



College of Humanities, School of Social Sciences

Understanding the Factors Contributing To Sexual Harassment amongst Black African University Students.

By

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DECLARATION

This work is being submitted in fulfilment of the requirements for the Masters in Anthropology in the Faculty of Humanities, Development and Social Sciences, University of KwaZuluNatal, Howard College, Durban, South Africa.

I, Noluvo Loveness Ngubelanga, i state that the complete latest work contained in this research assignment is my own original work; that I am the main creator of it (except to the point expressly specified otherwise), that I have not previously applied this work for any qualification in whole or in part.

Date: 22 January 2020

SUPERVISOR'S AGREEMENT

As the candidate's supervisor, I agree/do not agree to the submission of this thesis.

Name: Nokwanda Nzuza

DEDICATION

I dedicate this work to my late parents Nokuzola Ngubelanag and Thobekile Denge, my late grandparents Ntombikayise and Ndabazezwe Ngubelanga, my son, Kwandokuhle Miya, the apple of my eye and daughter Miyanda Miya my remedy.

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In achieving this milestone in my life, I would like to express my profound gratitude to the following people who assisted me along the way:

God Almighty, All Glory and honour is yours.

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ABSTRACT

Depictions of the sexuality of female university students included themes of insecurity, subordination, submissiveness and passivity. This study presents lived experiences of sexual harassment among Black African university students within a socio-cultural, gender and feminist context to understand the factors that lead to sexual harassment. Sexual harassment encounters among female university students created a questionable background for the victim to pursue arrangements of authority and ultimately exercise sexual power, agency and subjectivity. The research also tried to understand the degree to which these interactions were culturally and socially focused. Michael Foucault's concepts of sexuality and power, social constructionist epistemology and the theory of social identity influenced the theoretical analytical support of this research. The research implemented qualitative interpretive approaches that were in-depth individual interviews and focus group discussions. Data analysis and interpretation was carried out using the thematic and material analysis of Social Sciences. The study used convenient & purposive sampling techniques and 24 participants formed this study.

In the form of graphs and emerging themes from the investigation, the study results are discussed. Black African university students' narratives portrayed a sexually dysfunctional context in which the perceptions of sexual abuse of the participants were reciprocity of social cultural and individual variables. Although sexual harassment at the university was found endemic, it was described as marginalized and underreported. A dissent from the notions of sexual docility and passivity retained in the current literature is addressed in this review. The study found sexual harassment as socialized in societies and societal norms for decades the normalization is through silence and rape culture. It is important to resolve and take aggressive and sexually abusive climates as a priority because it is a hindrance to the well-being and wellbeing of students. The research also found the LGBTQI+ and women students as often victims of sexual harassment by men who were more wealthy and influential than them.

Key words: sexual harassment, institutions of higher learning, Black African university students.

ACRONYMS

AIDS	Acquired Immune Deficiency Syndrome
AAUW	American Association of University Women
CHE	Council on Higher Education
COVID	Coronaviruses
CEDAW	Convention on Elimination of all forms of Discrimination against women
FAWE	Forum for African Women Educationalists
HIV	Human Immunodeficiency Virus
IHE	Integrating the Healthcare Enterprise
UNESCO	United Nations Educational and Cultural Organization
UNDP	United Nations Development Programme
STI	Sexually Transmitted Infection
SRC	Student Representative Council
SAPS	South African Police Services
UKZN	University of KwaZulu Natal
WHO	World Health Organization
WSU	Walter Sisulu University
UWC	University of Western Cape

DEFINITION OF TERMS

SEXUAL HARASSMENT: Unwanted behavior of a recurring sexual nature.

PATRIARCHAL SOCIETY: Men-dominated society in public and private affairs.

GENDER: This involves not only sex, but also the cultural sense of being male or female, as used here.

MASCULINITY: Possession of the traits identified historically with men

MISOGYNY: Dislike, disdain for or entrenched biases toward women

SEXIST HUMOUR: Amusement focused on the sex of the target

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CHAPTER 01: INTRODUCTION

1.1. Introduction

This was an exploratory study seeking to explore the contribution of socio-cultural factors to sexual harassment amongst Black African university students. The logic for conducting this research, research background and the study focus are given in chapter one. The chapter entails a brief overview of the related literature, the theoretical framework to be used, the methodological approach as well as the objectives of this research. Finally, the chapter gives an outline of the chapters that make up the entire thesis.

Feminism impacted by post-structuralism view privilege and oppression of women within the discourses of patriarchy which sees women as the subordinates of males (Baxter, 2003; Butler, 2007). While many consider universities and colleges in the African continent as safer arenas for women, it not always the case as misogyny via sexual harassment is a stumbling block among other hindrances blocking female students in participating equally with male students (ibid.). Feminists have reported experiences which lead to campus life being ‘chilly’ for women (Mama & Barnes, 2007:9; Gaidzanwa, 2010:16; Masvawure, 2010:860; Muasya, 2014:75). The notion of a “chilly climate” entails the eliminating certain populations because they are deemed as unwelcome due to their group membership. A ‘chilly climate’ exists where a population of a certain group are side-lined and have little or no access to opportunities. The prohibitive atmosphere is a product of sexual harassment and manifests itself through sexual violence and sexism (Kanyembe, 2018). As such, female students in institutions of higher learning face a serious threat (Mungwini & Matereke, 2010:1). With recent student protests in South African institutions of higher learning testifying to the prevalence of sexual harassment in higher education arena and how it can breed violent actions such as rape thereby compromising institutions of higher learning goals and the overall safety of female students (Mogotlane, 2016:4).

Researchers (Du Toit, 2005:258) and (Ray, 2013:29) have noted that sexual victimization and verbal violence prevailing due to its legitimization, naturalization and normalization through the appreciation of hegemonic masculinity which accepts violence as an everyday normal experience. Masculinity exists in opposition to femininity; thereby producing socially constructed discourses that generate what is expected of women and man. Therefore, patriarchy

celebrates masculinities that overpower women; this notion perpetuates men's hostile behaviour towards female students. (Mukwidigwi, 2018:1) argues that "Sexual harassment in institutions of higher learning is a highly debated phenomenon within scholars, social forums and policy making bodies. However, little focus has been granted to the gendered nature underlying sexual harassment. This is characterised by limited analysis & inquiry of the gendered nature of sexual victimisation. Earlier literature has pointed out female university students as vulnerable docile, passive and vulnerable to sexual harassment perpetrated by male students & university staff (Mosime *et al.*, 2012:8). (Skafté & Silberschmidt 2014:1) state that these discourses "portray women as powerless and subordinates". The study aimed to understand the notion of socio-cultural factors as part of the underlying factors to sexual harassment. This study had recorded and analysed lived experiences of sexual harassment by university students.

(Kanyembe, 2018) notes sexual coercion as more prevalent in African higher education spaces and it is a taboo of which is treated with silence as. Moreover, (Plessis & Smit, 2011:175) pinned the culture of silence and taboo as playing a critical role in curbing disclosure of sexual abuse in universities. This leads to sexual victimization gaining little or no attention as it is supposed. Voices of female students have been manipulated, disrespected, marginalized, belittled and silenced. On the other hand, the perpetrators of sexual harassment continue with their sexual victimization acts (Wondieh, 2011:6). This has led to the historical unrecognisable and invincibility of sexual harassment and conditions under which it manifest as it has become a norm. Regulation of sexual violence against students touches on the violation of sexual & safety rights, while effecting negatively the health and total well-being of students. The Forum for African Women Educationalists (FAWE, 1998) concur that normalization and further tolerance of sexual violence is undermining the goal of universities and colleges. Therefore, focusing on sexual harassment of university students will permit certain structures of sexual harassment in higher learning to be addressed as well (Bennett, *et al.*, 2007:87)

Sexual harassment is powerfully rooted in gendered, cultural and interpretations (Kalra & Bhugra, 2013). As such, this thesis sought to understand the socio-cultural factors of sexual harassment amongst African university students within a framework of gender, power and socio-cultural structures. The study analysed gender-power dynamics and socio-cultural experiences of sexual harassment amongst Black African university students through the understanding of

socio-cultural factors. (Carmody, 2005) in (Barnes, 2007:41) assert that young people respond in various ways to the dominant sexuality structures some of the youth can be resistant and challenge the notions while others may position themselves within acceptable norms.

1.1.1. Feminist anthropological approach to sexual harassment

(i) African Feminism

Feminist theories are concerned with the practices, origins and maintenance of issues of sex discrimination and gender inequality. Feminism is a response to male dominance in patriarchal societies (Brownmiller, 1975; MacKinnon, 1989; Walby, 1994). According to (MacKinnon, 1989) feminism views sexuality within the lens of sex discrimination and within the theory of gender inequality. Gender inequality is a state in the social hierarchies whereby power is given to men to rule over women. As summarized by (Watkins, 2000), “Sex discrimination is a set of behaviour’s by men towards women that exposes women to sexual victimization and all forms which result to inequality”. (MacKinnon, 1989) argues that feminism is a theory of sexuality which locates sexuality within social constructionism of male dominance & power which is defined by men, forced on females. The perspective of women subordination by males centres feminism.

African feminism theory became a valuable analysing tool for exploring sexual harassment amongst Black African university students. This stipulates that sexual harassment faced by female students can be tackled within the structures of domination that male students have over female students in patriarchal communities and extended families. Therefore, it becomes problematic to apply western feminism in Africa since western societies are characterized by the nuclear family. Whereas in African communities the extended family is common, and it is through such family settings that the process of socialization creates gender roles that favour male dominance in the household. At a later stage woman would face gender inequality and men would carry a superiority status in all forms of life as a learned behaviour from their childhood up to the process of socialization. Therefore, the aim of sexual harassment is to dominate and belittle women and minimise their existence to sexual objects. These researchers further state that in patriarchal societies sexual harassment is used as a form of control over women (Gouws & Kritzinger, 1995).

(ii) Feminist Theory: Constructing Gender

Through social constructionism one can deconstruct discourses that legitimize, rationalize and normalize gender inequalities in society. These discourses are families, romantic relationships and the work environment (Willig, 1999). For instance, society endorses patriarchy in several ways. Romantic love is one of them (Burr, 1995; Walby, 1994). According to Walby where romantic love is portrayed as solid foundation for marriage, sexual relationships and family where women look after children, clean the house, cook and do the laundry. The romantic notion of 'falling in love' is normalized and popularized by the media through social practices, marriage and family. Women give unpaid domestic services to the society and men (ibid). Women give birth to children, raise children and engage and carry out domestic housework. These form duties and expectations of married woman (Wilton, 1997).

Women are situated in an economically servitude positions to men further perpetuating gender inequality as a norm. Women's subordination to men is neutralised by religious and traditional institutions and the myths which emphasize that women belong in the kitchen also, naturally and rightfully below to men (Wilton, 1997). Therefore, such discourse that neutralizes power dynamics of patriarchy and gender-inequality lead to women being vulnerable to sexual and emotional abuse by males. Such beliefs and values stemming from gender roles, social constructionism of gender and socialization are installed in the minds of young men. These young men later see females as prey for their sexual satisfaction as it is the case in institutions of higher learning, which are deemed unsafe for female students.

Feminism lies on a belief of social, political and economic equality of both sexes (Scott, 1986). Newman states that the goals of feminism are to determine the importance of women. The author reveals that historically women always have been ranked low to men (Newman, 1991). Feminist movements consist of three eras, the first to third waves of feminism. For the purposes of this paper focus was given to the first wave because it relates to the current research. According to (Scott, 1986) "The first wave of feminism aimed on gaining ballot for women, the right to access education, improved working conditions and to address other inequalities that women were faced with at that period. The emphasis of this movement was on officially and legally mandated inequalities". According to (Gontek, 2009) these were liberal feminists and they aimed at creating equal rights and access to resources and opportunities.

Liberal feminists protested against bondages of less or no of woman to institutions of higher education that were created to hinder women from being equal to men. However, from the beginning of higher education institutions and schools were designed for men because the general view in African communities has always been that of women as stay at home, being a wife and childbearing. In some African communities there are still practices called *ukuthwala* that hinder young women from schooling which makes these women powerless and dependents of men for financial and social security (Matebeni, 2013). During the 18th century Mary Wollstonecraft and other British women fought for women to access education. My study relates more to the first wave feminist since even though women have gained access to higher education, voting, workplace and health care. Women are still subjected to harsh conditions for instance, to secure employment a woman must be in a sexual relationship or in the process of gaining education a woman is seen as a sexual object and subjected to sexual harassments as a result in tertiary institutions women feel threatened and can no longer enjoy university years freely as compared to males. The biggest question was how do female students produce desirable academic results under threatening circumstances?

Women education attained attention in 1998. A United Nations conference titled *Higher education and women: issues and perspective* took place in Paris. The conference aimed to discuss women access to higher learning. During this point an increase in women intake has begun. During the year 2000 women's access to universities remained a debatable issue. (UNESCO, 2006: 2012). Africa consisted less than 10% of the female students making up the university population enrolled in 2009. In the 21st century the shift should be more on how to protect woman in these institutions of higher learning. Since access has been gained this does not mean women are safe in these spaces. Merely being a woman in African countries is scary more specifically in South Africa. Women are brutally murdered socially and women in higher learning spaces are vulnerable to sexual violence during their lifetime in the university.

African Feminism was revolutionized by Africans who were specifically seeking to address conditions and needs of African women (Nkealah, 2016:61). This contrasts with Western feminism which was not familiar with African women's specific experiences. African feminism seemed to address cultural matters and experiences of those women of different cultures in Africa face. Although women are not a homogenous group, African feminism recognizes

patriarchal domination as one thing African women have in common, despite their differences in religion, politics and others. Sociology and Anthropology African Feminist scholars had documented how African women's demands, everyday realities, oppression and empowerment can best be addressed by employing a comprehensive and holistic understanding of the broad frame of mind that define African women (Namuddu, 1992:22; Mama, 2003:17; Bunyi, 2004:36; Barnes, 2007:19; Adusah-Karikari, 2008:15; Kayuni, 2009:88). This was because struggles African women come across related and stem from internalized patriarchy system (ibid.). Moreover, Ahikire (2014:14) argues that challenges faced by African women were a product and result of social, cultural and economic structures that situate males at the top of the hierarchy and social setting or social standards.

Sexual harassment in work environment and institutions of higher learning has received tons of attention world-wide (Oloka-Onyango, 1997:17; Tamale & Gaidzanwa, 2001:22; Bennet, 2002:27; Patton, 2004:65). This is visible in the field of law of international statutes for instance the Convention on Elimination of all forms of Discrimination against Women (CEDAW) in 1979 and the Declaration of the Elimination of Violence Against women in 1993. These policies were geared towards the criminalization and prohibition of targeting women with gender-based violence (United Nations Treaty Series, 1979:13). The South African Parliament passed a law meant to shield university students and others from victimisation. For example, the Constitution of South Africa of 1996, the Sexual Offences Act, Amendment Act 32 of 2007 and the Protection from Harassment Act of 2011. These laws seem to be insufficient and unfruitful, because limited protection was given to victims of sexual violence (Smit & du Plessis, 2011). In many instances' victims are uninformed of these laws. Furthermore, sexual harassment was the most occurring form of violence against female students (Cortina, 2002). It was also prejudicial because it restrains the right to equal education for everyone (Stein, 1993). A large number of African higher education institutions portrayed colonial ideas which were formed to emphasize female submission to male dominance (ibid.). Despite these interventions, female students have limited access to education due to the existence of sexual victimization.

This study has borrowed the concept of *stiwanim* where African realities and experiences are at the core (Nkealah, 2016:68). The findings of this thesis draw from the experiences of African female students, although males also formed part of the research participants but, analysing the

finding was mostly on the African feminist perspectives. This study is a contribution to largely scholarly work that aims to place gender and socio-culture in the context of the African university spaces. This research study aimed to understand how normalised cultures in African communities' impacted access and equality of African students in institutions of higher learning in the context of sexual harassment. (Kanyembe, 2018) states that pre-existing social system and cultural systems exclude female bodies from full and active participation in decision making and it has been accepted in disciplines such as Anthropology and Sociology (Tamale, 1997; Gaidzanwa, 2001; Mama, 2003; Butler, 2007; Muasya, 2014). However, discourses around gender, sexuality, culture and in African higher education stand under-studied, for example in Anthropology. This made this study a meaningful and impactful one in the empowerment of female students.

Various types of gender-based violence described university spaces creating discriminatory and aggressive learning spaces. Earlier papers in higher educational institutions documented patriarchal discourses governing on African university campuses (Bennett, *et al.*, 2007:86; Mosime, *et al.*, 2012:48). Moreover, (Mama, 2003:101) concurred that “institutionalised and intellectualised cultures in African universities are filled with sexual and gender dynamics”. A workshop on institutional gender and cultures on African universities, it was noted that African university spaces contexts were characterized by patriarchal privilege and hegemony (Bennet, *et al.*, 2005). These power disparities played a huge role to female students' vulnerability to sexual harassment. Hegemonic masculinities preserve and maintain domination of female university students in academics where gender equity is hoped to flourish (Bradbury & Kiguwa, 2012). Female students seem as ‘outsiders’ despite their equal status as students. The power inequalities link with other types of inequality e. g class and age that produce schemes and structural inequalities that hinder female students. (Ayiera, 2010:12), observed that in a context of patriarchal masculinity is expressed and forced in an aggression, assertiveness and power wielding form while femininity is seen as weak and inferior.

Therefore, female university students are ranked in conjunction of constant constraints, (re)construction and negotiation of their sexuality. The predominance of female victimization in higher education is a global problem. (Kerner, *et al.*, 2017: 41) noted that during their university life and some point in their university life they were sexually violated and that one in

five female students reported being sexually victimised. Scholars in Zimbabwean context agree (Tlou, 2014; Katsande, 2008, Mabamba, *et al.*, 2018; Mapuranga, *et al.*, 2015), in sub-Saharan Africa (Demise, *et al.*, 2002; Agardh *et al.*, 2011; Bradbury & Kiguwa 2012, Odu & Olusegun, 2013) and at internationally (Kalof 2000, Kerner, *et al.*, 2017; Farahat, *et al.*, 2017; Arafa, *et al.*, 2017) noted that female students are victims of sexual coercion in university spaces. (Demise, *et al.*, 2002) found that harassment, violence and lack of security were common problems among female students in an Ethiopian University. (Bradbury & Kiguwa, 2012) and (Mosime, *et al.*, 2012) examined the ‘sexual safety’ of female university students on university campuses. These studies found lack of safety as compromising the safety of female students on the campuses. Similarly, in a study at the University of Witwatersrand in South Africa, (Bradbury & Kiguwa, 2012) discovered that female students experienced a sense of not belonging, being ‘outsiders’ and insecurities. Several university settings were associated with high risk of violence for female students. Similar findings were discovered in the study by (Mosime, *et al.*, 2012) in the University of Botswana. The university was labelled as unsafe for female students. The study notes the extent to which campus spaces contexts are dangerous and potentially hazardous for female students.

Tamale noted that African sexual relations have been traditionally labelled around heterosexist, masculine and power (Tamale, 2007). On the other hand, (Mukwidigwi, 2018:5) states that the involvement of colonialization and indigenous patriarchal structures on African women’s sexuality is driven by the need to reduce women sexuality to primitive, hyper-sexual and filthy (Skafte & Silberschmidt 2014:2). Additionally, historically women sexuality has been associated with obedience and corporation to patriarchal (Bennett, 2010:2). The social definitions have legitimized and (re)produced sexual hierarchies that have caused oppression and policing of female sexuality. The representation of African female student’s sexuality generally frames them passive and docile and to sexual harassment perpetrated by male students (Mosime, *et al.*, 2012:48).

This study was a contribution to larger scholarly work that seeks to forecast female sexual agency and power which calls for deconstructing and transformative analysis. Constructions of female subordination and powerlessness are founded on unexamined notions of female power. (Barnes, 2007:41) observed that “young women’s sexuality is less explored in its own form it is

always as a secondary desire responsive to active male sexuality”. Discourses of such nature reinforce a normative belief of female students as inferior, powerless and subordinated by male students. They nosedive to capture the shades of control, power and domination inherent incidents. Feminist theory has discorded against the simply representation of females as powerless and studies of gender and sexual interconnection that fail to reflect diverse power dynamics (Amadiume, 2006; Edstrom, 2010) and (Skafte & Silberschmidt, 2014). Additionally, feminist scholars had to interpret and present the female body as an arena of resistance. This study aimed to understand socio-cultural determinants that use the female body as a site for sexual violation through exploring power and dynamics experiences of sexual harassment. Using the feminist framework, the study has explored to what extent, to which Black African female students exercise power, sexual agency and subjectivity in their sexual victimisation experiences. This study examined sexual harassment in the University of KwaZulu Natal which is part of feminists concerning women’s rights to equality, sexuality and health reproductive rights.

Sexual harassment in the university is interlinked with the increased worry of ensuring quality. Additionally, the principle of loco parentis means higher education institution must be more accountable and responsible for criminal oppression of students (Oluwajana, 2017:6). Researchers (Okeke, 2011; Smit & Plessis, 2011) have noted an increased report of sexual violence which has produced in the formal laws of sexual harassment policies in institutions of higher learning. Many institutions of higher learning have employed anti-sexual harassment policies aimed to address sexual harassment on university environment; however, sexual harassment continues to defeat means to ensure safety and fairness.

1.2. Statement of the problem

Although there are preventative measures in place to control and protect students, sexual harassment is persistent. This means there was a need to further understand this phenomenon. Earlier literature gave insight into sexual harassment and the limited inquiry into socio-cultural factors underlying sexual harassment. The study aimed specifically to tap to the gendered power dynamics underlying sexual harassment. The purpose of this thesis was to hopefully fill in gaps in scholarly discourses. Sexual victimization of female students at university is rooted and normalised in popular thought that it has emerged as a norm. Universities universally have adopted policies to prevent sexual harassment. However, these efforts have gone in vain as

sexual harassment manifest as sexist humour. The need to further explore the interplay between sexual harassment and socio-cultural is growing.

Existing literature and research suggest that women in institutions of higher learning are sexually assaulted at an alarming rate (Abbey, 2002; Fisher, Cullen, & Turner, 2009; Koss, Gidycz, & Wisniewski, 1987; Mohler-Kuo, Dowdall, Koss, & Wechsler, 2004; White & Smith, 2004). Researchers discovered that women are sexually victimised during their study in college (Fisher, *et al.*, 2000; Koss, *et al.*, 1987; Krebs, Lindquist, Warner, Fisher, & Martin, 2009). Additionally literature suggested that African American women have hold a historically extraordinary cultural experience with sexual harassment (Crenshaw, 1991; Davis, 1981; Donovan & Williams, 2002; Hine, 1989; Hooks, 1981; Murphy, Hunt, Zajicek, Norris, & Hamilton, 2008; Sommerville, 2004; West, 2006). In a study by (Mohler-Kuo, *et al.*, 2004) it was discovered that White women reported little sexual harassment cases comparing to African Black female women.

Literature on sexual harassment pointed to the consistent gendered order of power inequalities, gender socialization, communities and organizations, patriarchal relations (Vohlidalova, 2011). Therefore, this meant that sexual harassment is a global issue characterized by a social construction. The existence of gender-based violence in universities is obtained from power inequalities and in African societies. Therefore, the root of gender-based violence lies within the attitudes of communities towards the discourses of gender discrimination which places women in compromising and vulnerable places (UNDP & UNESCO, 2010). As noted by (UNDP & UNESCO, 2010), the above gender disparities are reflected in the education system of South Africa.

These gender disparities are characterised with a lack of trust in the law enforcement and legislation that any action would be taken against perpetrators from the victims. The belief is that those in positions of power are under the influence of the socio-political structures (UNDP & UNESCO, 2010). A study conducted by (Vohlidalova, 2011) it is argued that students usually fail to label their experiences of sexualised behaviour as sexual harassment (*ibid*). The connection between masculinity and sexual harassment originates from the perception of men as consuming more power over female students and that the very definition of manhood supports this notion (Smit & du Plessis, 2011). Noted by Smit and du Plessis is that sexual harassment in institutions of higher learning can be grasped as the exercising of power by individuals and that it

there are limited or insufficient policies in place to curb it therefore, (Smit & du Plessis, 2011) state that male students do not depict fear of being expelled and that male students use sexual harassment as a means to undermine womanhood and conform masculinity (ibid).

A large number of South African institutions of higher learning began as only all-male facilities and grown a culture that undervalue, belittle and disrespects women this mirrored power imbalances in society. It is crucial for interventions to challenge past legacies of patriarchy that favours masculine privileges. It is, therefore, vital that colleges and universities create strategies aimed at creating critical consciousness regarding gender issues. According to the UNDP & UNESCO “If educational institutions aim to stop to discriminatory practices, there is a need to draw attention to the transformation process which requires a process paying attention to any signs of subtle discrimination that might hinder equity” (UNDP & UNESCO, 2010). Arguably, universities and colleges play a massive role in the establishing of new social values, beliefs and norms and reproducing old norms and values. Higher educational systems are best situated and positioned to educate and socialise professional and intellectual and to instil into individuals’ norms, beliefs, values and behaviour as dictated by society. However, their position in society makes them one of the key places where stereotypes are conversely, reproduced and where stereotypical attitudes are manifested (Vohlidalova, 2011).

1.3. Significance of the study

Over the past years, society has been obsessed to achieve gender equality. As a result, many interventions and policies to address the gender disparities have been established. These are legislations, gender mainstreaming, affirmative action policies, and campaigns by organisations. Despite all the effort to attain gender equality it is still a dream that has not come true especially in higher learning settings. A large body of literature documented the lived experiences of female students and efforts to access higher education in the African continent; there is a need to further conduct a qualitative research to attain richer detailed experiences. Previous studies have paid more focus on European universities while there are great differences between European and African countries (Namuddu, 1992; Mama, 2003; Bunyi, 2004; Barnes, 2007; Adusah-Karikari, 2008; Kayuni, 2009). These dissimilarities are cultural, institutional and economic circumstances (ibid.). Therefore, the current paper focused on Africa, South Africa.

Scholars such as (Nammudu, 1992; Asie-Lumumba, 2005 & Morley, 2005) have looked onto the systems that oppress female student in institutions of higher education such as patriarchy. However, they rejected other variables that impact female student's access and enjoyment of university life, such as sexual harassment. All these elements of sexual victimization point directly at patriarch. Findings of this paper could assist in the improvement of female student's lives in higher education. Women have succeeded in attaining equality, since they have a right to vote. However, it also seems that men view this as a threat and a challenge to masculinity. The response from men is usually hostile and aggressive (Barretto & Ellemers, 2013). While it is a great achievement that women can now have access to areas where there were previously excluded. However, their inclusion does not mean they are equal to men and Sexual harassment has been a stumbling block in attaining equality. This study was vital in analysing students' interactions with sexual harassment and how it affects issues of quality and safety (Tamale, 1997; Bennet, 2002; Asie-Lumumba, 2010). The study aimed to understand why universities are hostile spaces, especially for female students through the normalization of sexual harassment. (Zindi, 1994) discovered that 99% of female students felt unsafe on campus as a result of sexual violence. Sexual harassment is embedded and deeply originates on cultural perceptions and offers a design to understanding culturally oriented ways of behaving. There was a need to understand institutional actions and patterns of individual that impacts women's probability for completing their degrees. Therefore, it was vital to understand the significances of sexual harassment. University settings are usually spaces of sexual exploration (Maphosa, 2012).

