

**EXPLORING THE EXPERIENCES OF EDUCATORS TEACHING
SEXUALITY EDUCATION IN LIFE ORIENTATION TO GRADES 6 AND 7
LEARNERS IN THE WESTVILLE WARD PINETOWN DISTRICT**

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TEACHING SEXUALITY EDUCATION IN LIFE
ORIENTATION TO GRADE 6 AND 7 LEARNERS IN
A SELECTED SCHOOL IN THE WESTVILLE
WARD, PINETOWN DISTRICT**

by

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DECLARATION

I, Ntombifuthi Julie Jane Sililo, hereby declare that this dissertation and its contents is my original work. Where use has been made of the work of others, it has been duly acknowledged in the text. I further declare that this work has not been submitted to any other university or institution for any other qualification.

Signature: _____

Date: _____

DEDICATION

This work is dedicated to my parents, Mr N. J. and Mrs A. K. Makhaye.

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ABSTRACT

This study explored the experiences of five educators teaching sexuality education in Life Orientation to Grades 6 and 7 learners in their classrooms in a selected primary school in the Westville Ward, in Pinetown District.

Sexuality education is always a sensitive issue. The advocacy for teaching sexuality education in primary schools among other things seek to address not only the issues of sexual violence directed at young people and enable learners to make informed decisions regarding sexuality, but also to create an understanding of the development of one's body and that of others and how to live in harmony with others as sexual beings. However, the appropriateness of the content in sexuality education and how it should be communicated to learners in schools appears to continuously raise grave concerns not only for educators but also for parents and communities.

Teaching sexuality education in Life Orientation to Grade 6 and 7 learners is important because most of these learners have reached puberty and some do not know how to cope with the body changes. It is also important in the sense that children like to experiment, thus if they are better informed about the issues regarding sexuality, they will acquire skills that will assist them to make informed choices and knowledge of how to handle themselves in dire situations. In addition, the escalating rate of teenage pregnancies, HIV and AIDS and sexually transmitted infections (STI'S) could harm the lives of young people. This has raised serious concerns among educators because learners are victims. Educators alluded that, unless learners are equipped with knowledge and skills which will enable them to make informed choices regarding their lives, the teaching of sexuality education would seem a fruitless exercise.

Notwithstanding the above, the educators' culture, religious affiliations, belief systems and values is often disregarded by policy designers, parents and communities. This disregard of their culture, religious affiliations, belief systems and values which inform their teaching of the subject pose a threat to the effective delivery of this subject especially because of its sensitive nature. In addition

to this, there are conservatives, some religious groups and some communities and parents who are still adamant and display negative attitudes, who view the teaching of sexuality as immoral, further exacerbate the educators' plight. In light of the above, the study was undertaken, specifically targeted at exploring the experiences of educators teaching sexuality education in Life Orientation to Grades 6 and 7 learners in a chosen school.

The bio-ecological model within which the multiple systems are embedded was adopted to provide the lens through which these educators' experiences could be viewed and understood. The study revealed that the educators as human beings function within these different systems and that their teaching of sexuality education is in turn largely influenced by families which are the microsystems which include their cultural, religious affiliations, belief systems and values which are the macro systems. The Qualitative research methodology with a case study research design informed this study. The case study was chosen because it complemented the nature of this study as it attempted to understand a single case within its natural setting. The case study research design studies the situation in depth using interviews, observation, document analysis and written narratives as data collection techniques, which are typical in this research design. The study employed these data collection techniques.

Findings from this study revealed that the educators' experiences of teaching sexuality education in Life Orientation are indeed influenced by their cultures, religious affiliations, belief systems and values. Educators expressed their frustrations with regards to the teaching of sexuality education citing that the difficulties they experience are the result of the nature of the content taught and lack of proper consultation and guidance from parents, community structures and education personnel in teaching this subject.

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CHAPTER 1

CONTEXT AND RATIONALE OF THE STUDY

1.1 Introduction

Sexuality education has become the subject of much debate with regards to whether it should be taught in schools or not, and by whom and how it should be taught, specifically to young children. In spite of these arguments, school-based sexuality compliments and reinforces the education children acquire from the micro-systems within their contexts. The over-arching goal of school-based sexuality education involves assisting young people to firmly establish their knowledge as fully grown and healthy adults. Furthermore, it yields an appreciation of sexuality, equip learners with strategies that will enable them to assume responsibility for their sexual health and draw sincere judgements. As such, sexuality education is a gift for young people of any age, but specifically for the junior and senior primary learners who are experiencing significant emotional, physical, psychological, sexual and social changes (Naidoo, 2006).

Statistics indicate that, countrywide, two out of every three learners (60%) are 12 years or older when they enter Grade 6. The average age at which most girls start menstruating is 12-14 or younger – this means that many girls in Grade 6 will have started menstruating and they need to be prepared for this. The Planned Parenthood Association of South Africa (1998) is of the view that most teenagers of 14 years for boys and 15 years for girls, which means some of the learners in the intermediate phase will engage in sexual intercourse for the first time. Thus, it is very important to give them information and guidance which will prevent and break the trend of early and unwanted pregnancies and also alleviate the spread and transmission of sexual infections (PPASA, 1998). Furthermore, sexual abuse, rape and various sexual molestation incidences have become an everyday occurrence. Lack of knowledge, ignorance and misinformation about sexuality have aggravated the situation because children do not know how to cope in such situations. Most parents, communities and religious groups seem to have abdicated their duties of educating the young about

sexuality and expect of educators to carry this burden on their own. Although educators expressed commitment to teach sexuality in secondary schools even in adverse conditions and challenges, very limited substantial knowledge and evidence of such an inquiry on the daily interactions with learners in teaching this subject in primary schools has been received (Mchunu, 2007). Given the social contexts coupled with the diverse learner population in classrooms, teaching of sexuality education has become a nightmare for them especially when some topics infringe on their cultural or personal beliefs and value systems.

