



Am I safe?: Homosexual perceptions of physical safety in Cape Town's nightlife

IIE Bachelor of Arts Honours in Psychology

Student: Luke Emilio Nattee

Student Number: 16093180

Module: Research RESE8419

Supervisor: Dr Lynette Thompson

Word Count: 11 077

I hereby declare that the Research Report submitted for the Bachelor of Arts Honours in Psychology degree to The Independent Institute of Education is my own work and has not previously been submitted to another University or Higher Education Institution for degree purposes.

Signature: _____

Date: 28/10/2020

Abstract

South African society, whilst progressive in terms of its constitutional view of homosexuality, is still instilled with homophobic discrimination and violence that detrimentally affects those on both group and individual levels (Boonzaier & Zway, 2015; Mostert, Gordon & Kriegler, 2015). This poses a threat to the physical and psychological well-being of homosexual individuals (Polders, Nel, Kruger & Wells, 2008) which is, in part, due to the perceptions one has of their own safety (Lorenc, Petticrew, & Whitehead, 2014; Machielse, 2015). A need to understand such perceptions is therefore evident. In order to attain the perceptions homosexual individuals held towards their physical safety, qualitative data collection methods were adopted. This approach was necessary as qualitative methods value individual and subjective experience, aspects that are key when attempting to attain perceptive insights (Ponterotto, 2005). The findings showed that the perceptions homosexual individuals held towards their physical safety varied greatly. Additionally, three themes, these being; determinants of safety, positive or negative experience, and precautionary actions, were found consistently in the collected data, and have been addressed in detail. These findings aided in addressing the gap in existing literature pertaining to the homosexual experience in South Africa from within the field of psychology.

Contents

Abstract	2
Contents	3
Am I Safe?: Homosexual Perceptions of Physical Safety in Cape Town's Nightlife	5
Rationale.....	6
Problem Statement	7
Research Purpose.....	7
Research Question	7
Objective.....	7
Literature Review	8
Theoretical Foundation	8
Review of Literature	10
Conceptualisation	13
Methodology	14
Research Paradigm	14
Research Design	16
Population	17
Sampling.....	18
Data Collection Method	19
Data Analysis Method	20
Trustworthiness and Rigour	22
Presentation and Interpretation of Findings.....	23
Determinants of Safety	24
Positive or Negative Experience	25
Precautions Taken	27
Conclusion.....	28
Anticipated Contribution.....	28
Ethical Considerations	29
Limitations	29
Research Question, Objective and Problem Addressed	30
Concluding Observations and Future Recommendations	31
Reference List.....	32
Annexures	36
Annexure A: Consent Form.....	36
Annexure B: Consent form for audio recording	39
Annexure C: Interview Schedule.....	40

Annexure D: Ethical clearance letter41

Annexure E: Final report summary document table43

Am I Safe?: Homosexual Perceptions of Physical Safety in Cape Town's Nightlife

South Africa has long been a leader in terms of the lawful and constitutional inclusion and acceptance of homosexuality¹ (Mostert et al., 2015). This progressive approach to homosexuality, however, is not reflected when reviewing the experiences of homosexuals within the South African context. A substantial amount of literature exploring homosexual experience supports the notion that experiences of homophobic victimisation, estrangement from family, harassment, and assault such as 'corrective rape', a term used to describe the rape of homosexual women in an attempt to 'correct' ones sexual orientation, are common (Judge & Nel, 2008; Boonzaier & Zway, 2015; Siwela, Sikhwari & Mutshaeni, 2018). In addition to the violence and discrimination prevalent in homosexual communities, South Africa as a nation is known for its violent society as a whole (George, 2003; Sasse, 2013).

It is with this acknowledgement of crime, violence and discrimination that an interest into how one perceives their safety is developed. Such insight is crucial in the psychological field as homosexuality, and the discrimination, abuse and violence paired with this, has been linked to the development of mental disorders (Polders et al., 2008). The lived experience of homosexuals must be addressed in an attempt to bring attention to the individual, alongside the community as a whole. South Africa's democratic constitution was founded upon the acceptance of all communities regardless of background. However, the current literature expresses that this goal has not been achieved for portions of the South African population (Schnitzer et al., 2009; Higa et al., 2012; Sanger, 2013).

Exploration of the homosexual experience in South Africa does not concern sexual orientation alone. Research conducted over the last decade indicates a strong association between the experience of negative events such as discrimination and homophobic victimisation with race, gender and socioeconomic status (Boonzaier & Zway, 2015; Siwela et al., 2018; Thobejane & Mohale, 2018). These marginalised groups² experience multiple forms of systemic oppression as the levels of intersection increase, an example being that black, lesbian women are more likely to be exposed to discrimination, homophobic victimisation and abuse due to their race, gender and sexual orientation (Sasse, 2013).

In order to explore the topic of homosexual individuals' perceptions of physical safety when participating in nightlife activities, an analysis of prior literature pertaining to the chosen topic was gathered. In order to best integrate this past literature into this study, application

¹ Homosexuality is defined as an individual having emotional, romantic and/or sexual attractions to a member of one's own sex (Mawerenga, 2018).

² Marginalised groups consist of economically, politically, socially or legally oppressed or neglected peoples resulting in social vulnerability (Mishra, 2015). Examples of these groups include lesbian and gay, female and black or brown communities (Mishra, 2015).

of such literature to the research at hand will be addressed. Furthermore, the foundation of the study that aimed to gain these new insights into the topic at hand will be addressed, making specific reference to the objectives, rationale, purpose, theoretical foundation and paradigm. In conjunction with this, the methodological procedures regarding the research design, population, sampling, data collection and analysis methods will be outlined, so as to discuss the procedures decided upon to best address the topic at hand. To conclude, the findings and analysis of such, ethical considerations taken into account, alongside the trustworthiness and rigour that was achieved in the study will be explored. Ultimately, by discussing the past literature, methodological procedures and interpretations of the findings, an understanding of the contributions this research study hoped to enact upon the field of psychology will be outlined.

Rationale

The subject of homosexuality is not merely of importance on a social level, but also a psychological one. There is evidence, both on a global and local scale, that those identifying as homosexual are at an increased risk of suffering from psychological or addiction related disorders, predominantly due to the abuse, victimisation and violence that is paired with this identification (Meyer, 2013; McAdams-Mahmoud et al., 2014; Peltzer & Pengpid, 2016). In addition to this, research conducted in Cape Town found that stresses associated with homosexual men in Cape Town were present in daily life, hindering performance and social interaction (Meyer, 2013). The research found in these studies alone presents justified reasoning to conduct research on the experiences homosexual individuals encounter on a daily basis, and more specifically how their perceptions of factors pertaining to safety must be explored. Nevertheless, the violent and socially disparate South African context justifies this further.

Multiple studies make reference to the influences race, socioeconomic status and gender have upon homosexual experiences, especially pertaining to physical safety (Meyer, 2013; Boonzaier & Zway, 2015; Siwela et al., 2018; Thobejane & Mohale, 2018). Those with intersecting identities, such as black, lesbian women, experience significantly higher rates of homophobic victimisation (Boonzaier & Zway, 2015), a factor that should be addressed in the diverse South African context. Similarly, as a country with some of the highest crime rates in the world (Sasse, 2013), understandings of safety should be of importance, especially in communities that are most socially and physically disadvantaged. Theories of vulnerability and social integration further motivate the need to address societies most vulnerable and marginalised groups, as their physical health, and as a result of this, mental health, is most at risk (Blau, 1960; Lorenc et al., 2014). Even with this reasoning to explore

such a topic, prior literature regarding homosexual experience is limited, even more so within South Africa. By exploring the perceptions homosexual individuals have towards their own physical safety, the research aims to not only fill a gap in the existing literature on the topic, but also contribute to further research into homosexual experience as a whole.

Problem Statement

Research shows that gay and lesbian individuals still experience homophobia and violence such as corrective rape on a daily basis (Nath, 2011; Thobejane & Mohale, 2018). Research focussed on understanding the way in which homosexual individuals experience physical safety is crucial to contributing to a safer society for the homosexual community. This is especially evident in nightlife as assault, discrimination, verbal homophobic abuse and homophobic victimisation towards homosexuals is a frequent occurrence (Held, 2015). Whilst there are no statistics on homophobic hate crimes in South Africa, one study found that of the 46 black, lesbian women interviewed, 41% of them had been raped and 37% of the respondents had been assaulted (Judge & Nel, 2008). These findings add to the negative and violent experiences already prevalent in South African society as South Africa has one of the highest rates of murder and rape in the world (Hunter-Gault, 2012 as cited in Sasse, 2013). The issue of homophobic violence in South Africa clearly motivates the need to attain better knowledge of homosexual experience. By understanding the perceptions homosexual individuals have of their own safety when participating in nightlife activities in Cape Town, this was achieved.

Research Purpose

The purpose of this study was to gain insight into homosexual individuals' perceptions of their own physical safety when participating in Cape Town's nightlife. Similarly, the study aimed to understand how these perceptions were formed in the violent South African context. Awareness of homosexual perceptions of safety contributes to a sparse existing knowledge of the subject within South Africa and also allows for further exploration into the homosexual experience within society.

Research Question

What are homosexual individuals' perceptions of personal physical safety when participating in Cape Town's nightlife?

Objective

The primary objective of this research was to gain an in-depth understanding of the perception's homosexuals had of their own physical safety when participating in Cape Town's nightlife.

Literature Review

Theoretical Foundation

This research was aimed at understanding the interrelationship between perceptions of safety and how such perceptions might have been developed upon, or influenced by, an exposure to, or perceived risk of violence. It is with this framing of the research that the need for theories encompassing either societal integration of marginalised groups, or external factors influencing perceived safety were delineated. Much pre-existing research and theoretical development does not account for possible differences in the way the homosexual community might develop and experience safety when compared to other factors such as age or gender groups (Blau, 1960; Lorenc et al., 2014; Machielse, 2015). With this in mind, links will be made between the theories, and the ways in which they were deemed applicable to the research at hand.

