THE ZIMBABWEAN PEOPLE’S PERCEPTION ON HOMOSEXUALITY: A CASE OF BINDURA URBAN.

BY

BEBE BERNARDATTE SIHLE

B1231936

SUPERVISOR

DR. C. NYONI

A RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENT OF THE BACHELORS OF SCIENCE HONOURS DEGREE IN SOCIAL WORK.

NOVEMBER 2015
APPROVAL FORM

Supervisor

I certify that I have supervised Bernardatte Sihle Bebe B1231936 for this research titled The Zimbabwean people’s perception on homosexuality: a case of Bindura urban in partial fulfilment of the requirements for Bachelor of Social Work Honours Degree and propose that it is considered for examination.

Supervisor

Name....................................Signature............................................Date........................................

Departmental Board of Examiners

The Departmental Board of Examiners is satisfied that this dissertation meets the examination requirements and I therefore propose to the Bindura University to accept a dissertation by Bernardatte Sihle Bebe titled The Zimbabwean people’s perception on homosexuality: a case of Bindura urban in partial fulfilment of the requirements for the Bachelor of Social Work Honours Degree.

Chairperson

Name....................................Signature............................................Date..........................
DECLARATION AND RELEASE FORM

I Bebe Bernardatte Sihle studying for the Bachelor of Social Work Honours Degree, cognisant of the fact that copyright violation is a serious academic offence and that falsifying information is a breach of the principles in Social Work research, truthfully declare that:

1. The dissertation titled The Zimbabwean people’s perception on homosexuality: A case of Bindura urban is a product of my individual academic work and has not been plagiarised.

2. I have been guided by Social Work research ethics.

3. I accord permission to the University to utilise this dissertation for academic purposes.

Name of student..........................................................Signature....................Date.............
DEDICATION

Dedicated to GOD for the inestimable grace and to my father Mr Bebe who has been there for me whenever I needed his compassionate support, may the Lord bless him abundantly. To my late mother Juliet Mavhunga, you departed too early before I finished the journey which you were always there to give directions. I will always have your words, I miss you much.

To my young sister Nyasha Bebe, may this be an inspiration to you to succeed in your studies. To my twin brother Bernard Bebe thank for being there for me. Thank you all for the support I love you so much.
ACKNOWLEDGEMENTS

Within the academic fraternity I wish to fully acknowledge the help I have freely and abundantly received from my supervisor Dr Nyoni, I greatly appreciate your assistance which has made this project to be a reality.

To all fellow social workers, I wish you the best in all your endeavours guys it has been good having you around.

Special mention to my better half Clive Makuyana who has been amazing from the beginning thank you for the support.
ABSTRACT

This study investigated the perception of the Zimbabwean people on homosexuality. Homosexuals have suffered from a range of stigma and discrimination especially from the Executive. The study utilised a case study research design with a sample of 98 participants drawn from varied respondents that included prison officers, police officers, pastors, university students and the general populace. Convenience sampling and purposive sampling were used to select the respondents by the researcher. Data was collected using interviews and focus group discussions and results were analysed thematically. The results obtained shows that homosexuality issues are perceived as inhuman and they are attached with heavy stigma and discrimination. However, there are a substantial number of people who view the practice as modern and are actually willing to embrace the sexuality. The results obtained indicated that both men and women were willing to accept people of a different sexual orientation. Furthermore, the research findings were that homosexuality is rampant in Zimbabwe especially in rehabilitation centres and these need to be issued with condoms so as to curb the spread of sexually transmitted diseases. The findings from the pastors indicated that they were hard on the issue of homosexuals whilst pastors from mainline churches indicated some measure of tolerance to homosexual practices. Generally the response highlighted that the ordinary people had mixed feelings towards homosexuality practices. It can be safely concluded from the findings that the generality of the people in Zimbabwe are as homophobic as the Executive. The researcher recommends that the church as a strong agent of socialisation which condition how congregations view and receive homosexuality should discard a judgemental attitude towards homosexuals.
# Contents

APPROVAL FORM .............................................................................................................. ii

DECLARATION AND RELEASE FORM ........................................................................... iii

DEDICATION ...................................................................................................................... iv

ACKNOWLEDGEMENTS ................................................................................................ v

ABSTRACT ....................................................................................................................... vi

TABLE OF CONTENTS ..................................................................................................... vii

ACRONYMS ....................................................................................................................... xii

CONTENTS PAGE

CHAPTER 1 INTRODUCTION ........................................................................................... 1

   Introduction ........................................................................................................... 1

   1.1 Background of the study .............................................................................. 1

   1.2 Problem Statement ...................................................................................... 3

   1.3 Study aim .................................................................................................... 3

   1.4 Study objectives ........................................................................................... 3

   1.5 Research questions ...................................................................................... 3

   1.6 Assumptions ................................................................................................. 4

   1.7 Justification of study ................................................................................... 4

      1.7.1 The researcher ...................................................................................... 4

      1.7.2 Social work profession ....................................................................... 4

      1.7.3 Human rights activists ....................................................................... 5

      1.7.4 Bindura University ........................................................................... 5
1.7.5 The Government ........................................................................................................5

1.8 Limitations of the study ..................................................................................................6

1.8.1 Time Inadequacy .........................................................................................................6

1.8.2 Lack of adequate financial resources ........................................................................6

1.8.3 Unwillingness of the study respondents to participate in the study .........................6

1.9 Limitations .....................................................................................................................6

1.10 Delimitations ................................................................................................................7

1.11 Definition of terms ......................................................................................................7

1.12 Chapter summary .........................................................................................................7

CHAPTER TWO: Literature Review .....................................................................................8

2.1 THEORETICAL FRAMEWORK ....................................................................................8

2.1.1 CONFLICT THEORY .................................................................................................8

2.2 History of homosexuality in Zimbabwe .........................................................................9

2.3 Attitudes towards homosexuality ................................................................................10

2.4 Perceptions of homosexuality ......................................................................................14

2.5 Case study ....................................................................................................................18

2.5.1 China case study of male homosexuals in Guangzhou .............................................18

2.5.2 Homosexuality in Africa: Myth or Reality ...............................................................19

2.6 Chapter summary ........................................................................................................20

CHAPTER THREE: Methodology .......................................................................................21

3.0 INTRODUCTION ........................................................................................................21
4.2 Demographic information of respondents .................................................................30

Table 4.2.1: Distribution of respondents by demographic characteristics .......................30

4.3 The people’s perception on homosexuals .....................................................................31

4.3.1 Homosexuality and religion ..................................................................................31

4.3.2 Homosexuality and the student community ..........................................................33

4.4 Measure to be taken for or against homosexuals .........................................................35

4.5 Homosexuals and access to health services ...............................................................38

4.6 Homosexuals and legal representation ......................................................................39

4.7 Homosexual and social interaction ............................................................................40

4.8 Chapter Summary ......................................................................................................41

CHAPTER FIVE: Summary, Conclusion and Recommendations ......................................42

5.0 Introduction ................................................................................................................42

5.1 Summary .....................................................................................................................42

5.2 Constrains ..................................................................................................................43

5.3 Conclusions ...............................................................................................................43

5.4 Recommendations .....................................................................................................44

5.5 Chapter summary .......................................................................................................45

REFERENCES ..................................................................................................................46

APPENDICIES 1 ...............................................................................................................49

INTERVIEW GUIDE FOR PRISON AND POLICE OFFICERS ..................................49

APPENDICES 2 ...............................................................................................................50
INTERVIEW GUIDE FOR THE GENERAL POPULACE ........................................50

APPENDICES 3 ........................................................................................................51

INTERVIEW GUIDE FOR PASTORS ..................................................................51

APPENDICES 4 ........................................................................................................52

FOCUS GROUP GUIDE FOR BINDURA UNIVERSITY STUDENTS ..............53
ACRONYMS

ZPS- Zimbabwe Prison Service

ZRP- Zimbabwe Republic Police

HIV- Human Immune Virus

NAC –National Aids Council

GALZ-Gays and Lesbian Association of Zimbabwe

AIDS- Acquired Immunodeficiency Syndrome
CHAPTER ONE

INTRODUCTION

Introduction

This research examines the perception of Zimbabwean people on the issue of homosexuality. Homosexuals in Zimbabwe have received a barrage of criticism from the Executive. What is not clear though is whether the criticism percolates to the grass root. The Zimbabwean President was quoted in Newsday, 2013 saying that homosexuals are worse than pigs and dogs. This stands to be justification that the President is “homophobic” as much as other Executive members are. The research seeks understand if the ordinary people share the same perception as that of the Executive on homosexuals or they actually empathise with them. This chapter presents the background of the study, statement of the problem, aim, objectives, research questions, assumptions, justification of study, limitations, delimitations, definition of terms and chapter summary.

1.1 Background of the study

The well-known “worse than dogs and pigs speech” by President Mugabe at the 1995 Zimbabwe International Book Fair in reference to homosexual persons as cited in Mabvurira and Matsika (2013) is a vehement attack of the homosexual people which shows the intolerance of His Excellence towards homosexuality practices. Homosexuals have received a whole lot of criticisms from the Presidents in various occasions. In 2013 before the election, the President promised hell to homosexuals if the ZANUPF party was going to win the July 31 elections. Newsday 2013 noted that the President said that the laws which were in place that provided for up to one year in jail were lenient therefore He proposed for a life sentence for homosexual activities. The speech indicated the extent to which the President is against the practices of homosexuality to such an extent that it was His wish that homosexuals were supposed to rot in jail such that they will not mix and mingle with other so called normal beings. The President of Zimbabwe does not tolerate homosexual activities in the country and
He even hates to admit the fact that they exist. Homosexuality practices are termed as Western ideologies and by accepting it in the country, it is as good as being colonised.

In Herald 2014 the President was quoted saying that gays have no human rights. He states that homosexuals cannot be granted rights to do inhuman activities. Since homosexuals are termed to be worse than pigs and dogs it is the exact reason why they will never be granted human right recognition as long as President Mugabe is in power. The Anglican Church received criticism for blessing same sex marriages as well as President Obama over his support of nuptials for gays and lesbians. The afore mentioned statement illustrates the brutal attacks against homosexuality practices in Zimbabwe by the President however it will be of paramount importance to establish if the general populace share the same perceptions on homosexuals or they empathise with them.

Osei-Hwedie (2010) writing on social diversity submitted that some sexual behaviour are more acceptable than others because they are considered morally better, more gratifying, or improved therefore normal. It is because of this thinking that heterosexuality becomes tolerable at the expense of homosexuality, which is socially “constructed” as abnormal behaviour. Homosexuality is unacceptable in Zimbabwe due to the social meanings that are constructed by the society.

Homosexuality has been on the centre of debate especially in the political setup of the nation. The issue of homosexuality has been politicised so much that other Executive members as well as the general population have failed to express their views pertaining to the practice of homosexuality. Homosexuals have received brutal attacks from the Executive members especially during campaigns as a way of luring voters. There is a notable shift of the homosexuality practices in Zimbabwe from a human rights issue to a political issue thus other people who will be having a different perception on the practice are considered sell outs thus they are being silenced about the issue.