In the African culture women are expected to be sexually inexperienced, they are also expected to be hard to get when being pursued by man. Perceptions as such are socially used to work the silence women's experiences of sexual harassment. Therefore, sexual harassment is normalized. University female students who refuse to obey to the expected gender identities are therefore targeted. FAWE states that the provision of inclusive spaces is a sole responsibility of the university (FAWE, 1998: 6). This study was a contribution in a comprehensive and holistic understanding of sexual harassment. (Adedokun, 2005:1) states sexual harassment in African educational spaces has received local and international attention; however, it still remains the least understood, documented form of violence. Additionally, (Pande, *et al.*, 2011:5) observed that policies for women's sexual empowerment remain indefinable. Research findings will inform interventions to curb sexual harassment of female students. (Tamale, 2007:52) states that

if scholars fail to understand meaning linked to sexualities it will lead to the establishment of inappropriate policies established to deal with sexual victimization. This calls for more need for research studies such as the current study. Studies on sexual harassment in institutions of higher education (Katsande 2008; Goba-Malinga, 2011; Jeffry, 2014; Eze, 2016) had limited scope to gendered power dynamics. (Skafté & Silberschmidt (2014:1) asserted that sexual agency of women has limited investigation in Africa.

Usually the victims of sexual victimisation know their perpetrators (Byers & O’Sullivan 2010:69) opined that sexual violation by someone known by the victim has more consequences to the victim such as killing. Institutions of higher learning have led to the belief and portrayed female students as having no say in their victimization. The Beijing Platform for Action (1995) expressed that “human rights for women entail a right to control over issues including sexual and reproductive health, free of sexual harassment, discrimination and violence”. (Parker, *et al.*, 2008:67) further stated that sexual citizenship can be fully attained only when women have the right to make full decisions concerning their sexual lives. Sexual harassment is a public health and human rights issue. It is a violation of sexual rights and citizenship. This is because active and full citizenship further continues to be a conditional right in African contexts especially for women (Schlyter, 2009:23).

Additionally, sexual rights can be utilised as an empowerment tool platform (Nyanza, 2007) cited in (Tamale, 2007:487). Student’s experiences are influenced by eco-socio-cultural, sexual and political dynamics. Inversely, sexual politics are further reshaped in universities. The research aimed to understand broader social and cultural dynamics driving sexual harassment amongst Black African university students. Little insight has been given into cultural and social discourses dynamics underlying sexual harassment in institutions of higher learning within the African context. However, there are Studies that have probed sexual harassment and higher education. Notable they are few in the African context because open dialogues on sexuality are rare and a taboo. This study aimed to fill in such scholarly research gap.

1.4. Research Site

The research was conducted at a South African University, which is the University of KwaZulu-Natal Howard College campus. In the province of KwaZulu Natal, Howard College campus was opened in 1931 and it was located in Durban until the 2004 emerging. This campus was donated

by Mr T. B. Davis. Howard Davis, died during the Somme Battle during the First World War, this was to honour him

1.5. Research objectives and questions

Primary objective:

- To determine factors contributing to sexual harassment amongst black university students.

Secondary objectives:

- To understand the socio-cultural aspects of sexual harassment.
- To understand the gendered aspects of sexual harassment.
- To understand if women have any agency when it comes to sexuality & health reproductive rights.

Primary research question:

- What are the factors contributing to sexual harassment amongst black university students?

Secondary research questions:

- What are socio-cultural aspects of sexual harassment?
- What are gendered aspects of sexual harassment?
- Do women have any agency when it comes to sexuality & health reproductive rights?

1.6. Conceptual framework

The study utilised social construction, Micheal Foucault's ideas on sexuality and power and social identity theory. The three theories were selected because they interlink and complement each other. Each theory offers a critical view regarding sexual harassment and social reality. The theories provided a comprehensive and critical understanding of violence through their analysis of gender. They work perfectly together well because each theory builds and adds value to other theories in multiple ways. These theories aimed to explain how and why sexual victimisation may be accepted socially (Bhattacharjee, 2012) cited in (Kanyembe 2018:12). These theories and their usefulness will further be explained in chapter 03.

1.7. Research design and research method

Research design allows the assessment of effect relationships between variables. Research methodology included the research design, targeted population, the sample size and sampling methods, data collection methods and data analysis. Research methodology refers to data collection methods, sampling, measurement and data analysis. Research design and methods explain the strategies utilised to carry in the study in order to achieve the set of objectives (Kothari, 2004). The aim of this study was to understand the socio-cultural factors amongst Black African University students. Therefore, methodology of this study was qualitative research methods. Qualitative data was collected through the use of in-depth individual interviews and focus group discussions. This study examined attitudes and experiences of sexual harassment. Focus group discussions were utilised to probe further into the relationship between sexual harassment and socio-cultural factors.

The sample size targeted 26 students (12 females and 12 males). Purposive sampling was utilised to determine settings to distribute the questionnaires. Non-probability sampling was used for this study; consecutive & purposive samplings were used. The researcher talked to Black African students from accessible population. Since the study was open to all Black African students from different ethnic groups. This was suitable for a comprehensive study. Participants were recruited from the university notice boards, posters stating research objectives & the call for participants was posted. Consecutive sampling allowed talking to students from accessible population meeting the eligible criteria. In this study Consecutive sampling was suitable since both genders would have an equal chance to be chosen. Also, the researcher relied on consecutive sampling in ensuring the studying of beliefs underlying sexual harassment in a Black community was a success. Choosing 12 female and 12 male students was because the study aimed to understand socio-cultural factors. It was vital to understand both gender perceptions and experiences. Participant's responses were used to ensure validity and participant's responses were utilised in probing further into sexual harassment. Unstructured interviews pinned this study, they proved suitable for probing into the matter. Focus group discussions were vital because they led to in-depth interviews. Power may be centralized around the researcher but focus group discussions dissolve the power into favouring the entire group (Denzin & Lincoln, 2011). Thematic analysis was used in analysing data. This will further be discussed in greater details in Chapter 3.

1.8. Organization of chapters

Chapter 1: this was an introduction and it offered an insight of the entire thesis. The chapter points at sexual harassment as a persistent problem in universities to a point of normalising it. The chapter offers the feminist arguments that problematize power and gender dynamics that characterize experiences of sexual harassment. The chapter gives problem statement, research objectives and the importance of the study.

Chapter 2: This is the literature review this chapter looked at literature on sexual harassment in higher learning. Academic literature on sexual harassment regionally, internationally and in the University of KwaZulu Natal context has been given. The chapter also offered an overview on literature on sexual harassment critically and identifying research gaps that the current study wished to fill.

Chapter 3: This chapter research discussed theoretical framework and theoretical underpinnings adopted. The chapter offered a detailed explanation. The chapter goes to explain data collection tools and analysis.

Chapter 4: This chapter discussed female student's perceptions and experiences of sexual harassment. The chapter explored practices of sexually harassment students experience on campus.

Chapter 5: This chapter discussed ways in which socio-cultural systems plays a role in sexual harassment amongst university students. The influence of social and cultural processes and sexual harassment is discussed. The chapter further discussed some of the cultural practices that participants linked as rooting for sexual harassment. Sexual objectification of female students was discussed along the gendered nature of sexual harassment and socio-cultural-norms.

Chapter 6: The chapter further looked into female students, sexual agency, subjectivity and power. The chapter also discussed socio-cultural determinants which contributed to the vulnerability to sexual harassment among. The chapter further offers a summary of the research findings and conclusions.

Chapter 7: A general description of the entire research is provided in the final chapter of the report. In the sense of sexual assault, it discussed the main conclusions and described them. In

addition, the researcher addressed the problems encountered during the study, possible future studies and recommendations, and presented a conclusion on the study's research results and implications. The investigator then provided a definitive interpretation of the results based on their potential importance to the understanding of the interrelationship between sexual harassment and socio-cultural factors at the University of KwaZulu Natal.

1.9. Summary of chapter

This chapter is the overview of the entire thesis. The chapter analysed gendered power dynamics underlying experiences of sexual harassment amongst African university students. Gendered power dynamics was noted to be producing passivity, vulnerability and docility. The chapter offered gaps in the research that this study was geared to fill. The chapter has discussed the statement of the problem, the rationale for conducting this study and it has given an entire overview of the thesis.

CHAPTER 2: LITERATURE REVIEW

2.1. Introduction

The purpose of this study was to understand the socio-cultural factors and their contribution to sexual Harassment amongst Black African university students at the University of KwaZulu Natal. This chapter aimed to review the literature on sexual harassment and the gendered nature of sexual harassment. The review has defined sexual harassment; gave forms of sexual harassment and the categories of sexual harassment. This chapter has further looked at the existing literature on the perpetrators and victims of sexual harassment. Also, sexual harassment has been linked to masculinity, gender power differences and sexuality. Furthermore, the impact of sexual harassment and how violence is normalized has been reviewed. For this study the literature has been viewed from Western countries, African countries and South Africa specifically.

2.2. Background

Worldwide sexual harassment is problematic even for institutions of higher learning. This has led to higher education institutions losing their goal of educational equity. Evidence points out that in the United States the most occurring violence against females is sexual harassment in higher education facilities (Cortina, 2002). Sexual harassment is still a concern in the United States even though it was first coined and addressed in these countries (Stop violence against women, 2010). Research studies in the United States discovered that two-thirds of university female students have been victims of sexual harassment during their studies (Smit & du Plessis, 2011). Before 1974, women in the United States were vulnerable to unwanted sexual advances although there was no title to label such behaviour (Benson & Thompson, 1982). Siegel states that Lin Farley coined the term sexual harassment in 1974 from feminist movements at the Cornell University (Siegel, 2004). Catherine Mackinnon who is a feminist proposed the term ‘sexual harassment’ in her book entitled *Sexual Harassment of Working Women*. This was to establish the link between sexual harassment and discrimination (The Schuster Institute of Investigative Journalism, 2009). After her book was published, sexual harassment was seen as a proper concept to use to label unwanted sexual advances.

(Muwanigwa, 2015) published a newspaper article that portrayed sexual harassment as a form of violence which is present and persistent in countries forming the (SADC) these are Southern African Development Community region (Angola, Botswana, Comoros, Democratic Republic of Congo, Eswatini, Lesotho, Madagascar, Malawi, Mauritius, Mozambique, Namibia, Seychelles, South Africa, Tanzania, Zambia and Zimbabwe.. Violence creates barrier in achieving gender equality and equity (Herald, 26 February 2015). However, to minimize the impact of sexual harassment in educational facilities and in the working environment South Africa's Constitution is against any sort of unfair treatment especially it relates to sexual grounds. It stipulates that every individual is entitled to a violence-free environment and to have their dignity respected and protected (Constitution of the Republic of South Africa, enacted 1996). The Act of 2011 legislation addresses sexual harassment in Southern Africa (Gender links for equity and justice, 2012). If individuals are sexually harassed they justified to attain a protection order from the Court of law (Gender Links for Equity and Justice, 2012). The Labour Relations Act of 1995 reduces sexual harassment in places of work, it stipulates and enforce the code of good practice, section 203 (South Africa Code of Good Practice Labour Guide, 2015).

The amended 2007 Sexual Offences Act No.3 deals with the country's sexual crimes. The law combats all sexual offences committed against all persons. In particular women, children and the disabled are vulnerable groups. With respect to rape, without permission, the Act is against any sort of sexual penetration. Reports on crime in South Africa by the South Africa Expat Cape Town (2015) reported that South Africa has high crime rates relative to other countries in the world. These were only confirmed offences, though, meaning that the numbers are higher (SAPS, 2014).

2.3. Defining sexual harassment

The main word for sexual harassment is that the prohibited conduct is unwelcome and will hurt the target (Stop violence against women, 2010). The word is typically defined as forbidden sexual behaviour in a place of work or learning setting that impacts on an individual psychological and physical health (Mamaru, Getachew & Mohamed, 2015). On the other hand, sexual harassment is described as “sexual advances that are not welcome, sexual favours and other physical or verbal sexual behaviour” (Bursik & Geftter, 2011). Bursik and Geftter also note that the conduct is sexual harassment if it affects the job of an employee directly or indirectly or

unreasonably affects the duties of an individual or creates an offensive, threatening or even frightening workplace. Similarly, (Crocker, 1983) argues that sexual harassment is an attempt to subject an individual who doesn't conform or it is an attempt to manipulate someone into a relationship when it is apparent that they are not interested. This constitutes acts of imposing emotional or verbal or physical coercion of sexual advances on an unwelcomed recipient of sexual attention. The International Labour Organisation (ILO) suggested that it was important to eradicate or minimize sexual abuse in the workplace to create a decent workplace for women (Petersen & Hyde, 2013). The university administration, on the other hand, defines sexual harassment as actions of a sexual nature that the recipient does not want. The behaviour is characterised by actions of unwanted, unsolicited and unreciprocated sexual dimension (UKZN Sexual harassment policy & procedures, 2004). The United Nations Committee on the Elimination of Discrimination against Women described sexual harassment as a form of sexual violence against women and discrimination (Petersen & Hyde, 2013). Whereas sexual harassment was described by the United Nations as “unwanted sexually determined actions such as physical contact and growth, screening of pornography and sexual requests whenever” (Stop violence against women, 2010).

2.3.1. Categorising sexual harassment

There are two types of sexual assault, according to the United States Supreme Court in 1998. The quid pro quo and the hostile atmosphere are these (US Equal Employment Opportunity Commission, 1993). Quid pro quo is a phrase in Latin for this for (Stop violence against women, 2010). This typically happens because a person with power, such as an instructor, will take decisions that influence the grade of a student depending on whether the student has agreed to his or her sexual requests (Fineran & Bennett, 1999). (Conroy, 2013) agrees with this view that Quid pro quo abuse is the promise of benefits in return for sexual favour i.e. sexual bribery and the recipient may be threatened if sexual activity is not consented to. She also notices that there is quid pro quo harassment between lectures and the powerless students. A student's engagement in an educational activity lies on their ability to provide sexual favours. A research in Nigeria by (Bakari & Leach, 2008) on sexual assault in a college of education in Nigeria showed high levels of sexual abuse quid pro quo. Female students were vulnerable to sexual harassment by lecturers who demanded sexual favours and about 45 to 65 percent of lecturers were involved in such actions. The study also showed that it was usually accepted that some female students had to

choose between agreeing to the advances of the lecturer or giving up their studies and leaving the college. Furthermore, the punishments for a woman rejecting advances from a lecturer were heavy. He may opt to lower her grades, fail her tests, or refuse her project for the final year. The University of Michigan Sexual Assault Prevention Awareness Program (2014) says a hostile atmosphere happens when a severe sexual behaviour is created by an intimidating, threatening and abusive learning environment that destructs the ability of a student to participate from a university program. The hostile behaviour, according to (Fineran & Bennett, 1999) is that a harasser's behaviour contributes to an educational atmosphere that is violent, offensive or hostile and unreasonably affects academic work of students (Fineran & Bennett, 1999). These may be sexual advances, sexual favours or other physical, non-verbal or verbal activity of a sexual nature that is unwanted. Contra-power is another form of sexual assault according to (Renzetti, *et al.*,2012) no colleagues or a suspect who has control over the victim are involved in this type of harassment. The target of sexual harassment has greater formal organizational power than the perpetrator, according to (Renzetti, *et al.* 2012) this type of harassment. For example, it should not be considered quid pro quo when a student harasses a lecturer because the harasser is not in a position to offer or refuse an advantage.

2.3.2. Types of sexual harassment

(The South African Labour Guide, 2014), notes that sexual harassment can be physical; this includes unwanted physical contact, strip searches, and rape. Whereas verbal sexual harassment would be unwanted sexual advances, explicit comments in their presence about the body of a person and unwanted gestures, indecent exposure, unwelcome display of explicit images would. The University of KwaZulu-Natal management recognises three types of sexual assault are often known as physical, verbal and non-verbal (UKZN Sexual harassment policy & procedures, 2004). Examples of these are also provided by the (University of Michigan Sexual Assault Prevention Awareness Program, 2014). Unwelcomed sexual remarks such as sexual dirty jests, comments on physical characteristics, dissemination of rumours about sexual activity and chatting in front of other people about one's sexual activity entails verbal sexual harassment.

In addition, they state that non-verbal sexual harassment includes improper eye contact, improper gestures that indicate the sexual purpose of someone and the display or distribution of obscene drawings or written material. Via Facebook, WhatsApp, twitter, messaging, Instagram, blogs, and

web pages or in person, unwanted sexual comments may be made electronically in writing. Sexual harassment often happens during phone calls, emails, visits, demand for sexual favours, and pressure for inappropriate personal contact or unwanted pressure for sexual/romantic dates (University of Michigan Sexual Awareness Prevention Program, 2014). According to (Stein, 1993), Kissing, embracing, caressing, touching oneself sexually for others to see, sexual intercourse, abuse or other sexual conduct are unsolicited physical. Sexual abuse, such as sexual assault, rape, pornography, slander or character defamation, however, demands that serious legal action be taken (Stein, 1993). For this analysis, sexual harassment included any inappropriate verbal, non-verbal or physical activity of a sexual nature.

2.3.3. Victimization

The victims of sexual assault have mostly been women. Numerous studies have shown that women are the victims of sexual assault (Cortina, 2002; Osborne, 1992). Studies carried out by (AAUW, 2001, 2002; Hill & Silva, 2005) on sexual assault have shown women to be more vulnerable to victimization. (Cortina, 2002) states that a study in the U.S. educational institutions found that in their first year of higher learning, more than a third of female college students were victims of sexual assault and 80% of women were sexually harassed. In addition, a study by Jimma University in Ethiopia of 385 women (Mamaru, *et al.*, 2015) found that 78.2 percent of women were physically abused, and 90.4 5 percent were verbally harassed, while 80.0 percent of these women encountered non-verbal harassment. According to (Arnett & Hughes, 2012), the perpetrators of sexual harassment are male students and male lecturers at tertiary institutions. However, men especially gay men are also victims of sexual assault (Barker & Ricardo, 2011). For instance, the study by (Petersen and Hyde, 2009) on U.S. students revealed that more male than female students experienced sexual abuse of the same gender than females. The sex object stereotype is used to identify and harass lesbians and gay men because they are often perceived primarily in terms of sexuality and their conformity or lack of conformity with conventional gender norms (Wood, 2009) argues. (Goodemann, Zammitt, & Hagedon, 2012) states that harassing someone for not complying with gender norms is sexual harassment. Although (Ekore, 2012) adds that the victims of sexual assault are males who do not abide by social gender norms.

2.3.4. The perpetrator

Sexual harassers are mostly males (Arnette & Hughes, 2012). Studies have shown that women or men would not only suffer violence from the opposite gender. It's often from representatives of the same gender, though. In the United States Army, for example, a report by (Waldo, Berdahl & Fitzgerald, 1998) found that men were the perpetrators of same-sex violence (Bell, *et al.*, 2014). (Stockdale, Visio & Batra, 1999) assert that 33 percent of men in the military are likely to be affected by same-sex sexual harassment, while only 2 percent of females in the military are likely to be victims of same-sex sexual harassment. A study of U.S. students found that abuse of the same sex affected more boys than girls (Petersen & Hyde, 2009). Similarly, (Jones, *et al.*, 2013) reported, that men are usually harassed for non-masculine behaviour; for example, by being called 'gay' or 'fag' a man may be harassed.

2.4. Gender and power differences

According to (Ricardo, Eads & Barker, 2011) a common issue is that of sexual violence and it is being normalized and underreported in South Africa. Sexual violence affects both sexes, according to (Jewkes, Penn-Kekana, & Rose-Junius, 2005) while girls are more vulnerable to sexual violence due to their sexual status in South African society. (Seedat, Van Niekerk, Jewkes, Suffla & Ratele, 2009) argues that South Africa's patriarchal building of masculinities allows male control over women and encourages an impression of sexual entitlement. (Volgelman, 1990) points out that in young men; socialization plays a major role in sexual behaviour. The key causes of sexual harassment, according to (Ricardo, *et al.*, 2011), are unequal gender roles and power dynamics. They conclude that the unequal gender norms and dynamics of power cause girls and women to become victims of sexual violence, and the perpetrators of sexual violence throughout the world are boys and men. In addition, (Ricardo, *et al.*, 2011) point out that the use of sexual harassment by men is learned behaviour that is normalized and embedded in the socialization of boys and men. Violence toward women stems according to (Cortina, 2002), from socio-cultural constructions of gender and influence. Although (Bursik & Gefter, 2011) argue that women who experience sexual harassment often fail to label unwanted behaviour as sexual harassment in consenting relationships involving power imbalances and there is a propensity to minimize a perpetrator's accountability and blame the victim.

Similarly, (Narcisa, 2014) says that, due to such conventional sexual assumptions, sexual assault becomes an expression of authority and violence. The abuse of power and power disparities are key dynamics in adult sexual harassment. According to (Fineran & Bennett, 1999), as a way to obtain power and influence over them, men will sexually harass women. (Jewkes, Dunkle, Koss, Levin, Nduna, Jama & Sikweyiya, 2006) and (Conroy, 2013) furthermore, point out that sexual harassment is a mechanism for men to assume superiority and control over women. (Petersen & Hyde, 2013) argue that sexual harassment is used in male communities to enforce male dominance, declare control over women in front of peers or challenge men who do not comply with anticipated male expectations. Moreover, sexual harassment can be a way of defending masculinity or manhood. A threat to masculinity by women or by questioning the individual status of a man can lead to sexual harassment, according to (Hunt & Gonsalkorale, 2013). In 1992, the International Labour Organisation revealed that sexual abuse is related to dominance and takes place in communities where women are viewed as sexual objects (Stop Violence against Women, 2010).

According to Woods females are commonly viewed as sex objects in certain schools and higher institutions, often leading to sexual harassment, and such acts show that women are not taken seriously in academic problems (Wood, 2009). Female bodies are commonly seen as objects that fulfil the sexual needs of men (Ricardo & Barker, 2008). Some higher education institutions view female students rather than academic work in a gender-stereotyped way, such as physical appearances. Higher grades will be given to certain students in exchange for sexual favours. (Bursik & Gefter, 2011) note that these practices make sex more important for female students than their academic skills and ambitions.

2.4.1. Masculinity and sexuality

(Jewkes, *et al.*, 2006) state according to masculine norms, having many girlfriends and controlling women is established. Masculinity is now an on-going male peer rivalry. As a consequence, irrespective of how it was obtained, whether by coercion or deceit, any sexual triumph becomes status. According to (Ricardo & Barker, 2008) Masculinity refers to various ways of socially identifying manhood through historical, technological, and power differences between different types of manhood. Gender roles and expectations are connected to many sexual activities. Many partners characterize gender standards associated with masculinity and

sexuality as a type of sexual ability that perpetuates sexual harassment. (Ricardo & Barker, 2005)

According to (Ouzgone & Morell, 2005), the self-confidence, identity and social significance of a man are correlated with his sexuality. Furthermore, to compensate for their feelings of insufficiency and desperation, men participate in extra-marital sexual practices with casual partners. Men illustrate that it is important for social masculinity and social status to dominate women. By humiliating victims through sexual abuse, gender hierarchy and status inequalities are implemented (Wei & Chen, 2012). The prevailing philosophy of masculinity needs young adults to be aggressive, tough, to monitor and to depreciate effectiveness, raising their risk of sexual assault. According to (Klos, 2013), American youths in the United States reported that male adolescents use verbal and physical violence to assert their dominance and control over young women. In culture, these activities symbolize a lack of respect for women. Masculinity is seen as something to be done at any expense, which generates a form of male rivalry (Wei & Chen, 2012). Owing to the pressure to show one's manhood, social pressure for men to prove their masculinity leads to men becoming perpetrators of sexual assault. (Collins, *et al.*, 2009) suggests that men who do not comply with desired expectations of masculinity are targeted by other male students.

According to (Wood, 2009), in order to fit into the circles or to be accepted by peers, young men learn abuse. This means that if one does not comply with these traits, they are likely to be undermined and humiliated by peers, having to be hostile, offensive and tough being named 'sissy', for instance. According to (Wood, 2009), Male bonding reinforces masculinity identification as they grow into adolescence, and this is seen through their involvement in sexual activities to show masculinity and they often encourage peers to do the same. In most cases, as part of masculinity, males will allow each other to be involved in a concurrent sexual relationship. They are exposed to STIs and HIV in this way, (Wood, 2009). In certain cultures, heterosexuality is the only way to display sexuality and masculinity, and men who fall beyond the parameters are frequently discriminated against and stigmatized or seen abnormally and do not fit into the male world (Tadele, 2011). (Cinnamon, *et al.*, 2014), asserts that manhood is characterized by being strong, tough and refusing any kind or characteristic associated with femininity, including being gay. In some societies, heterosexuality is the only way to show

sexuality and masculinity, and men who slip within the boundaries are often discriminated against and stigmatized or seen abnormally and do not fit into the male world (Tadele, 2011). Manhood is characterized by being solid, tough and rejecting any type or features associated with femininity, including being homosexual, according to (Cinnamon, *et al.*, 2014) manhood is characterized by being strong, tough and refusing any kind or trait that is related to femininity, including being homosexual. According to (Barker & Ricardo, 2005) men are usually brought up to think that, particularly in their sexual and intimate relationships, a real man should be tough and in control. Existing attractiveness and manhood expectations indicate that men must be aggressive and sexually qualified (Renzetti, *et al.* 2012). Women are coerced into sex and therefore incapable of negotiation (Barker & Ricardo, 2005). Research conducted by Leach in 2003 in South Africa among 30,000 young people found that one in four young men forced a girl at least once to have sex. In addition, rivalry over girls or finding a girlfriend and boasting about wins were some of the characteristics of the dominant culture of male peers (Barker & Ricardo). Sexual abilities mean sophistication and masculinity for many males.

This learned behaviour is normalized and rooted in how socially socialized boys and men are. Similarly, (Higson Smith, Lamprecht & Jacklin, 2004) state that this behaviour begins at an early age, children learn the male concept of having control over women, which tends to subordinate women, leading them to be victims of sexual assault. (Katz 2006, Schwartz & DeKeseredy 2008) Note that different research has found that incidences of sexual harassment are more prominent in areas where social expectations disregard sexually violent activities by men. In addition, (Higson-Smith, Lamprecht & Jacklin (2004) show that through ideologies, rape-supportive behaviours are fundamentally socially built in South Africa. Furthermore, (Ricardo, Eads & Baker, 2011) state that forms of sexual harassment such as rape are hardly accepted by social or legal codes in many cases. The literature discussed clearly illustrates that sexual assault is sexual and that there are variables that lead to male sexual violence.