1.2 Research focus

I intended to understand how educators experience the teaching of sexuality education in Life Orientation to Grade 6 and 7 learners in a selected primary school in the Pinetown District.

1.3 Study Aims

The exploratory stance of this study aimed to understand how primary school educators experience the teaching of sexuality education in Life Orientation to Grade 6 and 7 learners in their classrooms.

1.4 Objectives of the study

- To identify personal experiences primary school educators have regarding their teaching of sexuality education in their school.
- To determine the differences and similarities that exist among different racial, cultural and religious backgrounds of educators teaching sexuality education in Life Orientation and how these influence their teaching.
- To explore the different strategies unique to each individual educator teaching sexuality education in Life Orientation.

1.5 Rationale of the study

Vithal and Jansen (2004) in Maree (2007, p.28) state that ‘the rationale serves as a statement of how the researcher developed an interest in the particular topic and exactly why the researcher believes the research is worthy of conducting’. Although there is a vast database of literature on sexuality education which focuses on issues of implementing sexuality education in schools (Brinks, 1994; Harilal, 1993; Page, 1991) and the attitudes and perceptions of teachers (Goliath, 2002; Louw, 2000; Sithole, 1998), there is however very limited research focused specifically on primary school educators teaching sexuality education in Life Orientation. The motivation behind the selection of this topic was informed by my observations as an educator, that the diverse nature of the school population demands of educators as curriculum implementers, not only the understanding of diversity, but also the knowledge, skills and attitudes to accommodate, use and manage this diversity in their daily interactions with learners in their classrooms.

Furthermore, the diverse school population demands that educators break the silence that surrounds the issues of sexuality and dispel misinformation and lack of knowledge, thereby imparting a focus on loving and moral relationships. Notwithstanding the above notion, the experiences of educators teaching sexuality education are seldom considered. Such experiences impact either positively or negatively on the daily interactions in the classroom. Exacerbating this situation is the fact that educators are individuals who hold different belief systems and ideologies entrenched in cultural and religious practices. Thus, it follows that the different belief systems and ideologies that exist in the customs and rituals of all societies are patent through the language used in classrooms (Department of Education, 2002 p.18). I seek to understand what these experiences are, what they entail and how they impact on the day to day classroom interactions during sexuality education lessons. It is hoped that this study would to a large extent afford sexuality educators with increased insight and possibly developmental strategies that would provide and assist with the teaching of sexuality in Life Orientation. Furthermore, sexuality educators will not only be equipped with skills and knowledge of teaching the subject, but also with their personal and professional development.

1.2 Review of related literature

Gonzalez-Acquaro (2009, p.1) argues that the term sexuality education is ‘an essential element in the development and change in the individual’s self worth, his/her convictions, by virtue of his/her existence and on how he/she not only relates with himself or/herself but also with fellow beings’. Naidoo (2006) asserts that most of literature reveals much criticism of sexuality education. The Sexuality Education and Information Council of the United States (2001, p.2) further claims ‘that programmes on sexuality education and the quality thereof contained in the curriculum, the level and manner of presenting these programmes in schools rests with the local management across the board. Such programmes are specifically and deliberately designed to match and comply with the knowledge students receive at home. These programmes include comprehensive abstinence-based, abstinence only, abstinence until marriage and fear-based programmes’. This means that the content to be taught in sexuality education is carefully selected. Learners might be deprived of other valuable knowledge and tend to obtain this lacking knowledge from other sources for example, the media. Learners might also ask questions that are not related to these programmes but which are sexually related. This might suggest the limitations on the programmes that are designed for learners and which might be what learners really need to know.

Epstein and Johnson (1998) in Humphrey, Undie and Dunne (2008, p.22-23) observe ‘that sexuality education is paradoxically present and absent in schools and as such, schools on the one hand put more emphasis on subjects that are deemed to have cognitive value and on the other hand restrain sexuality knowledge for both teachers and students. Students and teachers’ ability to formulate their identities in their daily lives in schools depends on how they express their sexuality which is regarded indispensable. These authors further contend that such identities and meanings around sexuality are actively created in schools, even though talking about sexuality and schooling in the same breath can be seen as disturbing in many societies. In addition, they argue that studies are a clear indication that even though schools are sites for the construction of sexual and other identities, the taboo nature of sex and the presumed innocence of children lead to a silence in schools regarding children’s emerging sexualities.

The above view suggests that a very limited emphasis is placed on subjects that are thought to carry more value at the detriment of others. In this manner, it appears that schools promote other levels of development in learners at the expense of other developmental levels. Furthermore, schools foster the development of identities on one hand, while on the hand suppress such development through a 'hidden curriculum'. I say this because issues that pertain to sexuality education are 'whispered in corridors' and not openly discussed even by educators themselves as they are deemed 'private' and 'sacred'. Such tendencies rob our learners of the most valuable information which might assist them in shaping and understanding not only themselves but also their fellow human beings better.