Same sex people in Zimbabwe who choose to publicly display their sexual orientation are more often perceived as a threat to the morality of African society, imitating Western pervasion (GALZ, 2004). The attacks and threats against homosexuals in Zimbabwe has made them to operate under cover due to the fact that they fear rotting in jail as well as the stigmatised and discrimination by the society and as a result homosexuals live a double life as a cover up.
1.2 Problem statement

Homosexual practices in Zimbabwe are viewed as a taboo especially by the Executive. Gays and lesbians have been publicly attacked so much that a few of them choose to admit their sexual orientation. Legal instruments such as the Constitution denounce homosexuality and have been crafted such that access to fundamental rights such education and medical care become difficult for homosexuals. It is of paramount importance to establish if the people in Zimbabwe are of the same perception as the Executive on homosexual practices. This research seeks to fill the gap. No known research has been done to explore the feelings and perceptions of ordinary Zimbabwean people on the practices of homosexuality.

1.3 Study aim

The primary aim of the study was to understand the perception of Zimbabwean people on homosexuality.

1.4 Study objectives

The objectives of the research were to:

- To evaluate how people in Zimbabwe perceive homosexuality practices.
- To establish the attitudes of the people towards homosexuality in Zimbabwe.

1.5 Research questions

The following research questions were put through to explore the problem.

1. What are the attitudes of Zimbabwean people towards homosexuals?
2. How do people in Zimbabwe perceive homosexual practices?
1.6 Assumptions

1. The researcher assumes that the participants will be willing to answer questions.
2. The area of study will be easy to access respondents without challenges.

1.7 Justification of study

The study shall be of importance to the following:

1.7.1 The researcher

The study is of importance to the researcher as it results in part fulfilment of the Bachelor of Science Honours Degree in Social Work and at the same time improves the research skills which lead to heightened understanding of homosexual issues in Zimbabwe. Furthermore, this research is an insight to a number of professions including the human rights activists and social workers. The findings will help to come up with best possible solutions to the matters highlighted in the research.

1.7.2 Social work profession

The study is important as it deals with the homosexual issues from a social work perspective than from a socio-cultural or political one despite the fact that insights were drawn from these perspectives. The study is of paramount importance to the social work profession as it enable social workers to be well informed about the people’s perception on homosexuality practices. Social work profession has a professional mandate of helping clients despite their sexual orientation therefore, from the findings social workers will be empowered and informed in as far as ordinary people’s perceptions thus properly placing themselves in the helping process. The study will also help in the discipline of social work as it will enable social workers to come up with comprehensive ways of dealing with homosexuality issues. The findings of the study will help in the field of social work in the senses that social workers will assume advocacy roles in a manner that is well informed of the societal as well as the Executive attitudes towards homosexuality practices.
1.7.3 Human rights activists

Human rights activists will also benefit from the study in the sense that they will be informed of the societal attitudes towards the idea that homosexuals be granted rights that is legal, social and marriage rights. Human rights activist advocate for the recognition of individual rights so from the findings they will be able to measure the likelihood of their success in advocating for the recognition of homosexual rights in Zimbabwe. The findings will enable the human rights activist to compare the societal and the Executive attitudes towards the practices of homosexuality thus properly place themselves as they assume their advocacy roles in a manner that is well informed.

1.7.4 Bindura University

The research shall be the basis for other students at Bindura University particularly social work students who wish to research in the field of homosexuality and this will lead to the betterment in the understanding of homosexual issues as the phenomenon will be tackled from different dimensions. This research project shall also be a stepping stone for other researchers who are interested in the study of homosexual issues for it will give them light in pursuing their topics. The study will also provide insights to future researchers dealing with minority sexual groups or related issues.

1.7.5 The Government

The study will be of importance to the government as it will enable them to know the problems brought about by homosexuality practices in the country thus taking the appropriate measures. The study will be carried out by a student who is neither a human rights activist nor a lobbyist therefore, the study will be carried out in an objective way so the findings will not be biased thus they can be entrusted by the government and take the possible measures which will be required. The study will take an Afro centric approach thus the findings will be based on the socio cultural values of the country thus the need to consider taking measures of the issues which will arise.
1.8 Limitations of the study

1.8.1 Time Inadequacy

The research was done in a short span of time thus limiting the student to a limited number of participants who were manageable in a short period of time. This limited the views of many people to be incorporated into the findings of the study.

1.8.2 Lack of adequate financial resources.

The research lacked adequate financial resources however; the challenge has been overcome through the support of the family which has remained firm through supporting the research. Despite the financial challenges faced during the study, the family made the research a success through its support.

1.8.3 Unwillingness of the study respondents to participate in the study.

The sensitivity of the topic under study made some of the participants refuse to participate in the study especially the uniformed force that is the police officers despite the fact that they were told that the information to be gathered was for academic purposes only. The above mentioned limitation resulted in the data gathering from the willing police officers thus they could not divulge some statistics which the researcher wanted.

1.9 Limitations

The study is only limited to Bindura owing to financial limitations since there will be no funding for this research. However, Bindura urban is suitable for the case study research design due to the fact that the city is located near the researcher. The use of convenient sampling is ideal considering the time frame in which the research will be carried out.
1.10 Delimitations

The study is limited to Bindura urban because of limited time and resources. It focuses on the Zimbabwean perception on homosexuality. The use of a case study in data collection may not be representative of a larger social landscape hence the results cannot be universal.

1.11 Definition of terms

Meaning of the following terms shall have a contextual significance in this study.

Homosexuality- refers to the sexual attractiveness and activities between people of the same sex.

Gay- refers to a man who is sexually attracted to a man.

Lesbian- refers to a woman who is sexually attracted to a woman.

Heterosexual- refers to the sexual attractiveness between people of the opposite sex.

1.12 Chapter summary

This chapter has introduced the background of the study, statement of the problem, objectives of the study, justification of the study, its aim, objectives, research questions, assumptions, delimitations and the limitations of the study. The next chapter review related literature.
CHAPTER TWO
LITERATURE REVIEW

2.0 INTRODUCTION

This chapter basically reviews relevant literature on homosexuality issues in Zimbabwe as well as giving a relevant theory to explain homosexuality. Kumar (2008) states that reviewing literature helps identify the similarities and differences between past and present studies done by other researcher. Literature review enables the researcher to review the important contributions made about the phenomenon under study by other scholars as well as identifying the gap which needs to be filled by the study. The theoretical framework underpinning the research is explored, history of homosexuality in Zimbabwe, attitudes towards homosexuality, perceptions of homosexuality, case studies are examined.

2.1 THEORETICAL FRAMEWORK

2.1.1 CONFLICT THEORY

The study will utilise the conflict theory to explain the conflicts that exist between the heterosexuals and the homosexuals. Karl Marx the father of conflict theory emphasized on the role of coercion and power in producing social order. According to the conflict theory, societies are made up of classes that struggle for social and economic resources. Societies are in a state of perpetual conflict due to competition for limited resources. Social order is maintained by domination, with the power in the hands of those with greatest political, economic and social resources.

This theory best explains homosexual issues in Zimbabwe as there are struggles between the heterosexuals and the homosexuals. From a conflict perspective, sexuality is an area in which power differentials are present and where dominant groups actively work to promote their view. The heterosexuals in Zimbabwe particularly “the Executive” actively promote their views as they publicly denounce the practice of homosexuality in the country. This is so because heterosexuals have much influence since they are the ones who occupy the majority group as compared to homosexuals who constitute the minority group. These conflicts are
inevitable particularly in Zimbabwe’s conservative society which is homophobic. The struggles on limited resources can be noted on the issue of access to health care as well as legal representation whereby homosexuals have no or less access due to their sexual orientation which is termed inhuman. The dominating group that is the heterosexual community seeks to make their views the nation’s view on homosexuality practices this is so due to the use of ideological hegemony. The conflict theory also emphasize on coercion so as to produce social order and this can be noted in cases where the homosexuals are threatened to be incarcerated if they are found kissing or holding hand. More so, the constitutional law that condemn same sex marriages is a typical example of coercion on the part of homosexuals as they are forced not to marry each other or open up their sexual orientation. The use of brutal force by the forces especially during the 2008 elections whereby the homosexuals where beaten and stabbed to death thus according to GALZ (2008) is also another example of coercion as explained by the Marxist perceptive. More so, the Criminal Code criminalise unnatural sexual acts and any behaviour that can be interpreted as homosexual is punishable for instance kissing, hugging or holding hands between people of the same sex. However, this is against the constitutional right granted to citizens under section 19, 20 and 24. This clearly indicates that the political elite have the power to define acceptable sexualities within the areas of their jurisdiction. The constitution of Zimbabwe grants citizens the liberties while the interpretation of the law leaves no room for accommodating homosexuals. The situation of homosexuals and the government in Zimbabwe is supported by the Marxist perspective which states that there exist classes in societies, the executive occupy the upper class which is influential whilst the homosexual community occupy the lower class which is less or not effective.

2.2 History of homosexuality in Zimbabwe

There are so many misconceptions and prejudice surrounding the issue of homosexuality in Zimbabwe. Zimbabwe gays and lesbians who chose to openly admit their sexual orientation are often perceived as a threat to the morals of the black African culture, Apia Western pervasion GALZ (2010). In most of the countries the issue of same sex relationships has been connected with the western culture and especially in Africa they believe it was brought to Africa by the colonial powers but the truth is that even before the colonial powers came to Africa the practices of homosexuality existed. Many studies have confirmed the existence of
same sex relationship across Africa. In Zimbabwe homosexuality has a long seated history thus according to Epprecht (1998) as cited in Taru and Basure (2014). The Bushmen paintings as noted by Epprecht vividly illustrated male in intimate sexual relations. Adding on to that, oral history accounts of males who engaged in sexual relations for ritual purposes (Epprecht, 1998). Same sex relationships were not only done by males only, females engaged in these activities also in pre-colonial Africa. According to the submission of Taru and Basure (2014), in a blog, Fireeyedboi notes that among the Shona mbonga, were female guardian whose celibacy protected the Shona chief, and the chibanda, was a caste of male diviners possessed by female spirits. Celibate women are believed to be indulging in same sex relationship thus the evidence above illustrates that homosexuality practice is not a new phenomenon in Zimbabwe but the debate lies in the acceptability and unacceptability of it.

The issue of gays and lesbians is hypersensitive in most African societies and as a result it leads to disastrous dishonour. There are many homosexuals in Zimbabwe but very few have come out of the closet about their sexuality due to the stigma and discrimination associated with homosexuality. It is an undeniable fact that homosexuals in Zimbabwe exist and some would want to attribute their existence to globalisation. The issue of homosexuality in Zimbabwe has failed to be accepted and never do I think it is ever going to be accepted. Homosexuality has been politicized and has received wide criticism from the senior politicians and prominent religious leaders. Homosexuals are likened to dogs, pigs and prostitute by the President of Zimbabwe according to Shoko (2010). Prophet Makandiwa of the UFIC ministries in Zimbabwe criticized homosexuality as devilish and Satanic. The issue of homosexuality has received a negative connotation particularly from the elites therefore it is important to make an assessment of whether how the executive perceive homosexuality is in line with what people think of homosexuals in Zimbabwe. There is a culture of generalising the ideologies of the elite without an effort being made to assess the people’s perceptions or input on a certain phenomenon. This study however seeks to investigate if the position taken by the Executive on homosexual issues is the same with that of the ordinary citizens.