2.5. Normalising sexual violence

According to (Woods, 2009) society is one of the organisations that normalizes and perpetuates abuse by implying that women are wrong to condemn any sort of harassment. A 1994 research performed by Clair on sexual assault victims showed that their protests were ignored. The public thought of them as the whole thing was 'misunderstood this causes the blame to be taken by the

victims. (Wood, 2009) concludes that violence is tolerated by organizations that regard sexual assault and other types of violence as invaluable. In Nigeria, aggression is normalized by male peers who blame female students for attracting men with their dress code (Bakari & Leach, 2008). Many people see violence against women as socially accepted, which lets men exercise control over women.

Stop Violence against Women (2010) Females believe that sexual harassment is a practice based on simple sexual attraction and a form of flattering sexual attention to women, sometimes vulgar, but essentially a harmless romantic game, well within the range of normal, acceptable behaviour between males and females. This shows that women minimize sexual harassment, hampering their response to the perpetrators (Stop Violence against Women, 2010). Additionally, (Ekore, 2012) found that in educational institutions, sexual harassment against women is also normalized because it occurs every day and it complies with gender norms. Male and female students have varying opinions on sexually harassing activities. According to (Kwenaite & Van Heerden, 2011), women are victims of sexual assault in some of South Africa's successive cultures because of the way they dress; this is seen attracting the perpetrators. These are women wearing revealing clothing, so sexual harassment against women is a social construct that represents the role of women in their own attacks (Kwenaite & Van Heerden, 2011).

2.5.1. Reporting sexual harassment

(Cortina, 2002) assert that due to conservative gender roles, honour and shame codes that show different standards for female and male sexual conduct, women who are sexually assaulted may not report the event. Cultural standards can also inhibit student disclosure. According to (Ekore, 2012) reported incidents of sexual assault are trivialized in Nigeria, because of social norms across Sub-Saharan Africa that foster subtle animosity in negotiating sexual decisions, they are often referred to with humour and without respect. He also points out that these benefits offenders who are tougher than victims. As a consequence, the survivor is discouraged by cultural practices from complaining or reporting sexual harassment. (Renzetti, *et al.*, 2012) note that since their position in the matter will always be challenged, female students tend to report sexual harassment. The Universities of Ghana (Norman, Aikins & Binka, 2012) have researched and discovered that female students in tertiary institutions do not report sexual assault cases since they feel it's not significant. Although most students do not even know who to report to, no one

will take them seriously, they think. The research showed 9% of female students were ashamed. While 5% felt threatened to disclose the case. As a result, the offenders are sometimes unpunished and the abuse persists. Many students thought the event was not serious and this was to avoid any issues (Bell, *et al.*, 2014).

A research at a South African university by (Collins, *et al.*, 2009) showed that students had little confidence in the university's management services. Students believed that the safety system was not properly fit to fix their safety concerns and had little courage to report the accidents. Many sex offenders are unwilling to reveal the incident, believing that no one will believe their story (Jewkes, 2002). Crimes of sexual abuse are never recorded because victims fear that they will never prosecute the perpetrator and therefore be a danger to their existence. On college campuses, sexual attacks are widespread and victims are typically familiar with their assaulters. In the United States, 62 percent of women raped by acquaintances did not see their encounters as a form of abuse, rather than labelling it as a miscommunication, according to (Koss, 1985). (Jewkes, 2002) suggests that women who have suffered rape may not want to disclose because they fear they will be assaulted again by the rapist or they do not want to relive the incident that may have been traumatic and painful or disgraceful to them.

2.5.2. The impact of sexual harassment

The World Health Organization reported that sexual harassment affects victims' psychological and physical health (Mamaru, *et al.*, 2015). While (Gelfand, Fitzgerald, & Drasgow, 1995) found that victims of severe and recurrent sexual assault can suffer physical problems and feel depressed and anxious. Similarly, a study conducted in 2007 by Wellness, Steel, and Lee found that sexual assault posed a mental and physical health risks .Such as Irritability, anxiety, rage, depression, drinking alcohol, and irrepressible weeping. (Bell, *et al.*, 2014) study found that sexual abuse is associated with both male and female liver and chronic pulmonary disease and is associated with HIV/Aids for men and obesity, hypothyroidism and weight loss for women. According to (Bell, *et al.*, 2014) owing to masculinity and pride, men would delay seeking treatment. With fear of stigmatization, men will avoid seeking therapy. Sexual harassment can result in lower academic performance (Renzetti, *et al.*, 2012). "Some victims reported experiencing health problems, including physical injury, weakened learning ability, psychological distress, disturbing memories, regular nightmares, grumpiness, and emotional

instability” (Dansky & Kilpatrick, 1997). The distrust of the public would be another critical outcome (Norman, *et al.*, 2012). A study done by (Ekore, 2012) revealed that as a way of liberating themselves, female students will drop out of university.

In boys and girls, (Litchy & Campbell, 2012) point implicitly to increased embarrassment about one's body. While other people may feel a sense of loss, they may feel inadequate and desperate. (Jones, Boocock, & Underhill-Sem, 2013) agree that illnesses, such as headaches, eating disorders, nausea, weight loss, dental, gastrointestinal and post-traumatic stress disorder, can cause significant harm. It was clinically discovered with respect to eating disorders that certain men and women who suffer sexual assault may feel disconnected from their bodies. Men who respond physiologically during an attack or who have an erection and ejaculate when their bodies are sexually harassed may feel deceived. On the other hand, women might blame their bodies or believe that the abuse was caused by their appearance. As a result, as a way of gaining control, they can revert to eating-related behaviours, i.e. obsession with body weight gain or weight loss (Bell, *et al.*, 2014).

2.5.3. Factors leading to sexual harassment

Alcohol consumption or any form of substance abuse was a driving force and justification of sexual violence (Barker & Ricardo, 2008). The Pennsylvania National Sexual Abuse Resource Centre (2004) found that people under the influence of alcohol were more likely to sexually harass someone. In cultures that hold conventional gender roles and norms, sexual assault is likely to occur, according to the National Sexual Violence Research Centre of Pennsylvania (2004). Crimes such as rape are prevalent in cultures where the belief in male supremacy is strong, stressing superiority, male honour and physical strength. A medium for communication between peers is social networks. However, abuse from such sites is growing. (Wegge, Vanderbosch, Eggerment & Walruses, 2015) notes that the use of technology for sexual abuse facilitation is growing. To express their attitudes, opinions, needs and desires without any restrictions, people use technology such as social networking sites, personal blogs or video sharing websites. This could therefore intensify the perpetration of sexual abuse. (Professors Magee & Jones, 2012) state that there is a high consumption of alcohol among university students and that alcohol use is connected to sexual abuse. In their study, (Fisher, Cullen &

Turner, 2000) revealed that 50 per cent of cases of sexual assault that have occurred within the student population are linked with alcohol consumption.

2.5.4. Violence and gender

Poverty is one of the factors leading to gender and sexual harassment by men against women in South Africa (Bhana & Pattman, 2011). (Kanku & Mash, 2010) argue that in African youth, poverty leads to risky sexual activity. According to research (Silberschmidt, 2001), in countries such as South Africa and India, research has shown that owing to their higher education and socio-economic status, socially advantaged males are likely to use sexual harassment against females. Poverty leads to the use of sexual harassment against women by men. A study conducted by (Kanku & Mash, 2010) in Taung, a rural area in the North West, revealed that girls between the ages of 18 and 23 live in a community that lacks basic facilities for adolescents to participate in, leading to risky sexual activities such as sexual assault being exposed to them. As they depend on men for supplies. Poverty is not the only factor that facilitates the use of sexual harassment by men in South African communities and universities, however. Rape that promotes values in higher learning institutions and schools perpetuates sexual harassment (Ottens, 2001). African teenage girls in the school setting are particularly vulnerable to sexual assault (Haffejee, 2006; Human Rights Watch, 2001; Mirsky, 2003 & Posel, 2005).

Supporting the above notion, (Leach, Fiscian, Kadzamide, Lemani and Machankia, 2003) conducted a study on sexual violence in three African countries found that indeed “schools are breeding grounds for sexual violence, which remains with people into adult life”. In the same way, (Haffejee, 2006) highlights that in her study on girl’s experiences on gender-based violence; young girls are at higher risk of being sexually victimised within the school premises. Furthermore, her findings revealed that schools are deemed unsafe for young girls as they are the main site for sexual violence. In particular, sexual assault at universities in South Africa is a major issue (Bhana & McKay, 2007; Bennett, 2002; Bennett, *et al.*, Mayekiso & Bhana, 1997). In particular, sexual assault at universities in South Africa is a major issue (Bennett, *et al.*, 2003; Bennett, *et al.*, 2012; Daniels, 2002; Gouws *et al.* 2007; Hoffman, 2002; Ramphele, Molteno, Simons & Sutherland, 1991; Naidoo & Rajab, 1992; Nene, 2010; Petersen, *et al.*, 2005; Prinsloo, 2006; Steenkamp, 2010). In 2011, for example, a demonstration started at KwaZulu-Natal University after a female student was raped at Montclair residence. A medical student was raped

and assassinated at her university residence in 2012. Three lecturers were recently dismissed from the University of Witwatersrand in 2013 after being found guilty of sexual assault allegations (Mercury, 1st edition, 2013, 28 May, p4). The above-mentioned incidences of sexual assault indicate that female students are likely to face sexual abuse in South African universities on a regular basis. South African universities have designed and adopted policies and processes for sexual assault in this sense.

2.5.5. Cultural and social norms that support violence

In influencing individual behaviour and the use of aggression, cultural and social norms are very impactful. However, standards can protect against abuse, but they can also promote the use of it. Community, for example, can embrace violence as a method of conflict resolution or as an instrument of child rearing. Social tolerance to violent actions is learned through the use of corporal punishment or abuse in the family during childhood. Within a particular cultural or social community, cultural and social norms are laws or standards of behaviour. These norms are often unspoken, they provide social norms of acceptable and improper conduct, control what is right and what is not right) appropriate and organize our interactions with others. Inside culture, cultural and social norms persist because of the preference of individuals to adhere, given the assumption that others will also conform. As shown in Table, 2.5.5.1 for example, conventional perceptions that men have the right to dominate or punish women by physical means make women vulnerable to violence by intimate partners and put girls at risk of sexual assault and these re supported by various cultural and social norms, this includes cultural acceptance of aggression as well.

Child maltreatment

- In culture, female children are less respected than males (e.g. Peru, where female children are considered to have less social and economic potential).
- In society and within the family, children have a low status (e.g. Guatemala).
- Physical punishment is an appropriate or natural aspect of child rearing (e.g. Turkey, Ethiopia)
- Groups adhere to conventional harmful cultural rituals like genital mutilation, e.g. The Sudan of Nigeria or child marriage

Intimate partner violence

- A man has the right to claim superiority over a woman and is socially superior (e.g. India, Nigeria, Ghana).
- A man has the right to "correct" female behaviour or discipline it (e.g. India, Nigeria,
- The right of a woman should be limited (e.g. Pakistan).
- Physical violence is an acceptable way to resolve conflicts in a relationship (e.g. South Africa, and China).
- The duty of a woman is to make a marriage work (e.g. Israel).
- Intimate partner violence (e.g. South Africa) is a taboo topic and disclosing harassment is insensitive (Nigeria).
- Divorce is a shame (e.g. Pakistan).
- When an expected part of marriage is a dowry (financial payment from the bride's family to the husband) or bride wealth (financial payment from the husband to the bride's family) (e.g. Nigeria, India, violence may occur either because financial requirements are not met, or because bride wealth becomes synonymous with buying and thus owning a wife.
- The honour of a man is related to the sexual behavior of a woman. Here any deviation from the standards of sex. The entire family is disgraced, which can then lead to honor killings (e.g. Jordan)

Suicide and self-harm

- Mental health disorders are humiliating and shameful, deterring people from finding assistance (e.g. Australia, Brazil).
- Individuals are not tolerated in various social groups within society, such as homosexuals (Japan).

Sexual violence

- Sex is the right of a man to marry (e.g. Pakistan).
- Girls are responsible for regulating the sexual impulses of a man (e.g. South Africa).

- Sexual abuse is an appropriate way to put or punish women in their place (e.g. South Africa).
- Sexual intercourse is a predictor of masculinity (including rape) (e.g. South Africa).
- Sex and sexuality are taboo topics (e.g. Pakistan).

Youth violence

- Cultural intolerance, extreme dislike and stereotyping within culture of "different communities (e.g. xenophobic or racist violence and homophobic violence, for example.)
- It is unethical to report youth abuse or bullying (e.g. the United Kingdom).
- For the survivor, sexual assault such as rape is humiliating, which prohibits disclosure (e.g. the U.S).

Table 2.5.5.1 Cultural and social norms supporting different types of violence

Source: WHO Library Cataloguing-in-Publication Data changing cultural and social norms supportive of violent behaviour. (Series of briefings on violence prevention: the evidence

2.5.6. Masculinity, men and sexual violence

(Frosh, Phoenix & Pattman, 2003) argues that masculinities are neither natural nor automatically occurring. They are however, made up in social encounters and manifest themselves with the cultural tools available to individual boys and men. Understanding hegemonic masculinity, which guarantees the superiority of men and the subordination of women, one of the key mechanisms for understanding masculinity (Connell, 1987). In the same way, (Lindegger & Maxwell, 2007) State that hegemonic masculinity is toxic in that it shows the accepted masculinity by which boys and men are socialized and forced to adhere to in order to be fully accepted and recognised as real men.' In addition, (Imms, 2000) points out that oppression is endured and also confined to involvement in their peer groups for those boys who are dismissive in complying with hegemonic standards. The literature demonstrates explicitly that boys adhere to these hegemonic norms, which end up forming and leading to risky behaviours such as sexual abuse (Lindegger & Maxwell, 2007).

According to (Bower, 2014), South African society's patriarchal existence is one that creates masculinity and sexual abuse. Similarly, (Ricardo, *et al.*, 2011) have found that the unequal gender roles and power structures that are relevant in society are one of the causes of sexual harassment. Furthermore, (DeKeseredy & Schwartz, 1998) argues that there are two aspects of patriarchy, namely structure and ideology. Patriarchy is structurally a hierarchical social structure in which men have more authority and rights than women. Patriarchal ideology is the idea that women are in lesser roles than men and it is normal and right. Societal patriarchy is apparent at the social level, and family patriarchy in domestic and interpersonal relationships relates to male power (DeKeseredy & Schwartz, 1998). Familial patriarchy insists on the obedience, respect, dependence on loyalty, sexual access, and sexual fidelity of women, the writer's further point out that these are considered to be closely related and influence each other strongly. It has been found that men who believe in patriarchal values and behaviours are more likely to participate in sexual, physical and psychological violence towards women (DeKeseredy & Schwartz, 1998). (Koralewski & Conger, 1992) in Indiana, conducted a study to examine what influences men to rape women. The research then measured the attitudes of men toward women. The research found that in their relationships, males who believe in gender roles and those who lack empathy for females in sexual relationships were more likely to be sexually aggressive.

In addition, sexually violent men have been shown to hang on to rape stereotypes and abuse has been embraced (*ibid*). Furthermore, (Higate, 2007) notes that men are socially granted power and position over women, by the virtue of being born as male. (Renold & Debbie, 2010) state that masculine practices are rooted in children when they are still young. For instance, young boys are allowed more freedom and they have few restrictions placed on them as compared to girls; thus, which resulted because of boys, exercising their masculinity over girls. In addition, because of environmental factors, including masculinity, girls are exposed to sexual assault. (Leach, 2006) notes that one of her South African studies on sexual violence argues that physical abuse, rape and coercive sex have become the norm in many communities, making it so difficult for young women to defend themselves from unwanted sexual contact and HIV infection and other sexually transmitted diseases. She also points out that in her research on sexual violence, boys explicitly saw sex as their privilege, and because of fear of reprisals and the prestige attached to being in a relationship, girls find it hard to avoid sexual violence incidents.

According to (Fitzgerald & Ormerod, 1991) alarming rates of sexual harassment are faced by female university students while male students behave within a wider patriarchal society that stands for the sexual abuse of women and male dominance. (Ottens, 2001) notes that the social microcosms used as a method for transplanting social stereotypes that reinforce sexual violence are higher learning institutions, resulting in ordinarily justified conduct of sexual violence. Correspondingly, (Argiero, Dyrdaahl, Fernandez, Whitney & Woodring, 2010) Researchers found rape-supportive and cultural views on some of New Zealand's university campuses. In addition, (Ricardo, *et al.*, 2011) shows that gender roles maintain that men must be sexually aggressive and women must be passive in most instances. Studies show that between 25% and 60% of male university students are involved in some types of sexual harassment, according to (Berkowitz, 1992). Furthermore, he points out that scholars such as (Jewkes 2008; Penn-Kekana and Rose-Junius, 2005) indicate that possible explanations for male students to participate in sexual violence in universities are because the rigid gender roles and power imbalances faced by women and men in their respective societies facilitate sexual violence

These rigid gender norms include those that perpetuate the dominance and superiority of men over women and the submissiveness of women. In South Africa, research has found that "young men build and gain effective masculinity through the use of force, where conquest is seen as a sign of superiority or status (*ibid*). This also indicates that women experience sexual violence because men are reacting to generally practiced and accepted experiences of sexual assault, which in turn holds women beyond those limits. These researchers have suggested (Gordon & Collins, 2013) that female university students living in university residences are highly vulnerable to sexual harassment induced by social norms. Male and female university students from the United States, Canada, Germany, the Netherlands, Ecuador, Pakistan, the Philippines, Taiwan and Turkey were involved in a research study on Cross-Cultural Reactions to Academic Sexual Harassment: Effects of Individualist vs Collectivist Culture and Gender. The study investigated attitudes of sexual harassment across nine countries with distinct geographical, political and cultural backgrounds (Signal, 2005:204; Bennett, 2012; Petersen, *et al.*, 2005; Steenkamp, 2010; Vohlidalova, 2011). It is argued by (Peterson, 2011) that women have learned to not attribute importance to their own perceptions of situations under the impact of male norms and male realities and tend to never consider their experiences as 'real'.

(Vohlidalova, 2011) argues that culture plays a vital role in how sexual acts and sexual violence are perceived, viewed and processed by certain populations and societies. The use of "coercion" or force is an important element of the WHO definition of sexual violence and there is a high possibility that cultural differences exist with respect to what is labelled as "forced" sexual intercourse. Different cultures describe certain forms of sexual violence that are condemned and other forms that can be tolerated to a degree, thus giving rise to a continuum of transgressed coercion at one end of tolerated coercion. However, rape is noted as the psychological extension of a stereotyped culture of a dominant-submissive sex-role. Attitudes towards women are transmitted by socio-cultural variables and they can predict sexual violence. From the male dominated sociocultural milieu, such stereotypes are often internalized. Sexual violence can also produce a misogynist attitude that is prevalent in a culture. In India, cows are better treated than women, while girls have no independent control of their sexuality. It is also expected that these girls will marry and produce children (ibid)

2.6. Sexual harassment against female students in Western countries.

The United States has confirmed that on many college campuses, sexual harassment and rape are a problem because women are at greater risk of sexual victimization than their peers outside of college (National Institute of Justice, 2005:34). 3 percent of women students are sexually harassed during an academic year, according to a U.S. federal survey (Fisher, Cullen, & Turner, 2001). Studies conducted by (Dekeseredy & Kelly, 1993) indicated that on campuses, sexual victimization of female students varies from sexual assault to attempt rape to rape. While (Joseph's study, 2003) found that 21% of the women reported being raped. There has been no research to evaluate the variables contributing to sexual victimization in higher learning institutions (Parrot & Bechhofer, 1991). However, (Parrot & Bechhofer, 1991) again suggested that identifying factors that place female students in tertiary institutions at risk of sexual victimization will help to devise risk reduction measures to empower potential victims. The social organisation of tertiary institutions, socialization, patriarchy, the position of alcohol and narcotics, the reluctance of victims to report victimization and the lack of deterrence are factors hindering means to curb sexual harassment.

A report by the American Association of University Women showed that female university students endure sexual assault and it is committed by subordinates in most cases (Renzetti, *et al.*,

2012). Studies show different types of violence, ranging from mild to extreme situations, in universities. In another study by (Bursik & Gefter, 2011) on perceptions of sexual harassment in an academic sense, it was found that sexual harassment was prevalent in universities in the United States because women students have distinct perceptions of what sexual harassment entails. For example, repeated unwelcome demands for dates by a student or professor as sexual assault was seen as not coming under sexual harassment. The National Union of Students (2014) online survey in the United Kingdom found that sexual harassment has been widespread in UK universities. The research discovered that unwelcome sexual advances such as groping and touching have been encountered by 37 percent of women and 12 percent of male students. On campuses, an atmosphere of 'laddism' that encourages sexual assault was found to be present. This culture seems to condone sexual assault, rape and any form of verbal and non-verbal sexual violence (The Guardian, September 15, 2014). According to (Hunt & Gonsalkorale, 2013), sexual harassment has been found to be problematic in Australian universities. Their study based on the relationship between masculinity in group bonding and gender harassment showed that harassment is widespread partly because some male students engage in harassment when they feel that their masculinity is being threatened

2.6.1 Safety services

According to (Ward 2011) the authority on campuses of the United States of America and Canada has progressed from a traditional security role to public police undertaking. The organization hires these police officers to protect the campus and the community and the persons within the campus environment. In the United States, legislation was passed to improve security at universities and colleges for instance, the Jeanne Clery campus security Policy disclosure and Campus Crime Statistics Act of 1990 (ibid). The Act provides for the disclosure of crime figures on campuses by universities and schools. Universities and colleges have, traditionally, had a legal agreement for students. The most famous one is translated literally to mean 'in the place of a parent; in the dictum in loco parentis. The doctrine or law empowers an individual or organization to assume certain roles and responsibilities of a parent, according to (Edwards & Sweeton, 2000). The general sense of in loco parentis is reflected in the development of a protected atmosphere against any harm to students. Researchers studying the incidence of sexual harassment among university students have shown that one in four students have witnessed

sexual violence in the United States. (Gross, Winslett, Roberts & Gohm, 2006). A research by (Lehrer & Oyarzun 2007) in the Republic of Chile suggested that 17 percent of the sample reported having experienced sexual violence in the previous 12 months among 455 female students attending different universities.

2.6.2. Perception of safety in Washington, Mary and Namibia Universities.

This is a comparison of security and safety perceptions in three universities. Two of them are Western universities i.e. Washington and the University of Mary whereas Namibia is an African country. The comparison is between a developed and a developing country and to establish if the economy level does influence the level of safety and security offered to its citizens. Literature has found that there are different opinions about security services offered by universities of Washington, Mary, and Namibia. Different while these opinions have positioned campus security in an uneasy situation. For instance, the university community is unable to consider the safety department as part of the university system because it is a law enforcement agency independent of the academic climate (Smith, 1988). The second view is that, regardless of their organizational position, security departments are not police officers (Bordner, 1983). These recommendations marginalize the security department's central mandate (Smith, 1988). Student in residence impressions of on-campus living and research environments at the University of Namibia campus residence relative to student success is assessed by one such study at the University of Namibia. Many students thought they were safe on campus, while others believed their vulnerability was due to inadequate lighting and insufficient protection.

2.6.3. Perceptions of students at residence at the University of Namibia

Student Perception	Percentage
Felt safe studying at night on campus.	50.6%
Security personnel are moderate to highly effective	78.3%
Felt safe in their rooms at the residence	78.9%

When compared to men, female students reported being harassed while on campus. Women are known to be more afraid than men on campuses, therefore taking more safety precautions than

male students (Currie, 1994). Sexual violence impacts tons of people every year and is a global epidemic (Kim, 2000). However, (Fanslow & Robin, 2004) assert that it is generally faced by girls as often as sexual harassment is a global issue. The United States of America is facing a high incidence of sexual assault, (Kilpatrick & Holmes, 2005). In addition, (Mayhew & Reilly, 2007) note that in New Zealand, 29 percent of women have been victims of sexual assault. This means that sexual harassment is a global issue.

2.7. Sexual harassment against female students in African countries.

In a study that was conducted by (Leach, Fiscian, Kadzamide, Lemani & Machankia, 2003) in three Southern African countries, it has been indicated that girls experience sexual violence in their universities during their academic years. One of the reasons why African girls experience sexual violence is that girls are trained by social systems to accept sexual violence in their young ages, and boys receive permission to continue with their aggressive behaviours. According to (Luke & Kurtz, 2002), in sub-Saharan Africa, young women are exposed to sexual violence due to poverty. Such incidences are experienced in Uganda, Lesotho, Tanzania, and South Africa. Female students are prone to sexual violence because they want money to buy food and pay tuition fees. While in some cases sexual violence is perpetrated by lecturers, administrators, and male students most of the times, young university students experience sexual abuse in exchange for the award of excellent grades and material support from lecturers as well as other academic staff.

(MacKay & Magwaza, 2008) discovered that in a safety examination conducted at a university in Kwazulu-Natal among female residency students, it was found that every year, more than 2000 female students experience sexual violence and every day of the academic year. Therefore, such incidents support the notion that female students in South Africa are not safe (Daniels, 2000). A study by (Bakari & Leach, 2008) on sexual violence in Nigeria found that at college, sexual harassment, particularly quid pro quo, was prevalent. In return for good grades, female students were abused by lecturers and approximately 45-65% of male lecturers demanded sexual favours. Male students abused female students verbally and physically. A study was done by (Norman, *et al.*, 2012) in Ghana found that between 598 male and 302 female students, there were 55 victims of sexual assault in academic institutions; 19.34 percent of males and 36.66 percent of females were sexually harassed. There was more verbal harassment among students than any form of

harassment. African tertiary institutions are not legally required by law to disclose all cases of campus violence, unlike in the United States of America. This is perhaps one of the factors of campus victimization, as students do not realize how vulnerable their campus is. Universities are sweeping important matters under the carpet as they fear that exposing a crime publicly may result in the loss of new students. Campus crime figures and crime incidents in South Africa are records of private universities.

(Ekore, 2012) states that universities and colleges are grounds for sexual harassment. According to (Gordon & Collins, 2013) gender-based violence rates are high at African universities. For example, a study by Roberts in 2005 of female university students showed that various reported sexual harassment after a relationship was terminated. Half of those have been listed as mild abuse, such as persistent unwelcome phone calls, and half as bullying followed and harassed by ex-partners. (Daigle, 2012) states that even though sexual violence is at a peak level, university female students experience it more often. (Hobson & Guzewicz, 2002) argue that female students in many universities are exposed to unfriendly environments that involve sexual violence, which tends to affect the desire to interact and profit from an educational atmosphere. According to (Ottens, 2001), female students experience sexual violence because of rape-supportive beliefs and social stereotypes which are transferred from the societies to the universities. According to (Burgess, 2007) “A number of men would perpetrate sexual violence in university campuses if they can have the assurance that they would not be caught”. The whole literature shows that in university residences, there is a high prevalence of sexual harassment and female students are the targets.