Wiley and Wilson (2009, p.3) attest to this view by further arguing 'that in classrooms, there exist a culture of conformity to situations and rules that negatively infringe on the young people receiving appropriate knowledge which will help them in responsible decision making'. Morrell's (2003) study on the spread of HIV among South African teachers and students argues the schooling system as a site for producing silence. He further argues that this silence influences unequal power dynamics which exists within relationships and prevents negotiations of safer sex exploration and exploitation. This silence is an important factor in the problematic nature of intergenerational sex talk where adults, especially teachers, are expected to teach 'innocent' children about sexual matters. To worsen the situation even further, often than not, sexuality and health information students acquire from other sources such as peers and the media is extremely harmful or incorrect.

However, Shaik (2004) asserts that those who advocate the introduction of sexuality education in schools are of the view that sexuality education aims to make young people to appreciate and view themselves as worthy individuals in their own right. Moreover, it helps learners view sexuality not as a distinct entity but rather a valuable part of their lives, providing accurate information and teaching learners the needed skills to make informed and responsible decisions, including decisions regarding sexual relationships. It further explores different values and attitudes in order to help each learner develop his/her own moral framework. In spite of the gross marginalization of sexuality issues in schools, sexuality educators view themselves as the driving force that would facilitate the

successful implementation of sexuality education and provide the necessary resources that would address the expectations of students (Paechter, 2004; Buston & Wight, 2001; Buston, Wight & Hart, 2002).

Teachers in particular should be aware of the micro limitations that pedagogy and curriculum present in dealing with socio-sexuality issues, and listen more to what students have to offer. Thus, Naidoo (2006) contemplates a sexuality educator to possess not only a sound knowledge of sexual anatomy and physiology but also to have the necessary strategies and skills that will assist with an understanding of how the child and the adolescent develop regarding sexuality issues. Notwithstanding the possession of this knowledge, the content contained in sexuality programmes is unfamiliar to some teachers. Some teachers address through extensive research in an attempt to familiarise themselves with new developments. Others engage in clusters and assist each other with the skills and knowledge of how to deal with common and specific problems that they might encounter in their classrooms. However, we cannot lose sight of the unique contexts in schools. This calls for educators to be mindful and considerate of the differences in contexts and design their teaching and learning activities that will suit both the context and the individual learners in their classrooms. However, when presenting sexuality information, teachers should be able to discern and divorce their own prejudices in order to provide students with valuable knowledge. Furthermore, one of the fundamental characteristics of sexuality educators is the competency to facilitate learning in a non-judgemental and significant manner (Greenberg, 1989). Gingiss (1992) suggests that good educators are facilitators of learning who have acquired skills and knowledge to lead discussions. Therefore, educators of this calibre are better able to meaningfully engage learners in class discussions of sensitive topics such as sexuality. In school, learners possess different values, attitudes and perceptions of sexuality which are shaped by parents, peers and the media. Hence their exposure to sexuality education at school is experienced with mixed reactions. Some view teachers in a negative light, while others have positive attitudes. Healthy sexuality in education institutions would render learners the skills which will facilitate problem solving in life.

They develop self-consciousness and knowledge of human anatomy which allows them to guard against any form of sexual abuse that might be inflicted on them. It teaches reciprocity and admiration of fellow human beings. All learners have a need to receive help in understanding their own body and behaviour changes, and how to cope with these not only at the time, but also to integrate them into a mature personality in future (Naidoo, 2006).

1.3 Theoretical framework

Leedy and Ormrod (2005, p.4) define theory as ‘an organised body of concepts and principles intended to explain a particular phenomenon’. Green (2000) maintains that theory is human knowledge extracted from the experience of different individuals and communities, expressed in fairly abstract language and subjected to a repeated process of verification by empirical evidence and logical and analogical reasoning. The Systems theory is applied by theorists to relationships between human beings and the interactions between groups of people (systems in their particular social contexts (Donald, Lazarus & Lolwana, 2006, p.37). In this particular study, the systems theory has relevance in generating an insight of how (systems) families, and (wider systems) classrooms and schools influence subsystems (parents, children, grandparents) Thus, in education the different levels of systems are crucial in understanding the ecosystemic interactions which include, the individual, class, school (family and peer group), wider community and whole social system (Donald, Lazarus & Lolwana, 2006, p.44).

Thus, Bronfenbrenner’s (1979, 1986) eco- systemic theory underpinned this study. An eco-systemic perspective is defined by Donald, Lazarus and Lolwana (2006, p. 8) as ‘a blend of ecological and systems views of interaction between different levels of social context and the individual within them’. Its main concern is to show how individual people and groups ‘at different levels of society are linked in dynamic, interdependent, interrelating relationships’ (Donald, Lazarus & Lolwana, 2006, p.35). Donald, Dawes and Louw (2002) point out that social contexts are mediated by the

individual's mind. In other words, both real and perceived aspects may influence human behaviour. Human beings (including teachers) are product of different systems. Bronfenbrenner's (1979, 1986) nested systems approach has relevance for this study. Since the teacher as a human being is in dynamic interaction with the different systems of which he is part, as well as his/her experiences, interpretations and analysis thereof within these systems. This can better be explained using the bio-ecological framework. Bronfenbrenner's (1979,1986) four nested systems namely, the microsystem (the family), the mesosystem (school, community), the exosystem (workplace) and the macrosystem (dominant societal values, beliefs and practices) and the interconnections between them, shape and influence the educators' development as a human being in his/her context.