2.3 Attitudes towards homosexuality

Social workers have a professional mandate of helping clients despite their sexual orientation; a study was carried out at the School of Social work so as to evaluate the attitudes,
knowledge and perceptions of social work students on homosexuals by Mabvurira (2012). The study indicated that the students lacked knowledge concerning the etymology, etiology and factors surrounding homosexuality thus resulting in them being homophobic. A similar study was also conducted so as to examine the views of social work students on homosexuality according to the European Journal of Social work (2010). There was need to conduct the research so as to make an assessment of the student social work personnel on the issue of homosexuality since they are the future social work professionals. The study alluded that most of the social work students were not threatened by the homosexuals whilst a reasonable number reviewed that they will not treat homosexuals as they will treat heterosexuals. This is a clear indication that discrimination against homosexuals is also rampant amongst social worker students despite the fact that they are expected to treat clients as this unique individual. In recognising the damaging and unjust outcomes of prejudice against homosexuals, the codes of ethics of major social work organisations insist that social worker should challenge negative discrimination on the basis of sexual orientation (BASW, 2002; IFSW, 2004; NASW, 2008). Efforts have been made by the code of ethics in Zimbabwe so that social workers may help homosexuals whenever they need social work services but due to the legal instruments which denounces homosexuality practices, social workers are not in a position to help homosexuals as they ought to adhere to national laws as well as their professional ethics and values. Social workers in Zimbabwe may be willing to help the homosexuals but due to the fear of losing credibility in society they may choose not to help them since talking anything positive about gays and lesbian might stand justification that you are one of them thus according to Mabvurira et al (2012). Despite the fact that homosexuality in Zimbabwe is viewed as illegal and inhuman there are other helping professionals who stand by them fighting for their recognition and freedom and providing services to them yet they are heterosexuals. The study shows that the helping professionals have different views pertaining to the issue of homosexuality.

Similarly, Mabvurira et al (2012) proposed that the first step in working with gays and lesbians in Zimbabwe, it will be of paramount importance for social workers to confront their homophobia. Social workers in Zimbabwe really need to deal with their homophobia so as to properly deal with the stigma and discrimination of homosexual. The stigma and discrimination has a lot of impact on the homosexuals themselves as well as the heterosexuals. According to the study which was carried out by the National Aids Council thereafter NAC 2006, there are more than 100 000 male homosexuals in Zimbabwe. Due to
fear of being arrested some of these homosexuals live a double life where they have a homosexual relationship and a heterosexual one as a cover up thus exposing many people to sexually transmitted diseases. Social workers really have to change the oppressive and destructive social conditions affecting the lives of gays and lesbians particularly in Zimbabwe.

According to the submission of Chemhuru (2012) homosexuality is believed to have contributed to the birth of HIV and AIDS and this makes it unacceptable in Zimbabwe. The practices of homosexuality are believed to have given birth to the HIV and AIDS pandemic and because of that, people will never accept the practice. What is interesting though is the fact that although people do not want to accept it, it does not necessary mean those homosexuals will not exist in the country. Since this minority group has been in existence since time in memorial and they have managed to operate undercover, they will continue to do so and this will however claim a number of life due to the issue of double marriages.

The attitudes and perceptions of university students were assessed in a study which was conducted in Zimbabwe and the findings proved that they had mixed feelings towards homosexual practices. According to Mtemeri (2015) students indicated that they learnt about homosexuality through the internet, pornography and televisions. This is a clear indication that homosexuality is termed foreign as those social medias where brought about with the coming of globalisation. Research has indicated that more condemnation of homosexuality is highly encountered in African states than in any other part of the world. The reasons behind this attitude towards homosexuals in Zimbabwe are that of morality, religion, procreation and culture. Resultantly, homosexuality is viewed as an abomination, unnatural and condemned and against tradition, customs, values and norms thus according to Sollar and Somda (2011). The study intended to make an assessment of how university students perceive homosexuality since they are ones most exposed to internet than any other groups in society. The findings indicated that there were mixed feelings amongst the respondents as they were guided by different values and belief systems. According to Mtemeri (2015) women who participated in the study were more sympathetic with the homosexuals unlike the males. Homosexuals are also found in universities and they are not befriended by many as people do not want to be associated with them. The study was important in as far as understanding attitudes of university students was concerned but since the participants were mostly Christians, chances are high that their responses were guided by the Christian beliefs therefore, there is need to carry out a research with students possessing different beliefs.
Sex is seen as a strong taboo; hence they have not been much published literature to do with homosexuality especially in Zimbabwe. This was supported by Gunda (2006) who said that lack of publications can be linked to the fact that generally in Zimbabwe, sex and sexual issues were hardly public issues and homosexuality was not talked about. Marc Epprecht a former University of Zimbabwe lecturer is one of the few scholars who produced a handful of publications on minority sexes. Epprecht (2004) argued that it can be inferred from Khoisan (Bushmen) rock paintings in Zimbabwe that homosexuality existed in pre-colonial Africa. It is also the submission of Epprecht in a research he conducted that homosexuality is an archaic practice in Zimbabwe. In a research he conducted, he established that an estimated 70 to 80 % of men at the mines in colonial Zimbabwe took male sexual partners due to the fact that they lived as a single sex in the mining compounds. Homosexuality in this defined context was conditioned by the need to satisfy sexual needs of a hard worked and poorly paid African labour force denied the social ‘right’ to conjugate due to the living arrangements in the mining compounds. The issue of homosexuality despite being a suppressed reality is, nevertheless, a thorny issue for scholars. The issue of homosexuality has presented challenges not only to homosexuals but to everyone. The problems presented by homosexuality in diverse cultures of the world have varied degrees but generally speaking, so far, the practice has raised serious issues that have proved to be problematic in many scholarly discussions (Mudavanhu 2010).

Attitudes of members of Methodist Church in Zimbabwe on homosexuality issues were also researched on. The perceptions of people on homosexual practices are shaped by their values and traditions. Homosexuality is viewed as a compromisation of the sacrosanct, bad luck to society, a declining of the social structures initially constructed to protect conduct and conditions that attack social foundation thus according to Mudavanhu (2010). Basing on the study, homosexuality is termed as a sin and those who practiced it were called to repent that is from a Christian perspective. This clearly indicates that the Christian community recognise the existence of homosexuals in Zimbabwe and according to them what need to be done is to make them refrain from such inhuman behaviours through repentance. The responses of the people who were participants in Mudavanhu’s study might have been strongly influenced by their religious beliefs therefore the responses were bound to be biased. More so, homosexuals are perceived as to be financially stable in the sense that homosexuality practices brings about benefits financially. People who engage in same sex relationships are believed to do so as to boost their finances thus cases of homosexuality in Zimbabwe are increasing because of the
economic hardships in the country. This implies that if the economic situation of the country stabilises, cases of homosexuality in the country will not be reported. In western countries, homosexuality is viewed as normal and acceptable whilst in African states homosexuality is not anywhere near normal and it is understood as abnormal.

The well known “worse than dogs and pigs speech” by the President Mugabe at the 1995 Zimbabwe International Book Fair in indication to homosexual people characterised Zimbabwe as a violent and unrepentant abuser of human rights thus according to Mabvurira and Matsika (2013). The speech by the president encouraged the citizens to develop anti-homosexual or homophobic attitudes. Studies have shown that most African leaders are homophobic and they view homosexuality as a western pervasion which is being tried to be implemented in their conservative societies. Homosexuals have been threatened in their day to day lives so much that they suffer from emotional depression, alcoholism and suicide so as to do away with the stigma attached to them. African leaders such as the king of Swaziland, the president of Namibia, Kenya, Zambia and Uganda have contributed to a climate where gays and lesbians have experienced blackmails, police harassment, job discrimination and sometimes echoed aggressive languages against them (Mudavanhu, 2010). The literature in circulation has however managed to show the attitudes of the African leaders and less effort has been placed to research on the attitudes of the citizen.

Homosexuality studies have also been carried out in the United States particularly on the attitudes of young men towards gays and lesbian marriages. The western countries legalise the gays and lesbians right but surprising enough from the study carried out it was noted that there were some individuals who had negative attitudes towards them. Many organisations in western countries support the gay right although the churches struggle with the acceptance. According to Besen and Gilbert (2007) young men showed less tolerance and acceptance towards gays and homosexuals as compared to their female counterparts. There is need to establish on the attitudes of the young women on homosexuals in the western countries. Herek (1991) as cited in Besen and Gilbert (2007) states that holding negative attitudes towards homosexuals tend to be more severe, less informed, more conservative in sex roles and show pessimistic view points towards minority groups.

2.4 Perceptions of homosexuality

Gays and lesbians have received different treatment from their families because of their sexual orientation. Lesbians are tormented in their families, in reformatory institutions and in
mental asylums however, little or no attention has been paid to them as they are viewed as inhuman (Hawthrone, 2006). Families perpetuate the discrimination and stigmatisation of homosexual people based on their sexual orientation as they believe that homosexuality brings about shame to the family. Mabvurira and Motsi (2011) highlighted that homosexuals in Zimbabwe choose to go to neighbouring South Africa where they are tolerated and accepted. Studies have shown that some families would go as far as organising a man so as to sleep with their child who would be a lesbian so as to kill her lesbianism just like what Tina Machida encountered until she fell pregnant thus according to Hawthrone (2006). The study highlighted that families also contribute in the violation of the rights of the gays and lesbians who would be their family members. In the same study, it was noted that the Minister for Home Affairs in Namibia called for the elimination of lesbians and gays in their country. The executive of this particular country are homophobic but what is not clear though is the view of the citizens of Namibia.

In addition, a study was conducted which showed that the Southern African countries are a disaster in as far as human rights are concerned this is according to Home (2007). It is not surprising to note that African countries are at the peak of homophobia as studies have proved that and anything is possible in an far as dealing with homosexuals is concerned since they are viewed as inhuman. Homosexuals in Southern African countries particularly those in Zimbabwe have experienced all forms of abuse from the family, community and the nation at large but due to the fact that there are no laws which protect them, homosexuals continue to suffer. Lesbians are assumed to have mental disorders thus they are even subjected to ill treatment and imprisonment. Homosexuals encounter all kinds of labelling from the family itself, community, and the nation at large. Despite this being an important avenue of analysis not much has been written about it in regards to the family perception of homosexuals and how homosexuality has an impact on the family unit.

Homosexuality studies have been carried out pertaining to same sex marriages as a violation of gender roles. Reiger, Linsenmeier, Gygax, Garcia and Bailey (2010) are of the opinion that people use masculinity and femininity cues to presume one’s sexual orientation. The study indicated that people can label one as a homosexual due to neglecting of gender roles by a person but in actual facts homosexuality has a number of characteristics therefore, by merely looking at one’s character and the negligence of gender roles, it will not be worth to make a conclusion about one’s sexual orientation. Gender expectations are the primary underlying source of prejudice. There is need to conduct researches in Zimbabwe so as to see whether
the discrimination and stigma attached on homosexuals have anything to do with gender roles. Homosexuals are believed to neglect their expected duties by the society and this brings about the discrimination. The gender roles which are ascribed by the community to females and males on the basis of one’s biological make up are therefore, not met when one becomes a homosexual.