Research conducted by Lorenc et al. (2014) made associations made between theories and their relevance to crime, fear of crime and violence or victimisation. The authors made reference to vulnerability theory, a theory that looks at the interplay between sociodemographic factors (e.g. race, gender and sexuality) and vulnerability or fear of crime (Lorenc et al., 2014). A major emphasis of this theory is that groups deemed to be vulnerable in society may experience higher levels of fear and perceived defencelessness (Jackson, 2009). Due to the high levels of homophobic victimisation and stigmatisation of gay and lesbian people in South Africa (Thobejane & Mohale, 2018), a strong argument was made for the applicability of this theory.

Vulnerability theory dictates that crimes may be more likely to occur if belonging to certain social groups within society (Lorenc et al., 2014). Such a notion can be assumed to be true if one makes reference to the works of Thobejane and Mohale (2018), Siwela et al. (2018), and Judge and Nel (2008), all of which refer to the heightened exposure of homosexuals to violence and crime. One study, however, by Sanger (2013) notes that Cape Town itself was more accustomed to, and accepting of, sexualities that differ from the norm, perhaps lessening the extent to which homosexual individuals feel excluded from society. The point made above, nevertheless, does not take into account that peoples experience of vulnerability and perception of safety is too developed in reference to mass media and secondary experience (Jackson, 2009).

Research has shown that there may be an association between one's formation of their perceptions of safety and mass media or stories told by other people within a certain context (Machielse, 2015). Machielse's (2015) study on Swedish individuals' perceptions of

safety found that these perceptions could be manipulated by media representations and stories told by others. Furthermore, people associate emotional responses to the information depicted in mass media and in these interactions, therefore becoming more fearful in certain areas or scenarios (Machielse, 2015). This assumption is supported in the South African context as Boonzaier and Zway (2015) allude to the point that lesbians are more fearful of experiencing crime due to the prominence of hate crimes against their community. Lesbian women in-turn associate their belonging to the lesbian community as being more susceptible to violence (Boonzaier & Zway, 2015). This fear, however, may not be representative of a person's actual vulnerability in society.

Donaldson and Ferreira (2009) outline an illuminating point, this being that the fear of crime appears to be disproportionately higher than the actual possibility of exposure to crime due to the magnification of accounts of crime by mainstream and mass media. This point is reiterated by Jackson (2009), stating that this media coverage has an influence upon individuals' perceptions of vulnerability. In addition to this, the author adds that a focus on specific groups, such as females and the elderly, increases perceived vulnerability in those groups. If this is to be applied to this study, reports by the media of predominantly black, lesbian women being victims of crimes such as corrective rape would see higher levels of perceived fear and vulnerability in these intersecting sociodemographic groups. This phenomena is described by Killias (1990) as an interplay of markers of vulnerability (such as being female, or of lower socioeconomic status and what he calls a 'dimension of threat', consisting of how one perceives their exposure to risk, the anticipation of the consequences, or feelings of a loss of control (as cited in Jackson, 2009).

Last in the application of the vulnerability theory to this study is a notable finding from Jackson (2009). The author suggests that poor mental health could lead to feelings of increased vulnerability and worry. If an association is made between Jackson's (2009) finding and those of Polders et al. (2008), that found associations between depression and gay men and lesbian women, then homosexuals in South Africa would indeed experience greater feelings of vulnerability. Moreover, this association could be dangerous as the fear of victimisation is related to the depressive symptoms, which in-turn could increase feelings of vulnerability and fear of victimisation. Nevertheless, a second theory, namely social integration theory, could explain buffers or further issues related to victimisation and its association with homosexual individuals' perceptions of safety when participating in Cape Town's nightlife.

Social integration theory, as described by Lorenc et al. (2014), places an emphasis on the ways in which strong attachments and social networks of certain communities can

act as buffers that may reduce fear. However, without this social integration, fear and susceptibility to crime may increase (Blau, 1960). There are two main ways in which this theory can be applied to this research, the first being in terms of how well homosexual individuals may feel integrated into the homosexual community on a social level. At first glance, it would be assumed that a strong sense of social integration would be felt by all members of the lesbian and gay community. However, research conducted in Manchester, United Kingdom, and within South Africa shows how certain intersecting identities are not so strongly welcomed in the homosexual community (Visser, 2003; Sanger, 2013; Held, 2015). These studies found that white gay men and white lesbian women were much more likely to feel safe, accepted and comfortable when participating in nightlife than their black or coloured (mixed race demographic within South Africa) counterparts. Consistent with this notion, white gays and lesbians were found to feel safer in other areas of life in South Africa (Munyuki & Vincent, 2017). Thus, homosexual perceptions of safety would indeed be mediated by social integration within the social category or group.

Another application of the social integration theory could be in terms of the integration of the homosexual community into society as a whole. Blau's (1960) explanation of social integration theory suggests that one can be integrated into a group of others if they deem them 'attractive' and can associate freely with the individual. If this is embedded in the South African context, a clear distinction could be made, noting that the dominant heteronormative culture would not be accepting of varied sexualities belonging to such a group (Mostert et al., 2015). As aforementioned, this heteronormative structure would further discriminate intersectional identities of race, gender and socioeconomic status, further preventing social integration (Mostert et al., 2015). It must then be noted that perceptions of safety from gay and lesbian individuals may be more representative of fearful associations and predictions.

Both vulnerability theory and social integration theory can be applied with great relevance to this study. Whilst emphasis is placed in different areas, both allow for dynamic interactions to mutually occur, contributing differing perspectives to interactions that may influence homosexual individuals' perceptions of safety in Cape Town's nightlife.

Review of Literature

Research in psychology regarding safety is often based upon statistics or the direct experiences individuals have with acts of violence or discrimination, and is rarely aimed towards understanding how people feel about their own safety. As Machielse (2015) notes, self-perceptions of safety are entirely subjective and therefore lack objectivity. Such subjectivity must therefore be corroborated with factual and experience-based data in order to find associations between objective and subjective knowledge. Of the works that

emphasise self-perceptions of safety, the available literature did not address homosexual experience, and instead was focussed on tourists visiting South Africa (Donaldson & Ferreira, 2009), or was based in national contexts outside of South Africa (Machielse, 2015). It was therefore necessary to adopt the available research that presented homosexual experiences within South Africa in order to gain insight into how homosexual individuals might perceive their own safety through shared experience. This proved useful as a plethora of studies had been conducted on homosexual experience of violence and victimisation within South Africa.

A primary objective when obtaining the literature was to formulate and understand the context in which gay and lesbian South African's were embedded. This meant synthesising available research that addressed prevalence of homophobic experience, protective factors against such violence and how the prevalence of violence influenced perceptions of safety.

Primarily, research conducted by Judge and Nel (2008) summarised that gay, lesbian, bisexual and transgender respondents to a survey who had experienced discrimination mostly attributed this discrimination to homophobia (83%). In conjunction with this, respondents noted that locations in which this victimisation occurred included pubs, clubs or taverns, later stating that 37.3% of respondents recorded being 'afraid' or 'very afraid' of sexual abuse or rape (Judge & Nel, 2008).

Due to the outdated nature of the source, these statistics must be criticised. However, qualitative studies conducted after this all note the overwhelming prevalence of victimisation towards gay men and lesbian women and the effect of such on well-being and cognition. For example, Thobejane and Mohale (2018) found that the majority of lesbian, gay, bisexual, transgender and intersex (LGBTI) participants had been marginalised at a personal or societal level, and furthermore experience prominent levels of discrimination and harassment on a daily basis. Siwela et al. (2018) further outline how such experiences of victimisation cause individuals to feel unsafe in their own communities. Such a finding clearly outlines the problem at hand.

Not only does discrimination and victimisation affect homosexuals on a physical level, but associations are made between these experiences and detrimental effects upon mental health and functioning, leading to depression and suicidal ideation (Polders et al., 2008; Siwela et al., 2018). A consistent finding throughout the majority of available literature in South Africa was that those most commonly exposed to homophobic discrimination and violence were black or coloured, women and of lower socioeconomic status (Sanger, 2013; Boonzaier & Zway, 2015; Siwela et al., 2018; Thobejane & Mohale, 2018).

As mentioned above, black and coloured women of lower socioeconomic status are said to be exposed to homophobic victimisation at a higher rate when compared to other demographics (Thobejane & Mohale, 2018). Sanger (2013) suggests that this phenomenon is due to the under-resourced and marginalised nature in which many black and coloured individuals are embedded in South Africa. Additionally, participants in the author's study stated that black African communities and cultures were less accepting of homosexuality, in-turn leading to higher experiences of violence (Sanger, 2013). In opposition to this, Sanger (2013) found that homophobia was prevalent at a similar level in coloured communities as it was in these black African communities mentioned previously. In order to explain such a phenomenon, Sanger (2013) concluded that socioeconomic factors allowing for individuation and separation of homosexuals from homophobic communities, alongside the religious attachments of homosexuals' communities and families both contributed to experiences of homophobia. Moreover, Boonzaier and Zway (2015) make reference to the fact that those most at risk of homophobic victimisation identify as 'butch'³ and therefore become a threat to masculinity and heteronormativity to which men feel threatened, increasing the chances of victimisation and abuse. Homosexuals must therefore find safe spaces when interacting within a South African context.

As Held (2015) and Sanger (2013) note, the most accepting and often safest spaces for homosexuals in both Manchester and Cape Town respectively are predominantly held by white populations. Held (2015) outlines that these 'safe spaces' enhance feelings of comfort in gay and lesbian populations due to the lack of vulnerability present in the heterosexual spaces. By creating homosexual spaces, threats from the heteronormative world are temporarily evaded (Held, 2015). However, in contrast to this, black and coloured participants in both studies outlined how the predominantly white spaces made them uncomfortable, and even avoided such safe spaces (Sanger; 2013; Held, 2015). As Sanger (2013) states, Cape Town's population is predominantly coloured. As previously mentioned, coloured lesbian and gay communities experience higher levels of homophobia alongside fewer gay and lesbian friendly places to interact, which, at the time, suggested that profound impacts on the findings of this study were likely to be encountered.