2.7.1. Great Zimbabwe University

Sexual harassment in Zimbabwe is a psychological disorder due to the high incidence of sexual coercion in higher education institutions (Katsande, 2008). 98% of women students are victims of sexual assault (Munando, 2015). Although sexual harassment victims remain anonymous, this inhibits any attempt to understand this trend. This is largely due to the stigma linked to sexual harassment (Katsande, 2008). Since many victims are aware of their rights power imbalances between the victim and the perpetrator may further silence the victim. Sexual violence and sexuality are a taboo in African societies (Tamale, 2007). In Zimbabwe cases of sexual harassment are underreported because victims fear being labelled as trouble makers and the fear

that their cases will be treated unequally (Collins, 2003). Female students resort to silence because their fear being victimised and lack trust in the university structure. The government act on sexual offences of 2012 was placed to curb sexual violence. The policies in place are usually not enough because women are mostly victimised (Munando, 2015). Female students in Zimbabwe have been noted to be experiencing rape, verbal coercion, sexual intimidation, sexual molestation and threats. Male students have been portrayed as mostly perpetrators (Flou, 2004; Gaidzanwa & Manyeruke 2001; Mlambo, 2014). Mlambo observed sexual harassment in Zimbabwe as a form of sexist language such as sexual jokes.

2.7.2. University of Namibia

The University of Namibia research study on violence acknowledged the lack of understanding of feminism and the culture of fear as the cause of perpetuating violence against women on the university. Sexual harassment, threats was noted to be from taxi owners outside the university gate. Participants stated that sexual favours between students and lectures this was termed as 'sexually transmitted marks'. Female students have seen security guards touching female students without consent. Male students also touched and humiliated female students based on their body parts. Female students have to tolerate this sexual behaviour because of the process of socialization. That has socialised women to be submissive and conform to gender roles that have largely define women role as sexually fulfilling men needs. The research further notes that perpetrators often go unreported. Female students living in university residences reported data rape, filming, secret staging, sexual videos distribution and corrective punishment as a form of sexual violence. Female students suggested that they would frequently be questioned about their involvement in the incident when reporting the issue to the police. It was familiar with questions such as what did you do to taunt the assailant" (Research study on violence at the university of Namibia)

2.7.3. University of Zambia

A research by (Menon, *et al.*, 2016) on the viewpoint of sexual harassment of university students: A case study by the University of Zambia found that sexual harassment against women at the University of Zambia was an issue as female students are mainly affected. Second, the analysis revealed that there was a lack of gender gaps in sexual harassment awareness. However, at the University of Zambia, there were critical gender gaps in the understanding of sexual

assault. Although female students were more concerned, male students were less worried about being sexually harassed. It has been reported that female students are more sexually assaulted than male students. In 2006, the University of Zambia saw sexual harassment as needing disciplinary hearing only as there were no laws in place to minimize sexual harassment (Menon, *et al.*, 2009).

2.8. Sexual harassment in South Africa

South Africa is also reported to be experiencing sexual violence at a high rate in the world (Adar & Stevens, 2000). On the other hand, (Jewkes, *et al.*, 2002) supports the above-mentioned statement pointing out that many younger women before the age of 18 are confirmed to have witnessed sexual harassment. Sexual violence can be linked to the myth of virgins and infants curing HIV/AIDS. (Meel, 2003) points out that woman, as old as 80 years also experience sexual violence in South Africa. (Jewkes, Vundule, Maforah, & Joordan, 2001) conducted a study in Eastern Cape, Mpumalanga and Limpopo, it has been estimated that 15% to 30% of females first sexual intercourse was through sexual violence. (Hallman, 2004) states that in a women survey in South Africa, 55 % of women surveyed in the study reported to have not experienced sexual violence in their first sexual intercourse and the remaining 45% have experienced sexual violence. The literature points out that indeed females experience sexual victimization in South Africa, which is perpetuated by the patriarchal essence of South African society and the normalization of sexual violence (Bower, 2014). The Human Rights Watch (2001) revealed that in most cases, women experience sexual violence from men because of conforming to social norms. (Human Right Watch, 2001) states that South African girls are more likely to have one or more of their male peers witness sexual harassment and sexual abuse Therefore, this proves that females experience sexual violence more often in South Africa.

2.9. Sexual harassment against female students in South Africa

2.9.1. University of Western Cape

A study titled *coping with violence institutional and student response at the University of Western Cape* by (Sass, 2015). The researcher noted a notion of “ambivalences of home away from home”. This described residence life for students. The study found that the university has a sexual harassment protocol in place. However, students knew nothing about it. The home away notion meant security for students. This was not the case at this institution since there are areas

conveyed fears to walk on due to the fear of being sexual violation victims. (Jewkes, 1998) notes that men are socially encouraged towards sexual freedom and experimental. This leads to women being prone to sexual harassment. At WC sexual violence was seen perpetuated by cultural rites such as initiations schools. Men would have to prove their manliness through sexual violence. Sexual violence at WC was seen as a women problem and something that only women must deal with (Sass, 2015). The equity officer showed being less caring regarding sexual violence at this institution. Sass was given answers such as that “women have no problem in using lavatory with an open door or talking freely with someone while taking a shower”. However, participants expressed anxiety when using areas such as toilets, showers and the bathroom. Female students at WC feared rape more than anything (CHE, 2010).

2.9.2. University of Rhodes

(Botha, *et al.*, 2005) study on the determinants of student’s satisfaction with life at campus residency at a South African University found that residences were central for student’s total wellbeing. Female students expressed being troubled with residence life and threatened. Exposure to vulnerability and danger was seen coming from thief, vandalism and discrimination. Issues concerning sexual harassment were not revealed by the study as discrimination was seen as a top priority. Discrimination ranged from racial to sexism about 26%. Students identified being less satisfied with discrimination related to racial and gender (Miller & Sujiparatay, 2010). Discrimination and drug abuse have been noted as problematic in South African universities e. g the University of Cape Town and Rhodes (Murphy, 2005).

2.9.3. University of Cape Town

At this university women are fearful, subordinate and vulnerable to sexual harassment. Women learn under fear as they draw from traumatic experiences ranging from violence at home and at university campus (Denham, 2008). Women constructed sexual violence along their mothers experiencing it from their fathers. Therefore, to these female students’ sexual violence is a circle that is gendered of nature (Bremner, 2004; Coakley, 2003; Day, 2001). Fear of public spaces and the feeling of unsafely were constructed along male dominance, normalisation of sexual violence, gender vulnerability and gender inequalities in UCT (Koskela, 1997). At this institution feminine is defined along subordination, powerlessness and victimization of female students

(Hollander, 2000). A body of literature found men using sexual violence to control and punish women, while sexual violence formed the construction of identity (Wader, 1997; Connell, 1987).

2.9.4. Walter Sisulu University

The study carried by (Goba-Malinga, 2011) titled *sexual harassment in the workplace: A case study of women's experiences at Walter Sisulu Eastern Cape*. The study is significant in understanding sexual harassment against women. The study noted that sexual harassment is interrelated with patriarchy and hierarchy. Sexual characteristics are marginalising women at WSU. Sexual harassment was noted to be in-line with masculine mystique and value systems. These systems and values are learned behaviour from the process of socialization (Connell, 1981). At WSU sexual harassment against women is associated to exercising power, dominance, control and oppression of females (Minas, 1993). Women who have experienced sexual harassment at this institution were found lacking confidence, feeling miserable and lack performance (Goba-Malinga, 2011). The perpetrators at the university campus found sexual harassment amusing and a game. As a participant noted the perpetrator saying that “women have to behave normally because sexual compliments would flatter a normal woman with” (ibid)

2.9.5. University of KwaZulu Natal

Gender-based violence is a prominent concern at UKZN and has prompted many qualitative studies seeking to understand this phenomenon. Many incidents of sexual assault occur from women students whose criminal cases are mostly underreported due to lack of faith in the systems of the university. A transfer student was raped at the Howard College Campus residence of Mabel Palmer. International students form 2000 of female students sexually harassed annually (Gender-based violence, 2007). The statistics are alarming and frightening for female students who are at risk of the gendered nature of sexual harassment at UKZN (Phungula, 2007 & Chetty, 2008). A study by (Kabaya, 2016) at UKZN found female students as most victims of sexual harassment. Sexual harassment came from those in authority such as lectures and the student representative council members. Female students noted being sexually harassed by SRC members in an exchange for funding or accommodation (Kabaya, 2016).

2. 10 Theoretical framework

2.10.1. Social construction of gender

This theory focuses on power and hierarchy. According to Zimmerman gender is an evolving characteristic of social circumstances, both as an outcome and a justification for different social arrangements and as a way of legitimizing one of society's most basic divisions (Zimmerman, 1987). Gender is used to differentiate between the femininity and masculinity of biological sex. In feminism and sociology, the social construction of gender is a notion that considers the functioning of gender and gender differences in society. According to this view, society and culture construct gender roles and are prescribed for a particular sex as acceptable conduct (Lindsey, 2015). Women are required to comply with traditional gender appearances in higher learning institutions. In terms of gender stereotypes and masculinity, the definition of sexual harassment of female students is considered (Mafino, 2015). In what has been identified as masculinity, this theory becomes useful in perpetrating men to harass women to fit into the male described. While females do not adhere to gender norms, they seem to be a threat.

Social constructionism is not concerned with ontological problems, but focuses on awareness and reality building (Andrews, 2012). According to social constructionists, truth is a product of the context in which the action takes place and is determined by the cultural historical, political and social values that operate in that context and time (Darlaston-Jones 2007:16). For this analysis, social constructionist epistemology was useful because it traces culture and human relationships to the roots of sexuality, meaning and truth. This is a strong critique of essentialist sexuality ideologies that consider human sexuality as a product of hormones, genes and other biological processes. Social constructionists claim that sexuality is a learned trait conditioned by history, socialization and situational factors (Baumeister, 2001:2) constructionist definition allows for an understanding of how social and cultural demands have affected the perceptions and representations of sexual assault by female university students. For social builders, truth is a social construct by and between individuals who encounter it (Darlaston-Jones 2007:16). Additionally, based on our unique knowledge of the world and our experiences of it, truth is seen to be different for each and every one of us. Studies have documented the predominance in higher education institutions of female victims of sexual harassment; their realities are not similar because of disparities in social and cultural education. Given this because of their distinct social, cultural and political realities, perceptions and representations of sexual assault among

Black African university students vary. As a result, this study aimed to understand the extraordinary realities of the experiences of socio-cultural factors that lead to sexual assault among students of Black African universities at a university in South Africa. I was able to analyse the significance and perceptions that Black African university students ascribed to their experiences of sexual assault by using a social constructionist model.

Social constructionists claim that when people engage in society, social reality and knowledge are built. Therefore, when a researcher adopts interaction-based methods such as interviews and focus group discussions, the researcher and participants are actively interested in the understanding of construction and reality (Darlaston-Jones 2007:25) concurred that the use of qualitative research methods is required for adherence to a social constructionist theory. Using a social constructionist gave me an appreciation of Black African female university students' practice of sexual agency, authority and subjectivity. In addition, conceptions of the symbiotic relationship between people and society have made it possible to understand how wider social and cultural forces affect the sexuality of Black African university students.

2.10.2. Social identity theory

Between the 1970s and 1980s, Henri Tajfel and John Turner proposed the theory of social identity. This theory seeks to explain intergroup conflict that starts with comparison between an individual group and another group (Backstorm, 2006). This theory was useful in understanding sexual harassment and all other forms of discrimination and prejudice and it is applicable to fields of study such as Anthropology (Backstorm, 2006). Social identity was vital for this study because it highlights the division between groups the 'us' and 'them' mentally that perpetuates sexual harassment. According to (Tajfel, 1974) social identification means that a group's membership is an essential part of one's self-identity. The groups may vary from multiracial, bisexual, gender, and race. However, they hold significance to an individual. Identifying with one group allows communions, norms and prototypes to identify with allowing a fulfilment of needs and personal distinctiveness (Brewer, 1991).

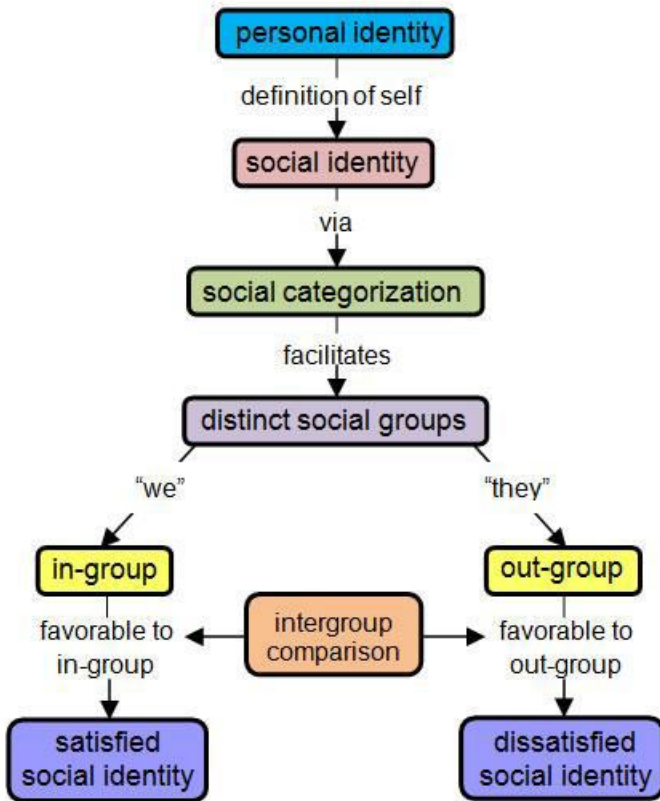


Figure 3.3.3.1: Social identity theory *Source: age-of-the-sage.com (2018)*

Males who have experienced identity threats are more likely to harass females (Herek, 1986). Moreover, male insecurities can lead to discrimination of those non-conforming to the male gender (Glick, 2007). This theory was relevant because it explains how group dynamics impact societal structures. This relates to this study of sexual harassment, as it highlights how sexuality strengthens group bonds via stereotyping. The judging of one's group as superior would encourage positive social identity and it would largely involve belittling other groups at this case which are female students. The violence and aggressiveness directed to women in higher education institutions is used by males as a form of self-enhancing. This theory points the implications the other group would face due to disparage this makes this theory relevant in this study.

2.10.3. Michael Foucault's ideas on sexuality and power

The study of power relations by Michael Foucault presented a powerful structure to explain gendered power structures that characterized sexual assault behaviours faced by students in higher learning institutions. His power analysis offered a blueprint for recognizing how the victims of sexual assault wield power and question it. The concern of Foucault with authority was its impact on human behaviour. The body existed for Foucault as a social and cultural force; (Foucault, 1984:136) stated that the body is in the grasp of very strict forces in every culture that place limits, prohibitions and obligations on it. In this regard, (Foucault, 1984) showed that individual conduct is conditioned by cultural factors, i.e. cultural norms and values. In this research, these principles helped to explain how cultural expectations and values influence the perceptions and experiences of sexual harassment among university students. Sexuality is not a natural fact of human life, (Foucault, 1978) claims, but a constructed category of knowledge with historical social, cultural rather than biological origins. In this respect, Foucault argued that a social construct is sexuality and sexual behaviours. The principle of bio-power by (Foucault, 1984) defines mechanisms by which people regulate themselves by self-imposing adherence to cultural norms by self-disciplining practices. It is believed that socially established ideals of femininity, such as norms of sexual passivity, submissiveness and delicacy, regulate how people view their sexuality as a means of disciplinary control. These theories contributed to the questioning of how female students regulated their actions in order to comply with dominant norms.

For this analysis, Foucault's main ideas are important and can be summarized as follows: sexuality coexists with power, power is multi-directional, power coexists with resistance, and power has a strategic dimension. Foucault's study provides an insight on the connection between social and cultural contexts and individual perceptions of sexuality. Human beings are objects of debate, according to (Foucault, 1978). He puts forward the point that in sexual relations, social and cultural discourses on sexuality are taken as the standard and natural way of behaving. The theories of Foucault are substantiated by (Millet, 1970), who claimed that men generally get sexual consent from the same people they oppress because of sexuality discourses internalized by these women. Similarly, a study by (McGinley, 2013) found that romantic and perfect love speeches culminated in young women, all in the name of love, submitting to sexual pressure and manipulation in relationships. The conceptualization of Foucault influenced the study of the

impact of wider social and cultural norms and the perceptions of sexual assault by university students. Using Foucault's ideas, I examined the degree to which students reflect attractiveness ideals culturally and institutionally prescribed in sexual harassment encounters. In my study of the social and cultural effects on sexual assault among students at Black African University, these ideas were important.

(Foucault, 1978:75) states that where there is power there is resistance. Individuals are not objects of power but are the locus where power and resistance are exerted (Mills 2003:35). Foucault's analysis places female students as active and equal subjects who can actively resist domination. (Foucault, 1984) provided an analysis of power and an explicit critique of domination that was useful for examining symmetries of power between female victims of sexual harassment and perpetrators in question. It also allowed an investigation into the different ways in which sexual agency, power and subjectivity among victims of sexual harassment were created by power. His thoughts on the strategic power aspect gave critical considerations on the multiple dimension in which students improvise and use their physical and sexual power to respond strategically to harassment. (Kabeer, 1999) defined this sense of agency as power within the capacity for action. This is expressed in different ways, such as bargaining, negotiation, deceit, coercion, subversion or opposition. Not only does power create docile bodies, but the resistance to this power (McLaren 2012:83). The ideas of Foucault on power and resistance to power direct the central assumption of this study that the female body is a strong force in combating and countering sexual assault.

(Henderson, 2007:251) stated that Foucault's work tells us that in a way, the battlefield is our bodies. Therefore, this helps to conceptualize the female body as a place for both sexual subjugation and dominance resistance. In order to supplement understandings of how sexuality is negotiated and how sexual agency is applied during sexual experiences, I then used the sexual script theory.

2.11. Conclusion

This chapter has reviewed relevant and existing literature with regard to sexual harassment in universities. Literature discussed in this paper has demonstrated how African and Western cultures, sexual harassment and sexual violence against women has been normalized and accepted as unavoidable. It has been shown that society plays a key role in affecting sexual assault and abuse based on gender. Sexual harassment is normalized and accepted due to culture rarely questioning nor challenging it but accepted it as it is. This chapter has sought to demonstrate power differences, power inequalities, the powerful and the powerless and the subordinated and marginalized in modern societies. This chapter showed that sexual harassment is more of a social construction. The next chapter will address the approach and the techniques used in this analysis. This chapter has gone on to discuss the research theoretical framework. It seemed wise to unpack the theoretical framework just after presenting a comprehensive review of literature.

CHAPTER 03: RESEARCH DESIGN

3.1. Introduction

The chapter details the methodology that underpins this study. Background on the research site which is the University of KwaZulu Natal is given and the population that constitute of all female students from all levels of study. The sampling methods utilized in this study Convenience and purposive sampling is explained. The chapter also looks at the research design and methods use in data collection which is in-depth interviews, focus group discussions. The theoretical framework used in this study is feminism, social construction of gender and social identity theory. Data analysis measures were thematic; the chapter further discusses validity, reliability, usefulness, ethical reflections and limitation of this study.

3.2. Research design

I used the interpretative research paradigm because this paradigm aims to understand an individual's world, thoughts, feelings, values and beliefs as they are from an individual's point of view. Both qualitative and interpretative research paradigms were suitable for this study because they share similar intentions in that they aim to understand everything from the subject's point of view. These methods seek to understand the world of the subject the way it is from the subject, which is mostly what this study aimed to accomplish. The study aimed to grasp meanings attached to sexual harassment from the participants as it was. Therefore the researcher saw qualitative research as suitable to go hand in hand with the interpretative research paradigm. Qualitative research is whereby the researchers 'enters' in the shoes of the 'other' to understand everything from the participant's point of view. I discovered that the use of the two research paradigms would help me yield valid findings. In the Anthropology discipline, in learning about the 'other' ethnographers, researchers or scholars become learners seeking to understand the world of those they study by immersing themselves in the 'shoes' of those they study.

The word interpretative implies that the purpose of this study is not to describe human behaviour in laws or generalization uniformly. The purpose of this research is to understand the motives and meanings underlying daily human behaviour (Burgess, 1982). This research used the interpretative framework for a deeper interpretation of sexual harassment. Interpretative and qualitative social research agrees that human behaviour is multi-layered and predefined

probabilistic models cannot be determined, according to Cohen it depends on the scenario and is determined by variables in the environment rather than genes. Unlike scientific variables that are simple to regulate, human behaviour is very different. Human behaviour is uncomfortable to control and influenced by many variables and is often subjective (Cohen, 2011). Instead of a controlled environment, the interpretivist believes in observing people on a regular basis. A study framework consists of world views and the proper methods of world inquiry (Punch, 2009). Thus, the analysis recognizes several facts and realities and the subjective creation of perceptions of a person's existence (Check & Schutte, 2012).

There are various ways to interpret an event. The best way into gaining sight and deeper understanding of the social world or phenomena it is through an individual point of view. In this study participants defined the socio-cultural factors leading to sexual harassment according to their own views and experiences. It became vital to analyse, understand and explain the reality according to the participants views (Cohen, *et al.*, 2011). According to (Blanche, *et al.*, 2009) qualitative approach is holistic, natural and inductive. I used the qualitative approach in this study because I wanted to grasp sexual harassment from the point of view of the participants. Qualitative analysis is one of the vital social science research techniques used by social scientists in most disciplines. Qualitative research focuses on human behavioural behaviour (Burgess, 1982). The interpretative model and qualitative methods allowed me to gain a deeper understanding from the participant's viewpoint of socio-cultural factors leading to sexual harassment. These methods gave participants a voice, thoughts and views to be heard. Sexuality is a taboo that is treated with great privacy and needs a research paradigm that will allow a researcher to explore these complex problems in detail.

This contributed to my decision to select qualitative methods as the model of dominant science. My choice of qualitative methodology was influenced by social constructionist epistemology, as stated earlier in the chapter. (Lieber, 2009:219) noted that qualitative approaches get the researcher closer to the phenomenon of interest than larger surveys or scales can accomplish. (Darlaston-Jones, 2007:25) also claimed that qualitative methodologies provide the means of finding a deeper understanding and exploring the complexities of interactions that are not accessible through quantification. For this research, the interpretive approach was important because it made it possible to grasp interpretations and experiences of sexual assault from the

participant's experiences. This research was moulded by constructionist interpretative analysis in the same line of thought, where the emphasis was put on interpreting the significance associated with the socio-cultural experiences of sexual harassment among students at Black African University viewpoint of the student. Interpretative, individualizing and contextualizing are qualitative study.

3.3. Study site- University of KwaZulu Natal

Due to the emergence of the University of Durban-Westville and the University of Natal, the University of KwaZulu Natal was founded in 2004. However, the University of Durban-Westville, founded in the 1960s, was the Indian University College. Due to apartheid systems in the 1980s 'education under protest' turned apartheid institutions into battle sites at this time, student numbers were very low. As student numbers raised in 1971 the college in Pietermaritzburg established in 1910 obtained independent university status in 1949 after large increasing numbers of students. There were large wilder courses, achievements, opportunities and this institution was recognized for its impactful research. After Mr. TB Davis' donation, the Howard College building opened in 1913, his son Howard Davis was killed during the Somme battle in World War II (History of the University of KwaZulu Natal, 2011).

Following the emergence of the University of Durban- Westville and the University of Natal, the University of KwaZulu Natal has five campuses. These are the (Pietermaritzburg Campus, Howard College, Westville Campus, Edgewood Campus and Nelson Mandela Medicine School). By 2016, the University of KwaZulu Natal composed of 1,328 academic students, compared with 46,539 in 2016. These were undergraduates at 24,897 while postgraduates were 3,807 in 2007 (UKZN Annual report, 2016). In the year 2016 woman made up 26,631 of the student's population (UKZN Annual report, 2006). In 2016 graduation women made 61, 4 % of the graduates. This probed this study women in public spaces especially institutions of higher learning. Since access was given to males and a struggle for women to exercise education. Therefore, it becomes vital to examine female student's security at this institution of learning.

Other research studies such as that of (Roselyn Kanyemba, 2018): *Normalization of Misogyny: Sexiest Humour in Great Zimbabwe's Higher Education Context* was central to the contribution to the sexuality and gender problems faced by female students. The research was conducted in Zimbabwe therefore, it is fundamental to carry such studies in South African Universities to

establish links between higher education institutions and sexual harassment. Another research entitled *Gendered a (symmetries): Proving experiences of sexual coercion among female students at the University of Zimbabwe* by (Tariro Mukwidigwi, 2018). This study explored the experience of sexual coercion among female students at the University of Zimbabwe. Therefore, this study is an attempt to fill in the gap since few scholars have examined sexual harassment in University of KwaZulu at Howard College. However, (Kabaya, 2016) investigated sexual assault on selected campuses of KwaZulu Natal University among students. His thesis was focused on Judith Lorber's theory of gender social construction, which notes that due to human interaction, social life, gender is built and rebuilt and is a product of that social life (Lorber, 1994). This study was pinned by African feminism; focus will be on female students since they are more vulnerable and have been socially, culturally, economically and politically disadvantaged. It was therefore necessary to concentrate on the University of KwaZulu Natal as a South African University for the purposes of this report.

3.4. Description of the study population

The researcher decided to focus on Black Africans only this has nothing to do with racism, prejudice or discrimination of certain races. However, the researcher felt that African way of life fits correctly to the gendered and social construction of sexual harassment. This paper does not suggest that sexual harassment is only prevalent within the African communities but, less scholarly work has focused on the African community and sexual harassment. Studies in the literature review have established that white women also experience sexual harassment but African women experience it at an alarming rate. That is why this study wanted to understand sexual harassment from an African point of view, maybe there is a link between African ways of life and living that triggers sexual harassment. Therefore this study was driven by such objectives. The study decided to look at sexual harassment from the African gendered and socio-cultural lens. It is within African communities that there are chores 'designed' for girls and boys. It is in African communities that masculinity is viewed along the subordination of women. It is in African communities that matters of sexuality are a taboo and treated with secrecy. Also, it is evident in these African communities that women lack agency over their sexuality and health reproductive rights. This study consisted of the University of KwaZulu Natal (Howard College)

student population. These were students from all levels of study. The study focused on Black African University students only. By Black African students of the African descent, these are Bantu people in South Africa. Bantu people are the Ngunis (Xhosa, Zulu, Ndebele, and Swazi). Focus was given to Black African because issues surrounding sexuality are a taboo in African communities. As many scholars have investigated sexual harassment; however, for the purposes of this the focus will be on exploring this phenomenal from the socio-cultural lens. These lenses are usually stemmed in the African traditions, way of upbringing, norms and values.

3.5. Sampling techniques

3.5.1. Convenience Sampling

In this study convenience sampling was used which falls under Non-Probability Sampling because of the sensitivity of the study not everyone would be knee to participate. Therefore, this meant the study relied on available individuals. Lockdown restricts only meant I had to rely on convenient people at that time. Firstly because campus movement was strict secondly, a large number of students were home due to the lockdown. I had no choice but to use willing participants. I found convenience sampling suitable as it relies on the willingness and availability of participants. Convenience sampling, according to Battaglia, unsystematically hires individuals to engage in a study based on their availability (Battaglia, 2011). The study utilised convenience sampling because it relies on availability of participants since sexual harassment is a sensitive subject.