Homosexuality is believed to be one of the many evils that were brought about by the whites. The issue of homosexuality in Zimbabwe has also been dealt with from a philosophical point of view. Chemhuru (2012) is of the view that homosexuality should be illegal because it is against human nature and above all; it is an alien practice to Zimbabwe besides it being unproductive. Same sex marriages are viewed as inhuman as the main reason why people marry is that of having children so in a homosexual marriage there is no such product. Therefore, homosexuality is a perverted sexual orientation that need to be corrected or medicated thus according to Chemhuru (2012). Sexual pervasion according to Thomas Nagel as cited in Chemhuru (2012) is defined as the desires or practices that are in some sense abnormal. In Zimbabwe’s conservative society, homosexual unions will never be acceptable as the union of marriage is expected to be a productive one that leads to having children. The legalisation of homosexual marriages will however undermine the institution of marriage. More so, from the submission of Chemhuru (2012), homosexuality will never be acceptable in Zimbabwe since is believed to have contributed to the birth of HIV/AIDS. The history of the HIV pandemic traces back to homosexuality so this is one of the many reasons why it will never be acceptable in this conservative society which strongly believe that homosexuals played an important role in the transmission of HIV and AIDS. However, the fact that homosexuals are the ones who contributed to the scourging of the pandemic disease therefore must not be acceptable does not bring about solutions in as far as fighting the deadly disease is concerned. There is need to accept and engage homosexuals in the fight against the pandemic disease rather than condemning them when their existence in the country is a reality.

The issue of homosexuality has also been dealt with from a sociological point of view. Howard-Hassman (2001) treats the emergence of homosexuals as the emergence of a new social group which to her is a more difficult social group to protect than other weak social groups such as women or children, because they are perceived in many cultures as dishonourable. Homosexuals enjoy the ability to express themselves mostly in liberal countries where liberals support gays to form their own distinctive and respected family units.
It is the submission of Howard-Hassman (2001) that a homosexual family is worthy of concern and respect as a heterosexual family. Whether this is a uniform submission of all the sociology fraternity it remains a hotly contested issue. The same scholar in her review of other works has submitted that no one seems to have developed interest in dealing with the situation of homosexuals in non-liberal contexts. However, this is not exactly true because a lot has been written about the situation of homosexuals in non-liberal contexts such as Uganda but what has been written about has mainly been written about from the perspective of scholars with their own interests than from the perspectives of the citizens.

Homosexuality is believed to be one of the causes of misfortunes such as droughts and infertility of the soil as the ancestors will be angry with such behaviours. Traditional healers in Zimbabwe strongly believe that homosexuality brings about misfortunes thus according to Mudavanhu (2010). A study was conducted on the chiefs, village heads, traditional healers and spirit mediums in Mashonaland Central Province of Zimbabwe which showed that these leaders were antigay and could impose heavy punishment on them some did not want to associate homosexuality with their community. Scholars like Epprech (2004) can trace homosexuality way before colonialism in Zimbabwe though most would not want to believe that fact. In line with that, Mabvurira and Matsika noted that some preindustrial communities in Zimbabwe believed that homosexuality had medical effects as it cured impotence and mental illness. This cements the fact that homosexuality in Zimbabwe is not new and it did not come with the whites. The debate of homosexuality in Zimbabwe centres on the unacceptability and acceptability of homosexuality or homosexual persons thus according to Gunda (2011). The origins of homosexuality should no longer be an area of concern for scholars but that of acceptability and unacceptability.

Chemhuru (2011) argued that theoretical discussions and behaviours of homosexuality can be traced back to archaic civilisations where it is established that even the most renowned and great thinkers like Alexander the Great, Michael Focault and Plato among others have been linked to homosexuality practices. Homosexuality is not only in Zimbabwe neither is it a new phenomenon but it came into existence a long time ago as traced by some of the studies. Adult men who were seen engaging in same sex were viewed as bewitched or being witches themselves as propounded by Mabvurira and Matsika (2013). The study focused on chiefs but they failed to quantify if homosexuals existed in their area since no issue had been reported to them on that issue. It is of great importance to engage the people in this study so as to arrive to a certain conclusion on this issue of homosexuality in Zimbabwe.
Most African countries condemn and punish those who practice homosexuality more than any other parts of the world thus according to Mtemeri (2015). Different measures are taken in African states in as far as dealing with homosexuals is concerned. Sierra Leon sentences a homosexual to a life in prison if ever found practicing such inhuman behaviours as stated by Mtemeri (2015). Although Zimbabwe has a lighter penalty when dealing with homosexuals, President Robert Mugabe likened homosexuals to prostitutes, dogs and pigs (Shoko, 2010). This is an indication that His excellence is homophobic and he will never in any way support homosexuality practices in Zimbabwe despite it being something which has been in existence since time in memorial. The fact that homosexuals are perceived as worse than dogs tells it all that homosexuals in Zimbabwe will suffer because of their sexual orientation which can be a result of nature or nurture. Ghana is one of the African countries which clearly and loudly despised homosexuality practices as propounded by Sollar and Somda (2011). African states maybe conservative to change and hostile to the gay men and lesbians but the call for the world to live together in a global village has exposed people of different cultures to homosexuality activities. Despite most of the African countries being adamant to change, South Africa is one of the countries which recognise the gays and lesbians in their constitution.

Whilst there has been a committed attempt to research and publish on the issues around homosexuality in Zimbabwe, such a positive attempt has been limited to the views of social workers, traditional healers and scholars themselves. This then justifies the need for a study that focuses on the people’s perceptions on homosexuality. The views of scholars have dominated debate on the homosexual debate. However, the perspective of the Zimbabwean people has been suppressed despite its importance in shaping the policies and laws of the country therefore, there is need to establish a truly public perspective.

2.5 Case study

2.5.1 China case study of male homosexuals in Guangzhou

The case study was conducted in China on a gay population on how they structure their own world and social networks to withstand the external stresses. In this study, some gays viewed the practice as abnormal, some did not want to talk about it while others felt comfortable in expressing their sexual orientation. The study indicated that there are some gays who were
strongly confused by their homo identity and behaviour so much that they are depressed and opt to commit suicide. Due to the fact that gays feel that homo is some what abnormal some end up trying to change their sexual orientation so that they look like the so called normal person though the effort is in most cases a waste of time. Homosexuals are full of fear so much that they live a double sided life because if they decide to come clear to their families and friends they will encounter multiple external stresses. According to Gong Ni in the face of so-called normal persons, whenever gays talk about homosexuality they are the ones to utter attacking words against the practice. This is so due to the fact that the gays will be trying to fit themselves in the normal persons.

The school of Public Health in China found out that the likelihood of being infected by HIV among gays with regular sex partners is high than that among gays with irregular sex partners. Hence, in the face of AIDS, the first response of civic health is that using condom is a conduct to decrease high threat, and that as long as everybody uses condoms, the spreading of AIDS can be evaded. This seems to be theoretically true but due to the fact that even the heterosexual partners do not like the use of it let alone homosexuals without the fear of being pregnant. This could be the reason why those gays with regular sex partners are at higher risk than those without due to the fact that they will not be using condoms for their regular partners yet those without will be using protection.

Homosexuality has been viewed as a sin. A famous actor Kirk Cameron in March 2012 was interviewed by a television program and he stated that homosexuality is abnormal and harmful to the human race. The argument of this actor was bases on biblical beliefs whereby he stated that God created Adam and Eve for a purpose of procreation. Christianity is strongly against homosexuality because the union cannot give birth to children thus violating the values stipulated by God and impairs the multiplication function of marriage. It can be safely concluded that religion has dominated the public perception of homosexuality to a larger extent. According to the submission of Gong Ni before the rise of a large scale of the institutions of religion, there was a period in which homosexuality was tolerated.

2.5.2 Homosexuality in Africa: Myth or Reality

Capo-Chichi and Kassegne (2007) homosexual relationships are rejected in most African nations despite that studies have found cultural and customary practices that exhibit their
subsistence for centuries. A number of studies have reviewed that homosexuals have been in existence for quite some time but these conservative nations do not want to come to terms with that fact hence they even ascribed different myths towards the practice. Homosexuality practices are believed to be linked to some magical and mystical practices used to acquire power and test the validity of amulets and charms.

2.6 Chapter summary

The chapter highlighted the various relevant scholarly finds with regards to the topic under study. The literature outlined is the bases in which the gap which need to be filled was identified. The next chapter presents the research methodology.
CHAPTER THREE
METHODOLOGY

3.0 INTRODUCTION

This chapter discusses the research methodology used to understand the perception of the Zimbabwean people on the issue of homosexuality. The chapter describes the research design, population, sampling procedure and data collection, instruments, procedures, analysis and ethical considerations.

3.1 RESEARCH DESIGN

According to Babbie (2011) research design addressed certain key issues such as who will be studied, how the participants will be selected, and what information will be gathered from or about them. In an attempt to understand the Zimbabwean people’s perception of homosexuality the study employed case study as the research design. Case study is defined by Creswell (2014) as a plan of investigation in which the researcher expands an in-depth examination of a case, a hypothesis, actions, motion and procedure of one or more persons. Roller (2012) is of the view that case study is an in depth study of a phenomenon from the perspectives of the participants involved in the phenomenon. Case study can thus be defined as an in depth study of a phenomenon to come up with qualitative results.

The research design was deemed most appropriate for this research because it provides more realistic responses and might introduces new perceptions of homosexuality by the ordinary people especially considering the fact that the design call for effective and efficient addressing of research questions. Sharp, Mobley, Hammond, Witington, Drew, Stringfield, and Stipanovic (2012) proposed that case study is appropriate when the study focusses at learning more about the relative conditions especially pertinent to the observable fact under study. The design helped in making clear cuts as to whether what the ordinary people feel and think about homosexual issues in Zimbabwe is the same with what the Executive say. Case studies are also used when the boundaries between the subject of the study and the context are not clear which in this research helps to explain the boundaries between the ordinary people’s perception of homosexuality and the Executive position. Case studies also highlight
why the interest in the study area for instance it might be because this research wants to describe, explain, confirm, criticize or contribute information on the perception of ordinary people on homosexuality.

Chenail (2011) notes that case study cannot be separated from the questions of what, why and how. In employing the case study this research seeks to answer on the perceptions of ordinary people on homosexuality practices in Zimbabwe. This research also sought to answer the question on what perceptions people hold on homosexuality practices. Data for this research was collected from the Bindura urban residence. This research sought to understand if the ordinary people and the Executive share the same perception or the ordinary people empathise with homosexuals.

