul graag sou wou.

Nietemin word mens soms steeds verras deur die omvang van die onkunde en gebrek aan begrip ten opsigte van homoseksualiteit, veral in manskoshuise.

By die mees onlangse Eendrag huisvergadering het 'n tweedejaar, wat oor die algemeen nie baie betrokke is by koshuisaktiwiteite nie, opgestaan en sy mening oor die onderwerp gelug. Hy het onder andere gevoel dat dit tyd is om "'n streep te trek" en te sê wat reg en verkeerd is. Dit was vir hom "onaanvaarbaar" dat 'n gay Eendragter in 'n foto op 'n gay dating website in 'n Eendrag-hempie verskyn.

Die idee wat hy probeer oordra het, was dat homoseksualiteit nie met die koshuis geassosieer moet word nie en dat dit tyd geword het om dit hardop te sê. Op hierdie stadium het 'n aantal prominente selleiers ook besluit om die vergadering te verlaat. Dis natuurlik blote bespiegeling, maar 'n mens kan dit nie verhelp om te vermoed dat hul sigbare *walkout* bedoel was om 'n aanduiding van hul opinie oor die saak te wees nie.

Gelukkig is daar persone soos De Wet Spies. Eendrag se prim, wat ten spyte van sy eie siening oor die saak bereid was om in die openbaar te sê wat almal gedink het: Dat dit niemand se reg of plek is om (veral in 'n openbare forum) ander se lewensstyl te veroordeel nie.

'n Aantal prominente Eendragters was ook bereid om op te staan en hierdie sentiment te deel, sodat die tweedejaar uiteindelik doodgepraat is. 'n Mens wil natuurlik nie gesonde debat in die kiem smoor nie, maar hierdie persoon het duidelik ten doel gehad om sy mede gay koshuisinwoners "op hul plek te sit". Dit was veral hartseer om te sien hoe 'n openlik gay Eendragter, wat naby aan hom gesit het, moes sukkel om sy ongemaklikheid weg te steek.

Daar gaan waarskynlik al hoe meer sulke gevalle voorkom en daarom is dit belangrik dat die persone wat ons universiteit se instansies lei, bereid sal wees om op te staan en hierdie tipe veroordeling self te veroordeel. Die feit dat die saak slegs beperkte bespreking die volgende dag by teekan ontlok het, is wel 'n aanduiding dat, ten spyte van 'n luidrigte minderheid, die meerderheid Eendragters wel daardie belangrike paradigmatuif tot aanvaarding gemaak het.

GAY EENDRAG-UMAN

Lesbigay Spring ball for all

JO WESSELS

LESBIGAY, the society for Lesbian, Bisexual, Gay and Transgendered (LBGT) students is organising a formal (black tie) ball for Spring Day on 1 September.

Lara Aucamp, chairperson of Lesbigay, explains that many students were and still are discouraged to take a person of the same gender to formal occasions, such as matric farewells and *huisdanse*.

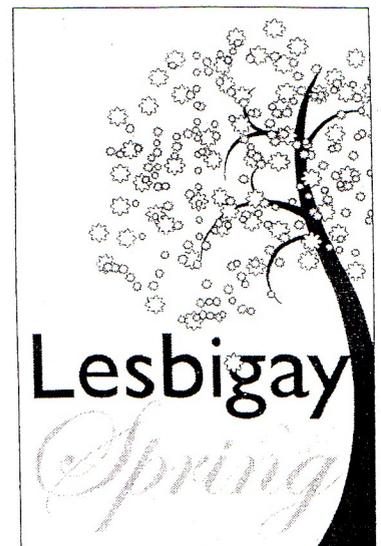
The society wants to offer LBGT students the opportunity to attend such a function without the fear of ridicule or intimidation. A Red Party held earlier this year helped with the collection of funds for this event.

The ball, held at the Van der Stel sportsgrounds, will be a celebration of spring, with décor to match. Aucamp emphasises that the ball is one of the more low-key events the society is hosting and students who are still in the closet should feel safe to attend.

Ballroom dancing lessons will be

prepare for the ball.

Tickets cost R120 for Lesbigay-members and R180 for non-members. Aucamp encourages anyone interested in attending the event to contact the society at lesbigay@sun.ac.za.



APPENDIX B

Thank you for taking the time to complete this survey!

Kindly provide the following information by circling the appropriate choice:

Gender: Male / Female

Faculty: Humanities / Commerce / Natural Sciences

Sexuality: Heterosexual / Homosexual

Age: 18 / 19 / 20 / 21 / 22 / 23 / 24 / 25

Please indicate your level of agreement with the items below using the following scale:

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

1. I would not mind having a homosexual friend.
2. Finding out that an artist was gay would have no effect on my appreciation of his/her work.
3. I won't associate with known homosexuals if I can help it.
4. I would look for a new place to live if I found out my roommate was gay.
5. Homosexuality is a mental illness.
6. I would not be afraid for my child to have a homosexual teacher.
7. Gays dislike members of the opposite sex.
8. I do not really find the thought of homosexual acts disgusting.
9. Homosexuals are more likely to commit deviant sexual acts, such as child molestation, rape, and voyeurism (Peeping Toms), than are heterosexuals.
10. Homosexuals should be kept separate from the rest of society (i.e., separate

housing, restricted employment).