The bio-ecological model in this particular study provided the lens through which the nature and personal experiences of educators teaching sexuality education in classrooms, as well as how families and schools embedded in the community impact on these experiences could be viewed. Bronfenbrenner's (1979, 1986) theory suggests the social context be viewed as a set of interrelated 'nested structures' which include the micro-system (family), which involves relationships and patterns of daily activities that shape many aspects of cognitive, social, emotional, moral and spiritual development, the meso-system (local community) which represents a set of micro-systems(family) continuously interdependent of each other, i.e. what happens in the family or peer group can directly influence how the educator teaches sexuality education in school, the exo-system, includes other systems with which the teacher although not directly involved but the relationships that exist within these interactions indirectly impact on the educator (Donald, Lazarus & Lolwana,2006,p.41).

These interactions are called proximal interactions and are dynamic in nature, for example, the involvement of the family member in a religious organisation, and the macro-system, which involves dominant social and economic structures as well as values, beliefs and practices of the social systems, for example, the cultural value may include respect of authority by not using 'inappropriate language' such as sex, condoms etc. because it is deemed 'inappropriate' by the

community to teach to learners (Donald, Lazarus & Lolwana, 2006; Swart & Pettipher, 2005; Swart & Phasha, 2005; Donald, Lazarus & Lolwana, 2002). 'Teachers as human beings are born into families 'with unique values and belief systems, different cultural backgrounds and different religious affiliations do not exist in isolation but are embedded within communities who uphold their own societal values, belief systems and culture that are responsible for what is called socialization'(Department of Education 2002,p.16). This process reflects distinctive cultural practices all of which impact on how educators experience teaching sexuality education in their classrooms. Furthermore, the beliefs and ideologies are continuously strengthened and modified during the course of social interactions through family, civil society and work, the school system and mass media (Department of Education, 2002, p.20).

'The education system unknowingly reinforces beliefs, the values and beliefs of teachers, the way in which the school operates and the differences between levels of responsibility of male and female teachers and finally, the curriculum' (Department of Education, 2002, p.22). In schools, boys and girls are treated differently. For example in the choice of subjects, boys are encouraged to take subjects like Science and Mathematics because these subjects will provide them with better careers in the future. While their female counterparts are encouraged to concentrate on subjects such as agriculture because it is believed their place is in the kitchen and are being groomed at a very early age to look after the welfare of everyone by providing food. In addition to this, 'teachers also unknowingly impart their own values through the practices that unconsciously reflect their beliefs. They draw on their own sets of ideologies and beliefs that they themselves hold and invoke constantly. Moreover, teachers are heterogenous, they come from diverse cultural backgrounds and all this implies' (Department of Education, 2002, p.23). The eco-systemic model offered a clear understanding of human development within particular contexts over time. It is for this reason that this model was deemed appropriate within the framework of this study.

1.4 Conceptual framework

Prinsloo (2007) perceives the Life Orientation learning area curriculum as an excellent basis for equipping learners to respond positively to social demands, assume responsibilities and optimize their chances for positive and meaningful living in a democratic society. In the Senior phase (Grade 7-9) the Department of Education (2003, p.19) define the Life Orientation learning area as ‘the study of the self in relation to others and society’. It implies ‘a holistic approach’, in that all aspects that encompass the individual are mutually related and are essential elements in the formulation of ideas. These aspects include the personal, social, intellectual, emotional, spiritual, motor and physical growth and development of learners. Through Life Orientation learning area, competencies of ‘knowledge, values, attitudes and skills’ critical to ‘the self, the environment, responsible citizenship, a healthy and productive life, social engagement, recreation and physical activity and career choices’ are measured. It ‘assists with problem solving skills, making of informed decisions and taking appropriate actions which enable learners to live meaningful and successful lives in a rapidly changing society’.

Issues of religion and sexuality education in Life Orientation have received negative publicity and much resistance from religious fundamentalists in South Africa (Chisholm, 2004) leading to confusion about this learning area. Many educators and parents are yet to accept that religion education has a civic purpose in Life Orientation, rather than a spiritual function. Misconceptions about the content of HIV and AIDS and sexuality education added further negative publicity to Life Orientation. Words such as ‘morality’, ‘values’, ‘beliefs’ and ‘attitudes’ appear frequently in the vocabulary of life orientation as part of its psychological and epistemological domain. Values are continuously referred to in health promotion and life skills (Chisholm, 2004). Asmal (2002, p.4) indicates ‘that the true meaning of ‘South Africanness’ depends on the society’s benevolence of incorporating these values’.

In the new Curriculum and Assessment Policy Statement, Life Skills learning area in the Intermediate Phase (Grade 4-6) focuses on three main different but interrelated study areas namely, the Personal and Social Well-being, Physical Education and Creative Arts. The Personal and Social Well-being discusses topics such as, Development of the self, Social responsibility and Health and environmental responsibility (Department of Basic Education 2011, p.11). According to the new Curriculum and Assessment Policy Statement (Department of Basic Education 2011, p.8) Life Skills 'deals with the holistic development of the learner throughout childhood. It equips learners with knowledge, skills and values that assist them to achieve their full physical, intellectual, personal, emotional and social potential. The subject encourages learners to acquire and practice life skills that will assist them to become independent and effective in responding to life's challenges and to play an active and responsible role in society.

Sexuality education thus falls within the topic, Personal and Social Well-being. The Personal and Social Well-being is the study of the self in relation to the environment and society. The study area provides opportunities for learners to practise life skills required to make informed choices regarding personal lifestyle, health and social well-being. It provides learners with skills to relate positively with and contribute to family, community and society. Learners are equipped with skills that will assist them to deal with challenging situations positively and recognise, develop and communicate their abilities, interests and skills with confidence. They learn values such as respect for the rights of others and tolerance for cultures and religious diversity in order to build a democratic society (Department of Basic Education 2011, p.8).