Case study also allowed participants to participate in their natural settings. This enabled the participants to contribute in a free manner without feeling coerced thus the data to be gathered is likely to be unbiased. Chisaka (2011) is of the opinion that case study among other plans of qualitative examination focuses on studying a phenomenon in its innate setting. The idea that participants are interviewed in their natural settings makes them feel comfortable hence the possibilities of making meaningful contributions are high. The research design enabled clarity seeking from both the participants as well as the researcher thus the information gathered will be more accurate and understandable therefore, the results will emerge from the data collected instead of being imposed by structured statistical analysis.

3.2 LOCATION OF THE STUDY

The study was conducted in Bindura urban. Bindura is located in Mashonaland central province.

3.3 TARGET POPULATION

A population is a group of essentials or cases, such as individuals, items or procedures, that match specific criteria and to which the researcher intends to generalise the outcome of the research (McMillan and Schumacher 2012). The population consisted of the residence of Bindura urban who constitute 33 637 of the total population according to Zimbabwe National Statistics Agency (2012).
3.4 SAMPLE AND SAMPLING PROCEDURES

3.4.1 STUDY SAMPLE

Punch (2011) defines a sample as a small group which is actually studied, drawn from a larger population. Roller (2012) posits that it is a section of the intended population that is chosen for a precise study. It can therefore be viewed as an outline of participant chosen for interviewing purposes which will be representative of the entire population. A sample must be representative of the whole population from which it is selected and reflecting characteristics and main features of the population. A sample is a subdivision of the population targeted by the study. Therefore sampling is a systematic selection of participants who stands as representatives of the whole population from which data will be gathered so as to draw conclusions.

The study had no defined sample size therefore; data was collected to the point of saturation. According to Brick (2006), a sample size cannot be determined at the outset of the study, but the number of participants to be included in the sample can only be known once the data have reached a point of saturation, that is when the information being gathered becomes repetitive. Therefore, the study did not have a defined sample hence investigations were conducted to the point of saturation. A sample size of 98 respondents was eventually drawn based on the principle of saturation.

3.4.2 SAMPLING TECHNIQUES

De Vos, Strydom, Fouche` and Delport (2011) posit that a sample as a subset of measurement drawn from a population in which we are interested in an attempt to understand the population from which it was drawn. The sample was drawn from the population using convenience sampling technique which entails the selection of participants based upon their availability within the selected population under study. Expediency sampling is one of the central forms of non-probability sampling techniques. It has been explained as a design which is opportunistic and allows researcher to draw a sample that may be broad based on low cost thus according to Marshall and Rossman (2011). This sampling technique was easy, save time and less expensive hence data collection will be feasible given the time frame in which the
study will be carried out. However, convenient sampling was bound to selection bias in terms of gender.

Key informants for this research on the Zimbabwean perceptions on homosexuality were purposively selected. Purposive sampling has been defined by David and Sutton (2011) as those people who have the relevant knowledge of the phenomenon under study. The key informants in this study were representatives from the police department, pastors as well as respondents from the prison of Bindura.

3.5 DATA COLLECTION METHODS AND TOOLS

3.5.1 DATA COLLECTION METHODS

The research utilised the following data collection methods; in depth interviews and focus group discussions for data gathering. The harmonious use of focus group discussions and in depth interviews enabled the data gathered to be more credible than the data collected using only one data collecting tool.

3.5.1.1 INTERVIEWS

Punch (2011) defines interviews as a way of assessing people’s perceptions, meanings, definition of situations and construction of reality. Interviews are dialogues with an intention. Interviews allowed the researcher to understand the participants through reading the nonverbal and verbal cues as they were in the form of a face to face interview. The research utilised in depth interviews. The interview questions were structured that is they were pre-established questions with preset response categories. Structured questions ensured that the participants were to be asked the same questions so as to draw a conclusion. These were helpful when gathering information about people’s opinions, manners and attitudes towards a particular characteristic. Interviews were suitable methods of data collection for this study as it allows the researcher to seek clarity from the respondents. This research tool was useful as it allowed the participants who could not read or write to participate in the study since interviews do not require any reading or writing skills or the respondents. However, a challenge exists only when the respondent pursues the eagerness to please the interviewer at
the expense of true information. However the challenged mentioned was overcomed by the use of focus group discussions.

3.5.1.2 FOCUS GROUP DISCUSSIONS

The research utilised focus group discussions to gather data from the participants. A focus group discussion is an interview style designed for small groups of unrelated individuals, formed by the researcher and led in a group discussion on particular topics thus according to Barbour (2008). Focus group discussions enabled the researcher to quickly and conveniently collect data from several people in a short space of time and this serves as an advantage considering the space of time the research is going to be carried out. Berg (2009) posit that meanings and answers arising during focus group interviews are socially constructed rather than individually created thus from the data gather from focus group discussion, the researcher can have an incite existentially meaningful and relevant interactional experiences. The researcher was in a better position to understand the people’s perception on homosexuality from the group interaction. This kind of discussion enabled the participants to feel encouraged and to stay focused and the moderator ensures input of all participants through probing for their views. The major advantage of focus group discussions was that participants can add more details or clarity on points raised by other respondents in the discussion.

3.5.2 DATA COLLECTION TOOLS

These are apparatus used to gather information and records necessary to find solutions to the problem under study (Kothari, 2011). The researcher utilised notebooks so as to jot notes and in depth interview guides.

3.6 DATA PRESENTATIONS AND ANALYSIS

3.6.1 DATA PRESENTATION

The data gathered was presented in forms of tables. These data presentation techniques are easy to read and understand to those who will have access to the research project. Descriptive summaries were also be used to support the tables as well as presenting the data collected.
3.6.2 DATA ANALYSIS

Data analysis is referred to as the procedure of bringing order, organization and sense to the accumulation of the gathered data (Kothari 2011). Unlike quantitative data analysis which focuses with the statistical analysis, qualitative data analysis focuses on codes and themes in the data. Data analysis involves breaking up the data into manageable themes and patterns. The aim of analysis is to determine whether any pattern or trends can be identified or isolated, or to establish themes in data (Mouton, 2010). Interpretive phenomenological analysis (IPA) was used to analyse data. As a first step of the data analysis process all the information gathered was transcribed on a daily basis soon after recordings are done. This ensured the availability of important information of the research. According to Bryman (2011), data analysis aims to describe, discuss, and explain context of data that is generated in a study. Qualitative data generated in this study is to be analyzed thematically together with content analysis.

3.7 RESEARCH ETHICS

The following ethical considerations were taken into consideration; informed consent, confidentiality and voluntary participation. According to the British Psychological Society (2010) research ethics is a form of enquiry aimed at contributing to body of knowledge.

3.7.1 Informed consent

The research took into considerate informed consent as a research ethic whereby the participants were allowed to participate in the research out of their will without being forced. Participants signed consent forms as a proof to show that the participant agreed at his or her own will. The British Psychological Society (2010) states that researchers should ensure that every person from whom data are gathered should freely agree. Informed consent enabled the participants to participate freely hence the information provided by them was likely to be true.
3.7.2 Confidentiality

The research upholds confidentiality whereby the data collected was kept confidential. During the course of the research, the researcher used pseudonyms and anonymity so that the participants’ identity could not be linked to the gathered data. The researcher made sure that the information could not be accessed by the public.

3.7.3 Voluntary participation

This entailed that the participants participated basing on their will to without being forced. This goes in line with the principles of autonomy and dignity for all participants. This enabled the researcher to gather valuable information since they were participating voluntarily.

3.8 Feasibility of the study

Permission seeking from the local authorities was done that is the Local Government. After being granted with the permission, interviewing of the respondents began as well as conducting focus group discussions. Before interviewing anyone, consent seeking from the participants was be done first and then a brief explanation on the purpose of the study and the significance of interviews to the study was given. The participants were informed that the data obtained will be used for academic purposes only. The study was not costly thus it was feasible to conduct the study using own funds.

3.9 Limitation of the study

The researcher was suspected of being a political agent disguising to be a student. Exaggerations were encountered as the topic under study is sensitive and associated with stigma and discrimination. However, the researcher managed to overcome this through explaining the purpose of the study, its value, importance and benefits to the communities. In this study, exaggerations were overcomed through active listening and observation of non verbal cues. Furthermore, the researcher presented a letter accessed from the institution
(Bindura University of Science Education) proving that the researcher is a student and the study is for partial fulfilment of Bachelors of Social Work (Hons) Degree.

3.10 Chapter summary

This chapter has detailed the research methodology in order to answer the “how” question related to the collection and analysis of data. The methodologies discussed hopes to have justified the applicability on the topic under study. The use of research instruments such as in depth interviews and focus group discussions in a complementary fashion have resulted the gathering and collection of a rich detail of information. The next chapter presents the data gathered and give the analysis.
CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Introduction

This chapter presents, analyses and discusses findings drawn from the data collected on the perception of the Zimbabwean people on homosexuality. The results were drawn from interviews and focus group discussion responses from Bindura urban respondents. The interview respondents were the university students, pastors, prison officers, police officers and the general populace. Interviewed respondents were 98, this was after data reached a point of saturation where the information become repeated.

4.1 Data Presentation and Analysis Procedures

Data collected from interviews and group discussion was analysed by qualitative means which Chenail (2011) notes that it entails summarising, generalising and interpreting information. In this study the qualitative analysis was used for results on the perception of Zimbabwean people on homosexuality. The research used regular comparison examination, which according to Marshal and Rossman (2011) is frequently called “coding system”. Coding allows the research to unite similarly categorized data for analysis and to salvage data related to more than one label when intending to consider outlines, relations, or differences between them. Context examination procedures were used to scrutinize the information obtained from focus group discussions. These according to Chenail (2011) are set of categories which basing on them are issues developed for coding the discussion. Like most qualitative reports, the data consisted of response quotes from the participants data illustrated typical domain points in the discussion. The data in some instances was in the Shona language which in this chapter is then explained in English.
### 4.2 Demographic information of respondents

The demographic profile of the respondents is essential in the research as it helps to draw conclusions that can be attributed to certain age groups or sex as in this case the study brings out the different perceptions of people on homosexuality practices. The demographic characteristics of the respondents who participated in the study were explored and are summarised in the table below.

**Table 1: Distribution of respondents by demographic characteristics**

<table>
<thead>
<tr>
<th>VARIABLE</th>
<th>FREQUENCY</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>SEX</td>
<td></td>
<td></td>
</tr>
<tr>
<td>FEMALE</td>
<td>40</td>
<td>41%</td>
</tr>
<tr>
<td>MALE</td>
<td>58</td>
<td>59%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>98</td>
<td>100%</td>
</tr>
<tr>
<td>AGE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15-20</td>
<td>6</td>
<td>6%</td>
</tr>
<tr>
<td>21-30</td>
<td>35</td>
<td>36%</td>
</tr>
<tr>
<td>31-40</td>
<td>26</td>
<td>27%</td>
</tr>
<tr>
<td>41-50</td>
<td>16</td>
<td>16%</td>
</tr>
<tr>
<td>51-60</td>
<td>15</td>
<td>15%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>98</td>
<td>100%</td>
</tr>
</tbody>
</table>

98 respondents took part in this research. 58 respondents (59%) were males while 40 respondents (41%) were females. 6 respondents were aged 15-20 years, 35 respondents were aged 20-30, 26 respondents were aged 30-40 years, 16 respondents were aged 40-50 while 15 respondents were aged 50-60 years. The findings indicate that respondents aged 15-20 and 40-60 were not willing to participate in the study whilst the respondents aged 31–40 were passionate about contributing in the study as highlighted with their frequency.
4.3 The people’s perception on homosexuals

People’s perceptions on homosexuality were explored. The results are as given.