Even when homosexuals do interact in night life environments, Held (2015) makes reference to an important feature of safety when participating in night time activities. Most bars, night clubs, pubs and taverns are located in highly populous areas, and this is true for

³ 'Butch' is used as a term (often in a reductive manner) to describe lesbian women who embody more masculine traits (Boonzaier & Zway, 2015).

Cape Town. Held (2015) notes that individuals may already have fearful associations with city centres, especially features related to nightlife, as alcohol results in higher rates of violence (Schnitzer et al., 2009) and anxious or fearful perceptions of safety are associated with darkness and night-time environments (Machielse, 2015). Nevertheless, responses from homosexual participants outlining factors that underpin safety are often centred upon victimisation through heterosexism⁴ more so than anything else (Held, 2015; Munyuki & Vincent, 2017).

When attempting to link the available literature to this study, attention must be brought to the ways in which experiences of homophobia on a societal level may lead to differences in perceptions of safety. As Machielse (2015) discusses, fearful anxiety paired with perceptions of being unsafe can be caused by the sensationalism of media reports of crime and the sharing of stories of violence at an interpersonal level. Such negative perceptions of safety can cause individuals to be overly fearful or hyperaware when engaging with public spaces. It is, however, possible that due to the markedly high crime rates in South Africa, people may become desensitised to crime, as expressed in Boonzaier and Zway's (2015) research. The authors noted that some lesbian participants referred to their communities as safe, even though they had discussed rape as a measurement of their own safety. Others, alternatively, discussed their constant hyper-awareness when interacting in public spaces, outlining differences in how interactions with violence can alter behaviour and cognition.

With the above discussed, a void in the available literature regarding self-perceptions of safety in homosexual individuals in Cape Town's nightlife can be found, as there has been a failure to address homosexual perceptions of safety, especially in Cape Town and again in the participation of nightlife. With knowledge in this area of psychology, such research can act as a catalyst for understanding the situations and environments in which homosexuals feel unsafe in Cape Town, bringing attention to ways in which such issues can be further addressed.

Conceptualisation

Perceptions of Safety – Feelings associated with a person's judgment of risk or being exposed to crime or violence in a certain contextual space (Machielse, 2015). Perceptions of safety are guided by an emotional experience of space (Machielse, 2015) and are often associated with notions of comfort in which safety is equal to experiences of not being exposed to danger (Held, 2015).

⁴ Heterosexism is a term used to describe the view of heterosexuality as being the only acceptable norm, further emphasising a link between the oppression of lesbian and gay individuals alongside women (Mostert et al., 2015; Polders et al., 2008)

Nightlife – Recreational activities occurring at night-time that include bars, night-clubs, pubs and music venues with the purpose of entertainment (Chatterton & Hollands, 2002).

Homophobia – Negative, irrational fears and abhorrence of homosexuality or intolerance of sexual orientations that differ from the norms in society (Polders et al., 2008; Mostert et al., 2015).

Homophobic Victimization – Prejudiced behaviour towards homosexual peoples including harassment (hate speech) or criminal violence such as rape, destruction of property or murder (Polders et al., 2008). This form of victimisation intersects with other forms of oppression such as race and gender (Boonzaier & Zway, 2015).

Intersectionality – Modes of oppression that interlink in identities, exposing the individual to multiple oppressive structures. For example, the intersection of race, gender and sexuality (Anderson & McCormack, 2010).

Gay – Term used to define homosexuality in men (Stanley, 1970).

Lesbian – Term used to define homosexuality in women (Gates, 2011).

Methodology

Research Paradigm

In order to conduct useful and efficient research, researchers must ensure that they adapt their strategies in response to the needs of the research topic, altering methodologies and designs so as to attain the most valid results. Perhaps most crucial in achieving this validity is the adoption of a 'paradigm', a term coined by Thomas Kuhn (Du Plooy-Cilliers, Davis, & Bezuidenhout, 2014). A paradigm is seen to be a cluster of beliefs and assumptions that researchers in differing disciplines adopt in order to best cater to the needs of the research, an example being the means of collecting and interpreting the data (Du Plooy-Cilliers et al., 2014). The most prominent paradigms are 'positivism' and 'interpretivism', two distinctions that measure phenomena with different values, knowledge systems and beliefs in mind (Ponterotto, 2005). The paradigms are made up of their methodological, epistemological, ontological and axiological positions, which address research methods, knowledge, reality and values respectively (Du Plooy-Cilliers et al., 2014).

Interpretivism can be best described by its emphasis of context specificity, the development of meaning and a focus on attaining understanding (Ponterotto, 2005). Interpretivist theory encourages dialogue between researcher and participant, allowing for insight into lived experience (Du Plooy-Cilliers et al., 2014). To achieve such a conversive interplay between researcher and participant, qualitative methods are adopted, a point

which Higa et al. (2012) emphasises will provide rich, in-depth understandings of contexts and experiences.

This research was based upon developing an understanding of individual perceptions of safety from a group that has been under-studied in society, a factor which underpins the need for interpretivist thinking. Munyuki and Vincent (2017) state the importance of narrative insight by noting that narratives not only allow for responses to be framed in a contextual environment, but meaning can be derived from such narratives that would not be possible in quantitative methodologies. In addition to this, gay and lesbian men and women, being marginalised groups in society, deserve the autonomy to address phenomena in a way best outlined themselves (Higa et al., 2012). This need is necessary in a context like South Africa, where identities pertaining to gender, race and culture intersect in multiple ways.

The example of the South African context leads to questions pertaining to the epistemological features of research. Epistemology is regarded as conceptions of what knowledge is valid (Du Plooy-Cilliers et al., 2014). Whilst positivism emphasises objective, measurable knowledge, interpretivists advocate for a transactional, subjective knowledge to be valid (Ponterotto, 2005). This view of lived-experience as valid knowledge supports the adoption of the interpretivist paradigm in this study. The experiences of homosexuals and the intersection of other oppressive forces in South Africa is largely unknown, a notion that Higa et al. (2012) states can be understood by qualitative, interpretivist thinking. To look at perceptions of safety in isolation of the context of homosexuality in South Africa would be to ignore the wealth of contextual influences on research, a concept that links closely to ontology.

Ontology is concerned with the nature of reality, and what can be understood from this reality (Ponterotto, 2005). Axiology, on the other hand, is centred on the values present when conducting research (Ponterotto, 2005). Interpretivist thinking sees realities as multiple and constructed, unlike the single, identifiable reality outlined by positivism (Ponterotto, 2005). This, therefore reiterates a need for the researcher to value the individuality of experience. An issue with this is that the values of the researcher can have an influence upon the interpretation of data, however the reductionist approach to positivistic theory negates any and all assumptions of multiple experiences (Du Plooy-Cilliers et al., 2014). Similar to the ideology of Higa et al. (2012), this research aimed to understand the human agency present in individuals' realities, and how this is constructed, a facet to which positivism ignores. Therefore, the researcher has not only a duty to acknowledge the multiple realities experienced by individuals, but value this perspective as a whole. It is with

this acknowledgment and application of a paradigm that the development of research and its insertion into a theoretical framework can take place.

Research Design

In order to effectively apply the interpretivist paradigm to this study, it was necessary for certain design features to be embodied in the research process. Primarily, qualitative research methods are crucial in supporting the interpretivist, individualistic paradigm (Ponterotto, 2005). Interpretivist research suggests that knowledge can only be valid in the form of individual, lived experience, due to the axiological position of valued uniqueness. Therefore, qualitative research methods were adopted so as to attain insight into such unique experiences of certain phenomena (Du Plooy-Cilliers et al., 2014). The chosen paradigm links closely to the phenomenological nature of the given study.

Phenomenological, qualitative research is aimed at obtaining personal, lived experience and cognitive processes with regards to a phenomenon (Percy, Kostere & Kostere, 2015; Nieuwenhuis, 2020). In an attempt to gain insight into the basis of experience, such research is conducted by allowing for dialogue to ensue between those embedded within the phenomenon and the researcher themselves (Nieuwenhuis, 2020). Phenomenological research such as that of this study, therefore, took on an exploratory approach, in which the purpose of the research was to gain new insight into a topic or phenomenon, without aiming to predict, generalise or find causation in the collection of data (Du Plooy-Cilliers et al., 2014). As exploratory studies do not aim to prove, nor disprove, any pre-existing theories or research, this study adopted an inductive approach (Du Plooy-Cilliers et al., 2014).

Inductive research aims to develop theory and knowledge from the findings obtained in the study conducted, rather than test an existing theory as deductive research methods would (Du Plooy-Cilliers et al., 2014). Deductive theorising, therefore, was not applicable to the this study on homosexual experiences of physical safety.

Lastly, the aforementioned design characteristics of this empirical study were conducted using a cross-sectional approach to data collection. Cross-sectional research refers to research that is conducted at one point in time in order to examine or identify phenomena (Allen, 2017). A cross-sectional approach was deemed necessary for the research process as the study did not aim to understand a change over time, nor establish a cause and effect relationship (Allen, 2017). In order to sufficiently apply the abovementioned design, a relevant population must be established, from which a sample can be obtained.

Population

In research practice, the population refers to the entire set of articles or, as in this case, individuals one seeks to attain information from (Salkind, 2010). Due to the qualitative nature of the study (Pham, 2018), the unit of analysis was human individuals. Primarily, and perhaps most importantly, the population consisted of homosexual individuals. The second population parameter required participants to be residing in the city of Cape Town, South Africa, at the time the interviews were conducted. It was necessary that participants resided in Cape Town as the study was conducted on those that participated in the city of Cape Town's nightlife, deeming other cities invalid for conducting research on.

The third population parameter required that these individuals in Cape Town were cis-gendered. The term 'cis-gendered' refers to people whose gender identity is the same as the sex that was assigned to them at birth (Aultman, 2014). A motivation for this was the need to minimise extraneous influences upon the data collected from participants. Transgender individuals may have had differing experiences and perceptions of safety in South African society when compared to cis-gendered individuals, therefore, focus was placed on the cis-gendered participant in this study.