3.5.2. Purposive sampling

The purpose of this study was to focus on Howard College and Howard college population. Therefore, I used purposive sampling to sample Black African students as per my criteria. The sample could have consisted of other students from other campuses but because I specifically aimed at Howard College I purposely selected students from Howard College. Purposive sampling permits the researchers to choose a case suitable for the research problem. Purposive sampling allowed me to pick people that were suitable for the study which were students at Howard College rather than any campus. As they were registered students at the University of KwaZulu Natal, these individuals fulfilled the criteria; they were female and male students. Purposive sampling allowed the researcher to critically think of the sample. Many qualitative researchers use purposeful and not random sampling, according to (Denzin & Lincoln, 2000:370).

I could not have randomly selected participants because I was looking for Black African students due to the process of socialisation in African communities.

3.6. Methods of data collection

The research methods used in this analysis are discussed in this section. I also address how each of the approaches was helpful to understand the influence of socio-cultural influences and sexual harassment. I have triangulated two qualitative methods of data collection, namely focus group conversations and participant in-depth interviews. As a triangulation measure, these multiple approaches were intended to improve the precision and validity of the study results.

3.6.1. Individual in-depth interviews

According to (Benny & Hughrs, 1956) “interviewing is the most crucial data collection instrument in the social sciences, as it is more than a mere tool for coherence data collection methods were designed in line with the interpretive and qualitative research methods”. In this study I have used in-depth interviews in gathering data to understand socio-cultural meanings attached to sexual harassment at the University of KwaZulu Natal. Blanche describes interviews as an exchange of viewpoints on a subject of mutual interest between two or more people. In qualitative analysis, interviews were central to data generation (Blanche, *et al.*, 2009). I gained an awareness of how sexual harassment was created by students through my engagement with students.

Qualitative interviewing provided an environment where participants can speak freely in their own terms. Therefore, allowing me to interact with participants. I conducted open ended interviews with female and male students. I had a list of questions planned for respondents. To have an open conversation with the participants, I used open-ended questions. As much as many participants would first answer with a yes or no the follow up question would be a why or explain further for me. As a result, they had to explain further on their thoughts. The interviews varied between 30 minutes to an hour. Since the Coronavirus 19 pandemic, the interviews were conducted telephonically, through WhatsApp; I could not go to campus to recruit participants as I had no permission. Even if I had a permit access was not granted for residence visitors. Firstly, I had to introduce myself, forward the consent form, explain it to a participant and explain deeply on confidentiality and the will to withdraw from the study. I resorted to individual open-ended interviews because participants felt freely to talk to me in their own capacity.

3.6.2. Focus group discussions

Evident from its name research explores, describe and explain human behaviour through emotions. Yet it is a challenging and difficult experience. However, focus groups have helped to further understand sexual harassment. Not many people were knee to these discussions some felt embarrassed to talk openly about the issue. Focus groups have been used in private industry in understanding psychological and behavioural underpinning consumer behaviour (Folch-Lyon & Trost, 1981:443). Focus groups were conducted at a very low cost and rapidly. Therefore, they played a significant role in Social Science research. (Well, 1974:138) states that conducting three to four interviews is adequate to yield desired results. The first interview is an analytic where it is more an introductory. The second interview produced more information. However, the third interview it is a repetition of what has been said. Group interviews tracked pace and balanced participation. The interviewer becomes the moderator, who facilitates the process. Focus groups cost less and allow the interviewer to become closer to the participants. They allow flexibility and stimulation (Well, 1974). Individual interviews were more of forming rapport in a warm and acceptable environment. In the focus groups I informed participants of the aims of the study discussion and what would the research finding will be utilised for. I stretched issues around confidentiality, anonymity and the right to withdraw from the study. I encouraged participants to speak freely and openly. I encouraged participants to speak of the issue relating to the topic concerning them as this was a platform for them to voice out issues concerning sexual harassment all discussions took place on WhatsApp. (Patton, 1980:246) argues that qualitative interviewing allows the capturing of the actual words of interviewee.

3.7. Data analysis

The analysis of data and interpretation of results was carried out using the process of qualitative data analysis. This was regulated by the multifaceted data produced by the research design of the mixed process. In this chapter, I address the data analysis methods that were implemented in this report. These include thematic analysis, analysis of the text,

3.7.1. Thematic analysis

(Braun & Clarke, 2006) defined thematic analysis as a qualitative analytical approach for data detection, interpretation and reporting of trends or themes. The researchers evaluated the collected data in this study while noticing repeated patterns and trends that addressed the goals of

the study. For material, these common themes that emerged from the data were further analysed. I used Braun & Clarke's 2006 six-phase guide to thematic analysis in this research. Despite the large chunks of data, this sequence made the study of qualitative data easy to manoeuvre. As follows, the sequence was:

1. Familiarising the data

I read through the narratives provided by both female and male students after collecting data from the participants. The notes were revisited and I listened to the audio recordings. First, from the in-depth interviews and those from the focus group discussions, I listened to the audio recordings

2. Generation of initial codes

I coded the responses supplied by students in the second step of study. I marked and noted the particular areas of the study discussed by the responses in each of the narratives. The research questions and aims of the study influenced this.

3. Searching of themes

I then related the themes that arose and continued to arise from the data after the identification of codes from the data. This was simplified by the coding process I had introduced in the previous phase. I listed the themes that emerged from the data at this point.

4. Reviewing of themes

I switched to critically evaluating if the themes were in line with my research goals and answering the research questions after I noted the recurrent themes from the data

5. Defining and labelling themes

This process includes the identification of titles and subtitles for the themes resulting from data analysis.

6. Production of the research project

This stage is the writing of the project for study. Within a social constructionist context, thematic analysis was conducted. In such a context, the researcher does not attempt to concentrate on the individual's motivation, but attempts to understand the socio-cultural context and systemic circumstances that influence a person to behave in a specific way. The audio taped focus group

meetings and interviews were transcribed from Zulu to English and translated. To define and code the patterns that emerged from data analysis, I then listened thoroughly to the audiotapes.

3.7.2. Content analysis

Qualitative content analysis is an approach, without rash quantification, to empirical, methodological controlled analysis of texts within their communication context, following content analytical laws and step-by-step models (Mayring, 2000). As stated by (Elos & Kynngas, 2007), the main benefit of content analysis is that it helps the researcher to evaluate theoretical problems and improve data comprehension. It also helps the investigator to verify facts from other sources. In the interpretation and analysis process of this study, the implementation of content analysis allowed the comparison of my research findings with the results of established literature. I have been able to recognize the degree to which previous research reports are corroborated by the results. In addition, qualitative content analysis permitted discussion through the theoretical lens of the research findings. This increased the interpretation and appreciation of the research results.

3.8. Ethical considerations

The study proposal was submitted to the University of KwaZulu Natal research office where the ethical clearance was obtained. Before any collection of data from the participants a consent form was signed by participants. In the consent form issues of confidentiality, anonymity and the will to withdraw from the study was stressed. The student support unit was notified and aware of students' referral for student psychological support for any harm that may have occurred. The participants were aware that the information they shared with the researcher was kept confidential. It was possible that a study on sexual assault encounters would cause hidden hurt, anxiety and trauma. It was therefore necessary for students who had encountered sexual assault to promote short-term support mechanisms. For participants who were traumatised by the interview questions, counselling services were available. The (WHO, 2001) Ethical and Safety Guidelines for Research on Domestic Violence notes that the design of the study must include a number of actions aimed at reducing any possible distress caused by the research to the participants. I constantly emphasized to respondents that participants could withdraw from the study. In the supervisor's office, the analysis data is secured by passwords.

3.9. Data verification

The purpose of this section is to address the steps taken to improve the validity and reliability of the results of the study. I followed the reflectivity and triangulation data set in this analysis to improve the validity and reliability of my research results. I have put forth some of the steps I have introduced in the discussion above. (Josen & Jehn, 2009:216) assert that the primary objective of triangulation is to suppress or decrease prejudices and to improve the study's reliability and validity. In order to improve the reliability and validity of the study results, I then triangulated different data collection and data analysis methods. Via the use of two qualitative research approaches, i.e. focus group debates and in-depth case interviews, I followed methodological triangulation. Cross-validation requires triangulation of qualitative data collection techniques since it is a comparison of details to establish corroboration (Wiersma & Jurs, 2005). To ensure validity and reliability for this report, I was determined to be as impartial as possible to ensure validity and reliability. As sexual abuse knows no geographical boundaries, all participants came from all levels of study.

According to (Morse, 2002) to ensure validity and reliability the researcher needs to account for any personal biasness that may have impact the study. However, the researcher had nothing to do with research findings. Reflexivity in research calls upon the researcher to reflect and enter in the shoes of those they are studying, (Wilson, 2003). As a student and tutor at the institutions in the university I had to immerse myself in the shoes of those I was studying. I created rapports with those I studied. The goal of the implementation of an interpretative approach to the study and understanding of sexual harassment encounters was to record the experiences of students from their point of view. In addition, I told the participants that on request, copies of the research would be available.

3.10. Limitations of the study

The research focused only on South Africa at UKZN (Howard College). Since the outbreak of the Corona virus and the purpose of the research study were sensitive, the study depended on the availability of participants. In addition, sexual encounters have been noted as a controversial topic in the African context and it is often typically difficult to get people to speak and participate due to coyness, embarrassment and stigma (Tamale 2011:45). I experienced difficulties in finding participants many students were at home abiding by the COVID19

regulations and a majority had already gone back to campus, gaining access was a strain. I found participants which later withdrew from the study because some has suffered sexual violence and wanted nothing that will remind them of their hurtful experience. Luckily, I managed to explain to them that this is more than a study it is an opportunity to voice their opinions and let their voices is heard in a women marginalising society. I also stretched that talking about everything might help somebody else to be knowledgeable and that talking is part of healing. They agreed although they asked me to refer them to the student counselling service.

3.11. Summary of the chapter

The theoretical structure and methodology that underpinned this research have been detailed in this chapter. The chapter proceeded to explore the ideas of Foucault on sexuality and debate, the theory of sexual scripts and feminist theorization. I clarified each of the theories for understanding socio-cultural experiences among Black African university students of sexual assault. The research used qualitative methodology; I explained how qualitative research is rooted in the social constructionist ideology. Additionally, I have justified the use of qualitative methods for this kind of research. This chapter went on to detail the methods of data collection used in this report. In addition, the chapter detailed the approaches used to examine and interpret the results of the study. I also addressed the steps I have taken to ensure the validity and reliability of the results of the study. Finally, the last two parts of the chapter examine the ethical issues I have incorporated in the study and the drawbacks and challenges.

CHAPTER 4: PERCEPTIONS & EXPERIENCES OF SEXUAL HARASSMENT

4.1. Introduction

In the previous chapter, with comprehensive methods used to collect data generation in this report, this chapter has presented and analysed data. A thorough review of data produced by focus group discussions and individual in-depth interviews is provided in this chapter. This segment explored the views and perspectives of sexual abuse of black African university students. This chapter explored the understanding of sexual harassment, its occurrence on campus, and who is the object of sexual harassment among students.

(i) Interview questions:

- What in your opinion is sexual harassment?
- How do you recognise sexual harassment?
- Does it occur on university campus and in what context?
- Can you say that sexual harassment is a problem on campus? Why
- Who are the targets of sexual harassment? Why
- Has it ever occurred to you or someone you know? How many times and how did you/they react to it?

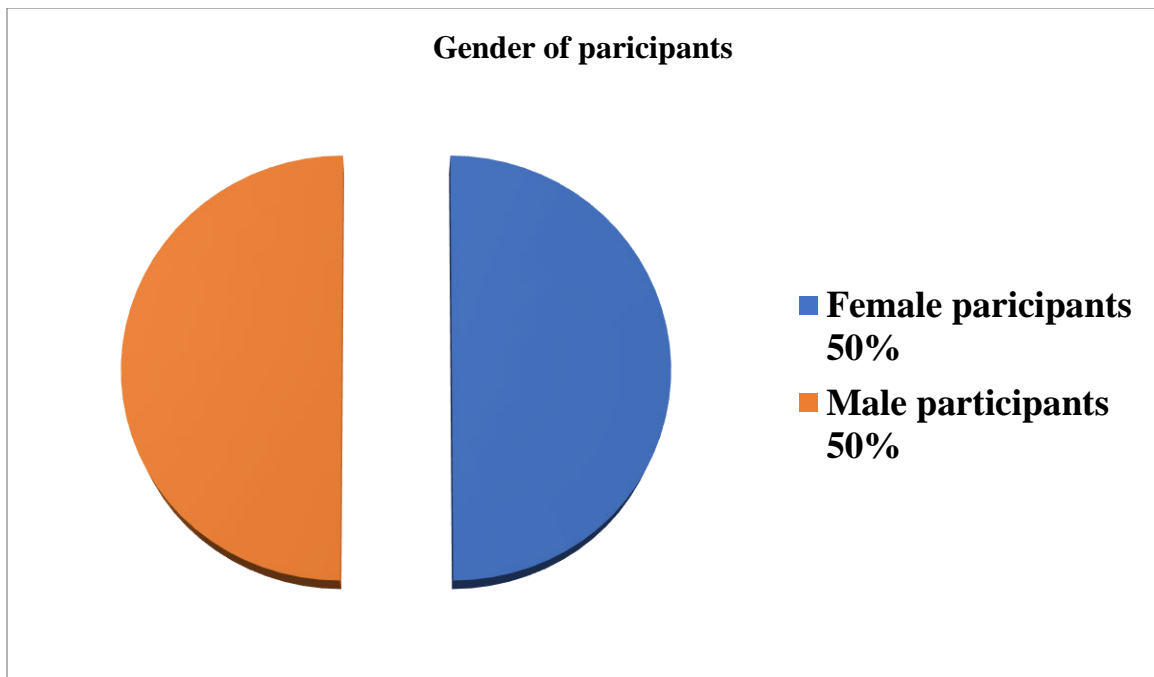


Figure 4.1 Gender of respondents

According to Figure 4.1, female and male participants consisted of a 50/50 percentage in the research. This validated the research objectives to ensure validity by presenting both genders equally. For the purpose of this study it was vital to bring in to paper both genders to avoid one sided finding. As much as the study is underpinned by feminist writing, however, to ensure equality and presentation both genders were presented equally.

Participant name	age	sex	residence	Level of study
1.Athi	24	male	yes	undergraduate

2. Bonga	22	male	yes	undergraduate
3 Bongy	20	female	yes	undergraduate
4 Bile	23	female	yes	postgraduate
5. Gift	25	male	yes	postgraduate
6. Jezile	25	male	yes	postgraduate
7. Kwanda	24	female	no	undergraduate
8. Kazi	23	female	yes	postgraduate
9. Kitsi	25	female	yes	postgraduate
10. Luncedo	21	male	yes	undergraduate
11. Leka	23	female	yes	postgraduate
12. Lile	20	female	no	undergraduate
13. Lindi	22	female	yes	undergraduate
14. Mdumiseni	24	male	yes	postgraduate
15. Mandla	22	male	yes	undergraduate
16. Mhlengi	21	male	yes	undergraduate
17. Mhlonishwa	26	male	no	undergraduate
18. Mfundo	23	male	yes	postgraduate
19. Phila	26	male	no	undergraduate
20. Rere	21	female	yes	undergraduate
21. Yamkelo	20	male	yes	undergraduate
22. Theny	25	female	yes	postgraduate

23.Zandy	23	female	yes	undergraduate
24.Leo	24	female	yes	postgraduate

Figure 4.2: participant’s biography

Figure 4.2 presents participants info the table above shows participants names, age, gender and level of study. The names used in the table are not the actual names of the participants. This was done to protect participant’s identity with the sensitive nature of the study. The table displays 12 females and 12 males that made up this study.

4.3. Reflections on sexual harassment

4.3.1. Understanding sexual harassment

Sexual harassment has a broad variety of definitions, interpretations and understandings. In this segment, I discuss how research participants perceived and interpreted sexual harassment. The question "What is sexual harassment in your opinion?" asked for an awareness of sexual harassment among the study participants. And the follow-up question was “can you list any act or behaviour of sexual harassment,” on the types of behaviour they considered or labelled as sexual harassment. Some elements of what students perceive as sexual harassment was clarified by this theme. The chapter also aimed to highlight who the participant’s preserve in higher learning institutions as the perpetrators and victims of sexual assault. I discovered that respondents were very educated about what sexual assault was and how it manifested itself. A majority of women students had no comprehension of what constituted sexual assault; their knowledge was limited to sexual harassment only. Nevertheless, both sexes showed comprehension of what sexual harassment is; participants were asked the question from the beginning of individual in-depth interviews: What is sexual harassment in your opinion? Participants demonstrated varying degrees of understanding what sexual harassment is.

The response of one of the female participants was that:

“Sexual harassment is touching a person where they do not want to be touched, making another person uncomfortable or do something to a person without their consent”-Bongy

Another female participant concurred that *“sexual harassment is touching, spanking, touching the boobs of someone”-Kwanda*

Touching inappropriately and without consent-Athi

Evident from most of the participants is that participants only thought of ‘touching’ as constituting of sexual harassment. Their definition of sexual harassment was largely associated to physical contact before they could list any behaviour linked to sexual harassment their definitions were mainly centred on physical contact.

On the other hand, I received different responses from two male participants:

Sexual harassment is not having respect for a different gender, so it's not just molesting a person...degrading their dignity, it's more of losing respect for a different gender. It's a mind-set that disrespects, an act of injustice characterised by looking, acting and being aroused...you think of something before you do it so, it's a mind-set- Mandla

Another male participant defined sexual harassment as:

When someone is being sexually abused or sexually discriminated...when a person abuses you based on your gender or sex- Luncedo

On the other hand, Kitsi understood sexual harassment as

An evil act that should not be tolerated in society and perpetrators should be severely punished. When someone touches you inappropriately and rapes you--Mhlonishwa

Other participants, however, showed clear knowledge of what sexual assault was. As seen in an extract below, one female participant (Lindi) described sexual harassment as any behaviour that makes a person feel uncomfortable:

Sexual harassment is doing anything that makes another person feel uncomfortable. It could be touching or sexual remarks or comments regarding their body-Lindi

Zandi felt the same way, as she further pointed out that even the look, touch or remarks of someone about body structure is a form of sexual harassment:

Any act whereby one person makes the other person feels uncomfortable. It can be touching, spanking the vagina, boobs and the bums or having something to say about another person body in a sexual manner”-Zandi

Sexual harassment in Norway is described by Sivertse (2009) as verbal harassment, sexual phrases and suggestions, body, appearance or private life comments. Non-verbal harassment is a close-up of eye or body gestures, indecent exposure to sexual images (including digital) and physical harassment consists of inappropriate contact, hugging or kissing, attempted rape and rape.

First the following standard concept of sexual harassment was given to students: 'unwelcome sex-related actions that are deemed offensive or bothersome by the recipient.' The above responses suggest that certain participants recognized sexual assault to a certain degree. Sexual harassment is seen by participants as inappropriate behaviour and making a person who is subjected to it feel insecure. Similarly, (Mamaru, *et al.*, 2015) argues that in educational environments, sexual harassment is unsolicited and undesirable sexual activity that affects a person's overall well-being. The management of the University of KwaZulu-Natal also agrees with this because it describes sexual harassment as sexual activity that is unwanted by the person who is subjected to it (Sexual Harassment Policy and Procedures, 2004).

4.4. How do you recognise sexual harassment?

This question was meant to probe deep into participants understanding of sexual harassment. It was meant to pin point those 'behaviour' or 'acts' that participants deemed as sexual harassment. I posed the question which behaviour or action that you would regard or deem as being sexual harassment. Three participants had this to say:

“Firstly, there is no connection, there is no consent, and there is no soul connection. It could be touching that is uncomfortable or any sexual word in a random conversation that makes the other person feel uncomfortable”- Mandla

Acts would include random touching; these acts usually happen to females and name calling...name calling would word like 'Ngiyakukralela'- Phila

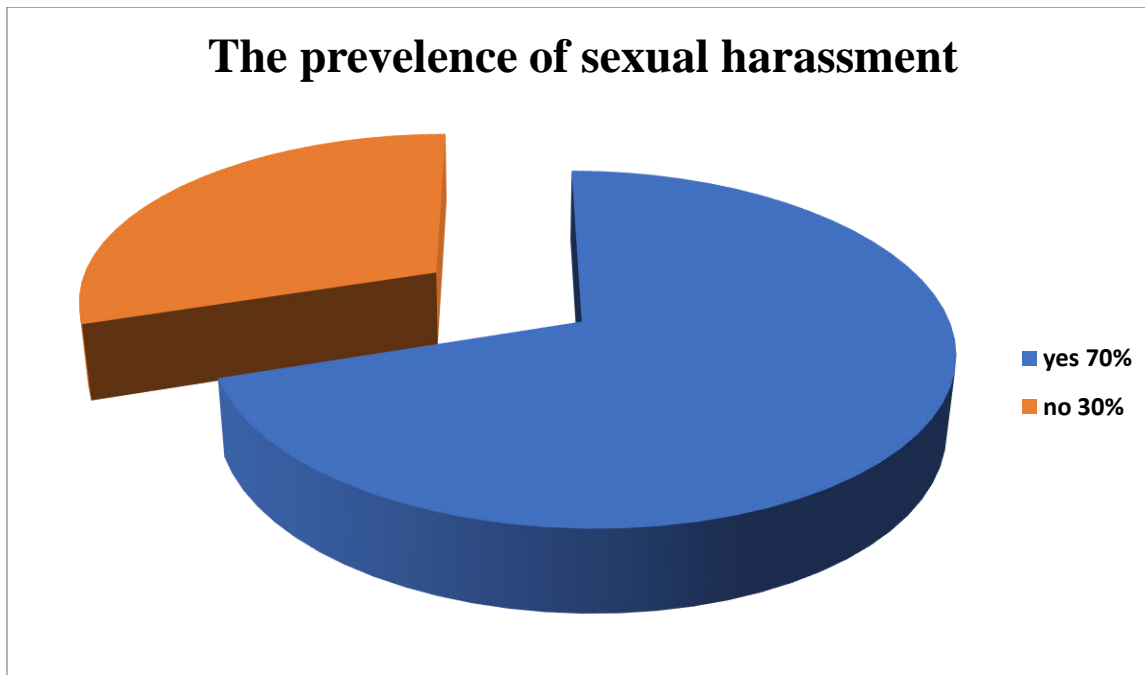
Guys would usually make comments on my body like 'ngikuthole nje' after that I felt really unsafe and uncomfortable, I feared for my life- Theny

These were responses given by two male participants and one female participant. From the two responses of Phila's and Londeka's two words triggered me (ukukralela and ngikuthole) these demonstrated men's lust and eagerness to have sexual pleasure with a female. These two words portray the need of further looking into the sexual objectification of the female body. This relates more especially in the context of socio-cultural factors and sexual harassment, where physical appearance and sexual functions are heightened on the importance of the female body (Warner, 2008). Sexual harassment stems from such views of objectification of females and their bodies. Two more participants noted behaviour or acts of sexual harassment as:

For me it would be someone forcefully initiates a sexual intercourse without your consent. It can be flattering with you without your approval...it could be emotional psychological manifested in order for that person to have a sexual intercourse with you. Physically mishandle you, In order for him or her to have sex with you or abuse his or her power to have sex with you in a workplace or institution of learning/ public or private institutions- Jezile

From this response a participant an understanding of sexual assault and the awareness of sexual harassment was shown as a concept that exists in all public or private spaces and that both sexes are typically victims of sexual harassment. I then asked the following question: Does it take place on the campus of the university and in what context? I wanted to understand whether sexual harassment at KwaZulu Natal Howard University was prevalent. I have asked participants to remind me of incidents they can recall of sexual harassment and narrate their experiences.

4.5. Prevalence of sexual harassment amongst Black African University students.



4. 6. Does it occur on University Campus and in what context?

(Seddon, 2016) states that since 2012, concern about sexual harassment has been growing at South African higher education institutions. The University of the Witwatersrand systematic investigation into sexual assault, which explored the trends, prevalence and issues of policing sexual harassment on campus, found that sexual harassment is widespread and manifests in a variety of different forms. All participants were informed that sexual harassment was taking place at the University of KwaZulu Natal when I asked this question, and they further stressed that sexual harassment was a daily occurrence for them. The participants confirmed that this by stating that:

“Sexual harassment occurs on campus many times and every day. Firstly, it starts from a woman’s dress code to guys calling her names”- Mandla

Some students do not have money to pay for some basic needs so; they want to get those basic needs from other people...those people end up taking advantage and ask for sexual favours- Mhlengi

Bongy said that:

Yes, it occurs on campus and it occurs on daily basis, you just walking with leggings as a girl and a guy's suddenly makes comments about the shape of your virginal structure as depicted by leggings or sometimes comments about your ass...guys are easily amused by the things female students wear- Bongy

The connection between sexual harassment and dress code cannot be stressed enough. This is evident from the above responses by male participants and one female victims frequently ask themselves what they have done wrong, what aspect of the issue they have, what they have done to lead to sexual assault, what they have observed wrongly and what they have consented to in silence. Sexual violence between female and male students has been noted as frequently occurring. The appearance and dress code of female students is seen as the leading cause of sexual harassment. Male respondents suggested that female students had a part to play in their infringement. Consequently, sexual abuse has been suppressed for years against this context of women's history and continues to pose a problem. One of the female participants shared her concern and the clothes that should be worn to prevent sexual abuse:

Sexual harassment is real especially for female students it's risky to walk on campus wearing certain clothes like bum shots- Zandi

(Students' Health & Wellbeing Research, 2009) is a Norwegian national higher education student health survey that included 50 054 full-time students aged 18-35. A research on sexual abuse and assault among university students in Norway was carried out in this survey: a cross-sectional prevalence study. The study found that 24.2 percent of the students experienced "lifetime sexual harassment" and 16.7 percent reported sexual harassment in the previous year. Females reported significantly more sexual assault than males. The paper further noted that sexual gestures and suggestions, remarks about your body, appearance or private life, and inappropriate contact, hugging or kissing were the most common types of lifetime sexual harassment, all of which were recorded by 15.4 percent of the students. Also common were unwanted eye or body gestures (11.4 percent), while less commonly recorded were viewing/sending pornographic images (3.7 percent) and indecent exposure (1.7 percent). 3.4 percent and 2.1 percent respectively, registered rape and rape attempts. They all agreed from the reaction of the participants that sexual assault is still taking place on the university campus.