4.3.1 Homosexuality and religion

The issue of homosexuality is one that can be perceived from a variety of standpoints. Homosexuality in Africa can be perceived from the point of view of religion as a strong social institution which has shaped how people respond and react to issues such as homosexuality. 5 pastors from a variety of churches were interviewed and of the five pastors only one participant was a female. Two pastors were from mainline churches, 2 were from Pentecostal churches and one was from a white garment church. Of the 5 interviewed pastors only one from a mainline church seemed so eager to give a response that balanced sentiments echoed from both a biblical and a human rights perspective. The 40 year old pastor from a mainline church suggested that “hungochani huri kunze kwemurawo waMwari asi vanhuwo vanofanirwa kupihwa kodzero dzavo” (homosexuality is against the will of God but at the same time their rights must be upheld). The findings are somehow in line with the submissions of Gunda (2010) who noted that homosexualism and lesbianism are condemned as symptoms of Godlessness. The findings indicated that respondent balanced the sentiments of the Christianity beliefs as well as the human rights stand points. The researcher opined that the human rights dimension this particular pastor tried to infuse was largely conditioned by the fact that the church is headquartered in Britain home to a strong liberal culture. The remaining 4 pastors were largely opposed to homosexuality. Their responses were largely based on the bible readings.

One pastor aged 45 quoted Genesis 1 and 2 and highlighted that “Mwari akasika murume nemukadzi mubook raGenesis chichiva chiratidzo chekuti vanhu vakaphwa bvumo yekuzvarana vachiwanda.” (God created a male and a female and this clearly indicates that God had a purpose for that thus the approval of sexual relationships). The pastor added that in the book of Genesis, God went on to say that people should bear as many children as they can and this can only be possible through heterosexual relationships. From one of the pastor’s response, homosexuality is equated homosexuals to Satanists. The findings from the pastors interviewed showed that their responses were deeply seated in their religious beliefs however, the researcher failed to establish their personal feelings towards homosexuality. The church as an important agent of socialisation has played a pivotal role in as far as instilling
homophobic behaviours amongst the church members. The female pastor seem to be bitter about homosexual issues in Zimbabwe as concluded from her responses and this however, contradicts with Mtemeri (2015) who states that women are more sympathetic as compared to their male counterparts when dealing with homosexuals. In this study, a male pastor was the one who actually shown some measures of sympathy on homosexual issues.

People’s responses to homosexuality were shaped by both culture and religion so much that their responses were strongly against the practice. Most of the respondents indicated that they will never tolerate the practice. A 55 year old man who seem to be religious suggested that “hunoratidza kuti nyika yakuenda kumagumo vanhu hunhu hwehungochani kwakashata uyu vakadero vanofanirwa kunamatirwa vachibviswa mweya wetsvina unenge wakavagara” (homosexuality is a bad practice and it indicates that rapture is drawing close so homosexual people should be prayed for and the demon be casted out. The findings demonstrated that both the modern church and traditional institutions are indispensable in gaining a comprehensive understanding of the perceptions of the wider society on the hotly contestable practice of homosexuality. Mudavanhu (2010) posit that the challenge for the church is not to emphasize stereotypes but instead to explicitly set homosexuality within the context of Christian beliefs thus working to break down barriers. From the researcher’s analysis, in order to address the discrimination and stigma associated with homosexuals, the church needs to socialise people as such through the alteration of their beliefs but as the situation stands homosexuality in Zimbabwe will never be received since the teachings are against the practice. This is particularly so because the church is a strong agent which conditions how congregants view and receive homosexuality. In reality the contemporary perceptions of the urban society on homosexuality is to a large measure a product of how the church has socialised its congregants. The teachings of the church by its charismatic preachers have powerfully determined how congregants perceive changing social realities such as homosexuality.

Within the religious community homosexuality has been labelled a taboo and devious practice deriving inspiration from the devil. All the 4 pastors admitted to preach strongly against homosexuality. One respondent said that “hunhu hwechingochani hauna huMwari mukati uye ndinotoparidza kuipa kwakaita vanhu vakadai” (homosexuality practices are unGodly therefore he will preach against it). The researcher came to the understanding that the homophobic stance prevalent in urban Zimbabwean society has been substantially promoted by the church, a strong agent of socialisation in religious Zimbabwe. Results for
this study concurred with the results from a study carried by Mudavanhu (2010) whose study established that homosexuality is termed as a sin and those who practiced it were called to repent that is from a Christian perspective. With regards to misfortunes, the religious community opined that homosexuality does not necessarily bring about misfortunes but it attracts God’s full wrath as what happened in the case of Sodom and Gomorrah (Genesis 19: 1-29). From the information received from the interviewed pastors the following issues became apparent:

- Homosexuality is intolerable
- Homosexuality and homosexuals have no place in the church
- Homosexuality is caused by evil spirits
- Homosexuality is detestable in the eyes of God, and the church.

Results from interviews carried out with the pastors suggested that the church has played so great a role in fostering a homophobic stance and attitude. It, therefore, becomes probable to argue that the church has been a major cause in fostering a strong and negative perception of homosexuality in Zimbabwe. At best the church in Zimbabwe has been intensely and passionately intolerant to homosexuality. A pastor from a Pentecostal church admitted that homosexuals are welcome to the church only on the condition that they are willing to repent of their homosexual ‘sins’ so that they can be able to secure seats in the body of Christ. The attitude of the church is to view homosexuality as a ‘sin’. As long as homosexuality is perceived by the church as a sin it would remain the least likely place to find homosexuals.

4.3.2 Homosexuality and the student community

The university students were a critical participant group in this research. It is a group with a very weak accountability to culture, tradition and religion hence helps to draw conclusion on their perception. The student body has had exposure, engagement, and interaction with liberal ideas. It has therefore, been necessary to determine how the student body perceives the practice of homosexuality, the idea being to see common or divergent trends in the urban society as a whole.

They stressed that homosexuality does exist in the country though the practice was brought about by Western countries. A male participant aged 24 noted that “ngochani dzinowanikwa kwese kwese asi chakakosha ndechekuti vave vanhu vasingasarudziwe uye vaonekwe
sevamwego vanhu” (homosexuals are everywhere and what is important is to treat them as other people and they should not be discriminated). Another response from a female aged 21 said that “chingochani chakabva kunyika dzekunze asi tofanirwa kuvamuchira sezvavari” (homosexuality is a borrowed phenomenon from Western nations but what is important though is for them to be accepted). 5 female students viewed homosexuality as a foreign practice but which should be regarded as a normal sexuality. 5 female students felt that homosexuality is a foreign sexuality which should be condemned in the strongest possible terms. The remaining 3 female students failed to form a definite and sensible opinion on homosexuality. The findings are in line with a study on the perception and attitudes of university students by Mtemeri (2015) showed that the students had mixed feelings towards the practice. Therefore, in relation with the findings, the mixed feelings were necessitated by the different beliefs and values.

If results gathered from this research are anything to go by it means that university students are as intolerant and opposed to homosexuality as other members of the wider urban Zimbabwean society. According to earlier consulted literature, an intolerant attitude to homosexuality is mostly rampant amongst the conservative and the uneducated. Herek (1991) as cited in Besen and Gilbert (2007) stated that holding pessimistic perceptions towards homosexuals tend to be more severe, less informed, more conservative in sex roles and show negative perceptions towards marginal groups. However, this statement seems to be an overstatement in the sense that this study has shown that a substantial number of university students is homophobic yet they are in possession of a liberal education. Amongst university students education has not radically altered their perception of homosexuality. Culture has had a more dominant influence in moulding the attitude of students as opposed to a liberal education. This therefore, creates another important research avenue – the impact of culture and liberal education in shaping people’s attitudes towards homosexuality. What was very clear in the responses gleaned from university students is the idea that a liberal tertiary education has not really tamed the radical views Zimbabweans possess over a ‘western’ and ‘dissident’ sexuality.

There has not been much difference in the perceptions of pastors and university students with regards to the practice of homosexuality. The only difference is that the intolerant attitude of pastors owes its foundation and theoretical basis to the bible. If any, the change of attitude towards homosexuality in Zimbabwe is negligible and inconsequential at least according to results of this research. The majority of students who participated in the focus group
discussions considered homosexuality a perverted sexuality which is detestable. 7 of the male participants considered homosexuality totally unjustified. They considered homosexuality to be out of sync with culture, religion and common sense. Interestingly, all the participating male students said they would never befriend homosexuals. In Zimbabwe homophobia is not only expressed in the country’s corridors of power but it seemed certain to the researcher that it is perverse in society. The society is struggling to tolerate homosexuality and there are not any visible changes in societal perception over homosexuality.

4.4 Measure to be taken for or against homosexuals.

The question sought to establish the people’s stance on measures to be taken for or against homosexuals in the country. The consulted prison officers suggest that measures such as condom distribution should be enhanced in rehabilitation centres. Prisoners have not been issued with condoms and this has according to a personal admission by one prison official increased the likelihood of an uncontrolled spread of communicable diseases particularly HIV/AIDS. One of the male prison officers aged of 39 suggested that “Macondom anofanirwa kupihwa mumajeri kuitira zvirwere zvepabonde nekuti vasungwa vanoita zvechingochani nyanyise varume”(condom distribution must be ensured in prisons so as to curb the spread of sexual transmitted diseases since males engage in these activities). Another female prison officer aged 36 states that “hurumende inofanirwa kuvakira vasungwa dzimba dzekutu vanokwanisa kuwanawo nguva nevakadzi kana varume vavo kuitira kuti hungochani hushomeke mukajeri nekuti hunhu uhwu hauhwi” (the government should consider building rooms for prisoner’s convince in terms of their conjugal rights so as to curb homosexuality activities in prisons). According to a study carried out by Besen and Gilbert (2007) men were less tolerant and acceptance towards gays and lesbians as compared to their female counterparts. This is however in contrast with the findings as they present that both males and females were tolerant particularly the prison officers probably because they deal with homosexual inmates in their day to day activities.

The prisons officers responded to questions in their professional and at times in their personal capacities. There seemed to be a recurring idea that prisons cannot cater for the sexual needs of homosexual inmates when Zimbabwean law does not recognise homosexual acts. One respondent aged 34 said “ndinofunga kuti dai mutemo wati rerutsewi kuitira kuti tikwanisewo kubatsirana nengochari mumajeri” (the laws must be give us room to deal with homosexual
inmates in a manner that is legal). For them to tolerate homosexuality in prisons would be tantamount to breaking the law which they should be seen to be protecting. The researcher’s analysis therefore, was that at face and official value the prisons have been oppressive to homosexuality practices not by intent but simply as a result of the fact that the law and statutes guiding their operations have not provided for them to tolerate homosexuality. Their attitude has been conditioned by silence of statutes and policy positions on how homosexuality is to be treated with in Zimbabwe’s overcrowded correctional facilities.