The age of participants was the fourth parameter placed upon the population. Participants were required to be aged between 20 and 30 years in order to minimise variation in the data collected during the study. Further to this, there was a likelihood that different age groups may have engaged with different social environments when interacting in Cape Town's nightlife, leading to possibilities of highly contrasting data. In conjunction with this, the population consisted of English-speaking individuals so as to ensure the uniformity of responses from participants, whilst minimising possible errors that could have been encountered if responses were translated from one language to another.

Moreover, participants must have participated in Cape Town's nightlife at least once monthly so as to collect recent and valid data from active nightlife attendees. Nevertheless, due to the coronavirus pandemic, and the resulting lockdown restrictions that were implemented at the time, this parameter was adjusted to include those who partook in Cape Town's nightlife activities once monthly before such restrictions were put in place. Lastly, the lockdown restrictions implemented by the South African government further meant participants were required to have access to a stable internet connection and a video-calling application such as WhatsApp Video or FaceTime. This did therefore place limitations on the inclusion of more resource-disadvantaged communities or individuals and their possible participation in the study conducted.

Sampling

Sampling is the process of obtaining sources of data (these being people in the proposed study) from the larger population from which they are embedded (Given, 2008; Salkind, 2010). Qualitative research methods often require the use of non-probability sampling methods, in which only certain members of the population have a chance of being selected (Du Plooy-Cilliers et al., 2014). Upon analysis of the available non-probability methods to select from, it was found that the target population needed to be taken into account so as to successfully select a sufficient sampling method. For example, due to the population consisting of homosexual individuals, it was deemed necessary to use a sampling method that could tackle the logistical issues associated with attaining participants from this population.

Retrieving participants from the chosen population of gay and lesbian individuals was challenging due to the limited size of the population and the sensitive nature of sexuality. Because of this, snowball sampling methods were adopted. Snowball sampling methods are conducted by establishing a pool of participants through personal connections, from which other participants can be introduced to the researcher, if willing to participate (Frey, 2018). When putting this sampling method into practice, a personal contact who identified as a gay man aided in referring two participants. These participants then referred the remaining four participants. All participants were contacted via personal messages on the WhatsApp messaging application, and the consent forms were sent via email. The use of snowball sampling methods ensured that sufficient data could be obtained from the correct population group, meeting the sampling requirements. Prior research on the topic of homosexuality in Cape Town using similar research methods aided in determining snowball sampling as being the most applicable sampling method (Sasse, 2013; Siwela et al., 2018).

The resulting sample, from which data was obtained, consisted of three homosexual males, and three homosexual females. Therefore, a total of 6 participants were selected for the proposed study. The sample was limited by the population parameters of individuals who were:

- Aged 20 to 30 years
- Cis-gendered
- Homosexual (gay or lesbian)
- English Speaking (native or non-native)
- Participants in Cape Town's nightlife at least once monthly (prior to the implemented coronavirus lockdown restrictions)

- Able to access stable internet connections and a video-calling application or platform

Once the data had successfully been collected from the finalised sample, further information pertaining to demographic factors of this sample could be delineated. All six participants were between the ages of 20 and 25 years. The racial and ethnic backgrounds differed in the three male participants, alongside the three female participants obtained. Participants further met all the requirements of being homosexual, cis-gendered, English speaking, able to access a stable internet connection and video-calling application and finally, being participants of Cape Town's nightlife once monthly prior to the government-implemented lockdown.

Data Collection Method

As du Plooy-Cilliers et al. (2014) note, interpretivist, qualitative research requires data collection methods that must ensure an in-depth view of the topic at hand, alongside detailed insights into the medium from which the data is being obtained. Due to the aim of this research being to explore the phenomena of homosexual individuals' perceptions of physical safety, semi-structured interviews were required as the data collection method. Salkind (2010) justifies the use of semi-structured interviews in qualitative, especially phenomenological research such as this, as these interviews bring understanding and interpretation to human experience. Semi-structured interviews consist of a set of predetermined questions that allow for open-ended responses, so as to attain a wealth of detailed and unique information from the participants without guiding or influencing responses from them (Given, 2008). Once a question has been asked, further probing and clarification questions can follow so as to ensure as much detail as possible in the responses from volunteers (Nieuwenhuis, 2020).

In order to conduct these one-on-one interviews with the participants during the lockdown imposed due to the coronavirus pandemic, times were set with the interviewees of when a videocall could take place. All interviews were conducted with the use of WhatsApp or FaceTime video calling applications. This communication of the interview times was made via the WhatsApp messaging app, once the participants had been referred by the initial participant. The interviews all lasted between 5 and 20 minutes each, and each participant was only interviewed once. Before the interviews were conducted, each of the participants electronically signed a consent to participate and consent to record form. The interview began with a brief discussion of the participant's right to withdrawal, insight into what the focus of the research was, and any demographic information such as age and gender, although this had been previously discussed during the sampling procedure. Each

of the interviews consisted of asking every participant four questions (see Annexure C), followed by any clarification questions where necessary. For some participants, fewer probing or clarification questions were necessary as they were more confident in discussing topics for extended periods of time without the use of prompts. The responses from participants were recorded by means of a voice recording application on a password-locked laptop, from which transcriptions of the interviews were developed.

Data Analysis Method

As Ponterotto (2005) stipulates, qualitative methodologies are aimed at describing or interpreting the experiences and meaning of individual experience. Qualitative data analysis is key in bringing meaning, depth and understanding to the responses attained from participants with respect to the research that has been conducted (Du Plooy-Cilliers et al., 2014). Such an approach was key to this study, as in-depth, individual perceptions of safety were of interest, requiring qualitative methodologies. The development of understanding from the raw data obtained in interviews is made through the process of coding and data analysis (Given, 2008). Before the coding and analysis of data can take place, all interviews have to be transcribed in full (Given, 2008). This was achieved by electronically typing out all the verbal interactions, alongside minimal non-verbal communications, that were present in the recordings with the six participants.

In order to develop meanings and relevance from the participants responses, thematic coding methods were adopted. This use of thematic coding entails utilising an inductive approach to developing themes that are seen or assumed to be of relevance in addressing the research question and objectives (Given, 2008). Thematic coding methods were applied in the analysis procedure by developing themes pertaining to explicit topics discussed with participants. For example, feelings of being unsafe, sexuality related issues when participating in nightlife activities, or racially-related safety issues were found to be of importance. Once such themes had been deemed useful, they were applied to the transcripts, allowing for a thorough analysis of the data to occur (Given, 2008), whilst maximising both the amount of data collected, and the rigour with which it was addressed. This application process was accomplished by establishing shared themes found in the responses which, in-turn, can be used to further code the responses collected (Given, 2008).

Thematic coding methods were further supported with the use of a latent code approach, in which interpretations of implicit meaning derived from participant responses are used as a contributor to the development of themes and codes (Terry, Hayfield, Clarke & Braun, 2017). Explicit and implicit meanings pertaining to physical safety, self-perceptions and possible determinants of safety were contributors to the development of themes

emerging from the research, which were then evaluated based on their relevance to the research question. Latent code approaches account for possible pieces of information that could be overlooked when failing to acknowledge the importance of implicit meanings (Terry et al., 2017). For example, a participant being able to recall a set list of multiple actions taken when asked a question related to any precautions they enact upon at night implies that substantial thought has gone into such a topic. Without the use of latent coding, such implicit meaning would have gone unnoticed in the coding process. The abovementioned coding processes were followed by a stringent analysis procedure in order to maximise the trustworthiness and validity of the data collected, a fact that is especially crucial in qualitative research (Given, 2008).

Thematic analysis (TA) was deemed to be the most applicable analysis method when considering approaches taken to coding and the aims of the research. Thematic analysis methods not only compliment thematic coding procedures, but also allow for themes to be built around the research being conducted, acting as a flexible analysis methodology (Terry et al., 2017). The use of thematic analysis further compliments and supports interpretative, phenomenological research by formulating coherent themes from which the most valid forms of data can be acquired from the raw data (Terry et al., 2017).

As Terry et al. (2017) note, thematic coding and TA is useful in the case of one-on-one interviews, with the maximum number of participants being 6-10 in an Honours research project in Psychology. This aligns directly with the study that has been conducted. Prior to thematic analysis methods being applied to the collected data, focus was first diverted to developing a general understanding of the data as a whole. This was achieved by means of repeatedly reviewing the data collected, both through reading and through the coding process.

Once the inductive coding approach was completed, a thematic review of the literature was conducted, compiling all the valid information into thematic categories pertaining to perceptions of safety, and how factors such as homosexuality or gender influenced this. For example, themes that were found to be of importance were related to factors that improved feelings of safety, whether homosexuality influenced one's perceptions of safety, or if the media had influenced these perceptions in any way. The establishment of such themes allowed for general constructs or experiences to be compared between participants, and a revision process ensued whereby the development of themes could aid in reviewing how crucial information was initially acquired from the responses.

Trustworthiness and Rigour

In order to evaluate the trustworthiness of the proposed study, reference has been made to the works of Williams and Morrow (2009) and du Plooy-Cilliers et al. (2014), as differing approaches to trustworthiness are discussed, and can therefore be applied in an eclectic manner to the given proposal. Williams and Morrow (2009) propose that trustworthiness can be categorised in three ways, these being the integrity of the data, the balance between reflexivity and subjectivity, and the clear communication of these findings along with their application to the field (Williams & Morrow, 2009). In order to ensure the integrity of the data, repeated analysis of the relationship between the data collected and claims made during the interpretation of this data was enacted upon. This repeated evaluation helped refine and align the connections made between the raw data and the analyses made with reference the interpretative methods used, increasing trustworthiness.