Van Deventer (2008) asserts, if Life Orientation is regarded as an important learning area of the National Curriculum Statement as envisaged by the Department of Education, then actions need to be taken to address the current situation regarding specialists to present Life Orientation. Studies by Rooth (2005); Christiaans (2006); and Van de Walt and De Klerk (2006) cited in Van Deventer(2008) support that the position the learning area assumes rely heavily on educators offering it and the manner it is managed by school management authorities. If life orientation aims

to equip learners for meaningful and successful living in a rapidly changing and transforming society as envisaged in the National Curriculum Statement, then the at-risk nature of contemporary South African youth should be addressed'. As Van Deventer (2008) notes that Life Orientation remains the learning area that fosters directs physical growth and development of learners in schools. Helleve, Flisher, Onya, Kaaya, Mukoma, Swai, and Klepp (2009) observe that sexuality education is not value-free, but loaded with meaning, and a teacher might consider that parts or the whole content of a programme contradicts his own values and norms, those of students or parents, or values and norms in the community in general. I seek to understand how these sexuality educators manage to bridge their own values, cultural and religious barriers in pursuit of implementing the curriculum as expected by the communities they serve in order to ensure that learners receive the correct and adequate information for them to contribute to their societies and country as responsible citizens.

1.5 Key research questions

Leedy and Ormrod (2005, p.54) point out that 'key research questions don't offer any speculative answers to the research problem. However, they provide a position from which the researcher may initiate an exploration of the problem/sub-problems and also act as check points against which to test the findings that the data reveal'. Research questions 'are questions that you propose to answer through data collection. They guide all other subsequent tasks in the research process' (Maxwell, 2005, p. 67). I seek to address the topic by answering these key research questions:

- What are primary school educators' experiences of teaching sexuality education in Life Orientation to Grade 6 and 7 learners?
- What factors influence the teaching of sexuality education in Life Orientation in this population of learners in their respective classrooms and in what ways?
- Which unique strategies are utilized by each individual educator in teaching sexuality education in Life Orientation?

1.6 RESEARCH METHODOLOGY AND DESIGN

The study employed a qualitative approach using a case study design because of its appropriateness in addressing and describing extensively the classroom experiences of primary school sexuality educators from their own perspectives. Hennink, Hutter and Bailey (2011, p.10) define 'qualitative research as an approach which allows you to examine people's experiences in detail, by using a specific set of research methods, in-depth interviews, focus group discussions, observation, content analysis, visual methods and life histories or biographies.' Qualitative research is conducted to:

- understand behaviour, beliefs, opinions and emotions from the perspective of study participants themselves (this is called *Verstehen*).
- understand and explain people's *views and behaviour* ;
- understand *processes* such as how people make decisions, negotiate a job or manage a business; uncover *the meaning* that people give to their experiences;
- understand *social interactions* among people and the *norms and values* shared by them; identify the social, cultural, economic or physical *context* in which activities take place;
- give *voice* to the issues of a certain study population;
- provide depth, *detail*, nuance and context to the research issues;
- examine in detail *sensitive* issues such as sexuality, violence and personal relationships and study *complex* issues such as human trafficking or drug abuse, which may be too complex or hidden to be easily disentangled by quantitative research (Hennink, Hutter & Bailey, 2011, p.10).

Peshkin (1993, p.24) documented the purposes of qualitative approach as:

- description: unveils particular environments, conditions, procedures, interdependent elements, relationships or people.

- interpretation: enables researchers to (a) experience an individual manifestation, (b) acquire new ideas or speculative viewpoints about manifestations (c) explore challenges within the manifestations,
- verification: allows the researcher to challenge validity of the hypothesis, assertions, explanations or loose statements in authentic settings,
- evaluation: It provides context to conclude the potency of certain policies, practices or innovations.

The case study was employed because it was relevant to this particular social context under study. The study was conducted in a single setting (school). Stevens, Schade, Chalk and D'A Slevin (1993, p.79) point out that the 'case study pertains to the fact that a limited number of units of analysis (often only one) is studied intensively'. Furthermore, these authors argue that 'a case study is research dealing with one individual case, a type of research restricted to a single individual or a small social system'. My project complemented the features of a case study because it was conducted in a single setting (school). In case studies, as Welman, Kruger and Mitchell (2005) observe, we are directed towards understanding the uniqueness and the idiosyncrasy of a particular case in all its complexity. In a case study the researcher collects extensive data on individual(s), programme(s) or event(s) on which the investigation is focused. This data, they further claim includes 'observations, interviews, documents (e.g., newspaper articles), past records (e.g., previous test scores) and audio visual materials (e.g., photographs, videotapes, and audiotapes).

To further characterise case study research, Leedy and Ormrod (2005, p.136) note, 'the researcher also records details about the context surrounding the case, including information about the physical environment and historical, economic and social factors that have bearing on the situation.' Merriam (1998, p.27) defines a case study as 'a thing, a single entity, and a unit around which there are boundaries'. This study is bound in a single context, i.e. the school and specifically the primary school classroom of the specific grades with the exclusion of other grades and educators in the same school. The study aimed at exploring and understanding the experiences of educators teaching

sexuality education in Life Orientation in their respective classrooms to the specific group of learners.