11. Two individual of the same sex holding hands or displaying affection in public is revolting.

12. The love between two males or two females is quite different from the love between two persons of the opposite sex.

13. I see the gay movement as a positive thing.

14. Homosexuality, as far as I'm concerned, is not sinful.

15. I would not mind being employed by a homosexual.

16. Homosexuals should be forced to have psychological treatment.

17. The increasing acceptance of homosexuality in our society is aiding in the deterioration of morals.

18. I would not decline membership in an organization just because it had homosexual members.

19. I would vote for a homosexual in an election for public office.

20. If I knew someone were gay, I would still go ahead and form a friendship with that individual.

21. If I were a parent, I could accept my son or daughter being gay.

APPENDIX C

STELLENBOSCH UNIVERSITY INFORMATION TO PARTICIPANTS IN RESEARCH PROJECT

Gay (in)tolerance in the language of Stellenbosch students

You are asked to participate in a research study on the abovementioned topic. The results will contribute towards completion of a research project in Intercultural Communication, as part of an MPhil project situated in the Department of General Linguistics. It is interested in texts/discourses among students that may or may not reveal gender-related attitudes and/or prejudice. Participants are randomly selected in order to assure no bias in the responses.

1. PURPOSE OF THE STUDY

To gain insight into currently held perspectives on sexual orientation among young adults in higher education. The information will be used to assess the degree to which gay students are accepted (or not) in regular campus activities. The results are to be compared to perspectives reflected in *Die Matie* student newspaper.

2. PROCEDURES

If you volunteer to participate in this study, we would ask you to answer all questions on the attached questionnaire and to return it to the researcher.

The researcher will not be present when the questionnaire is completed, thus complete anonymity is ensured. In any event, the researchers will at all times respect your privacy and will not disclose your identity to anyone outside of the research project.

The researcher's interest is in the respondent's attitudes towards homosexual students, as revealed by results of the survey.

3. POTENTIAL RISKS AND DISCOMFORTS

Participation in this study is voluntary and anonymous. Should you experience any discomfort due to the nature of the subject matter, you may cease participation in the study and discard the questionnaire.

4. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

Literature reviews of relevant publications in the campus newspaper covering a period of five years have revealed that the issue of homosexuality is both topical and controversial among Stellenbosch students. This research aims to investigate attitudes of heterosexual students toward their homosexual counterparts. The outcomes will be used (i) in considering characterising features of student discourse regarding sexual orientation, and (ii) in checking the relation between perspectives given in student media and in students' own reports. The benefits are improved insights into the sociolinguistic field of language and gender.

5. PAYMENT FOR PARTICIPATION

There is no payment for participation in the research.

6. CONFIDENTIALITY

Confidentiality will be maintained by means of ensuring anonymous participation in the survey.

7. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. You can participate by filling in the attached questionnaire without giving any identification. The questionnaires are numbered only to assure there is no duplication or false feedback.

8. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact:

Principal Investigator: Lauren Mongie (tel. 021 808 2052),

Supervisor: Prof. Christine Anthonissen (tel. 021 808 2006)

9. RIGHTS OF RESEARCH SUBJECTS

By filling in the questionnaire you are not waiving any legal claims or rights that naturally attach to any kind of anonymous data collection. If you have questions regarding your rights as a research subject, contact ms Maryke Hunter-Husselmann (tel. 808 4623) at the Unit for Research Development, Stellenbosch University.

APPENDIX D

	MEN					
	1	2	3	4	5	TOTAL
1	15	25	31	21	28	120
2	27	42	28	16	7	120
3	21	24	32	25	18	120
4	38	24	16	28	14	120
5	24	20	22	29	25	120
6	12	25	25	32	26	120
7	1	1	39	38	41	120
8	4	6	13	21	76	120
9	11	9	37	33	30	120
10	12	7	28	27	46	120
11	32	29	32	13	14	120
12	36	23	35	16	10	120
13	7	6	31	29	47	120
14	14	8	22	20	56	120
15	14	32	40	17	17	120
16	13	10	38	30	29	120
17	32	29	29	18	12	120
18	25	35	30	12	18	120
19	12	19	32	21	36	120
20	15	28	34	19	24	120
21	16	15	33	17	39	120
	381	417	627	482	613	

	WOMEN					
	1	2	3	4	5	TOTAL
1	48	36	28	2	6	120
2	63	36	12	3	6	120
3	7	10	31	29	43	120
4	24	21	23	24	28	120
5	10	15	22	29	44	120
6	15	29	30	24	22	120
7	0	6	21	42	51	120
8	6	17	24	35	38	120
9	2	10	27	44	37	120
10	2	2	9	40	67	120
11	11	34	29	25	21	120
12	18	27	33	22	20	120
13	5	14	48	26	27	120
14	16	14	32	21	37	120
15	39	38	31	10	2	120
16	5	13	34	20	48	120
17	21	21	31	24	23	120
18	40	45	23	8	4	120
19	17	30	46	12	15	120
20	40	45	28	5	2	120
21	18	22	43	16	21	120
	407	485	605	461	562	