Further coinciding with Williams and Morrow's (2009) view of trustworthiness, a balance between reflexivity and subjectivity must be ensured. This means attempting to gather as much insight into the relationship between the subjective responses from participants and the reflexive input from the researcher (Willig, 2017). In order to improve this aspect of trustworthiness in this study, analysis of the data remained open to changes and improvements during the analysis process whilst applying stringent methods to successfully attain valid information. Therefore, the reflexive nature of the research did not look at the interpretations alone, but also whether the methods of successfully identifying these interpretations were of sound use.

Last in the view trustworthiness by Williams and Morrow (2009) is the clear communication and application of the findings. It is imperative that the interpretations of the research are expressed in such a way that this process does not lose meaning in the conveyance of the research to the reader (Willig, 2017). Conveying the findings successfully is equally as important as interpreting the data correctly, as leaving room for interpretation from the reader can invalidate results (Williams & Morrow, 2009). Similarly, the application of the findings from the research has consequences on how individuals experience their realities (Williams & Morrow, 2009). It was therefore necessary to ensure that the findings positively contribute to either the existing body of knowledge, or to the experience of the homosexual community, both of which were desired outcomes of this study.

In addition to the proposed view of trustworthiness by Williams and Morrow (2009), Lincoln and Guba (1985) propose credibility, transferability, dependability and confirmability as factors underpinning trustworthy research. Credibility is a concept related to the accuracy of the interpretation of the responses from participants in order for the data to be applied to

the research being conducted (Lincoln & Guba, 1985). Unfortunately, the cross-sectional nature of the study does act as a limitation to the credibility of this research as minimal time is spent with the participants. However, consistent and repeated analysis of both the responses from the participants and the application of such in reference to the topic at hand did maximise the aspect of credibility to the best possible extent.

Following on from this, transferability considers the ability of the findings to be applied to similar situations, obtaining similar results (Lincoln & Guba, 1985; Du Plooy-Cilliers et al., 2014). By adopting a reflexive approach to the data analysis stage, along with a conscious reduction of any bias in the interpretation of this data, an attempt to maximise the transferability of the findings was made. However, it is impossible to attain true separation from some form of researcher bias during the interpretation and analysis of data.

In order to achieve dependability of the findings, both thematic coding, and thematic analysis methods were adopted in order to minimise discrepancies in the data collection and analysis procedures. Nevertheless, due to the lack of prior research conducted on this topic, difficulties were found in ensuring true dependability of the results.

Lastly, confirmability aims to understand how well the data collect from participants supports the interpretations from the researcher (Lincoln & Guba, 1985; Du Plooy-Cilliers et al., 2014). In order to ensure the confirmability of the research, a clear description of the ways in which the data was interpreted has been outlined, emphasising the reflexive nature of the analysis process and how such analysis was applied to the research question. In order to improve the confirmability of the proposed study, the research was reviewed by a moderator from the Varsity College Institution. Reviews such as this contribute to both the trustworthiness and rigour included in the research process.

In order to support the trustworthiness of the study, a rigorous approach to the research was ensured. This was primarily achieved by capturing the responses from participants thoroughly, remaining open to changes in the interpretation of data to as to distance from possible biases in this process, whilst taking a reflexive stance throughout the coding, analysis and interpretation processes.

Presentation and Interpretation of Findings

The findings and analysis that are to be presented here are based upon the data collected from six interviews with homosexual adults aged between 20 and 25 years, all of which reside in the city of Cape Town. The interviews were related to their perceptions of safety when participating in Cape Town's nightlife. Thematic coding and analysis methods found three main themes to be of importance, these being the individuals' exposure to

positive or negative experiences or stimuli, the determinants of safety, and precautions taken to feel safe.

Determinants of Safety

In the process of analysing the data collected from the 6 participants, two factors stood out as crucial in determining how the individual perceived their safety when participating in Cape Town's nightlife. Primarily, the extent to which the individuals felt accepted into, or integrated within the social context when involved in nightlife activities was of great importance. This level of integration was a predominantly social issue, seen as Participant 3 compared his experience of homosexuality in his home country of Lesotho to that of Cape Town. Here, he notes that "... in Cape Town, it's like a sort of, comfortability, or safe space knowing that my friends are around, as they are more accepting and there are more people around who kind of, like, understand..." He goes on to state that "At least if there are people that are my friends, and I am comfortable with, then it doesn't matter about everyone else."

This view of comfort in nightlife is vital to the experience of one's perceived safety. As previously mentioned, Machielse (2015) makes reference to the emotional experience of safety, an experience that Held (2015) states is synonymous with the concept of comfort. Sanger (2013) goes further in explaining that contexts, like that of Cape Town, that are more accepting of sexuality-based diversity, lessen feelings of exclusion and, in-turn, discomfort in homosexual peoples. The result of this reduced discomfort could be seen as a greater possibility of homosexuals feeling safe. Nevertheless, the comfort experienced by Participant 3 was not consistent with the other interviewees, as feelings of discomfort were common, unless, as Participant 2 stated, they were "... seeing these people, that you might not even know, just supporting you." This statement once again reiterates the role of social acceptance and integration on perceptions of safety when participating in Cape Town's nightlife.

If one chooses to view this from a theoretical standpoint, both vulnerability theory, and social integration theory are seen to be applicable. Social integration theory explains that emotional and physical attachments, alongside the social networks of individuals in certain communities, can decrease feelings of fear (Lorenc et al., 2014). Contrastingly, vulnerability theory proposes that certain groups, such as homosexual individuals, may experience higher levels of vulnerability and fear due to their marginalisation in society (Jackson, 2009). If both are to be applied, one could see that those experiencing higher perceived levels of integration in society could feel safer when participating in nightlife activities, whilst others may feel vulnerable. The theoretical basis mentioned here can further

be seen in the second determinant of safety found to be of importance in the analysis, this being spaces within which the participants interact.

Closely linked to the extent to which individuals were accepted into society, specific spaces were found to facilitate feelings of safety in the participants interviewed. All of the participants specifically stated that their safety was mediated by the spaces they interacted with, and how these spaces perceived their existence. So much so, that 2 of the participants noted it was no-longer a conscious decision to interact with certain spaces. The participants characterised these safe spaces as being "LGBT friendly.", or free of ties to "heteronormative and misogynistic" systems. A distinguishing factor that also constituted what 'safe' meant for Participant 5, was race. The participant stated that "... if it's a predominantly white space, I don't feel as safe in it."

Once again, these responses allude to their theoretical and contextual meaning. Heteronormative and misogynistic spaces pose threats to femininity or those that defer from the norm of heterosexuality (Mostert et al., 2015). Similarly, white spaces pose threats to people of colour, ultimately undermining comfort, and with such, safety. This lack of social integration, alongside the increased vulnerability experienced by these individuals can result in feelings of reduced safety (Jackson, 2009; Lorenc et al., 2014), a notion that supports the findings at hand. The theme discussed here is closely tied to the experiences homosexual individuals have witnessed, been exposed to first-hand, or wish to avoid, all of which are key in the following theme.

Positive or Negative Experience

Much of the data collected from participants pertained to how the media, stories told by others, or personal experiences had affected their perceptions of their safety in either positive or negative ways. In order to best present these findings, it has been deemed necessary to distinguish between interactions with the media and stories told by others, in contrast to personal, first-hand experience.

To begin with, responses that addressed the impact of media and word-of-mouth on the perceptions of safety varied greatly. Over half of the participants found the media to be beneficial in their perceptions of safety. This is outlined as Participant 5 notes that "[r]epresentation is important, and I think recently, in let's say, the past three years. I think the media world has become quite inclusive, and so that has definitely changed the way that I navigate spaces to my benefit." Once again, the concept of inclusivity arises, and is representative of comfort, and safety on both societal and local levels (Lorenc et al., 2014). Others, such as Participant 2, refer to the media's ability to "scare" people as it "... blows things out of proportion a lot of the time.", a point that Machielse (2015) links to fearful anxiety

and feelings of being unsafe. However, without stating it explicitly, the participants attributed the negative effects of the media to mass, institutionalised media, such as news reports from journalists, whilst social media platforms were more likely seen as assisting in obtaining acceptance, as there is "... more recognition, and there's more safe spaces, and there's more opportunity...", as discussed by Participant 1.

This same disparity seen in how the participants viewed the effects of the media can be seen in how they view the effects of word-of-mouth interactions. The discussion with Participant 1 outlined clearly how stories told by others can influence one's perceptions of their safety when interacting with Cape Town's nightlife activities:

Interviewer: Absolutely. Do you feel there is any, perhaps, negative influence from the media, or stories told by other people? You know?

Participant 1: Oh, definitely!

Interviewer: Do you think it affects how you feel about your safety?

Participant 1: Yeah. It affects how I feel about my safety because it affects where I go. So, obviously I've heard terrible stories about people in Cafe Caprice, people at Shimmy Beach Club and people at Stones. All these places where friends of mine have literally been cable-tied for kissing, um, and thrown out of the club, and [experiences] like that. So, not really the media, I guess? But more word-of-mouth.

This adaptation in response to the attainment of fearful information is described by Killias (1990) as being due to a 'dimension of threat', whereby an individual considers their possible exposure to a threat, and the possible consequences of such, therefore resulting in a change of action (as cited in Jackson, 2009). This does not, however, account for personal, first-hand experiences.

All six of the participants attributed some form of negative connotation to their experiences as homosexuals in Cape Town. They noted experiences of discrimination and assault, such as having drinks thrown at them when standing with a same-sex partner, or being forcibly removed from night clubs for kissing someone of the same sex. In addition to this, all the lesbian women interviewed made reference to inherently homophobic comments made by heterosexual men after disclosing their sexuality when in nightlife environments. Whilst these experiences do not explicitly determine these individuals' perceptions of safety when interacting within nightlife spaces, the effects of such experiences can be analysed within theoretical frameworks so as to better understand such impacts.

