

Moffies: Gay and Lesbian Life in Southern Africa

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Perceptions of Sexuality and Gendered Sexual Roles among Students at a South African University: Exploring Heteronormativity on Campus

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ABSTRACT The aim of this paper is to investigate the extent to which university students are likely to hold heteronormative and normative gendered views. Data was obtained through a quantitative survey. A total of 1214 undergraduate students were interviewed in an urban university in South Africa. Low levels of homophobia were reported, with women being more accepting towards homosexuality. It was found that heteronormative (possible heterosexist) views are at play when asked whether homosexuality should be portrayed positively on campus, which raises questions of heterosexual privilege. While students are generally willing to interact with homosexual students, they have an aversion towards same-sex relationships being given a positive, and perhaps equal, status to heterosexual relationships. Religion and family are the most influential factors which shape the views of the respondents. Findings suggest marked differences in the views of religious and non-religious students with regard to gender norms and acceptance of homosexuality. Fields of study appear to be a significant determinant of students' views on sexual and gendered norms. Ultimately, the paper is explorative in nature, and starts to address a phenomenon that is under-researched within this context.

INTRODUCTION

In August of 2012, South African president, Jacob Zuma, commented on women and marriage during an interview with television personality Dali Tambo in his TV series, *People of the South*. In the interview President Zuma stated that it is 'not right' for women to be single, and that having children is 'extra training for a woman, to be a mother' (Pillay 2012). He further stated that being single is not 'right' and that it is a problem in South African society. Over the years Jacob Zuma has been vocal about his opinions on gender roles as well as sexual orientation.¹ Interestingly, these views are held in a context of a constitutional democracy which is often recognised as progressive and inclusive. The South African constitution highlights the full and equal enjoyment of all rights and freedoms to persons of any gender, race, or sexual

orientation (to name a few), and prohibits any discrimination on this basis. Yet, patriarchy and homophobia still subsist within the larger South African context, which raises questions of whether public discourses on gender and sexuality norms are embedded in heteronormative views that reinforce dominant masculinities and femininities (see for example: Smuts 2011; Morrill et al. 2013). Moreover, discourses about heterosexuality and gender roles also reflect implicit views held about homosexuality. It can be argued that President Zuma's comments raise an interesting tension between traditional sociocultural norms and values about sexuality and gender, and the progressive and inclusive values put forward by the Constitution. It calls for a further exploration into the different ways in which structural inequalities and institutions contribute to heteronormative ideals, as well as how different cultural groups may or may not hold heteronormative and gender-biased attitudes and perspectives.

The paper takes Zuma's normative statements as a point of departure to investigate laden heteronormative views among young South African people. It does so by drawing on the views that students from a South African university located in an urban area hold of sexuality

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Moffies is an account of gay life in Southern Africa from to the present. of the subcontinent through the eyes of gays and lesbians living there, and tells of. Buy *Moffies: Gay and Lesbian Life in Southern Africa* by Bart Luirink (ISBN:) from Amazon's Book Store. Everyday low prices and free delivery. of lesbian and gay political practices into the arena of South African .. bolic mother figure protecting the lives of vulnerable youths, Winnie Man. *Lesbian Lives in South Africa* (Bramfontein,); Desmond Tutu, *Change in S.A.*, "Southern Africa Report XI, 3 (), , and Bart Luirink, *Moffies: Gay. Moffies: Gay and Lesbian Life in Southern Africa* - Buy *Moffies: Gay and Lesbian Life in Southern Africa* by Luirink, Bart author; only for Rs. at ffdraftstats.com South Africa. **INTRODUCTION.** Late adolescent and early adulthood years of college and university life are . *Defiant Desire: Gay and Lesbian Lives in South Africa*, indicates, higher education .. *Moffies: Gay life in Southern Africa*. Cape Town. While it is true that the terms gay, lesbian, bisexual, transgender and intersex The word transgender is newer still, a word that came to life in late 20th IsiXhosa, like all other indigenous languages of South Africa, are not. of what life is like for young lesbian, gay, bi-sexual, transgendered and intersex people (LGBTIs) in exposed to the same challenges as most South African youth but these are made worse by fucking moffies. Murdered for being gay. *Moffies: Gay and Lesbian Life in Southern Africa* by Bart Luirink, , available at Book Depository with free delivery worldwide. gays and lesbians and the law in South Africa / Edwin Cameron ; *Lesbian gangster / Dhianaraj Chetty*, *Moffies en manvroue: gay and lesbian life histories in*. This exploratory study examines the experiences of 20 gay and lesbian students and their involvement in a gay and lesbian Society at Stellenbosch University in. *A Different Fight for Freedom: A history of South African lesbian and gay 'Moffies En Manvroue': Gay and lesbian life histories in contemporary Cape Town*. *Engendering Gay and Lesbian Rights: the Equality Clause in the South African E. Cameron* (Eds.), *Defiant desire: Gay and lesbian lives in South Africa* (pp. Of moffies, kaffirs and perverts: Male homosexuality and the discourse of moral. Professor Deevia Bhana's research paper, titled *Moffies, gays, isitabane*: Even though the South African Schools Act of is rooted in democracy, homosexuality exist in schools, with gays and lesbians rejected and regarded as While schools have life orientation programmes, the evidence is that. *Transgender Inclusion in the Namibian and South African LGBT Movements ()*: I I am black and love this country dearly BUT I am also gay and love my life. . These factors have created a situation in which the so-called moffies.

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