The police officers and prison officers stressed that their perceptions and attitudes towards homosexuals are conditioned by the legal instruments. A 32 year old man said “ini ndinoona sekuti hungochani hwakashata asiwo kana zvirizvo zvinoda munhu angaitwe sei? Kwedu kubasa unotofanirwa kutoratidza kusazvida nekuti ukaratidza kuzvida kunenge kuri kutyora mutemo ” (the practice of homosexuality is not good but if that what a person prefer then we have to accept that but in his situation showing measures of tolerance will be breaking of laws which them must protect). Responses obtained from the interviews conducted with both police officers and prison officers strongly suggest that there is a resilient institutional stigma associated with how the Zimbabwe Republic Police (ZRP) and the Zimbabwe Prisons Services (ZPS) deal with homosexuality practices and tendencies. There seems to be a lack of a clearly enunciated policy position in these two organisations on how to deal with homosexuality practices and tendencies amongst inmates. However, this has not stopped both police and prison officers in discharging their duty in a manner that shows disdain and a serious lack of tolerance in dealing with homosexuality both amongst fellow officers and inmates.

Amongst the generality of the populace the stigma towards homosexuality is also strong. 64 consulted people from the general populace, only 12 people (19%) of the total general populace showed some measure of tolerance towards homosexuality. One of the response from a woman of the age 22 was that “ngochani dzofanirwa kupihwa counselling vachishandisirwa magwaro emubhaibheri kuitira kuti vaone kuresva kwavari kuita” (homosexuals should be offered with counselling services using biblical texts so much that they can refrain from their behaviours). One response from a girl aged 19 was that “ ngochani dzofanirwa kungoonekwawo sevamwewo vanhu ” (homosexuals must be treated as other people). Another response which showed heavy stigmatisation against homosexuality aged 35 suggested that “ngochani dzinofanirwa kubviswa munyika muno uye kupihwa mitongo yakaomarara kune vose vanoita hunhu uhwu” (homosexuals should be exempted from the
country and all those who indulge in same sex relationships must be give heavy fine and punishments). What was interesting is that the 12 people who showed some measure of tolerance were between the ages of 20 and 30 which showed that homosexuality is mainly tolerable to young people supposedly poorly rooted in culture. The responses by the participants above the age of 30 indicated an element of intolerance against homosexual practices. Chemhuru (2012) states that homosexuality should be illegal because it is against human nature and above all it is an alien practice to Zimbabwe besides it being unproductive. This then creates a fascinating debate on the role of education, culture and religion in shaping the attitudes of people towards homosexuals and homosexuality. Social stigma on homosexuals in Zimbabwe seemed to stem from critical agents such as education, religion and culture. Zimbabwean urban society is not homogenous but heterogeneous as it is made up of urbanised rural elements and ruralised urban elements. However, despite these differences in the social composition of Zimbabwe’s towns it appeared that there was a strong measure of a shared and adamant social position with regards to homosexuality. If the public perception on homosexuality is positively changing then that change is at best lackadaisical and erratic.

Out of the 64 consulted people, 81% of the interviewed members of the public appeared to harbour open and strong anti-gay sentiments. These anti-gay sentiments are quite pervasive across a variety of social groups educated and uneducated, young and old, male and female. In Zimbabwe the urban society is struggling to accept homosexuality as a normal sexual orientation. Homosexuality is blamed on the globalisation of western cultures. Despite the super speed rate at which Zimbabweans are warming up to western civilisations, homosexuality has however, been poorly received. Homosexuality has been the least received of all western packages and indications drawn from this study strongly suggest that the negative social stigma on homosexuality will take ages to be dismantled. According to Mtemeri (2015) women were more sympathetic as compared to their male counter parts in a study carried out on homosexuals. This has interestingly been the case with this study as men seemed to be more intolerant to homosexuality by comparison to their female counterparts. In expressing their opposition to homosexuality some of the male participants interviewed were visibly angry and one male participant vowed to display his hatred of homosexuality by any means necessary. For men homosexuality was a disgrace to the African masculinity. Women who were opposed to homosexuality displayed their disapproval of homosexuality in conciliatory terms though their disapproval was quite firm and unflinching. Generally more
women than men were willing to accept homosexuals as a normal sexual category. However, despite such minute differences in male-female attitudes towards homosexuality interview results for this study there was a shared concurrence that homosexuality is a foreign and ‘dissident’ sexuality. By defining homosexuality as a foreign sexuality the conservative community will for the foreseeable future maintain a stigmatised perception of homosexuality. It seems perceptible from this study that if homosexuality was defined as a local practice with a commonly known precedence in tradition it might have been accepted and responded to more warmly than is the current scenario.

4.5 Homosexuals and access to health services

The question sought to figure out what people think on the issue that homosexuals should access health services in Zimbabwe.

The issue of homosexuality and HIV/AIDS in Zimbabwe needs attention as it claims a number of lives. One of the male respondents aged 36 said that “hungochani hwakashata uye muno munyaika medu hatihude asi pane zvakananira kuitwa kuitira kuti chirwere cheshura matongo chidzikire. Tikamba tichisarudza ngochani chirwere ichi chinoramba chichauraya vakawanda” (homosexuality is unacceptable in Zimbabwe but in a bid to fight against HIV and AIDS pandemic something must be done in as far as discriminating them is concerned).

Another response from a man aged 29 years was “ngochani dzofanirwa kuwana mukana wekuenda kuzvipatara uku kwavanogona kuwana rubatsiro kuburikidza necounselling” (homosexuals must be given the opportunity to visit medical centres where they can be given counselling services). From the finds, it can be deduced that when people think of homosexual issues, they normally do not have time to perceive it in relation to the HIV and AIDS pandemic. The general populace indicated that they never gave themselves time to think of homosexuals in relation with the HIV pandemic and from a personal admission of some of the general populace participants, the issue of discriminating and stigmatising homosexual people in Zimbabwe has had a negative impact on the spread of HIV and AIDS. Thus from the responses, it can be noted that in as much as people do not want to tolerate the practice, they are willing to fight the pandemic disease by engaging homosexuals in health programs.

From the focus group discussion conducted, the student community indicated that there is much which needs to be done in Zimbabwe so as to curb the spread of HIV and AIDS. An
interesting contribution from one female students aged 26 was that “Hungochani hwakazara nyanyise mumajeri vanhu mavanenge vakagara vari varume kana vakadzi yoga asi kazhinji hungochani hwakanyanya kuvanhurume sake zvakakodera kuti vapihwe macondom mumajeri imomo kuitira kudzivirira zvire zvepabonde” (it is an undeniable fact that homosexuality practices are rampant in prisons and mostly amongst men and this is due to the fact that they live an isolated life that is men only or women only so condom distribution is vital so as to curb the spread of sexually transmitted diseases). The students suggested that addressing the issue of homosexuality is another strategy of dealing with HIV and AIDS issues in the country. Condom distribution was one of the method suggested that can be used to curb the spread of sexually transmitted diseases especially in prison. Thus from the responses homosexuality activities are more in prisons but according to Busangokwakhe (2006) homosexuality was rampant in mining compounds where senior miners would take new miners as wives. This indicates that homosexual practices have shifted from the compound settings to the prison settings. The findings indicate that people are aware that homosexual activities in prisons are there and are inevitable due to the fact that some people would have been sexually active and because of the incarceration prisoners will be denied their conjugal rights thus resorting to same sex relationships. Some of the participants suggested that since homosexuality activities are an abomination in Zimbabwe’s conservative society, the only way to address homosexual issues is to allow married prisoners to have at least private time so much that they can exercise their conjugal rights. The society struggles to admit homosexual practices therefore some of the participants suggested that measure such as building private rooms for married people in prisons should be taken into considerate since homosexuality is prohibited in the country. Chemhuru (2012) is of the opinion that homosexuality contributed to the birth of HIV and AIDS. The responses gathered also indicated that the participants were in agreement with the issue that homosexuality necessitated the birth of HIV and AIDS therefore if not addressed the disease will continue to claim more lives in the country.

4.6 Homosexuals and legal representation.

The question sought to establish the people’s perception on the legal representation of homosexuals. The respondents showed that they had mixed feelings towards the legal representation of homosexuals. One of the male prison officers aged 36 indicated that
“Ngochani dzinofanirwa kuchengetedzwa nemutemo nekuda kwekuti ikodzero yavo yekusarudza munhu wekudanana naye” (homosexuals should be protected by the law because it is an individual right to choose whom to fall in love with). Most of the respondents suggested that they should not be protected by the law since homosexuality is against the law of nature. A male aged 46 said “Ngochani muno hatidzide uye mutemo haufanirwe kuvachengetedza asi kutoita kuti vasiye hunhu hwavo” (we do not allow homosexuals in the country and the law must not protect them rather laws must be enforced which ensure that there are no homosexual people in the country).

A reasonable number of respondents strongly feel that homosexuals should be protected by the law and also be granted the right to marry each other due to the fact that some of the people are homosexuals not by choice but because of the hormonal imbalance. Another response was “Vanhu ava vanofanirwa kupihwa mvumo yekuti varoorane nekuti vanenge vasingatonzwiwo kuda munhu weopposite sex hazvibetseri kuvamanikidza kuti varoore vanhu vavasingadzve vopedzisira vave kudanana nevanhu vaviri panguva imwe chete” (homosexuals should be allowed to marry one another as they do not have feelings towards people of the opposite sex. Forcing them to be married to people of the opposite sex will result in them having double marriages that is a heterosexual and a homosexual relationship). The findings indicated that people in Zimbabwe are somehow tolerant of the homosexuals and this goes against Mabvurira and Motsi (2011) who posit that homosexuals cross the borders to neighbouring South Africa where their voices are heard. This is an overstatement as homosexuals do exist in the country despite the fact that the practice is associated with heavy stigma and discrimination. On the other hand, other respondents feel that homosexuals should never be protected by the law since the practice is viewed as inhuman in Zimbabwe’s conservative society. The findings indicate that what is in the constitution is representative of the people although a considerable number of people feel that homosexuals must be protected by the law.

4.7 Homosexual and social interaction.

The question sort to establish the people’s perception on the issue that homosexuals be allowed social interaction or not. One of the respondent from the general populace aged 19 echoed “Ngochani hadzifanirwe kusangana nevamwe vanhu nekuti dzinozodzidzisa vamwe vanhu hungochani” (homosexuals must not be allowed to socially interact with other people
as they will influence more people into the practice). Also another response from a female aged 35 was “ngochani dzikasangana nevamwe vanhu dzinopa vanhu vanenge vasiri ngochani mafuta ane mushonga ekuti vavewo ngochani” (if homosexuals are allowed to mingle with other people, they will enrol more people into the practice through the use of rituals). The responses obtained from the interviews indicated that there is a perverse and heavy stigmatisation in urban areas associated with the practice of homosexuality. The stigma surrounding homosexuality in Bindura is quite widespread as it cuts across a variety of social levels. This is in line with the submission of Sollar and Somda (2011) who noted that homosexuality is viewed as an abomination, unnatural, condemned and against tradition, customs, values and norms. People in Zimbabwe are failing to come to terms with the issue of homosexuality despite it being a phenomenon which has been in existence for quite some time now. The findings indicate that people in Bindura carry heavy stigmatisation against homosexuals as they suggest that they must not be allowed social interaction with the other heterosexuals in society. More so, the belief that homosexuality is linked with black magic is rampant among the perception of the people in Bindura and they suggest that homosexuals must not interact with other people.