When the first-hand experiences are applied within the theoretical frameworks discussed previously, one can see how such experiences could be detrimental to how one perceives their safety. Experiencing acts of homophobic victimisation and assault, especially as a woman or person of colour, can lead to individuals experiencing multiple forms of oppression (Boonzaier & Zway, 2015). Lorenc et al. (2014) discuss how vulnerability theory would view such experiences of oppression as coinciding with feelings of vulnerability and fear, decreasing perceptions of overall safety. Alternatively, social integration theory would attribute these experiences of victimisation and assault to the exclusion of the homosexual community within the larger societal context (Blau, 1960; Lorenc et al., 2014).

The consequential result is an increase in fearful perceptions of one's environment, and a reduction in perceptions of safety. This view of the issue at hand is further linked to the prior theme, as homosexual individuals aim to find spaces that are more accepting, or interact in safer social settings. Moreover, the issues mentioned here can be seen as having links with how these individuals behave or present themselves when participating in nightlife activities.

Precautions Taken

The final theme that was present throughout the analysis was related to the precautions taken, specifically actions or behaviours, or how individuals present when interacting with nightlife spaces. Both of which aid in improving their perceptions of safety. When referring to any behavioural precautions, the majority of participants ensured that they would be accompanied by friends or large groups of people that they felt safe with. A comment made by Participant 2 summarises this finding as they say: "...one thing I'm very cautious about, is that I'm in a large group".

This association with larger groups and the feeling of safety that accompanies such was not considered in the literature review, however Park and Hinsz (2006) propose a theoretical understanding of such motives. According to the authors, being part of a larger

group acts as a buffer to negative outcomes, and therefore directly impacts the individuals' mood, attention, behaviour and with such, perceptions (Park & Hinsz, 2006). Being a part of a larger group minimises the extent to which individuals are hyper-aware of their surroundings, as their perceptions of possible threats are decreased (Park & Hinsz, 2006). Aspects of behaviour that encouraged feelings of safety were often related to how the individuals presented themselves during nightlife participation.

The ways in which individuals presented themselves was related to their gender expression⁵. This can be seen as Participant 3 states "[y]ou can kind of gauge, like, 'okay, how can I, like, present myself?' Like which persona is best fitted for this situation?". Gay males tended to find safety in presenting as more masculine when the scenario required it. Comparatively, lesbian women struggled in their presentation, as they noted that when expressing feminine qualities, heterosexual men would pursue engagements with them (increasing the chances of abuse). Alternatively, when presenting as more masculine, directly homophobic abuse was more likely to be experienced by homosexual women. This concept again ties in to how homosexual individuals change their behaviours and interact with certain spaces so as to improve their perceptions of safety and comfort, further delineating the applicability of social integration theory and vulnerability theory. All such themes ultimately outline the ways in which homosexual individuals perceive their safety when participating in Cape Town's nightlife.

Conclusion

Anticipated Contribution

Alongside contributions to the existing body of knowledge pertaining to psychology, this study aimed to bring much needed attention to the experiences of gay and lesbian individuals in the South African context, and how such individuals perceive their safety. By outlining these perceptions of safety, the psychological field can be more active in contributing insight into social issues, and therefore can act as a catalyst for change. Furthermore, the existing gap in the literature regarding homosexual safety and their perceptions of such can be filled, allowing for further research to focus on the factors that underpin safety and inclusivity in society. This could be most useful in the South African context as previous research focuses predominantly on the experiences of homosexual individuals or statistics on violence inflicted upon such minority groups, rather than aiming to gain understandings of how they perceive their lived world. This new approach to

⁵ The term 'gender expression' can be described as the extent to which one conforms to gender norms in their appearance, behaviour and mannerisms (Horn, 2007).

homosexual safety can act as a driving force for social programmes that aim to improve homosexual experiences, and society as a whole.

Ethical Considerations

In order to ensure ethically sound research, attention will be given to the American Psychological Association's ethical principles that guide psychological research (American Psychological Association, 2017), alongside those of the Independent Institute of Education itself (Independent Institute of Education, 2020). With this in mind, all participants will be sent both informed consent (see Annexure A) and audio recording (see Annexure B) consent forms that must be filled out and sent back to the researcher before the research can be conducted. These forms will provide the participants with the contact details of the researcher, institution and moderator of the research in the case that any issues arise. This would normally be conducted in person, however, due to the coronavirus pandemic, all ethical precautions will be taken by means of electronic communication.

Following on from this, along with the written forms, the beginning of the interviews will provide insight to the participants on their right to withdraw at any time, along with how their data will be kept. All data attained in the form of personal and response data will be kept confidential, and will be stored on a password locked device. All participants will be given numbered labels and any identifiable information will be withheld from the study. The study has been designed so as to avoid any experiential topics that may elicit traumatic or triggering events. When referring to this, participants were told they did not need to address any topics that may be traumatic or difficult to recall. It was further reiterated that if any harm or malice had been inflicted upon the participant, they had the right to withdraw, and were given the relevant details of the researcher and moderator if any issues were to arise. This avoidance of traumatic events was ensured so as to maximise beneficence and minimise possible maleficence during the interview process. Ultimately, participation in the study was entirely voluntary. This was iterated before, during and after the study, and should any of the participants had wished to withdraw or withhold from answering at any time, they had the right to do so.

Limitations

Due to the qualitative nature of the proposed study, the research methodology, and its findings, will not be of an observable, objective nature, therefore decreasing the validity and reliability of the overall findings. The validity and reliability of the proposed study is further threatened by the cross-sectional nature of the research (Allen, 2017). Cross-sectional research designs deny the ability to establish relationships, whilst minimising the

amount of time spent with participants. In qualitative research, minimal time spent with participants can lead to inconsistencies in the way responses are interpreted, and therefore how these findings are related to the research question. Alongside this, the current pandemic and lockdown has resulted in the interviews being conducted through electronic and online platforms, further minimising interactions with participants, which could act as a threat to the trustworthiness of responses and interpretation.

Further limitations of this study were with regards to the sample. Not only was the sample group small, the sample was varied in terms of race, gender and sexual orientation (gay and lesbian). Such an issue meant that similarities between experiences within one group could not be compared, minimising the extent to which in-depth knowledge could be attained from one demographics perspective. This threat to validity was further exemplified as no attempt to triangulate the findings using multiple qualitative data-collection methods had been adopted, putting the responses, and the interpretation process in question.

In conjunction with this, due to the researcher being a gay male, there was a possibility for some form of researcher bias when interpreting responses pertaining to homosexual experiences of physical safety to arise, nevertheless, the researcher took on a highly reflexive approach to minimise the input of such a bias.

Research Question, Objective and Problem Addressed

The objective of this research was to gain in-depth understandings of the perception's homosexual individuals had of their own physical safety when participating in Cape Town's nightlife, with the research question being focussed on what, exactly, these perceptions were. The research achieved the objective, and answered the research question, as the perceptions homosexual individuals had towards their safety were obtained. In addition to this, the factors that contributed to such perceptions were addressed, which not only aided in understanding these perceptions, but also added to the existing knowledge available on the topic of homosexuality in South Africa.

With regards to the research problem, homophobic victimisation and discrimination are very much still present, however, the gap in existing literature regarding homosexual individuals' perceptions of physical safety has, at the very least, been tackled. Due to the prevalence of negative experiences within the homosexual community in South Africa, any insight into such experiences, or how homosexual individuals perceive their safety or lived experience is of great importance. By addressing this issue, this research has, in some way, tackled the research problem at hand.

Concluding Observations and Future Recommendations

In sum, individuals' perceptions of physical safety when participating in Cape Town's nightlife varied significantly, with some feeling safe, and others feeling unsafe. Regardless of the overall perceptions held by homosexual individuals, three themes were found consistently throughout all the responses obtained. These themes were related to how individuals adapted themselves or their environments due to their prior experiences. Such a notion suggests that safety, or rather the perceptions held towards safety, is not only determined by experience, but how one chooses to act in response to this experience. In this view, perceptions of safety are more so seen as comfort or a lack of fear, rather than actual safety. It is because of this differentiation between safety, and the perceptions of such, that it is suggested that future research attempts to understand both the actual level of safety present in certain homosexual individuals, alongside the perceptions they hold towards such safety. Here, clear insight into both objective, and subjective truths could be found, presenting a more holistic answer to the question; what are homosexual individuals' perceptions towards physical safety when participating in Cape Town's nightlife.

Reference List

- Allen, M. (Ed.). (2017). *The SAGE encyclopedia of communication research methods*. SAGE Publications.
- Anderson, E., & McCormack, M. (2010). Intersectionality, critical race theory, and American sporting oppression: Examining black and gay male athletes. *Journal of Homosexuality*, 57(8), 949-967.
- American Psychological Association. (2017). Ethical principles of psychologists and code of conduct (2002, amended effective June 1, 2010, and January 1, 2017). <http://www.apa.org/ethics/code/index.html>
- Aultman, B. (2014). Cisgender. *TSQ: Transgender Studies Quarterly*, 1(1-2), 61-62.
- Blau, P. M. (1960). A theory of social integration. *American journal of Sociology*, 65(6), 545-556
- Boonzaier, F., & Zway, M. (2015). Original Contributions, Young lesbian and bisexual women resisting discrimination and negotiating safety: A photovoice study. *African Safety Promotion Journal*, 13(1), 1-29. Retrieved from https://journals-co-za.ezproxy.uct.ac.za/docserver/fulltext/safety/13/1/safety_v13_n1_a2.pdf?expires=1582203662&id=id&accname=57709&checksum=E4BF2C6F2823B2F96ECB680CEC253A10.
- Chatterton, P., & Hollands, R. (2002). Theorising urban playscapes: producing, regulating and consuming youthful nightlife city spaces. *Urban studies*, 39(1), 95-116.
- Donaldson, R., & Ferreira, S. (2009, February). (Re-) creating urban destination image: Opinions of foreign visitors to South Africa on safety and security?. In *Urban Forum* (Vol. 20, No. 1, p. 1). Springer Netherlands.
- Du Plooy-Cilliers, F., Davis, C., & Bezuidenhout, R. (2014). Research matters. *Cape Town: Juta*.
- Frey, B. B. (Ed.). (2018). *The SAGE encyclopedia of educational research, measurement, and evaluation*. Sage Publications.
- Gates, G. J. (2011). LGBT identity: A demographer's perspective. *Loy. LAL Rev.*, 45, 693.
- Given, L. M. (Ed.). (2008). *The Sage encyclopedia of qualitative research methods*. Sage publications
- George, R. (2003). Tourist's perceptions of safety and security while visiting Cape Town. *Tourism Management*, 24, 575-585.
- Held, N. (2015). Comfortable and safe spaces? Gender, sexuality and 'race' in night-time leisure spaces. *Emotion, Space And Society*, 14, 33-42. <https://doi.org/10.1016/j.emospa.2014.12.003>
- Higa, D., Hoppe, M., Lindhorst, T., Mincer, S., Beadnell, B., & Morrison, D. et al. (2012). Negative and Positive Factors Associated With the Well-Being of Lesbian, Gay,

Bisexual, Transgender, Queer, and Questioning (LGBTQ) Youth. *Youth & Society*, 46(5), 663-687. <https://doi.org/10.1177/0044118x12449630>

Horn, S. S. (2007). Adolescents' acceptance of same-sex peers based on sexual orientation and gender expression. *Journal of youth and adolescence*, 36(3), 363-371.