The interpretive paradigm was adopted because it characterizes the qualitative research approach chosen in this study. Such characteristics become evident when the approach permits the identification of issues as perceived by the study participants, and an understanding of the meanings and interpretations they attach to behaviour, events and objects. Hennink, Hutter and Bailey (2011, p.15) posit that 'the interpretive approach acknowledges that 'people's perceptions and experiences are subjective and therefore there can be multiple perspectives on reality'. Accordingly, the interpretive paradigm emphasizes 'the interpretation and observation in understanding the social world', which is an integral component of qualitative research' (Snape & Spencer, 2003, p.7). Somekh and Lewin (2005) assert that the term 'paradigm' is used to describe an approach to research which provides a unifying framework of understanding knowledge, truth, values and nature of being.

The interpretive approach can be clarified by explaining the difference between understanding and 'Verstehen', the former being from that of the researcher using his or her own frame of reference on the issues and the latter from those of the study population by identifying their perspectives on the research issues. 'Verstehen' means 'studying people's lived experiences which occur in a specific historical and social context' (Snape & Spencer, 2008, p.7). For Hennink, Hutter and Bailey (2011, p.17) 'Verstehen' refers 'to understanding the life of people whom you study from their own perspective, in their own context, and describing this using their own words and concepts'. These authors further assert 'Verstehen' refers to 'understanding the issues from the interpretive framework of the study population, or from the 'insider's perspective' (Hennink, Hutter & Bailey, 2011, p.18). Therefore, the interpretive approach 'acknowledges that the perspectives of study participants reflect their subjective views of their social world, and that researchers also bring their subjective influences to the research process, particularly during data collection and interpretation'

(Hennink, Hutter & Bailey, 2011, p.19). Accordingly, the study afforded the participants an opportunity to express their individual experiences as sexuality educators in their own words.

1.7 Sampling

According to Maree (2007, p. 79) sampling refers to ‘the process used to select a portion of the population for study’. The sampling procedure employed in this qualitative research study was *purposive* sampling. Hennink, Hutter and Bailey (2011, p.84) define purposive sampling or purposive recruitment as ‘the process of selecting individuals from your study population to participate in a research study’. The authors further maintain that ‘the purpose of qualitative research is to gain a detailed understanding of a certain phenomenon, to identify socially constructed meanings, phenomenon and the context in which a phenomenon occurs. This not only requires a small number of participants so that issues can be explored in depth, but also necessitates the recruitment of participants with the specific characteristics that can best inform the research topic. Participants in qualitative research are chosen because ‘they have particular characteristics or experiences that can contribute to a greater understanding of the phenomenon studied. Therefore, for these authors, identifying people with specific characteristics or experiences requires a non-random approach, because the type of participants sought are unlikely to be unevenly distributed in the population’ (Hennink, Hutter & Bailey, 2011, pp.84-85).

This study required a specific population of participants, that is, only educators teaching sexuality education in life orientation to Grade 6 and 7 learners, and also that this population would afford the researcher a clear understanding of their daily experiences in their specific classrooms, which would yield rich data that would assist to answer the research questions. Therefore a purposive recruitment or sampling process was adopted. For Leedy and Ormrod (2005, p. 145) ‘purposive sampling is the selection of individuals or objects that will yield the most information about the topic under investigation’. Purposive recruitment is both deliberate and flexible, it is deliberate because selection is ‘about purpose’ people who are ‘information-rich’ on the study topic, and is also

deliberate in seeking a diverse range of participants who can provide a variety of experiences on the study topic. It is also flexible because researchers can refine the types of participants selected during data collection, rather than following a rigid recruitment procedure from the outset' (Hennink, Hutter & Bailey, 2011, p.85).

The sample or participants in this particular study were selected not only because they complemented the characteristics of the research methodology and design adopted in this study but also because of their determination to share their personal experiences as sexuality educators in Grades 6 and 7 classrooms. The participants are currently teaching the subject in their classrooms, they are easily accessible as the researcher is also an educator in the same school and also because they felt that the subject demanded much more attention than it is currently receiving in primary schools. The population comprised of five educators: two Asians, a Hindu male and a Tamil speaking female; two Black African females, an IsiZulu speaker and an isiXhosa speaker; and one White Afrikaner female. It was hoped that the maximum diverse nature of participants who possess a wide variation of opinions, experiences, heterogeneous, and share similar characteristics (being educators), participants who are simply typical in a certain context, would yield rich informative data of their experiences given that they all come from different cultural, social, economic and religious backgrounds. Also such information provided me with a clear understanding of their daily interactions with learners in their classrooms and the impact this had on their experiences in teaching sensitive topics. I enjoy a good working relationship with the participants, but it can never be ruled out that some of the activities would lead to discomfort in the participants, and this could be a limitation on its own.

1.8 Data collection

According to Leedy and Ormrod (2005, p.88) 'data are those pieces of information that any particular situation gives to an observer, and are manifestations of reality. Furthermore, these authors maintain that reality is assumed as not easily divided into discrete, measurable variables'.