4.7. Problematizing sexual harassment

The prevalence of sexual harassment allegations in higher education institutions indicate that in terms of the exercising of the sexual right to association and sexual responsibility, there is a blurred field. The abuse of influence by male lecturers and the sexual harassment of female students tap into these studies. The topic of sexual assault is commonly seen as a legal and women's rights issue in higher education institutions. The prevalence of sexual harassment allegations in higher learning institutions indicates that in terms of the exercise of sexual right to association and sexual responsibility, there is a blurred field. These studies tap into male lecturer' abuse of power and the sexual harassment of female students. The topic of sexual harassment is commonly seen as a legal and women's rights issue in higher education institutions.

However, it also raises the psycho-social conditions and the culture of violence that tolerates and perpetuates the problem. Institutional cultures of violence have a complex socio-history that stretches as far back as the basic education foundation phase (University of the Witwatersrand, *et al.*, 2014; Mulumeoderhwa & Harris, 2014; Swartz, 2009). Among other factors that obstruct students' academic progress, literature has noted sexual assault as problematic. Most research has described female students as susceptible to sexual assault and insecure. In primary school, sexual assault begins and escalates in high school, and as the advancement of students through to tertiary institutions. This phenomenon has been identified as a "disturbingly prevalent trend. (Smit & Plessis, 2011) argues that university sexual harassment has been recognized as the exercise of control by particular people, and it has been handled by ineffective policies and grievance procedures.

An article written by the University of Brunswick's Linda Eyre clearly indicates that this concern is much greater than individual students' mere deviance. In addition, (Smit & Plessis, 2011) reports that it is alleged that women's voices are suppressed by those who hold dominant positions in university societies and that this significant issue has not received the publicity due to confidentiality clauses (2011). The person who brought the issue of sexual abuse on campus to the attention of the wider community was Catharine MacKinnon. She described student sexual harassment, as a form of violence against women and coined the term sexual harassment (Eyre, 2000). Participants described sexual harassment in higher learning institutions as a hidden issue and a natural part of campus life and that its silence is part of the explanation for the problem's

historical invisibility. Participants noted that the fear that victims are responsible for sexual harassment has encouraged silence. As noted by the participant below:

“...students who are victims of sexual harassment are silent because no one believes them or will take action like the perpetrators always win now would why a person report and most of the time the victim is always blamed”-Mandla

(Shumba, *et al.*, 2006) notes the culture of silence and conspiracy as one the factors that compound the problem. The reading highlights those institutions of higher learning as failing to educate student about sexual harassment. This leads to those who experience it being afraid and embarrassed to have discussion around sexuality and failure to disclose their experiences. This links to the response I received from my participants that the victims of sexual harassment chose being silent because they are either embarrassed as they would be blamed for their abuse or they know the perpetrator will walk away free. This study aimed at sketching the already existing challenges evident in university spaces with a view to understanding the wider sense of the sexual assault issue. Such challenges involve the recognition of key problems related to gender dynamics, race, and class challenges.

“Silence comes from a place of fear, disappointment and shame and self-blame”- Kazi

What is the point of reporting because bad guys win in the end-Yamkelo

Another participant highlighted that:

As much as it as an everyday problem it is important to note that also academic staffs such as lectures play a role in perpetuating this form of abuse, followed by the SRC- Bongsi

The most common defence is that female students, members of the Student Representative Council and male students are insulted in large part by their male lectures. It should be remembered that the concern is about dysfunctional sexual dynamics of sexual assault, actions that are exploitative, coercive and psychologically and academically harmful. Sexual harassment as a concern derives from multiple entities in private and public institutions having varying types of control over subordinates and capable of exploiting the power within those limits. As stated by (Timmerman, 2003), as the teacher has over his students and as professors have over their students, the supervisor has control over the subordinate. Researchers researching sexual

harassment in secondary schools have proposed that sexual harassment of learners by teachers can be clarified by this organizational power viewpoint. In addition, it is this perceived misuse of authority that connects the workplace with sexual assault in education. One male participant noted that power dynamics come into play and those in power use their power to their benefit.

Sexual harassment is very problematic here, because it takes places between students, lectures and members of the Student Representation Council. These students are usually first year students who desperately need assistance and the SRC take advantage of them, by asking for sex in return for help. Since these are kids that are desperate for help.... even when a student is poor financially or performs poorly in their subjects' lectures use that to gain sex in exchange for good marks-Gift

Another fact perpetuating the silence culture and unwillingness to report sexual harassment is what has been termed as 'Organisation theory' by (Gruber, 1992; Tongri, *et al.*, 1982) whereby unequal power within people in a certain system. It renders certain individuals powerful and the subordinates less powerful (Willness, *et al.*, 2007). Linking this to the current study will place the lectures and members of the Student Representative Council as more powerful than students. The subordinates will be students who are likely to be female students; victims less likely to report the case because powerful harassers such as lectures may win the case. This results to victims suffering inside and suffering in silence. Lifetime sexual harassment was reported by 24.2 percent (women 31.3 percent, men 8.0 percent), while 16.7 percent (women 21.6 percent, men 5.7 percent) reported having been sexually harassed in the past year. This indicates that sexual harassment is still problematic in the educational issue in the education field. Sexual gestures, suggestions or remarks about the body and inappropriate touching, hugging or kissing (both 15.4 percent) were the most common forms of lifelong sexual assault (ever experienced), while rape and rape attempts were recorded by 3.4 percent and 2.1 percent respectively. Exposure to all forms of sexual assault last year by women was substantially more prevalent.

4.8. The targets of sexual harassment

I wanted to understand from the participant's point of view who were the perpetrators of sexual harassment in this segment. There is no popular expression in the literature that men may also be the perpetrators and women. Similarly, the phenomenon has mostly been studied in Israel in the form of the female sexual harassment (Fejgin & Hanegby, 2001; Herzog, 2007; Rimalt, 2005;

Zeira, Astor & Benbenishty, 2002). Most studies appear to refer to the sexual abuse of women by men. Participants had this to say when I asked this question:

Targets are women mostly-Mfundo

It will definitely be UKZN female freshers or second years-Rere

Members of the LGBTQI and female students- Leka

Most people who suffer are females-kele

While another participant noted that:

From my understanding everyone can experience sexual harassment or be a victim. It is important to remember that male, gay and lesbian students are often the targets of sexual harassment. From my observation it has been females who are mostly targeted-Luncedo

From the participants response it is noted that female students are seen as most victims of sexual harassment followed by Lesbians, gays, bisexual, transsexual and intersex individuals. (Conrad & Taylor, 1994) note that sexual harassment is an act of authority because studies have shown that the more dominant an actor is seen in relation to a goal, the more likely the actions of the actor would be viewed as sexually harassing. (Gutek, Morasch & Cohen, 1983; Pryor, 1985) Studies have shown that sexual assault is likely to be carried out against lower status goals by more influential people (MacKinnon, 1979; Pryor, 1985). Job abuse, for example, may result from lectures asking for sexual favours in return for a student's higher grades. Lectures will use their status and powers to manipulate desperate and needy students into fulfil their sexual desires. As participants gave such responses:

Targets are poorly academic performing students these are usually female students. Male lectures use these students for sexual purposes- Mdumiseni

I do not consult alone in lecture office rooms. (Laughs) it is not safe. First year students are usually sexually exploited behind those closed doors- Yamkelo

Findings suggest that younger women are less successful because they typically have less wealth and are less likely to marry (MacKinnon, 1979). In line with this view, the results show that the

younger the respondents are the more likely they are to encounter sexual abuse (Lee, Gibson & Near, 2004). In addition, sexual assault has been documented mainly by victims between the ages of 25 and 35, according to (Terpstra & Cook, 1985). Similarly, in the 16-34 range, (Fain & Anderton, 1987) found female targets to be most likely to be harassed, with the risk declining with age. (O'Connell & Korabik, 2000) found that both the youngest and the middle aged were vulnerable to sexual harassment when sexual harassment was encountered. This viewpoint has been complemented and reinforced by many key academics, and writers/activists from the University of KwaZulu-Natal (UKZN) have been particularly productive in shedding light on the ties between sexual abuse, gender inequality and sexual violence.

Sexual harassment usually occurs between the powerful and their targets would be the powerless, in this instance it would lectures and students. Also, not just any student they are picky it has to be someone who is poor or desperate for money...so they can be bribed for their silence. So it will be sexual exploitation for money or sexual favours for marks-Bile

It has been found that lesbian, gay, bisexual and transgendered students are targeted more frequently than others (Hill and Silva 2005). Another participant states that:

Whenever such engagements are taking place it must be not forgotten that gays and lesbians are targets too-Mhlonishwa

The 2005 investigation undertaken by the Association of University Women Educational Foundation, which is nationally representative of undergraduate students, found that nearly two-thirds of college students encountered some form of sexual assault. In their first year, more than a third became victims of sexual assault, most of them reported non-contact conduct, but almost a third suffered physical harassment such as touching, pulling, or being compelled to do something sexual. In larger university spaces, these types of conduct are more common (Hill & Silva, 2005). The study also found that both men and women were likely to be sexually harassed; however, responses varied in that the abuse was likely to upset and shame female students. They were also more concerned with their identities, less optimistic, uncertain, or conflicted, and they

were more likely to change their actions after having been sexually assaulted (Snyman-van Deventer & De Bruin, 2002).

It's less likely to be a female harassing a male; I am not saying it does not occur. It occurs maybe in a work place environment but on campus female students are the targets of sexual harassment- Kelo

The SRC targets lost female students, those who require financial aid, those needing residences and they make sexual moves on them- Kazi

In the 1993s, a report on the prevalence of sexual assault in the academic environment was carried out by the American Association of University Women. They revealed that 81 percent of students had encountered or met someone who at some stage in their schooling was a survivor of unwelcome conduct of a sexual nature. Females were frequently found to be exploited and were the victims of sexual harassment in more serious ways than males. Men or male students were the majority of the perpetrators.

4.9. Has it ever occurred to you or someone you know? How many times and how did you/they react to it?

Due to the nature of this study and its sensitivity, I had female participants who withdrawn from the study. I had to recruit once again other female participants which were difficult to participate and the whole process of data collection with corona virus and the regulations in place. When I asked this question, participants had varied answers. Some said yes while others said they knew someone who was a victim, and some went on highlight that sexual harassment is taking place at campus and it is an everyday experience.

Yes, I experienced sexual harassment due to the way I dress. I wear short skirts and revealing clothes so I get it mostly-Bongi

Definitely... i remember I was bathing and I heard someone entering in the bathroom. I asked who it was and there were no response only footsteps. I decided to look it was...shaking as I was it was a guy and I screamed he ran away-Bile

I never been sexually harassed but I know someone who was sexually harassed by a lecture in exchange for marks-Kazi

Following Kazi's response I then asked the gender of that person

It's a girl, actually it is girls mostly who are victims of sexual harassment-Kazi

Evidence indicates that university-based young women are subject to multiple types of abuse that threaten their sexual and reproductive freedom and health. The rationale of this study was not just to generate data, other than the goals of this study, I hope that this study educates, raises awareness and leads to behaviour that would alter the institutional culture and arrangements that impede the ability of young women to exercise their sexual and reproductive rights as gender-based violence is a key stumbling block for the sexual and reproductive of young women (World Health Organisation, 2005).

One respondent recalled how he witnessed someone being sexually violated:

I never experienced sexual harassment but I once saw it happening to someone else. A girl was been asked by some guys to come to them. I think they were trying to 'ukweshela' and the girl did not do as instructed. The next thing I saw one guy beating the girl, I then stood up for the girl fighting the guy but later I ended up being the bad guy. I was trying to help but later it was more like I was interfering in their affairs, I don't know if they made peace and everything was okay or what. However, I felt really stupid-Athi

A female student recalled being raped in a private accommodation:

Yes, I have been sexually assaulted in one of the private accommodations. I don't know how it happened, but I saw someone in the house and he pushed himself on me the next thing. I could not fight him he was powerful he raped me. I became pregnant and I did not abort the child in fact I forgive him and I wish we could co-parent-Lindi

Daigle (2012) asserts that, sexual harassment is experienced at an alarming rate in most Institutions of higher learning around the world.

Scholars studying sexual violence in the United States among university students recorded that 38 percent of their sample confirmed one or two incidences of sexual violence in one of their studies. (Twinamasiko, 2008) notes that young women who are vulnerable to sexual harassment in academic settings are experiencing a high incidence of sexual violence on the African

continent. (Mackay & Magwaza, 2008) indicates that South African higher education institutions witness sexual harassment at a high pace. A safe analysis conducted among female students at KwaZuluNatal University found that in only one year, 2,000 female students experience sexual violence and more than 10 students experience sexual violence every day. It is against this context; this research study explored the role of socio-cultural factors in the spread of sexual harassment.

I never been sexually harassed but my friend was sexually harassed by her lecture...he gave her money to buy food and nice stuff. Rere

The sexual interaction between a professor and a student is identified by Young as falling along a continuum of abuse that she calls "power dependence" (Young, 1996:7). Therefore, consent can be deceptive and should not be relied upon to argue that there should be no policy at all governing sexual interactions between workers and students. It could be argued that any relationship, whether age, gender or economic strength, contains an element of power imbalance (Young, 1996:2). Although this may be valid, it is possible to separate such relationships from the teacher-student relationship. For one thing, there is potential damage to third parties as well as the primary parties when a faculty member and a student are engaged in a sexual relationship. A policy should mitigate these additional risks to ensure that the lecturer's perceived prejudice does not undermine the pedagogical relationship at the heart of the teacher-student relationship. More significantly, in the faculty-student case, the power disparity is implicit in the fact that the lecturer is in a position of power as a teacher, unlike other relationships where the power difference derives from factors such as age or class.

I know someone who was raped just because she was thought to be difficult. She was raped because she is stubborn and full of herself. Rape was meant to fix her so that she gives guys a chance when they propose her -Theny

Some female students are also stigmatized by other female students. Some suffer from 'corrective punishment' which may be in the form of rape or beatings to humiliate them. The propensity to correct anyone, particularly women who are hard to get is prevalent in African societies. In Namibia, for example, where indigenous cultures discourage women's assertiveness and males often use violence to "correct" such 'aberrations'. Gossiping and alienation are part of

the adverse sanctions put on women who are assertive. Women suffering sexual harassment are embarrassed to report it to the administration or police of the university. This is because the attack is largely blamed on them and they are accused of being too offensive.

It is worthwhile to note that male students are also sexually harassed at university campus as one participant said

I have consistently been the victim of sexual assault. Sexual harassment came from my female friends mostly spanking in the bums...ass grabbing while keeping eye contact-Mfundo.

Sexual harassment has a huge effect on marginalized and less powerful women, economically insecure men and men who seek equal sexual relations (Uggen & Blackstone, 2004). Berdahl and Moore say that men may be exposed to sexual assault, but the most common targets of sexual harassment are university students and adult women. Sexual assault happens in behaviours such as inappropriate contact and personal space violation (Berdahl & Moore, 2006). However, sexual assault is faced by both sexes (King & Hebl, 2007). Such encounters are the stigmatized places of femininity, signs of lost dignity, a soiled sexuality, and the source of intensely private guilt often obscured by speeches of sympathy for the offenders they do not want to hurt.

4.10. Conclusion

A detailed review of data produced from individual interviews was provided in this chapter. In response to research questions, data is analysed and presented in response to the research objectives. The reactions that suggested that sexual harassment at the University of KwaZulu Natal is still an issue as all the respondents confirmed that it is on-going and problematic. Participants revealed that they know someone who has been abused or violated even though they themselves have not witnessed them. The answers, both male and female, indicated that female students were vulnerable to sexual assault because of the way they dressed, which male students found to be provocative. The influence of differences emerged as perpetuating on-campus sexual harassment, characterizing sexual favours between lectures and female learners.

CHAPTER 5: SOCIO-CULTURAL FACTORS IN THE NORMALISATION OF SEXUAL HARASSMENT.

5.1. Introduction

In the sense of socio-cultural factors, this chapter aimed to address the normalization of sexual harassment at KwaZulu Natal University. The recognition of behaviour (sexual harassment) as unavoidable and as part of daily life is normalization. The normalization of sexual harassment has consequences for the experience of female students in educational settings and in terms of the quality of access to and general well-being of educational services. The different everyday occurrences and perceptions of sexual harassment will be addressed in this chapter and related to socio-cultural as a factor. This contributes to the promotion of sexual abuse and the normalization and acceptance of it. Normalization refers to social mechanisms in which ordinary events that are not challenged but are internalized as they are and are taken for granted or as inevitable are seen as 'normal' thoughts and acts. Normalization also shows how it disciplines and punishes those who deviate from the norm.

The previous chapter explored sexual harassment encounters among students from Black African universities and the interpretations and concepts they attached to these experiences and sexual harassment. Therefore, this chapter builds on the results provided in the previous chapter that affirm that students from Black African universities have become victims of sexual harassment. Victims were identified as mostly female students and they were victimised by university lectures, the students' representative council (SRC). This chapter aimed at understanding the patterns and dynamics of socio-cultural practices. Examining these socio-cultural practices was crucial in understanding how sexual harassment was normalised, enacted and negotiated by Black African university students.

5.2. Societal expectations and sexual harassment

I asked participants if societal expectations played any role in the spread and the perpetuation of sexual harassment. All of them agreed that society is the biggest influencer in ones behavior through the process of socialization. Individuals were noted as learning their behaviors through communities and societies they grew in. As noted below are participants' response:

Society always favors males. This favoring is rooted in one's upbringing up until they are elders and are ready to be enrolled in universities as they grow they think everything they do as a man it is okay and that mentality is carried out to universities or colleges –Bile

How you behave is how you were raised...period-Mfundo

I believed a child cannot behave in a certain way if he/she did not see or learn that behavior where they grew up. These are communities and family settings-Lile

5.2.1. Gender socialization and sexual harassment

Participants related sexual harassment to social expectations, especially the socialization process. The process of learning to act in a way that is appropriate to society is socialization. For example, in Zimbabwe that is a country that has grown into a civilized society. However, traditional social and cultural values exist and are still respected by the majority of the population (Arnfred, 2005). Gender socialization refers to the manner in which the younger generation internalizes and teaches gender-appropriate actions, thereby allowing individuals to integrate into society. Therefore, socialization starts with norms, beliefs, taboos and aspirations of a culture from birth and continues throughout one's life. (Phipps, 2014:7) argues that within community, the self is situated and shaped socially and culturally. It involves cultural activities that form identities and shape behavior. For example, infants are assigned roles according to gender among the cultures in Zimbabwe, women are assigned housekeeping roles and submission is emphasized, while males are required to provide for the family and carry food to the table and masculinity is a focus

Society has defined men as providers and as result whatever they desire should be given to them at any price. So that is where sexual abuse comes from and sexual harassment. It originates from entitlement and desire to be given....submissiveness-Bongi

From the above response the use of words ‘entitlement’ and ‘desire’ indicated that male students thought of owning the bodies of female students. From the participant’s response, it has been noted by participants that it is a social thing for man to be entitled to things including women, their bodies and sexuality. However, the problem lies in the danger of this entitlement where females are not conforming or submissive to it. Earlier participants claimed that sexual harassment is another way to humiliate females who play hard to get or those females who will not come easy.

It is socially acceptable to aggressively hold a woman when proposing her back in the days there were people who were called ‘Izindlamvini’...society accepted their terror and aggressive behavior, characterized by the use of cruelty in approaching women. This cruelty was socially accepted and recognized as culturally acceptable in these settings young women are approached by forcefully grabbing, forced kissing and so on. Especially those who refuse to submit to the needs of these men they are grabbed by a large group of man and a portion of muthi is forced down their throats. This is usually done for the imitation of relationships-kazi

According to Mungwini & Matereke women are supposed to be gentle, submissive, to serve men and not to take on male territories by the time women enter adulthood (Mungwini & Matereke, 2010). These patriarchal behaviors foster the dominance of men and reduce the agency of women. Patriarchy tends to glorify hegemonic masculinities, where certain men stress their dominance over others who are considered vulnerable. Hegemonic masculinity includes the display of attributes such as physicality, muscularity, hostility, brutality, homophobia and misogyny. Masculinities are nuanced and numerous (Connell, 2005:835) and the term hegemonic masculinity just help us to comprehend a certain pocket of men who have control over others. These responses given by participants display the everyday construction of reality in societies and how those who live in it must behave and gravitate to social norms, values and beliefs.

It is socially anticipated that women follow, marry, respect and have children. It has been a natural thing in societies for females to be in the palm of a man, controlled and takes instructions from their husbands. I think sexual harassment stems from such socialization our

male brothers think even in here they will receive the same respect, when they call you out then you should just submit to their calling and meet their needs or else things will be ugly and go as far as being raped-Kwanda

She is seen as a threat when a woman does not adhere to social expectations, ideals and beliefs. The LGBTIQ+ group, for instance, is also a subject and survivor of sexual harassment. Those who deviate from the expected societal norms and values are seen as wrong or not belonging. Lesbians and gays are beaten and sexually abused as a form of correcting them. -Zandi

(Mukwidigwi, 2018) notes any discourse with relevance to the term should consider the social contexts in which specific behaviors and gender roles are placed, noting masculinities as described on a social basis. The writer furthermore, notes the role of patriarchy, colonialism in an African university which is the University of Zimbabwean. During the colonial period, he noted the education system as a discourse that perpetuated these patriarchal attitudes towards education (Arnfred, 2005:14). During the colonial period, education in Zimbabwe was dominated by missionaries who often stressed female obedience and male dominance (ibid.). As such, since ‘tradition’ glorified male dominance, women were marginalized in all structures of society. As such, it can be argued that rebellion against tradition is taken as the concept of women invading into territories traditionally marked as a reserve for men; retribution can be made in the form of patriarchy to remind women of the lesser role they play in society. It is evident from this research that women in Zimbabwean societies have always been seen as less important and belonging to the kitchen and growing children. This notion has resulted in women being sexually harassed and abused so as to remind them of their status and social obligations. One participant recalls how social expectations were brewed in her society through a game called ‘umasigcozi/imizi’

When we were young we grew up playing this game called umasigcozi others call it imizi...what I come to notice now (laughs) in this game is that girls were always mothers while our brothers were fathers. It was never the case that a girl is a man and a boy is a woman. I am only enlightened now that socially we are groomed as mothers, wife’s and children bearers only

I then had a follow up question of which i asked were they allowed to go to work and come back home later?

No! Never, we as girls assumed the roles of our mothers and we know they stay at home all day. Look after us, cook clean and bath the kids. That was the case for us too we played the roles of our mothers we got pregnant, cleaned the house and cooked. Meanwhile the husband will come late, eat and sleep-Lile

Another female participant draws the gender imbalances, patriarchy, societal expectations and sexual abuse:

For me society had always given man power and status, I observed this at home when we were growing between me and my brothers. When we were growing up unless there was a need, I was not permitted to leave the building. My brothers were allowed to roam the streets like it's no body's business...fine I leave the house occasionally there is a stipulated time that I must come back at otherwise I am dead meat. Around the house I clean and I wash but my brothers barely do anything. I was not even allowed to question that my mother would say "it is your responsibility as women to clean and cook, it's what women do" up until this day men have used that freedom to order women around including women's sexuality-Rere

5.3. Culture and sexual harassment

As part of this study objectives which was to understand the socio-cultural factors on sexual harassment. The literature presented in this study in preliminary chapters has displayed culture as playing role in sexual victimization of female students in learning institutions and women across the globe especially in the working environment. A first step in reducing cross-cultural contact mishaps is to consider the root causes of sexual abuse, which are cultural beliefs, norms and power differentials. (Cortina & Wasti, 2005), for example, explores how power and tradition shape the patterns of dealing with sexual assault in Turkey and the United States. (Fasting, Chroni, Hervik, & Knorre, 2011) have made another attempt to research power and culture, exploring the experiences of sexual abuse among Czech, OGreek, and Norwegian female sports students. The effect of power and culture on reporting rates of sexual assault in the United

Kingdoms was investigated by (Fielden, Davidson, Woolnough & Hunt, 2010). Finally, (Luthar & Luthar, 2008) used power and society to discuss the possibility of sexual assault being committed. (Keyton, 1996) suggests that sexual harassment is primarily a communicative phenomenon (Keyton & Menzie, 2007) further states that within interactions, the relationship in which dominance is exerted and persists. Participants agreed that culture has a larger impact on sexual harassment and recalled cultural norms, values and beliefs that they associated as perpetuating sexual harassment. Some of the cultural practices that participants discussed were *isithembu*, *ukuthwala* and the Nazareth church cultural practices.

5.3.1. Isithembu (polygamy)

Isithembu or sethepu is Nguni, meaning that polygamy is cultural traditions that is still performed in several regions of the region of Africa (Futhwa, 2011:56) several reasons are given that allow a man to marry additional wives. If the current wife cannot have children, a man is allowed additional wives if current wives cannot give birth to a male child (Radcliffe, 1950). All of the participants highlighted *isithembu* as a form of a custom that gives males more power over females. This power has been noted as subordinating women and positioning women in inferior positions.

So culture has males back all the time... even back then during old days males were given a choice to choose how many wives to take. They always had a choice up to this day but a woman when she has multiple partners it is a problem. A woman will be labeled isifebe while a man will be endorsed through names as isoka. The issue of multi partners is endorsed even by elders a male who more partners is seen as 'ibhungu' or 'isoka'. While this may be culturally and socially acceptable HIV/Aids and sexual transmitted disease lies in such cultural beliefs-Gift

From the above response the use of a traditional word *isoka* (boyfriend). However, this word is used to characterize a male who has more girlfriends and is culturally acceptable and normal. Even the role of culture in the spread of HIV/Aids is influenced by more of the participant's response. Women and teenage girls have studied virginal activities and the spread of HIV by social scientists such as (Mazibuko-Ngidi Nokubonga and Madlala-Lecler Suzanne 2018).

It's draining and makes a woman feel less because the only thing that matters is one thing and that is to prove their worthy by giving birth to a child...just not any child but a boy. So, what happens to those who cannot fall pregnant or give birth to baby boys? It's a humiliation, an insult and disrespect to all women who cannot fall pregnant-Mhlonishwa

Therefore, a woman's value and worthiness lie in her giving birth and bearing a boy child. From these responses women's importance in an African society is aligned with sexual obligations. Participants shown men as always having it easy and having a choice with elders and society endorsing their sexual decisions and I then asked how culture links to sexual harassment participants had this to say:

This culture of isithembu is a male privilege while women must be bought and serve male sexual needs. I think that is where the problem starts leading to sexual harassment, gender-based violence and sexual abuse...culture has given males more power to choose what to do with females and their bodies, who deserve to be married and who deserve to be sexually used- Bile

The participant in her response portrays women as objects to be bought and in that state of being bought stems notions of control, entitlement and lack of agency for women, absence of decision-making and absence of dependence and more notions of sexual objects meant the fulfill of male ego and sexual needs.

Being socialized in an environment that uses women for sexual and gender roles purposes only is dangerous in grooming the generation of boys that are patriarchal. Women who are progressive and desire independence are seen as a threat. I think that influences male students to sexually harass female students who are in this university mostly working towards being independent and successful...it threatens their male ego-Lile

5.3.2. Ukuthwala

(Machaka, 2019) describes Ukuthwala as a cultural practice that involves marrying of young girls that are below the age of 18, these young girls are mostly married off to older men. Without the knowledge or consent of the bride, the marriage is arranged by the bride's family and the groom's family. Ukuthwala is a practice that violates human rights, the right to education, the right to integrity, the right to health, the right to growth and the right to life.