Independent Institute of Education. (2020). *Research and Postgraduate Studies Policy* (pp. 12-16). Cape Town: Independent Institute of Education.

Jackson, J. (2009). A psychological perspective on vulnerability in the fear of crime. *Psychology, Crime & Law*, 15(4), 365-390

Judge, M., & Nel, J. A. (2008). Exploring homophobic victimisation in Gauteng, South Africa: Issues, impacts and responses. *Acta Criminologica: Southern African Journal of Criminology*, 21(3), 19-36.

Lincoln, Y., & Guba, E. G. (1985). *Naturalistic inquiry*. Newbury Park, CA: Sage.

Lorenc, T., Petticrew, M., Whitehead, M., Neary, D., Clayton, S., Wright, K., ... Renton, A. (2014). Crime, fear of crime and mental health: synthesis of theory and systematic reviews of interventions and qualitative evidence. *Public Health Research*, 2(2), 1–398. doi: 10.3310/phr02020

Machielse, W. (2015). Perceived safety in public spaces: A quantitative investigation of the spatial and social influences on safety perception among young adults in Stockholm.

Mawerenga, J. (2018). General Discussions on Homosexuality. In *The Homosexuality Debate in Malawi* (pp. 12-53). Mzuzu: Mzuni Press. Retrieved June 13, 2020, from www.jstor.org/stable/j.ctvh8r18v.4

McAdams-Mahmoud, A., Stephenson, R., Rentsch, C., Cooper, H., Arriola, K. J., Jobson, G., ... & McIntyre, J. (2014). Minority stress in the lives of men who have sex with men in Cape Town, South Africa. *Journal of homosexuality*, 61(6), 847-867.

Meyer, I. H. (2013). Prejudice, social stress, and mental health in lesbian, gay, and bisexual populations: Conceptual issues and research evidence.

Mishra, V. K. (2015). Globalisation, social justice and marginalised groups in India. *World Affairs: The Journal of International Issues*, 19(4), 60-73.

Mostert, H., Gordon, C., & Kriegler, S. (2014). Educators' perceptions of homophobic victimisation of learners at private secondary schools. *South African Journal Of Psychology*, 45(1), 116-129. <https://doi.org/10.1177/0081246314555595>

Munyuki, C., & Vincent, L. (2017). 'Its tough being gay'. Gay, lesbian and bisexual students' experiences of being 'at home' in South African university residence life. *South African Journal Of Higher Education*, 31(4). <https://doi.org/10.20853/31-2-869>

Nath, D. (2011). *"We'll Show You You're a Woman", Violence and Discrimination against Black Lesbians and Transgender Men in South Africa*. Human Rights Watch. Retrieved from <https://www.hrw.org/report/2011/12/05/well-show-you-youre-woman/violence-and-discrimination-against-black-lesbians-and>

- Nieuwenhuis, J. (2020). Qualitative research designs and data-gathering techniques. In K. Maree (Ed.), *First Steps in Research: Third Edition* (pp. 80-116). Johannesburg: Van Schaik
- Park, E. S., & Hinsz, V. B. (2006). "Strength and safety in numbers": A theoretical perspective on group influences on approach and avoidance motivation. *Motivation and Emotion*, 30(2), 135-142.
- Peltzer, K., & Pengpid, S. (2016). Minority stress among lesbian, gay, bisexual, and transgender (LGBT) university students in ASEAN countries: associations with poor mental health and addictive behavior. *Gender and Behaviour*, 14(3), 7806-7815.
- Percy, W. H., Kostere, K., & Kostere, S. (2015). Generic qualitative research in psychology. *The Qualitative Report*, 20(2), 76-85.
- Pham, L. T. M. (2018). Qualitative Approach to Research A Review Of Advantages and Disadvantages Of Three Paradigms: Positivism, Interpretivism And Critical Inquiry. *University of Adelaide*.
- Polders, L., Nel, J., Kruger, P., & Wells, H. (2008). Factors Affecting Vulnerability to Depression among Gay Men and Lesbian Women in Gauteng, South Africa. *South African Journal of Psychology*, 38(4), 673-687. <https://doi.org/10.1177/008124630803800407>
- Ponterotto, J. G. (2005). Qualitative research in counseling psychology: A primer on research paradigms and philosophy of science. *Journal of counseling psychology*, 52(2), 126.
- Salkind, N. J. (2010). *Encyclopedia of research design* (Vols. 1-0). Thousand Oaks, CA: SAGE Publications, Inc. doi: 10.4135/9781412961288
- Sanger, N. (2013). Safely Queer on the Urban Peripheries of Cape Town: A comparative study exploring how 'class' and space mediate sexual identities for gender non-conforming youth on the urban peripheries of Cape Town in South Africa. *Cape Town: Human Sciences Research Council*.
- Sasse, R. (2013). "Queering the Rainbow Nation": An Analysis of 11 Gay and Lesbian Capetonians' Perceptions of LGBT Identity in Cape Town and the South African Government's Commitment to LGBT Equality.
- Schnitzer, S., Bellis, M., Anderson, Z., Hughes, K., Calafat, A., Juan, M., & Kokkevi, A. (2009). Nightlife Violence: A Gender-Specific View on Risk Factors for Violence in Nightlife Settings: A Cross-Sectional Study in Nine European Countries. *Journal Of Interpersonal Violence*, 25(6), 1094-1112. <https://doi.org/10.1177/0886260509340549>
- Siwela, V., Sikhawari, T., & Mutshaeni, N. (2018). Exploring Challenges Faced by Homosexual Youths and Their Parents in Driekoppies, Enhlizeni District, Mpumalanga Province, South Africa. *Gender And Behaviour*, 16(1), 10677-10685. Retrieved from <https://journals-co->

za.ezproxy.uct.ac.za/docserver/fulltext/genbeh_v16_n1_a3.pdf?expires=1582203502&id=id&accname=57709&checksum=23198E3D2F7966270B8DFA6B18E69CA5.

Stanley, J. P. (1970). Homosexual slang. *American speech*, 45(1/2), 45-59.

Terry, G., Hayfield, N., Clarke, V. & Braun, V. (2017). Thematic analysis. In Willig, C., & Rogers, W. *The SAGE Handbook of qualitative research in psychology* (pp. 17-36). London: SAGE Publications Ltd doi: 10.4135/9781526405555

Thobejane, T., & Mohale, R. (2018). An Exploration on the Challenges Faced by Youth in Lesbian, Gay, Bisexual, Transgender and Intersex Relationships at Mkhuhlu Location, Mpumalanga Province, South Africa. *Gender And Behaviour*, 16(2), 11424-11440. Retrieved from https://journals-co-za.ezproxy.uct.ac.za/docserver/fulltext/genbeh_v16_n2_a16.pdf?expires=1582548146&id=id&accname=57709&checksum=88F323623D27C89FB0E7276F56EEB834.

Visser, G. (2003). Gay men, tourism and urban space: Reflections on Africa's 'gay capital'. *Tourism Geographies*, 5, 168 - 189.

Williams, E. N., & Morrow, S. L. (2009). Achieving trustworthiness in qualitative research: A pan-paradigmatic perspective. *Psychotherapy research*, 19(4-5), 576-582.

Willig, C. (2017). Interpretation in qualitative research. In Willig, C., & Rogers, W. *The SAGE Handbook of qualitative research in psychology* (pp. 274-288). London: SAGE Publications Ltd doi: 10.4135/9781526405555

Annexures

Annexure A: Consent Form



Explanatory information sheet and consent form for participants To whom it may concern, My name is Luke Emilio Nattee and I am a student at Varsity College. I am currently conducting research under the supervision of Lynette Thompson about homosexual perceptions of physical safety when participating in Cape Town's nightlife. I hope that this research will enhance our understanding of homosexual experiences of safety in the field of psychology. I would like to invite you to participate in my study. In order to explain to you what your participation in my study will involve, I have formulated questions that I will try to fully answer so that you can make an informed decision about whether or not to participate. If you have any additional questions that you feel are not addressed or explained in this information sheet, please do not hesitate to ask me for more information. Once you have read and understood all the information contained in this sheet and are willing to participate, please complete and sign the consent form below.
What will I be doing if I participate in your study? I would like to invite you to participate in this research because as a homosexual individual in Cape Town, your experiences will contribute to achieving an understanding of how gay and/or lesbian individuals perceive their safety when participating in Cape Town's nightlife. If you decide to participate in this research, I would like to spend time conducting a one-on-one interview over a video-calling platform in which questions will be asked on how you perceive your own safety when participating in nightlife activities in Cape Town. You can decide whether or not to participate in this research. If you decide to participate, you can choose to withdraw at any time or to decide not to answer particular interview questions.
Are there any risks/ or discomforts involved in participating in this study? Whether or not you decide to participate in this research, there will be no negative impact on you. There are no direct risks or benefits to you if you participate in this study. You might, however, indirectly find that it is helpful to talk about your perceptions regarding your own safety as a homosexual individual in Cape Town's nightlife scene. If you find at any stage that you are not comfortable with the line of questioning, you may withdraw or refrain from participating.
Do I have to participate in the study? - Your inclusion in this study is completely voluntary; - If you do not wish to participate in this study, you have every right not to do so;

- Even if you agree to participate in this study, you may withdraw at any time without having to provide an explanation for your decision.