'Qualitative researchers cannot be divorced from the volume of data they collect because through interviews and observations they become directly and personally involved. Only a small number of subjects who would provide better insight into the inquiry expressed verbal data (including interviews, explanations, documents and field notes) and non- verbal including drawings, photographs and video-tapes) may be collected' (Leedy & Ormrod, 2005,p. 96). Hennink, Hutter and Bailey (2011, p.17) point out that 'data are textual and generated through different methods such as interviews, focus group discussions or participant observation'. For this particular study personal interviews, observation, document analysis and personal narratives were employed as data gathering techniques. These data gathering instruments were chosen because with the personal interviews social cues such as voice variation, intonation, body language and so on can be easily detected, the answers or responses are more spontaneous, without an extended reflection. With personal interviews, there is an advantage of tape recording the conversation which is more accurate in the event of any information getting lost or forgotten when written down. With regards to observation, I gained more information from that obtained during personal interviews and also obtained a different perspective on the issues and behaviour of individuals within the particular setting. Document analysis provided me with the necessary information which enabled me to understand what, how, when and how educators conduct their lesson and also a wider insight into the expectations and demands of the curriculum. Written narrative afforded me the opportunity to understand each participant's background knowledge, their perceptions, their fears and their aspiration regarding the teaching of sexuality education.

1.8.1 Personal interviews

Personal interviews are an information gathering tool used when the interviewer and interviewee meet in person (Cavana, Delahaye & Sekaran, 2001). In order to yield rich data, semi- structured interviews were employed to allow manifestation of individual viewpoints. An interview guide/schedule constructed focused on broader areas of concern around key research questions /issues in the study. 'An interview guide is a list of questions used by the interviewer, mainly as a

memory aide during the interview' (Hennink, Hutter & Bailey, 2011, p.112) [APPENDIX A]. During the interviews, audio-recording was used. All participants consented to the use of audio-recordings after I had indicated what procedures would be followed during and after the recordings. Transcripts were handed back to the participants for their perusal and to confirm the accuracy of the recordings. A neutral venue which in this instance was the office, was used to conduct the interviews after school hours, as this venue was free from distractions and participants felt comfortable and relaxed. The participants were also familiar with the venue, therefore there appeared to be less intimidation. Prior to the commencement of interviews, I explained in detail what the study entailed and an approach to be followed while confidentiality of their responses and anonymity was ensured by using pseudonyms.

1.8.2 Observation

Observation was another data collection instrument employed in this study. Maree (2007, p.83) argues that 'observation is the systematic process of recording the behavioural patterns of participants, objects and occurrences without necessarily questioning or communicating with them'. As a qualitative data gathering technique, observation was used to afford me a deeper insight of phenomenon being observed. Observation was used to triangulate what participants said in the interviews with what was observed. Classroom interactions of these Life Orientation and Life Skills educators teaching sexuality education were observed during their lessons using an observation checklist [APPENDIX E]. The researcher was a non-participant observer. Non-participation refers 'to conducting an observation without participating in the activities that you are observing. In order to do this, you often observe people, activities or events from a distance so that you are not part of the situation you are observing' (Hennink, Hutter & Bailey, 2011, p.185).

1.8.3 Document analysis

Document analysis was used as another data gathering tool. Maree (2007, p.82) points out that 'when you use documents as a data gathering technique, you will focus on all types of written

communications that may shed light on the phenomenon that you are investigating. Written data sources may include published and unpublished documents, company reports, memoranda, agendas, administrative documents, letters, reports, email messages, faxes, newspaper articles, or any document that is connected to the investigation'. Documents that were requested from the educators included work schedules, daily forecasts, policy documents, teacher and learner portfolios and assessment records. Data gathered from these documents were transcribed anonymously. This was done in order to protect the identities of participants by using pseudonyms.

1.8.4 Written narratives

Written narratives were the last data collection technique used. Clandinin and Connelly (2000) preferred the term narrative inquiry. They define narrative inquiry as a process of entering into lives in the midst of each participant's and each inquirer's life'. For the purpose of this study, the term written narratives will be used. Participants were asked to write about their experiences as educators teaching sexuality education in Life Orientation and Life Skills. Authenticity of these stories was presented by using the first person account thereby preserving the actual words written by individuals. These stories revealed versatile insights about how the individual attaches meaning to his own views, aspirations and perceptions. Such revelations would provide the individuals with an understanding and an appreciation of themselves and learn to embrace differences and similarities within themselves and their fellow men.

1.9 Data analysis

Data analysis is the process whereby the researcher brings structure and order to the vast amount of data collected and looks for patterns in the data in order to make sense of it, leading to the interpretation and meaning-making (De Vos, 2005; Somekh, Stronach, Lewin, Nolan & Stake, 2005; Creswell, 2003). Data was analysed to identify the general patterns across participants or cases. Qualitative data analysis was carried both by narrative reconstruction of the participant's accounts and experiences and categorizing of individual accounts that emerged. Both the common

and different themes were identified and analysed. Data gathered from personal interviews was analysed in conjunction with the data collected from observations in order to understand whether there was a correlation between what the educators say and what actually happens in the classroom during lesson teaching. Data gathered from personal interviews was audio taped and transcribed verbatim thereby providing precisely the exact words from the participants, and was later replayed for clarification and understanding of what was said.

Given that some of the participants would be threatened by the use of the tape-recorder, the researcher continuously reassured them that all that was said during the interviews was strictly confidential and would not be used for any other purpose without their consent should the need arise. Codes were used to elicit what was discussed from personal interview data. Coding assisted to reduce the vast amount of raw data collected and focused on the meaning attached to participants' experiences as sexuality educators in Life Orientation. 'Coding is the process of organising data into small units or segments in order to attach meaning into each segment' (Creswell & Clark, 2007, p.131; Creswell, 2009, p.186; 2003, p.192). The aim of open coding is 'to express data and phenomena in the form of concepts' (Flick, 2006, p.297). Categories and themes that emerged from the data were generated using an open coding process. The goal was to identify commonalities and differences of experiences among educators.