It's crazy to think how much power men have over women. For instance, the cultures of ukuthwala young girls are powerless. This touches on who takes the decision and girls being excluded. I think the whole process of males to think they can marry whoever they want even if the girl's clueless is not okay- Mhlonishwa

Issues of power imbalances, lack of knowledge, exclusion and less or no involvement, exclusion from decision making and lack of autonomy characterizes the state of young girls involved in the cultural practices of ukuthwala it goes further to these young girls dropping from school and assuming their newest roles of being mothers and wives to husbands old enough to be their fathers in these marriages they have no say in sexual and family issues. They stand a high chance of being physically abused, sexually abused in the name of a lobola being paid and that they are wives and that on its own comes with sexual obligations. They say goodbye to their dreams, their childhoods shuttered in a name of securing financial stability for their poor families in a form of bride dowry (lobola) or in a name of cultural obligations.

Imagine not being able to go to school anymore because you are now someone's wife...at such an early age. It usually occurs in the areas of East Cape, uMzimkhulu and Bergville-Luncedo

This cultural practice has negatively affected the total wellbeing of young girls and academic progress. It has been argued as a harmful practice by the children's Act 38 of 2005. This act prohibits child marriages or forced marriage and the 1996 Constitution of the Republic of South Africa provides for the defense of children's rights. However, girl children rights are constantly violated through such cultural practices as ukuthwala under constitutional cultural rights (Machaka, 2019). One participant shares his experience in his community:

I believe everyone deserves to learn, girls too no one deserves to have that right taken away from them. What I have seen are young girls being abducted in the name of gender roles, culture societal expectations. These girls become young mothers to older man and lack any say regarding their bodies' in these settings- Phila

It occurs in rural areas and no one has a problem with it-Rere

It is another way culture contributes to the high risk of HIV because man involved with these girls are usually older, they have explored life and had multiple sexual partners along their way now they want to settle they are tired of exploring they take an innocent child. Mind you in their exploring they explored from lady to another lady and they do not want to use condom-Mhlonishwa

(Wadesango, Rembe & Chabaya, 2011:121) states that the cultural practice ukuthwala has been practiced by indigenous people; its current practices are harmful as female children suffer from teenage pregnancy, sexual transmitted diseases, emotional disturbances and premature sex. The custom originates from the Xhosa- speaking clans and this type of kidnapping has been culturally accepted and normalized in South African rural communities. The abducted girl is usually raped and hidden while the groom sends delegates to negotiate *ilibola*. The act of forced sexual intercourse is meant to decrease the girl's value to her family, so they marry her off anyway. Nomkhubulwane culture and Youth Development Organization states that this culture was to make sure that parents were forced to accept the unwanted boyfriend's relationship and accept lobola, and the girl would then marry the man of her dreams, and it was never done without the permission of a child (Greiff, 2010).

In this practice it is usually children who cannot make decisions on themselves. Decisions are taken on their behalf's, but the impact of these marriages is largely felt by these children- Bongy

The rituals and early marriage practiced in various religions are influenced by culture and traditions. This practice is related to the economic and social needs of struggling family members of the bride's family. These young girls are married in order to guarantee social security and economic security. The presumption is that marriage, by curbing wedding children and premarital sex, would guarantee their protection. Ukuthwala exposes young girls to ill health, isolation from friends and families, reproductive health and sexual rights, and takes away from them reduced resources and their decision-making rights.

5.3.3. Nazareth church

This study was an exploratory study which took a closer look at the socio-cultural factors that may be the motives that harassers consider before entering into contact that is sexually harassing. (Fain & Anderton, 1987) clarify that people bring status grouping and stereotypical responses with them into broader social society organizations. (Tangri, Burt & Johnson, 1982) points out that socio-cultural power represents behaviours and roles that produce disparities in power between culturally legitimized genders. (DeKeseredy & Schwartz, 1998) suggest that two components of patriarchy are composed of structure and ideology. Patriarchy is structurally a hierarchical social structure whereby men have more control and rights than women, while Patriarchal philosophy, on the other hand, assumes that it is normal and true that women are inferior to men:

Another cultural practice is in a church setting amongst the Nazareth where women are powerless and objects. Within the Nazareth Church young children are getting married to their grandparents all under the name of tradition and obeying the elders of the church. The girls are usually virgins and everyone is okay with it. They are not coerced, so what would be the excuse if you didn't want to get married?... (Laughs) would you still be accepted in the church? -Leka

From the above statement in this African church which holds strong beliefs into culture and women being respectful and obedient as part of their place in society which is being obedient and to submit to man needs. According to (DeKeseredy & Schwartz, 1998) “Societal patriarchy is evident at the societal level and familial patriarchy refers to male control in domestic and intimate relationships” (DeKeseredy & Schwartz, 1998) further notes that family hegemony emphasizes submission to women, reliance on allegiance, sexual access, reverence, and sexual

fidelity. Literature has shown that men who hang on to patriarchal values and behaviors are more likely to participate in sexual, physical and psychological violence towards women (DeKeseredy & Schwartz, 1998).

Women who go to this church and the girls are known for respect but my concern is the submission of women to man orders in this church. In the family and in church women are occupying that low standard...we have male students who are socialised into these families and communities and when they come here they feel threatened with these young women living their lives and doing great things for themselves-Bongy

I don't blame the church but the way women are submitting themselves in arranged marriages its shocking-Kazi

A research in Indiana was conducted by (Koralewski & Conger, 1992) the aim of the study was to investigate what influences men to rape women. The research assessed the attitudes of men towards females. The findings revealed that in their relationships, men who maintain gender roles and lack empathy for women in sexual relationships are more likely to be sexually abusive. Sexually violent men have kept on to stereotypes of rape and embraced interpersonal abuse (Koralewski & Conger, 1992). It must be acknowledged that sexual harassment in South Africa is a question of gender-based violence that is motivated by a culture of violence in this community. (Jewkes & Abrahams, 2002) argues that the very high incidence of sexual harassment represents the social toleration of crime. In addition, young boys ought to be instructed at home or at school to value the rights of women to withhold sexual consent (Jewkes & Abrahams, 2002). The investigators at the Group Information, Empowerment and Accountability (CIET) refer to this as a culture of abuse (CIET Africa, 2000) cited in (Jewkes & Abrahams, 2002).

I am not saying Nazareth church is directly perpetuating sexual harassment but their socialization of women being objectified that's where the problem is- Leo

I can't really find suitable words but power imbalances, gender inequality and Nazareth Church is same whatsapp group... (Laughs)-Mandla

Wasti & Cortina argue that although violence towards women can come from the sociocultural constructions of gender and power, it is enabled and perpetuated by cultural forces (Wasti & Cortina, 2002). They also claim that different perceptions represent cultural forces as a consequence of cultural perceptions, since people vary in how they encode and decode messages (Soares, Farhangmehr & Shoham, 2007). Moreover, cultural expectations influence the use of language and behaviour, including sexual assault (DeSouza & Hutz, 1996). Hardman and Heidleberg (1996), for instance, point out that people typically socialize using physical contact and sensuality in many Latin American countries. Scholars have also noticed that there are social norms in Latin America that foster more accepting or reconcilable attitudes towards sexual assault than in other cultures (Merkin, 2009; Barak, 1997).

5.4. Sexual harassment and one's upbringing

(Philip & Fischer, 2003) investigated the link between sexual harassment and childhood has been explored and sexual harassment has been reported as a recognized issue in schoolchildren as early as in high school. The study further notes that children who develop in certain environment or societies that are built around sexual harassment impact them later in life as they grow. The environment that is characterized by peer-based sexual harassment has its roots in the gendered peer culture, peer cultural norms that boys and girls inherit. The writers concluded that male student's sexual harassment of female students originates from such backgrounds. One's childhood environment provides a ground for future behavior. Most of the participants found out that sexual assault is often related to their childhood, they noted that cultures and families play a crucial role in their actions and how they transform to be in the future and grow as they grow... While other participants had different views, they argued that it is an individual choice as to how they respond and how they turn to be. The information is presented in the figure below:

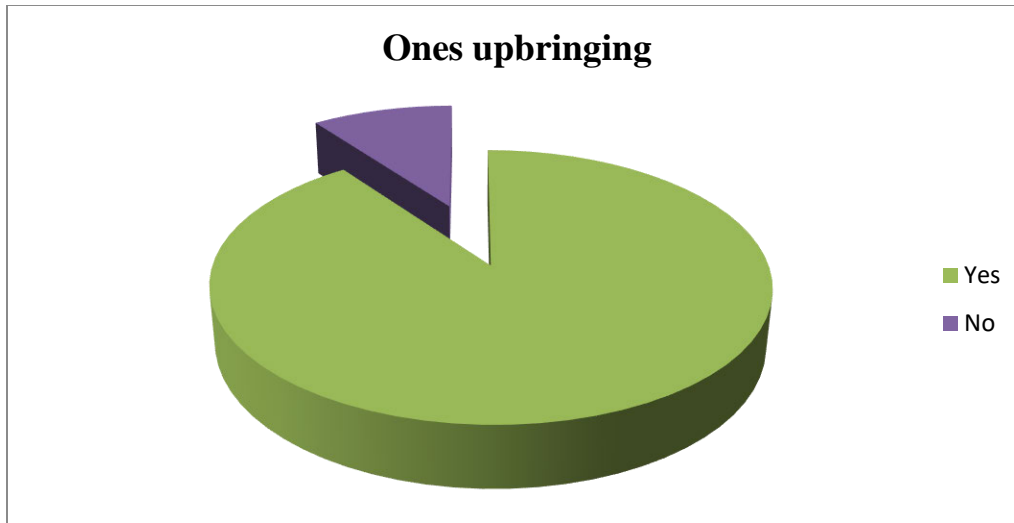


Figure 5.4.1 Sexual harassment and one's upbringing

The graph below presents participants' responses, from the bar graph above 90% of the participants believed that indeed one's childhood is influential in how individuals later behave. On the other hand, 10% of the participants believed childhood has nothing to do with how individuals turn out to be later in life. Four participants of those who agreed that childhood has an impact on sexual harassment had this to say:

I believe we are shaped by how we grow up our communities, our families, our friends and the schools we go to. In that process behaviour is learnt that impacts us later in life-Leo

Obviously if you grow up in a violent home there is a chance you will be a violent individual and if you grew up in an abusive home for example, if your mom is abused by your father a child has a possibility to turn out as a violent-Thenjy

If childhood did not matter we would not have Psychology trying to study or understand people's background and family history. Your answer lies there upbringing matters! -Zandi

The last participant shared his experience:

I had a neighbour and the father was an alcoholic and every time he got drunk he would be violent. The man would beat everyone in the house kids and the wife. As a result, his son grew up to be a violent young man he would beat his girlfriend...see children do what they see, they are

very imitative because they do what they see. Especially if it is done by their parent's kids believe it is a right thing to do-Mfundo

Another participant held a different view as he linked childhood experiences, masculinity and sexual harassment:

In other family's masculinity takes over the whole process of raising kids, priority is given to male children while girls come after. Males are seen as important and as such a girl child is expected to obey his brother just because he is a male and one day he will be the leader of the clan or family. For me, I see that masculinity playing a significant role in sexual abuse, and how girls and boys are raised is important to what they turn out to be. Even for harassers its either they grew up in an environment that was sexually abusive or they believe they their masculinity and manhood is the centre of everything-Bonga

Masculinity has created a lot of competition and aggressive behaviour between the genders because males always want to assume that role of being better and superior-Kitsi

On a series ranging from male competition to female leveling practices, (Hofstede, 2001) clarifies cultural masculinity. Competitiveness creates an environment that one person is greater than another person, and behavioral leveling creates equal status (Cortina, 2002). A strong patriarchal tradition is often embedded in misogynistic conduct that systematically undermines female students, contributes to denying them progress, and ruins their academic careers. Some perpetrators of gender-based abuse, such as faculty, course coordinators, and examination officers, are people who are accountable and influence the students. Lastly, drug addiction leads to a society that is conducive to respect between the genders. Sexual harassment is a result of a broader culture, the socio-cultural model says. It represents the unequal distribution of power and status between the two sexes and that sexual abuse by male students is a way to preserve their superiority in economic and social relationships.

I believe that sexual harassment and gender-based violence are a worldwide problem and another way male students and man generally mark their territory, they are terrified of women being so educated and taking up space like never before. Their masculinity is threatened and shaken women seem to know their worth and that they are more than their gender roles-Leo

In daily interactions between genders, cultures of gender and identity are normalized and innate. This normalized culture is functional in shaping how learners perceive and react to incidences of sexual assault within higher learning institutions. The interpretation presented by the participants highlights the importance and effect of gender and power stereotypes taken-for-granted that are functional in advancing a 'culture of abuse' in the sense of sexual harassment. Aligned with an understanding of the institutions of higher learning contexts of conduct, performance, gender expressions and other subjectivities, the standards that affect these activities must be examined. Such investigations are helpful in learning why and how certain activities are problematic, since these effects are documented or not on cases of abuse. Institutional approaches to sexual harassment must also discuss not only policies and institutional discourses put on factors that control and minimize the occurrence of harassment, but also gender attitudes that inform relationships and individual behaviors and organizations need to be addressed.

It is possible to be a good person regardless of what happened to you as a child its more up to you to choose who you become or what kind of a person you want to be but people who harass or abuse others also have dealt with childhood traumas including being sexually abused- Theny

Who one becomes is also determined by culture that they are born into and live in and this is acquired through cultural attitudes, values and behavior. Culture defines and becomes a descriptive of psychopathology and normality (Thompson, 1997: 21). Therefore, it plays a crucial role in how people view society, process and perceives sexual acts and sexual violence (ibid). Different societies describe ways of tolerated and condemned sexual abuse.

This tolerating of certain acts legitimizes and gives rise in sexual abuse. (Pedersen, 2013) gives examples of South Africa in highlighting the link between culture and sexual harassment. In South Africa during the apartheid era only a rape of a white person was prosecuted while a rape of a black person was deemed and accepted as part of everyday life. Another example, in South Africa due to masculinity young men hold a belief that mental health can be affected by lack of sex this perpetuates sexual harassment and sexual violence including rape. Alarming rates of sexual violence are more present in societies and cultures that encourage the sexual objectification of women by this woman are seen as inferior (Daley, 200:35-40). As another participant noted competition and the rise of sexual harassment. (D'Alessio, 2010:55-61) concurs that within the Psychological framework and the ration of higher males-females leads to

competition between male and females and this may lead to sexual frustrations and jealousy leading to sexual harassment and sexual violence. In social settings being a man /women or womanhood/manhood varies and is associated with experiences of power (Moore, 1994). Culturally, the view is that this gives an image of women as incapable and in need of men to provide protection as protectors of women. Via sexual harassment, men will go so far as to humiliate women and demand the 'protector' title to denote their dominance, control & supremacy.

5.5. The sexual objectification of women and patriarchy

Participants defined the socio-cultural factors of sexual harassment along culture and society using females being used for and being seen for sexual purposes only. One male participant summarised this as the sexual objectification of women. (Frosh, Phoenix and Pattman, 2003) define masculinities as not automatic or natural factors, but they are a social construct via social interactions and manifested with the cultural resource to boys and men.

Sexual harassment is another way that women are used for sexual needs of men this is done through culture and societal norms, values and beliefs-Luncedo

(Connell, 1995) states the understanding of hegemonic masculinity, which guarantees the dominance of men and the subordination of women is one of the main structures for understanding masculinity. Likewise, (Lindegger & Maxwell, 2007) state that hegemonic masculinity reflects the accepted masculinity in which boys and men are socialized and forced to conform in order to be accepted as real men and boys. Moreover, (Imms, 2000) points out that for those boys and men who are dismissive and who do not conform to hegemonic standards experience oppression and are even restricted to participate in their peer groups. The literature clearly reveals that it is of these hegemonic standards that boys conform to, which end up developing and contributing to risky behaviours like sexual harassment and violence (Lindegger & Maxwell, 2007).

(Bower, 2014), argues that masculinity and sexual abuse are the product of the patriarchal existence of South African society. (Ricardo, *et al.*, 2011) believes that the unequal gender roles and power structures that are found in society are one of the key causes of sexual assault and sexual abuse. There is a deep-seated patriarchal structure in South African cultures, according to

(Jewkes, *et al.*, 2005). This exposes females to be vulnerable to sexual violence. (Ricardo, *et al.*, 2011) notes the uneven gender norms and power dynamics as the ones that are causing females to be the victims of sexual violence and males to be the perpetrators of sexual harassment throughout the world. (Ricardo, *et al.*, 2011) further states the use of sexual harassment by men against women is a learned practice that is normalized and rooted in the socialization of men. This opinion is further supported by (Leach & Mitchell, 2006) when they state that society and culture play a major role in fostering sexual harassment because at a younger age, young men are subjected to social expectations, values and attitudes, which in turn influence their sexual actions. (Corey, 2005) points out that boys and girls are socialized differently, that boys are socialized to be violent and that males are power-seeking.

The disparity in the socialization process (Katz 2006, Schwartz & DeKeseredy 2008) is noted by the fact that cases of sexual assault and sexual abuse are more frequent in areas where social norms disregard the sexually aggressive actions or masculinity of men

It is evident that in African societies the importance is always stressed on women growing up to be mothers and house takers, cooking for their husbands and children. This means women especially in rural areas are only good for sex-Athi

Male dominance means women must submit to man needs and those needs are usually sexual oriented...sex and more sex (laughs) – jazzman

For being a boy, you are guaranteed power, ownership superiority and entitlement-Nduh

(Renold & Debbie, 2010) point out that masculinity plays a crucial role in enslaving people to do things according to the social norms and values. Similarly, (Pascoe, 2007) argues that “each society has a fixed or true masculinity that has been constructed according to the culture of the people within the society”. Men share one thing, which is privilege and superiority by virtue of being born male; men are given power and position over women. (Renold & Debbie, 2010) state that masculinity practices are planted in children when they are still very young. For example, as another participant recalled how they were raised and how her freedom was limited compared to her brothers. (Renold & Debbie, 2010) use this ‘freedom’ as an example of how young boys are generally allowed more freedom and they have low restrictions compared to young girls. Girls end up being vulnerable to sexual violence as they conform to the masculine norms that are

socially constructed. According to (Hong, 2000) the predominant source of sexual harassment around the world is masculinity. The World Health Organisation has revealed that approximately 150 million girls under the age of 18 have suffered sexual abuse which is a result of boys exercising their masculinity over girls (Messerschmidt, 2000). According to Messerschmidt (2000) every day females are threatened by sexual assaults by boys who are exercising their male dominance over them (Messerschmidt, 2000). This was evident in some female participant's responses when I asked if they have experienced sexual harassment one of the participants responded that:

...it is an everyday experience...-Mhlengi

Studies have shown that sexual harassment against girls is downplayed and normalized, especially in some parts of Sub-Saharan Africa, because it complies with social gender norms and is an ordinary daily occurrence. A research conducted by Leach (2006) in rural KwaZulu-Natal in South Africa demonstrated that girls are subjected to sexual harassment due to environmental factors such as masculinity. Leach mentions that sexual violence in South Africa argues and, in many societies, physical assault, rape and coercive sex have become the norm, making it so hard for young women to protect themselves from unwanted sexual intercourse and HIV infection and other sexually transmitted diseases. She also states that boys perceive sex as their rightful right.

(Fitzgerald & Ormerod, 1991) found that female university students experience high rates of sexual harassment because male students work within a wider patriarchal society that encourages women's sexual abuse and male dominance. (Ottens, 2001) argues that social microcosms are as universities; they are used as a tool to transplant social expectations that perpetuate sexual violence, thereby justifying the actions of sexual violence as natural. Correspondingly (Ricardo, *et al.*, 2011) assert that most of the time, gender norms say that men are to be sexually active and women are to be passive, which exposes women to circumstances of sexual assault. (Berkowitz, 1992) estimates that 25% to 60% of male university students are involved in some types of sexual harassment. This was evident in the responses I got from male participants:

I have never been sexually harassed but I once harassed a girl and it's just peer pressure and to impress my friends-Gift

Everyone is doing it so if you do not do it, the guys think you have a problem or you are gay or you are scared of girls-Luncedo

Scholars like (Jewkes, 2008) and (Jewkes, Penn-Kekana & Rose-Junius, 2005) suggest that there are many possible reasons that cause male students to involve themselves in sexual harassment in universities. In most cases, sexual harassment is facilitated by the rigid gender roles and power imbalances faced by women and men in their families, according to (Jewkes, 2008).

(Jewkes, Penn-Kekana & Rose-Junius (2005) reveal that such rigid gender norms include those which promote male power and dominance over female and female's submissiveness. In the same way (Jewkes, 2008), points out that, research in South Africa has found that by using power, young men can build and achieve effective masculinity, where conquest is seen as a symbol of dominance or rank. The above scholars have shown that female university students living in university residences are vulnerable to sexual harassment and that it is activated by social standards enforcement. The participants express their views on patriarchy and women's sexual objectification. Therefore, this suggests that female students in universities of South Africa experience sexual harassment because male students respond to sexual harassment experiences that are socially practiced and approved, which in turn keeps women within certain boundaries (Gordon & Collins, 2013).

Sexual objectification of women is usually is another way by which female students and women generally are expected to prove their worthiness. In relationships women are socially and culturally expected to prove their worthiness through sex- Leka

Sexual harassment is a way man expect women to submit to their needs and conform to their patriarchal norms-Lindi

Female students are seen as sexual appealing as a result one of the reasons given by harassers is that women are sexual appealing and they attract their assaulters-Kazi

According to (Vogelman, 1990), the social construction of everyday through norms, beliefs and values play a critical role in explaining the perpetuation of behaviours which advance sexual harassment and subordination of women. In South African societies, individuals are socialised to conform to social beliefs that certain behaviours are natural and impacts on the social control of women and sexual violation of women, which prevail unfalteringly (Vogelman, 1990). This explains why female students are vulnerable to sexual assault because the conduct of sexual harassment is taken as a normal South African phenomenal culture. Connell (2000) shows that culture models' behaviour in relation to the sex of the infant as children develop. Masculinity is thus created by society and the conduct of a child is moulded by the standards of society (Shefer, 2007).

This indicates that masculinity is not a natural event. Nevertheless, through social experiences, they are socially constructed and communicated and accomplished through the use and strengthening of cultural discourses accessible to boys and men (Frosh, Phoenix & Pattman, 2003). According to (Walker, 2005) South Africa is a patriarchal society dominated by men; males are therefore granted more control, while females are subordinated and abused. Furthermore, (Connell, 2000) notes that African girls are forced to adhere to sexual practices that perpetuate male control and restrict their own sexual agency.

5.6. Conclusion

The chapter has explained some of the cultural practices that participants noted as playing a role in the sexual victimization of female students. This chapter highlighted sexual assault stereotypes and revealed the targets of sexual harassment. Discussion has revealed how sexual harassment can be kept accountable for sexual harassment and related violence ingrained in institutions such as patriarchy. It was discovered that the majority of the aims and motives for this were female students, but it concentrated on sexism, masculinity, and the ability of men to dominate female students. This is apparent in patriarchy-influenced, developed societies that see women as sexual objects. In order to assert their manhood and attempt to regain places where women feel threatened, patriarchy perpetrates males to follow alternate models of masculinity that are abusive to women.

CHAPTER 06: PATRIACHY, AGENCY, WELLBEING AND SAFETY

6.1. Introduction

This chapter presented the barriers that women and men faced in the learning world, as well as how these barriers discourage students from achieving their full potential. The chapter also examined the sexuality and power of female students and I critically synthesize the main results of the study focusing on the social construction of the interpretations and experiences of sexual harassment of female students, how their relationship with their colleagues and university staff (lectures) generated their susceptibility to sexual harassment practices and how this influenced them. The organization, power and subjectivity of female students is 'restricted' because some female students claimed that much of their power and choice is in the hands of their respective societies and man decides on issues patterning women's dress code and conduct in those communities.

6.2. The impact of sexual harassment and the obstacles that hinder students in reaching their full potential.

Participant's agreed that indeed sexual harassment was indeed an obstacle in their academic progress. However, participants noted that the consequence of sexual harassment has been a significant challenge for those who are victims of sexual harassment. A participant mostly identifies females as victims while male students, male lectures and the SRC members as the perpetrators:

Sexual harassment is problematic and it effects our development. It would be hard to focus on the lecture slides while the lecture himself sexually violated you-Kazi

I think as much as it is a worldwide problem. The victims of sexual assault should receive more assistance, the violation mostly comes from lectures and the SRC and it is males-Lile

What I noticed is that the impact goes as far as being psychological. The male comrades (SRC) have played so much with the lives of first year students... they sexually exploit first years -Lindi

Sexual harassment is a major public health concern that has a serious effect on the health and general well-being of millions of people worldwide, with high rates being observed among university students (Black, Basile, Breiding, Smith, Walters, Merrick, Stevens, 2011; Fisher, Cullen & Turner, 2000).

*After being raped I lost focus, I found it difficult to concentrate and I had a lot of trust issues-
Lindi*

*It shatters your whole existence you feel incomplete and it's like no one understands you and a
lot of struggle is emotional and internally- Mandla*

Research has shown that female undergraduate students are at high risk of sexual victimisation. Present evidence and study suggest that women are sexually harassed at an unprecedented pace in higher education (Abbey, 2002; Fisher, Cullen, & Turner, 2000; Koss, Gidycz, & Wisniewski, 1987; Mohler-Kuo, Dowdall, Koss, & Wechsler, 2004; White & Smith, 2004). One male student raised the controversies and the effect of sexual victimisation that exist between male and female students' interactions. In his argument he raised the fact that it is well to note that there is something called female-male sexual harassment and that men are victims of sexual harassment as well:

The exclusion of such persons (male students) who do not fit in with a hetero-normative image of the perpetrator prevents them from receiving assistance and not being taken seriously. For example, male students are commonly seen as perpetuating, but there is also sexually victimized female-to-male abuse in most cases of male students-Mfundo

His reaction may be an indicator of masculine stereotypes that deny the validity of male weakness and that it is laughable. This can be explained by the gender power believed by men to be inherently powerful and free of emotions that prevents them from being victimized. Some indicated that males do not report when checked, and even when reporting to the Risk Management Services (RMS) at UKZN they are getting laughed at or not taken seriously. To criticize embedded notions of both gender and sexuality, the idea of 'legitimate' victims and

perpetrators of sexual assault is central. Societal beliefs, for example, view men as less likely to be either victims of female harassment or victims of male harassment.