Will my identity be protected?

I promise to protect your identity. I will not use your name in any research summaries to come out of this research and I will also make sure that any other details are disguised so that nobody will be able to identify you. I would like to ask your permission to record the interviews, but only my supervisor, I and possibly a professional transcriber (who will sign a confidentiality agreement) will have access to these recordings. Nobody else, including anybody at Varsity College, will have access to your interview information. I would like to use quotes when I discuss the findings of the research, but I will not use any recognisable information in these quotes that can be linked to you.

What will happen to the information that participants provide?

Once I have finished all interviews, I will write summaries to be included in my research report, which is a requirement to complete my Honours Degree in Psychology. You may ask me to send you a summary of the research if you are interested in the final outcome of the study.

What happens if I have more questions about the study?

Please feel free to contact me or my supervisor should you have any questions or concerns about this research, or if there is anything you need to know before you decide whether or not to participate.

You should not agree to participate unless you are completely comfortable with the procedures followed.

My contact details are as follows:
Luke Nattee

The contact details of my supervisor are as follows:
Lynette Thompson

Consent form for participants	
I, _____, agree to participate in the research conducted by Luke Emilio Nattee about homosexual perceptions of physical safety when participating in Cape Town's nightlife. This research has been explained to me and I understand what participation in this research will involve. I understand that:	
• I agree to be interviewed for this research.	
• My confidentiality will be ensured. My name and personal details will be kept private.	
• My participation in this research is voluntary and I have the right to withdraw from the research at any time. There will be no repercussions should I choose to withdraw from the research.	
• I may choose not to answer any of the questions that are asked during the research interview.	
• I may be quoted directly when the research is published, but my identity will be protected.	
Signature	Date

Annexure B: Consent form for audio recording

Consent form for participants	
I, _____, agree to allow Luke Emilio Nattee to audio record my interviews as part of the research about homosexual perceptions of physical safety when participating in Cape Town's nightlife. This research has been explained to me and I understand what participation in this research will involve. I understand that: • My confidentiality will be ensured. My name and personal details will be kept private. • The recordings will be stored in a password-protected file on the researcher's computer. • Only the researcher, the researcher's supervisor and possibly a transcriber (who will sign a confidentiality agreement) will have access to these recordings.	
Signature	Date

Annexure C: Interview Schedule

Question 1: How do you feel about your safety when participating in Cape Town's nightlife activities?

Question 2: When participating in Cape Town's nightlife, are there any precautions you take to make yourself feel safer?

Question 4: Do you feel your sexuality influences your perceptions of your own safety when participating in Cape Town's nightlife?

Question 5: Do you feel the media, stories told by other people, or personal experience has had an effect on how safe you feel?

Annexure D: Ethical clearance letter



30 June 2020

Student name: Luke Nattee

Student number: 16093180

Campus: Varsity College Cape Town

Re: Approval of Honours in Psychology Proposal and Ethics Clearance

HONOURS ETHICAL CLEARANCE LETTER

Your research proposal and the ethical implications of your proposed research topic were reviewed by your supervisor and the campus research panel, a subcommittee of The Independent Institute of Education's Research and Postgraduate Studies Committee.

Your research proposal posed no significant ethical concerns and your supporting documents and instruments are in order to proceed. We hereby provide you with permission to proceed with your research.

In the event of you deciding to change your research methodology in any way, kindly consult your supervisor to ensure all ethical considerations are adhered to and pose no risk to any participant or party involved. A revised ethical clearance letter will be issued.

We wish you all the best with your research!

Supervisor: Dr Lynette Thompson

Campus Postgraduate Coordinator (CPC): Dr Marizanne Grundlingh

GENERAL CONDITIONS TO BE FULFILLED IN RELATION TO RESEARCH

Permission is granted to proceed with the above study subject to the conditions listed below being met and may be withdrawn should any of these conditions be flouted.

Please note: The panel has not considered the merits, accuracy or ethical soundness of the research. The only merits examined are the use of The IIE as a sample.

Permission is granted subject to the following conditions:

1. The researcher(s) will need to obtain informed consent in writing from all of the participants in his/ her sample if the study is not anonymous.
2. The researcher(s) may only use the data collected for research purposes and in no other way.
3. Photographs of human subjects may only be taken if relevant to the research, informed consent was obtained, and even with informed consent, the photographs may not be published on any online platforms.
4. The researcher is responsible for supplying and utilising his/her own research resources, such as stationery, photocopies, transport, faxes and telephones and should not depend on the goodwill of the institutions and/or the offices visited for supplying such resources.
5. No names or identifying information of participants may be used within the research and the research must be voluntary.
6. Please make it clear that the information will not be used punitively in any way and participants may in no way be counselled/advised based on this.

AM I SAFE?: HOMOSEXUAL PERCEPTIONS OF SAFETY IN CAPE TOWN'S NIGHTLIFE

Annexure E: Final report summary document table

Am I Safe?: Homosexual Perceptions of Physical Safety in Cape Town's Nightlife

Research Purpose	Primary Research Question	Research Rationale	Seminal Authors	Conceptual Framework	Paradigm	Approach	Data Collection Method	Ethics	Key Findings	References
Gain insight into perceptions homosexuals have of own physical safety when participating in Cape Town's nightlife	What are homosexual individuals' perceptions of physical safety when participating in Cape Town's nightlife?	Homosexual experiences, especially that of safety, is overlooked in a country such as South Africa where homophobic violence is prevalent. Aim to tackle link between mental disorders and sexuality	The seminal authors are; Siwela, Sikhwari & Mutshaeni (2018), Schnitzer et al. (2009), Boonzaier & Zway (2015), Sasse (2013), Polders, Nel, Kruger & Wells (2008)	Theme 1: Physical Safety Theme 2: Homosexual	Paradigm: Interpretivism Epistemology: Subjective Ontology: Contextual/ Holistic/ Multiple	Qualitative	One-on-one, semi-structured interviews using qualitative, open-ended questions.	Prevention of any maleficence by means of administering informed consent form. Consent to record interviews will be taken. No psychological harm will be inflicted and confidentiality will be ensured.	Homosexual individuals' perceptions of safety varied, themes found were: Determinants of safety, positive or negative experience, and precautions taken. Feelings of being safe/unsafe were not the same, but many of the determinants were.	Blau, P. M. (1960). A theory of social integration. <i>American Journal of Sociology</i> , 65(6), 545-556 Boonzaier, F., & Zway, M. (2015). Original Contributions, Young lesbian and bisexual women resisting discrimination and negotiating safety: A photovoice study. <i>African Safety Promotion Journal</i> , 13(1), 1-29. Jackson, J. (2009). A psychological perspective on vulnerability in the fear of crime. <i>Psychology, Crime & Law</i> , 15(4), 365-390. Lorenc, T., Petticrew, M., Whitehead, M., Neary, D., Clayton, S., Wright, K., ... Renton, A. (2014). Crime, fear of crime and mental health: synthesis of theory and systematic reviews of interventions and qualitative evidence. <i>Public Health Research</i> , 2(2), 1-398. doi: 10.3310/phr02020 Polders, L., Nel, J., Kruger, P., & Wells, H. (2008). Factors Affecting Vulnerability to Depression among Gay Men and Lesbian Women in Gauteng, South Africa. <i>South African Journal Of Psychology</i> , 38(4), 673-687. https://doi.org/10.1177/00812463080380040
						Population				
Homosexual experiences have not been addressed, and physical safety of marginalised groups is highly important in the violent South African society	To gain in-depth insight into the perceptions homosexuals have of their own physical safety when participating in Cape Town's nightlife	Perceptions of Safety Nightlife Homophobia Homophobic Victimisation Intersectionality Gay Lesbian	Social Integration Theory Vulnerability Theory	Theme 3: Perceptions Theme 4: Nightlife	Axiology: Value-bound	Cis-gendered, English speaking, homosexual, aged 20-25, reside in Cape Town, participate in Cape Town's nightlife once monthly, access to video calling platform	Sampling	Data Analysis Method	Limitations	Key Contribution
						Snowball Sampling One-on-one interviews 6 participants, 3 female and 3 male	Unit of Analysis: People Data analysis methods: Thematic, latent coding and an inductive approach to thematic data analysis.	Small sample size, snowball sampling methods decreasing reliability and validity and no establishing of relationship. Cross sectional design threatens validity. Possible researcher bias due to identification as a gay male. Video calling platform minimises interaction with participants.	The given study has contributed to the existing body of psychological knowledge on homosexuality in South Africa, whilst hoping to drive future research. Perhaps knowledge of homosexual experience can protect these groups.	Sasse, R. (2013). "Queering the Rainbow Nation": An Analysis of 11 Gay and Lesbian Capetonians' Perceptions of LGBT Identity in Cape Town and the South African Government's Commitment to LGBT Equality. Schnitzer, S., Bellis, M., Anderson, Z., Hughes, K., Calafat, A., Juan, M., & Kokkevi, A. (2009). Nightlife Violence: A Gender-Specific View on Risk Factors for Violence in Nightlife Settings: A Cross-Sectional Study in Nine European Countries. <i>Journal Of Interpersonal Violence</i> , 25(6), 1094-1112. https://doi.org/10.1177/0886260509340549 Siwela, V., Sikhawari, T., & Mutshaeni, N. (2018). Exploring Challenges Faced by Homosexual Youths and Their Parents in Driekoppies, Enhlanzeni District, Mpumalanga Province, South Africa. <i>Gender And Behaviour</i> , 16(1), 10677-10685.