4.8 Chapter Summary

The chapter presented, analysed and discussed findings from interviews and focus group discussions. The next chapter gives a summary of findings, recommendations and conclusions drawn from the study.
CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

5.0 Introduction

The previous chapters outlined the purpose of the study, reviewed related literature, discussed the research methodology, and presented analysed and interpreted data. The chapter is a review of the findings from the research conducted on the Zimbabwean people’s perception on homosexuality a case of Bindura urban. Therefore, suggestions and recommendations have been given to the findings of the research.

5.1 Summary

This research sought to establish the perception of Zimbabweans on homosexuality. For issues of manageability the study used the case of Bindura Urban. A sample of 98 respondents drawn from various sectors of the urban society was used and it included police and prison officials, university students, pastors, and the general populace. The study was largely prompted by the frequency with which the homosexuality debate has been dealt with in the media and social circles. Whilst the media has sensationalised the issue, this study has sought to provide a sober and actual perspective of people on homosexuality. This research makes a modest contribution to the literature on minority sexes in general and homosexuality in particular.

The study critically examined a variety of texts with a view to properly guide and position this study in a sensible and appropriate context. The conflict theory was used as the guiding tool and analytical framework for this study and its suitability was also provided. The majority of texts consulted emphatically alluded to the fact that African societies are intensely homophobic and are struggling towards acceptance of minority sexes. The qualitative research and case study research designed were utilised in the study.

The findings indicated that there is a generally noticeable, pervasive and heavy stigmatisation in urban areas associated with the practice of homosexuality cutting across a variety of social
levels. An interesting position emerged was that if ever there is any positive change on the
color public perception of homosexuality then that change is at best lackadaisical and erratic. This
study proved that more women than men were willing to accept homosexuals as a normal
sexual category.

5.2 Constrains

The major problem that affected this study was that both prison and police officials often
times responded to questions in their personal than official capacities. Therefore, some of the
responses secured by the researcher portrayed more personal than the sought after official
opinions and positions. This made it a strenuous exercise to establish the official position and
attitude of both institutions on homosexuality. It was very difficult to make meaning of some
of the responses recorded from police and prison officials as there was use of diplomatic and
‘safe’ terminology which concealed reality. However, the constraints were minimised and
they posed no serious threat to the reliability of the research such that reasonable and sound
conclusions were made.

5.3 Conclusions

Based on the summary of findings, the following conclusions were reached. There is a shared
concurrence amongst a substantial percentage of the urban populace that homosexuality is a
foreign and ‘dissident’ sexuality. For the foreseeable future a stigmatised perception of
homosexuality seems likely to be maintained. What this mean is that heavy punishment
against the practice will be continued to be imposed in the country so as to do away with
homosexual people. Within the religious community homosexuality has been labelled a taboo
and devious practice deriving inspiration from the devil. The church has played so great a
role in fostering a homophobic stance and attitude in Zimbabwe. In other words the church
has been a major cause in fostering a strong and negative perception of homosexuality in
Zimbabwe. This research has queried the assertion that an intolerant attitude to
homosexuality is mostly rampant amongst the conservative and the uneducated. This research
has concluded that a substantial number of university students are homophobic yet they are in
possession of a liberal education. This therefore, means that education has had a negligible
role in altering attitudes and perceptions towards homosexuals and homosexuality. Culture
has had a more dominant influence in moulding the attitude of students as opposed to a liberal education.

The Zimbabwean urban society is struggling to tolerate homosexuality and there are not any visible changes in societal perception over homosexuality. The homosexual intolerance which characterise Zimbabwe’s legal instruments is actually a review of how the majority of the people view the practice. From the study findings, it can be safely concluded that the perception held by the Executive on the practice of homosexuality is the same as most of the ordinary people though there are some who showed some measure of tolerance.

### 5.4 Recommendations

After a critical analysis of data collected there are some implications inherent and the researcher now offers the following recommendations whose target is to ensure an attitudinal change towards homosexuality:

- If homosexuality was defined as a local practice with a commonly known precedence in tradition it might have been accepted and responded to more warmly than is the current scenario. Therefore, it is the duty of scholars to research and present homosexuality as an indigenous sexuality with precedence in the African tradition and psyche.
- The church is a strong agent which conditions how congregants view and receive homosexuality. The church should discard a judgemental attitude when dealing with homosexuality.
- Social worker as a profession has a mandate to change the perception of people towards homosexual activities so as to deal with the HIV and AIDS pandemic since homosexuals contribute to the spread.
- As a long term measure, there should be a serious and robust research effort that should be directed at breathing life into the unconscious narratives of homosexuals.
5.5 Chapter summary

The chapter has given the overview of the research findings, gave recommendations and made conclusions to the study which the researcher purported would add to the knowledge base of how people in Zimbabwe perceive homosexuality practices. Therefore, the suggestions made to the findings shall be of importance to a number of professions who deal with gays and lesbians.
REFERENCES


Chisaka B.C. (2011) University of Zimbabwe. Faculty of Education.


Roller R, M (2013) Qualitative Research Design, Selected Articles from Research Design Review Published in 2012

Zimbabwe National Statistics Agency (ZIMSTAT) and ICF International (2012) Zimbabwe Demographic Health Survey 2010-11, Calverton and Maryland: ZIMSTAT and ICF International Inc
APPENDICES 1

INTERVIEW GUIDE FOR PRISON AND POLICE OFFICERS

INTRODUCTION

My name is Bernardatte Sihle Bebe. I am a fourth year student at Bindura University of Science Education studying for a Bachelor of Social Science Honours Degree in Social Work. As a prerequisite of the degree program, students are required to come up with a practical research project covering their domain of interest. Consequently, I wish to carry out my research entitled *Zimbabwean people’s perception of homosexuality: the case of Bindura Urban.*

Please be informed that gathered information in this research will be used for educational purposes only. Information generated from you will be kept classified and no names will be disclosed. If you would like you to contribute in this study, involvement is voluntary and you are at liberty not to respond to any uncomfortable question or pull out from the interview if you consider necessary. The questioning will take roughly 20 minutes. Thank you in advance.

**Biographic Information**

**AGE:**

**SEX:**

1. What is your general understanding of homosexuality?
2. What are the possible causes of same sex relationships in prisons?
3. What measures should be taken for or against homosexuality practices in such settings?
4. What is the impact of same sex relationships on the prevalence rate of HIV/AIDS?
5. What is your view on the fact that homosexuals should be protected by the law? Give reasons
6. What is your view pertaining to the fact that homosexuality practices bring about misfortunes?
7. In your own opinion, what role is the rehabilitation centres taking to promote or denounce same sex marriages?
8. Do you have any other issue that warrants discussion?

APPENDICES 2

INTERVIEW GUIDE FOR THE GENERAL POPULACE

INTRODUCTION

My name is Bernardatte Sihle Bebe. I am a fourth year student at Bindura University of Science Education studying for a Bachelor of Social Science Honours Degree in Social Work. As a prerequisite of the degree program, students are required to come up with a practical research project covering their domain of interest. Consequently, I wish to carry out my research entitled *Zimbabwean people’s perception of homosexuality: the case of Bindura Urban.*

Please be informed that gathered information in this research will be used for educational purposes only. Information generated from you will be kept classified and no names will be disclosed. If you would like you to contribute in this study, involvement is voluntary and you are at liberty not to respond to any uncomfortable question or pull out from the interview if you consider necessary. The questioning will take roughly 20 minutes.

Thank you in advance.

**Biographic Information**

AGE: 

SEX:

1. What is your general understanding of homosexuality?
2. In your opinion, what are the possible causes of same sex relationships?
3. How do you perceive homosexual practices in Zimbabwe?
4. What measures should be taken for or against homosexuals in Zimbabwe?
5. What is your position on the issue that homosexuals be allowed social interaction? Give reasons.
6. What is your take on the fact that homosexuals should have access to health services?
7. What is your view on the fact that homosexuals should be protected by the law? Give reasons.

9. What is the impact of same sex relationships on the prevalence of HIV and AIDS?
APPENDICES 3

INTERVIEW GUIDE FOR PASTORS

INTRODUCTION

My name is Bernardatte Sihle Bebe. I am a fourth year student at Bindura University of Science Education studying for a Bachelor of Social Science Honours Degree in Social Work. As a prerequisite of the degree program, students are required to come up with a practical research project covering their domain of interest. Consequently, I wish to carry out my research entitled *Zimbabwean people’s perception of homosexuality: the case of Bindura Urban.*

Please be informed that gathered information in this research will be used for educational purposes only. Information generated from you will be kept classified and no names will be disclosed. If you would like you to contribute in this study, involvement is voluntary and you are at liberty not to respond to any uncomfortable question or pull out from the interview if you consider necessary.

The questioning will take roughly 20 minutes.

Thank you in advance.

Biographic Information

AGE: SEX:

1. What is your general understanding of homosexuality?
2. What position do you maintain as a church with regards to homosexuality?
3. In your opinion, what are the possible causes of same sex relationships?
4. What is your view on the issue that same sex relationships should be granted legal recognition?
5. What is your view pertaining to the fact that homosexuality practices bring about misfortunes?
6. In your own point of view, what role has your church played in denouncing or promoting homosexuality practices?
7. Do you have any other issue that warrants discussion?
APPENDICES 4

FOCUS GROUP GUIDE FOR BINDURA UNIVERSITY STUDENTS

INTRODUCTION

My name is Bernardatte Sihle Bebe. I am a fourth year student at Bindura University of Science Education studying for a Bachelor of Social Science Honours Degree in Social Work. As a prerequisite of the degree program, students are required to come up with a practical research project covering their domain of interest. Consequently, I wish to carry out my research entitled *Zimbabwean people’s perception of homosexuality: the case of Bindura Urban*.

Please be informed that gathered information in this research will be used for educational purposes only. Information generated from you will be kept classified and no names will be disclosed. If you would like you to contribute in this study, involvement is voluntary and you are at liberty not to respond to any uncomfortable question or pull out from the interview if you consider necessary.

The questioning will take roughly 60 minutes.

Thank you in advance.

1. What is your understanding of homosexuality?
2. In your opinion, can you justify your perception of homosexuality practice?
3. Would you befriend a homosexual?
4. What is your view on the fact that homosexuality practices are more in urban areas than rural areas?
5. What is your view on the issue of legal recognition of homosexuals?
6. What is your view on the issue of HIV and AIDS in relation to homosexuality?
7. What is your perception on the issue of discrimination against homosexuals? Give reasons
8. What is your view pertaining to the fact that homosexuality practices bring about misfortunes?
9. Do you have any other issue that warrants discussion?