The respondent's response is more broadly consistent with and reinforces the attitude towards male victims of sexual harassment: a response claimed to have taken place by the authorities as well (McDonald, 2012). In its construction, a limited conception of sexual assault is often apparent as an exclusively physical transgression and relegated only to male behaviour. One male student noted in the discussion with male participants:

Male students do suffer sexually, but they keep quite because it is in our societies that a man cannot be sexually violated and its more of a great thing to be sexually violated...which man who would not want sexual favours but truth to be told is that this leads to psychological trauma such as stress and depression-Gift

No one believes a man who has been sexually victimised even the Police just laugh even the securities as school they will not believe you-Yamkelo

Having a girl throwing themselves to you, socially it is supposed to be a fun experience and a guy is supposed to be amused because it is rare-Phila

6.3. Female students and being safe on campus

In the proposal I stated that this study is underpinned by feminism and much of it is focused on women and their wellbeing. For the purpose of this study I asked female participants if they felt safe around campus. This comes after respondents and the literature understood that female students are overwhelmingly victims of sexual assault. The information is presented on the diagram below:

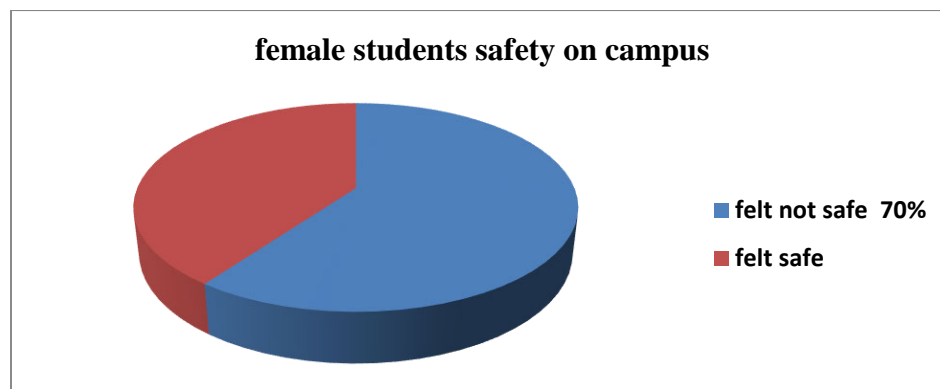


Figure 6.3.1 female students' safety

30% of female participants said they felt safe around campus, 70% indicated being not safe.

Those who felt safe gave the university security as enough to protect them however, the 70% noted that student residences are unsafe especially for female students and that the university security system is weak. Participants had this to say regarding their safety:

I feel safe because the securities are always there. In the morning during the day and at night the RMS is always there -Kitsi

I am safe on campus because there are cameras all over the campus. Should anything happen to me they will look at the cameras and trace-Leo

If I am going to campus at night I call the RMS for escort services-Thenjy

What I questioned from the participants responses is that if really, they are indeed safe as they claim to be then why did they problematized sexual harassment in the first place? For instance, Ntsoaki claims that securities are always there. However, as much as securities are always there, that does not mean they can stop the perpetrators, lectures and SRC from sexual harassing students. Securities and cameras are not in the offices of lectures and in offices of the SRC members.

Female participants who felt not safe said this:

First of all, criminals enter in university gates in the presence of surveillance cameras. Thieves are able to walk and roam our residences and take whatever they want to take. The bathroom doors are unlockable and sometimes males do enter while you are bathing and now how do you feel safe in that environment-Bile

What makes me feel unsafe are mixed residences and guys invade our privacy at large-Kazi

I can't walk alone to campus at night, at the bridge many incidents of thief's taking laptops and phones have been reported. So more than anything I fear being raped-Bongy

6.4. Female students, agency, power and sexuality

Participants in the previous chapters have raised the fact that women are largely the victims of sexual victimization. Therefore, in this chapter I wanted to know what does this mean in terms of female student's power, agency and sexuality. Participants have stressed that decisions about women are taken by men and society at large. Most participants in their responses they demonstrated that women have less or nothing to say about issues consenting their bodies, health reproductive rights and sexuality as these are in the hands of society and regulated by culture, societal norms, values and beliefs and if they are deviant enough to bend the rules they get sexual violated. While some believed that women do have agency however, it is only documented in the paper not in practical. Participants voiced their beliefs that women rights are there but only in writing socially women are suffering the most while discourses are there to protect them. The following responses were given by male participants who believed female students have agency:

Female students can decide what to wear and how to live their life; it is a free country-Athi

Female students do have power to do what they like with their bodies no one is standing in their way-Mdumiseni

Other female participants said:

If women had powers to take decisions pertaining their health and reproductive rights there would not be any women who are socially judged for using contraceptives. In rural areas it's a taboo to talk about such topics especially young girls in clinics they are given the evil for using contraceptives because the idea is that they should abstain until they have children on marriage-Zandi

Women do not have power to take decisions about their lives otherwise there will no forced marriages. Where decisions are taken on their behalf without their consent-Rere

...from the time women are judged on their clothing and victimized due to their clothing I think agency and power is never on their sides. Women who do not conform to a perfect way a woman should dress or act are seen as deviant and disrespectful-Leka

6.4.1. Patriarchy and the culture of silence

(Jewkes & Abrahams, 2002) notes that female students are threatened with failing their examinations or receive low marks if they declined to have sex with their male lecturers (Jewkes & Abrahams, 2002). On the other hand, (Ahrens, 2006) states that the decision to stay silent and not to report sexual victimization is determined by the manner in which the victim is handled. The victims of sexual harassment resort to silence due to insensitive questioning and harshness from the professionals, feelings of shame, regret, and loss of trust for the professional's support and uncertainty about whether the incident would be viewed as victimisation. (Jewkes & Abrahams, 2002) in a study of the epidemiology of rape in South Africa discovered that many rape cases are not reported. Victims of sexual violence experience many barriers to reporting to the police. For other women it is difficult to get to the police station and present convincing evidence for the case and those who are able to report they are often intimidated by the perpetrator. Police were reported to be harsh when dealing with victims of sexual abuse. The victim-blaming mentality of workers within the criminal justice system can be attributed to this form of conduct (ibid).

(Sims, *et al.*, 2007) examined the norm of silence after female students have been sexually violated. The study revealed that participants who favored more conventional female roles, regardless of gender, were more likely to blame the survivor for the incident of rape. Females were held more responsible for their sexual harassment (Sims, *et al.*, 2007). Such studies show that patriarchy is related to multiple types of violence against women. Victim blaming and rape is demonstrated as an act and an affirmation of the power and dominance of men over women. In South Africa, (Jewkes & Abrahams, 2002) maintain that rape and domestic violence are both an act of male superiority over women and an affirmation of that position. This does not mean that men are violent inherently, but reinforces the fact that they want to be dominant and women to be in charge. In addition, it strengthens the conviction that men have sexual rights over women. In South Africa, this notion features strongly in the prevalent social constructions of masculinity.

I say women are powerless because they fail to report the perpetrators by that they are giving the abusers more power and then I understand that in our society women are expected to take everything lying down without questioning it-Leka

Culture norms and values result in the silencing of women. It goes back to the sexual objectification of women-zandy

This is evident in the African culture where a man has to pay *lobola* in an exchange for a wife. This cultural practice is seen as giving men power and dominance over women. This is part of being a new bride as women report that they believe they have to give into a man's demand for sex whenever he wants it (Jewkes & Abrahams, 2002). In support of these assertions, (Dallimore, 2000), In a study of adolescent risk-taking actions in KwaZulu Natal, adolescent girls have been found to be submissive and dominated by their partners to the degree that they cannot demand that they interact with their partners in safe sex, as this can lead to a violent reaction. Most women reported depending on their husbands for their basic economic needs and personal security, making it much more difficult to bargain for a safer sex (Dallimore, 2000). In the United States, a new report aimed to clarify how sexual abuse is 'compensated for by those affected (Hlavka, 2014). A disturbing finding made in the study was that sexual harassment is considered 'natural' by many young girls. The study demonstrates that the low rate of reporting among women contributes to such normalizing attitudes towards sexual violence.

6.5. Can sexual harassment be affiliated to a certain ethnic group or race?

This study aimed to find the link between sexual harassment and socio-cultural variables in Black African students. I asked participants if they would link sexual harassment to any racial or ethnic group participants. All of the participants said sexual harassment cannot be linked to any race or ethnic group because it is a global phenomenon on the other hand one participant believe sexual harassment can be linked to Black Africans. Participants replied that:

You cannot link sexual harassment to any racial group everyone is experiencing it-Mdumiseni

Whether you are Black, White, or Blue (laughs)...everyone can be a victim-Mhlengi

I would not link sexual harassment to any group anyone can assault and everyone can be assaulted-Luncedo

On the other hand, one participant believed sexual harassment was a thing of Black Africans:

I can say it is an African thing, blacks are very naughty for example, white people are only sexually aroused through breasts but African people even a slight revelation of thighs turns us on. A woman can be walking around with a short skirt a guy is suddenly sexually aroused. So, it's the little things that turn guys' on-Mandla

6.6. Conclusion

This chapter has discussed the impact of sexual victimization on female students. Issues of female students portrayed issues of inequalities there was proof of both embodied resistance and compliance with socially and culturally prescribed sexual standards and regulations in the exercise of sexual agency, power and subjectivity. The results presented in this chapter increased Foucault's account of both power and dominance systems and individual autonomy and subjectivity in the sexual domain. It is plausible to note from the results of this study that enactments of sexual agency, power and subjectivity by female university students question simplistic conceptions of docility and passivity in the discourse of female sexuality.

CHAPTER 07: CONCLUSION, SUMMARY AND RECOMMENDATIONS

7.1. Introduction

This chapter focused on feminism assertion of female sexuality and power (Jewkes & Morrell, 2012; Skafte & Silberschmidt, 2014), I critically synthesize the key findings of the research focusing on the socially constructed of the representations and perceptions of sexual harassment of female students, how intimate practices among female students generated vulnerability to sexual harassment, in the sense of higher education, and how this has influenced their sexual citizenship. I reinforce the statement in this chapter that while female students were placed in this study in a context of gendered asymmetries of power, they demonstrate substantial levels of 'limited' sexual autonomy, power and subjectivity. This key point that I build in the entire thesis is part of the feminist criticism and challenge of female sexuality's stereotypical depictions.

Feminism is centered on the incitement and rejection of traditional gender norms and systems in whereby women are constructed in language, the media and their personal (Vukoicic, 2017:36). Focusing on enactments by female university students as embodied resistance and renegotiation of gender regulation. I put forward the argument that notions of sexual passivity, docility and weakness reflect their sexuality in a simplified way. The chapter also offers suggestions for reducing sexual harassment in institutions of higher learning.

7.2. Summary of the main study findings

This chapter is a description of the study and its conclusion. Driven by the study's research questions, I addressed the key conclusions drawn from the results. In conclusion, it should be remembered that female students in higher learning institutions are the victims of sexual harassment. The essence of this victimization is predominantly sexual. The interpretations and experiences of sexual harassment among university students are dominated by gender expectations and roles of sexuality and hegemonic male sexuality. The narratives provided in this study confirmed that sexual harassment is spreading at the socio-cultural level. The research further explored the definitions and normalization of sexual harassment by cultural and conventional scripting of gender roles. Traditional male and female scripts had negative effects on the exercise of sexual agency, authority and subjectivity by female students. In addition, the

study showed the patriarchal and systemic discourses that govern the actions of women and the dress code.

7.3. Nature of sexual harassment at the University of KwaZulu Natal

The overall purpose of this research was to understand the socio-cultural factors underlying sexual harassment among Black African university students. The gendered power structures inherent in the perceptions of sexual assault among university students were discovered in this research. In the context of higher education, the research further examined the impact of social and cultural institutional power on the views and experiences of sexual harassment of students by defining behaviors or behavioral students perceived to be sexual harassment and how they identified sexual harassment. The overarching point that influenced the study was that the simplistic notions of sexual passivity, docility and insecurity in earlier debate were challenged by female university students exercising sexual agency, control and subjectivity. A critical study of the prevalence of sexual assault among female students in higher learning institutions was presented in the first section of chapter. I draw on the argument that systems and discourses of social power, i.e. gendered sexuality and norms of male power, regulated and governed university students' experiences of sexual harassment. This affirms their sexuality's social construction as well as sexual harassment experiences.

The results of this study indicated that at the University of KwaZulu Natal, female university students face sexual harassment. Female students at the current university reported experiencing various types of physical and non-physical sexual harassment techniques i.e. verbal, psychological, these findings are consistent with the findings presented in chapter two of the earlier literature. The high prevalence of sexual harassment was found in studies conducted in the African context surrounding sexual harassment. For example, a high prevalence of sexual coercion of female students in tertiary studies prevails in the Zimbabwean context (Tlou 2014, Shumba & Matina 2002; Katsande 2008; Muchena 2013; Munando 2015; Mapuranga, *et al.*, 2015). The results of this research from the interviews of individual-intense and focus groups did not find statistical correlations between the student's age, year of study, religion and marital status and sexual harassment experience. While respondents disclosed that it is typically first year female students who are often sexually abused. Based on these results, the study found that

female students, regardless of their age, marital status, religion or year of study, may become victims of sexual harassment.

7.4. Socio-cultural effects on the views and experiences of sexual harassment of female students.

The findings justified the view argued by feminists that gender inequality is endemic to culture, which manifests in different ways, including sexual assault. It can be known in educational spaces for higher learning that have traditionally been used as gender neutral contexts. In this research, female students were found that they witnessed different types of sexual harassment techniques that were both verbal and physical in nature. Continuous arguments to engage in sexual intercourse, verbal coercion and bullying included verbal forms of sexual assault. Forced kissing, rubbing, petting and forced sexual intercourse are physical ways of sexual abuse. Students' above-mentioned experiences of sexual harassment activities have had adverse effects on their academic performance, health and social well-being. Female students who were victims of university sexual assault reported having issues with focus, loss of confidence and depression. It should be noted from these results that sexual assault is in fact an ongoing 'epidemic' that needs to be tackled for the welfare and well-being of female university students.

This corroborates with feminist claims that, relative to males, female students are more vulnerable to sexual abuse. It was further discovered that the common perpetrators of sexual harassment at the university were male students. This study found that male students, male members of the SRC and the lecturers were the perpetrators of sexual harassment faced by woman students. Just one male respondent argued that they had been sexually harassed by another female student. The vulnerability of female students to sexual harassment by males in higher learning institutions shows the sexual nature of sexual coercion

I am used to it's almost a thing every girl goes through. I once told someone how I was victimised by my male lecture and the other girl was like "he did it to me and I know other girls- They

I asked if did she think of reporting the matter and this was her response:

*You can report all you like nothing will be done and the guy wins. No one will believe you and who wants to talk about sexual harassment. It's like oh it happened to you too okay life goes on-
Theny*

The normalization of sexual harassment at KwaZulu Natal University (UKZN) suggests the university's patriarchal supremacy. This normalization is noted (Kanyembe, 2018:168) and argues that the culture of the university borrows from social culture and transforms this into institutional culture. Sexual harassment tends to establish a sense in which manifestations of discrimination are appropriate and justified as men attempt to legitimize their continued control in the education sector. Furthermore, the interplay between society, genders and higher learning institutions can be argued that cultural expectations are responsible for identifying masculinities and femininities within the education sector. How gender roles are established and assigned continues to affect gender inequality and often manifests as sexual harassment (ibid).

By continuously reminding them of their socially & culturally alleged shortcomings, male domination seeks to dominate female students. Although sexual assault is constructed as relative, it tells female students that they are insignificant, powerless and that they belong to the private space that typically means the kitchen and child rearing. This definition is reinforced by the theory of systemic abuse, which notes that patriarchy is a system that encourages violence against women. Patriarchy is a construct that through mechanisms that aim to perpetuate inequality in society legitimizes gender discrimination. The culture of silence at the university seemed to be well founded the unspoken agreement that students should not report sexual assault to the authorities.

This represents the heterosexual community that exists in everyday life at university. Culturally, women are anticipated to be passive and socialized. In Shona culture, silence is expressed where women are taught to adhere to heterosexual norms (Sibanda, 2011). Silence is one of the noblest characteristics of a real woman's silence, according to the Shona tradition, in not questioning patriarchy, silence in accepting abuse and silence even in the face of domestic violence. The male members of society punish deviant women, mostly by sexual exploits to subdue them (ibid.). Thus, also in institutions of higher education environments, the culture of reifying patriarchy through the phallus persists. This illustrates how in the building of male masculinity, men and boys become active agents. It can also be argued that male and female behaviours have

been influenced by culture in such a way that deviation is not appropriate. The research found that reporting to the authorities was nonexistent. This was a consequence of low self-esteem and the event could be blamed on the female participants. It was a loss to report because authorities reacted harshly

.Psychological effect and fear were described by two participants:

I can walk on campus alone during the day but at night never! Ngabe angisazifuni it's scarry and not safe-Leo

...I lost concentration, always freighted, had moods...-Lindy

You bottle things up because you feel like no one will understand and it largely looks like you wanted to be harassed-Bongy

The research findings were a little similar as that of (Muasya, 2010) which revealed that sexual harassment has affected the access of female students to university facilities, some of which are important for their studies. It can also be stated that increased education inclusion does not mean fair opportunities and full representation. Gender ideologies that require fair representation and participation of women in higher education contexts need to be carefully considered to achieve functional gender equity in education (ibid). In a gendered society, sexual assault seems to have become accepted because this activity takes place on a regular basis and avoidance is not even an alternative. (Muasya, 2015) further revealed that in areas where everybody is expected to be accepted, violence exists. Therefore, sexual assault is part of campus life, which takes place naturally in public and often private spaces, and is considered common. Sexual assault produces feelings of female vulnerability, danger and risks. This can be related to the theory of social identity where sexist humour and sexual harassment are used to differentiate between groups. In order to improve group cohesion, groups disparage the weaker groups. The conceptualization of sexist humour as an intergroup discrimination activity helps to understand the relationship between threatening emotions, sexist attitudes and the use of sexist humour (Kanyembe, 2018:175). Men use sexual harassment to preserve and reinforce male in-group solidarity.

7. 5. Conclusion

This study exposed the prevalence of gender-based violence in higher education institutions against female students through sexual harassment. This involves not only sexual harassment, but also sexual, physical, economic and psychological abuse. Findings showed that there are behaviours against women students, impacting a large number of female students at a worldwide basis. Such violence hinders students' ability to access quality education, which largely affects the academic participation of female students in general. Silence results in psychological stress manifesting as anxiety and withdrawal in some students. The study also found that sexual harassment in university rooms is linked to sexual harassment. This was due to the fact that sexual assault glorified aggressive masculinities and emphasized the patriarchy of the subordination of female students. The study also found that sexual assault was normalized by conventional patriarchal scripts that were translated and replayed in spaces of higher education. In the domestic space where child rearing and housekeeping is viewed as a female specialty, the Patriarchy stressed the belittling of women and appointed women. In this case, deviation from the standard allowed the male members to be punished. As such, men were viewed as women's rightful disciplinarians due to patriarchal power over women. Non-reporting of incidents normalizes on-campus sexual harassment events.

This research is a contribution to a greater body of literature aimed at identifying and revealing sexual harassment as a form of violence against female students. The research uncovered implicit aspects of sexism that are as damaging as sexism's more overt forms. It has shown the capacity of sexual harassment to prejudice and traumatize female students. Sexual harassment affects the equality and standard of access for both sexes to educational opportunities. Therefore, the empowerment of students in higher education needs to be discussed. The study found that entry into public spaces by women does not mean opportunities for quality and equality. In higher education institutions, sexual harassment needs to be adequately handled and uprooted because it hampers the development and advancement of female students in higher education environments. There are several unexplained experiences of female students, as all stakeholders will now approach a marginalized community and facilitate quality access to education. I assume many other women suffer in silence. Other female participants withdrew from the study. The present study posed important questions with respect to the essence and experiences of sexual assault, but the findings are only applicable to KwaZulu Natal University.

7.6. Recommendations

I have put forward the following recommendations based on the results of this report:

I would recommend local Non-profit Organization or any other institution working within the university premises to priorities sexual harassment also, enough energy, attention and programmes should be directed to sexual violence such as much attention is given on HIV, TB and Cancer. These should be carried out during the orientation period and throughout the year via workshops or awareness campaigns. I agree that once-off training sessions are not necessary for the behavioral improvement required to stop and reduce sexual harassment. This illustrates the need for longer educational services targeted not just at first-year students, but also at the entire research population and members of staff. Furthermore, as they have been recognized as the common perpetrators of sexual coercion at university, there is a need for more educational programming for sexual harassment targeting male university students. The non-governmental organization working at the university has a Web for Life system that explicitly deals with female students. For male students, I recommend that a similar action be taken as a measure to curb the perpetration of sexual assault at university. In addition, the results of this study showed that most students used accommodation facilities that the university did not offer. These facilities had poor security and raised the perceptions of danger and vulnerability of female students and exposure to sexual and physical victimization threats. These results underline the need for the university to improve its capacity to provide accommodation facilities for students.

Female university students appear to be victims of quid pro quo sexual coercion committed by male lecturers, the results of this study also showed. These results illustrate the need for the government to enforce policies and laws that ban 'intimate relationships' between lecturers and university students because they have been shown to be connected to sexually abusive activities. Additionally, there is an immediate need for the government to adopt a regulation governing the production and enforcement of the country's sexual assault policies. This will ensure that South African tertiary institutions have uniform protocols for investigating and treating victims of sexual assault. Increased participation in universities by more non-governmental organizations or non-profit organizations is also needed to increase the efficacy of civic engagement in curbing the sexual harassment of female students in the country.

The results of this study have shown that informal confidants such as friends and family are widely used by female victims of sexual coercion at university. The fact that the results of the study revealed that a significant proportion of female university students report their experiences of sexual assault to friends is important for the successful training and use of peer educators and peer counselors. In addition, the research findings have shown that the results of this study have shown that sexual agency, subjectivity and power indicate that sexual agency, power and subjectivity act as significant buffers for female in institutions of higher learning students to experience sexual coercion. It should be noted that these traits can be a panacea for the sexual harassment of female students in institutions of higher learning. Therefore, it is necessary to use initiatives to enable female students to capitalize on their sexual agency, authority and subjectivity in order to escape sexual harassment and reduce its impact.

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Addedums

Addedum One: Individual indepth interview



Probing Factors Contributing to Sexual Harassment Amongst Black University students

- Greetings
- Explain the purpose of the study
- Explain the consent form

Questions

1. What in your opinion is sexual harassment?
2. How do you recognize sexual harassment?
3. Does it occur on university campus and in what context?
5. Can you say that sexual harassment is a problem on campus? Why
6. Who are the targets of sexual harassment and why?

7. Has it ever occurred to you or someone else you know on campus? How many times and how did you/they react to it?
8. Can you attribute this kind of behaviour to societal expectations?
10. To what extent can you attribute this behaviour to culture?
11. Can you give narratives of incidences of sexual harassment on campus?
12. Do you think that sexual harassment is an obstacle for female and male students to reach their full potential? 16. How has sexual harassment affected you or someone you know?
17. To what extent can you link sexual harassment to one's upbringing?
18. What form (s) of behaviour do you categorize as sexual harassment?
19. Who are the perpetrators?
- 21 What reasons may cause someone to be sexually harassed or sexually harass someone else?
- 22 As a female student, do you feel protected from sexual harassment around campus?
- 23 Do you think female students have any agency regarding their sexuality and gender or sexual harassment?
- 24 Can you affiliate sexual harassment to a certain race/ ethnic group and why?

Addendum Two: Focus Group Discussion Questions



Probing Factors Contributing to Sexual Harassment Amongst Black University students

Introduction (15 minutes)

- Greetings
- Explain the purpose of the study
- Explain the consent form.

1 Probing perceptions on sexual harassment

- What is your understanding of sexual harassment?
- Can you give examples of sexual harassment?

2 Reasons for sexual harassment

- Do you think it happens on campus and why
- Which acts do you consider sexual harassment?
- What reasons may cause someone to be sexually harassed?
- What reasons may cause someone to harass?
- Who becomes the victim why?
- Who are the perpetrators why?

3 Social and cultural influences on sexual harassment

- Does culture play any role in perpetuating sexual harassment?
- What are societal expectations that perpetuate sexual harassment?

4 Female students and sexual harassment

- What do you think triggers being assaulted and assaulting?
- Which possible acts attract or provoke being sexual harassed?
- Do you think female students have any agency regarding their sexuality and gender or sexual harassment?
- Can you link sexual harassment to a certain race/ ethnic group and why?

Addendum Three: Gatekeeper's Letter



13 August 2019

Ms Noluvo Loveness Ngubelanga (SN 215005971)
School of Social Sciences
College of Humanities
Howard College Campus
UKZN
Email: 215005971@ukzn.ac.za nzuzan@ukzn.ac.za

Dear Ms Ngubelanga

RE: PERMISSION TO CONDUCT RESEARCH

Gatekeeper's permission is hereby granted for you to conduct research at the University of KwaZulu-Natal (UKZN), towards your postgraduate degree, provided Ethical clearance has been obtained. We note the title of your research project is:

"Probing Factors Contributing to Sexual Harassment Amongst Black University students."

It is noted that you will be constituting your sample by conducting interviews with Black male and female students on the Howard College campus.

Please ensure that the following appears on your notice/questionnaire:

- Ethical clearance number;
- Research title and details of the research, the researcher and the supervisor;
- Consent form is attached to the notice/questionnaire and to be signed by user before he/she fills in questionnaire;
- gatekeepers approval by the Registrar.

You are not authorized to contact staff and students using 'Microsoft Outlook' address book. Identity numbers and email addresses of individuals are not a matter of public record and are protected according to Section 14 of the South African Constitution, as well as the Protection of Public Information Act. For the release of such information over to yourself for research purposes, the University of KwaZulu-Natal will need express consent from the relevant data subjects. Data collected must be treated with due confidentiality and anonymity.

Yours sincerely

pp



ERIC NJABULO ZUMA
DIRECTOR: GOVERNANCE & ADMINISTRATION
OFFICE OF THE REGISTRAR
UNIVERSITY OF KWAZULU-NATAL
UNIVERSITY ROAD
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Website: www.ukzn.ac.za



Founding Campuses: ■ Edgewood ■ Howard College ■ Medunsa School ■ Pietermaritzburg ■ Westville

**Addendum Four: Informed Consent Form for Audio Recording
Probing Factors Contributing to Sexual Harassment Amongst Black University students**

Masters Research Project

Researcher: Noluvo Loveness Ngubelanga (0787466065)

Supervisor: Dr N Nzuzi (0739030575)

Research Office: Ms. P Ximba (+27) 031-2603587

This study will use audio recording as a data collection tool. However, audio recording will only be used upon your consent. Neither your name nor any other identifying information will be associated with the audio recording or the transcript. The audio recordings will only be listened to and transcribed by the researcher.

Audio taped material will be saved in a flash disc which will be protected by passwords and kept under lock and key. The material will be deleted permanently after five years.

By signing this form, I am allowing the researcher to audio tape me as part of this research. I have also understood and agree to the conditions of the audio recording.

Your participation is voluntary and you can withdraw from the study if there is a need.

I hereby confirm that I have read and understood the contents of this document and the nature of the research project, and I consent to participating in the research project. I understand that I am at liberty to withdraw from the project at any time, should I so desire.

Signature of Participant

Date