1.10 Validation procedures

Trustworthiness

Creswell (2003) maintains that qualitative research draws on the terms such as 'trustworthiness', 'authenticity' and 'credibility' to refer to validity. Terre Blanche and Durrheim (1999, p.61) argue that 'validity or credibility refers to the extent to which research conclusions are sound'. Vijjalakshmi (2009, p. 169) posits that 'validity in qualitative research is based on determining whether the findings are accurate from the point of view of the researcher, participant or readers of an account'. Marshall and Rossman (1995, p.143) assert 'that all research must meet the criteria

against which the trustworthiness of the project can be evaluated'. Krefting (1991) is of the view that Lincoln and Guba's model (1985) in Krefting, (1991,p.216) highlights variables such as the truth value, applicability, consistency and neutrality as valid terminology for the qualitative research approach when tackling issues of trustworthiness, credibility, dependability and conformity. Lincoln and Guba's model (1985) model which proposed a model for assessing trustworthiness of data collected through qualitative research design which includes truth-value, applicability, consistency and neutrality, was best suited for this study as indicated below:

- truth-value: The study was focused on the individual educator's classroom experiences of teaching sexuality education to Grade 6 and 7 learners. Lincoln and Guba (1985) in Krefting (1991,p. 215) maintain that 'truth value establishes whether the researcher has demonstrated confidence in the truth of the findings for the participants, and the context in which the research was undertaken'. Given the educators' accounts of their experiences that were collected through personal interviews, observations, document analysis and written narratives, other educators in the field might share the same experiences and would relate to these experiences. The researcher ensured that participants attest to the accuracy of the interpreted data. I obtained an increased insight into the educators' personal experiences of teaching sexuality education to Grade 6 and 7 learners in their classrooms.
- consistency: Guba in Krefting, (1991,p. 216) maintains that the term consistency 'considers whether the findings would be consistent if the study were to be replicated with the same participants or in the similar setting'. In understanding educators' individual classroom experiences of teaching sexuality education I included educators from different cultural, religious and racial backgrounds who upheld different values and ethics in order to provide a wide range of information and knowledge that would enrich and enhance the study. I also conducted a pilot study in a neighbouring school that had the same characteristics as the research site although the results obtained from the personal interviews with the participants were not included in this particular research study. The purpose of

conducting a pilot study was to understand the aspirations and experiences of the educators teaching sexuality education from a different context. The pilot data obtained from the participants was not used in this study. However, the data provided me with a clear insight of the differences and similarities and experiences among the educators teaching sexuality education in these two contexts.

- neutrality: Sandelowski in Krefting, (1991, p.216) proposed that the term ‘neutrality’, which, like ‘conformability’, refers to the freedom from bias in the research procedure’. Neutrality seeks to assess whether the findings of the study could be confirmed by another, and whether data helps to confirm the general findings that culminate in the presentation of implications (Vijjalakshmi, 2009). Neutrality in this study was obtained from the educators when they confirmed the findings from the data that I analysed and to check for any misinterpretations of their responses.
- applicability: Lincoln and Guba (1985) in Krefting,(1991,p.216) argue that ‘applicability of findings is determined by the degree of similarity or goodness of fit between two contexts’. In this study, I used the descriptive data to ensure applicability. Rationale of the study, sample and interactions through the use of personal interviews and observations, as well as the theoretical and conceptual frameworks, have been identified.

1.11 Ethical issues

Research should be conducted in a manner that can be ethically defended and where the researchers strike a balance between the demands placed on them as researchers in search of truth and their participants’ rights and values that may be threatened by the research (Cohen, Manion & Morrison, 2007). In this study, I made every effort possible to conform to the requirements of ethical guidelines. Prior to the commencement of the study, I arranged a meeting with the participants explaining what purpose the study seeks to achieve and thereafter received informed consent from the participants. I assured the participants that I would make every effort to ensure that no harm is

inflicted on them, that I intended to use pseudonyms so as not to reveal their identities and that responses were highly confidential. I exercised the principle of autonomy which required that I obtain voluntary and informed permission from participants to use them in the study, and provide them the liberty to pull back from the study if they so wish. I considered the principle of beneficence that requires that the researcher designs research that would benefit other researchers and the society at large, even if it meant that the participants would not benefit directly from the project. I obtained permission to conduct the study from the University of KwaZulu-Natal (Edgewood Campus) [APPENDIX D], school governing body and the principal [APPENDIX B] and the educators (participants) [APPENDIX C].

1.12 Study limitations.

The educational psychology specialization within which this study falls, focuses on the Life Orientation learning area, in this instance, sexuality education. This particular study focuses on the classroom experiences of educators teaching sexuality education to Grade 6 and 7 learners at primary school level. The study excluded educators teaching the same subject in other grades in the same school. This study was conducted in one primary school with five Life Skills and Life Orientation educators teaching sexuality education in Grade 6 and 7 learners only. While the study was still in progress, one of the participants had to withdraw due to unforeseen personal circumstances. The small sample therefore suggested that findings from this study could not be generalized to all contexts. In spite of this, the study afforded deeper insight into the Life Skills and Life Orientation educators' classroom experiences from varied backgrounds as articulated from their own perspectives.

Findings from this study could be utilized to provide a focal point for similar and larger studies, and also as an empowerment strategy of sexuality educators who are not only teaching these grades but other grades as well. It was hoped that more information could have been gathered had the researcher conducted the same study in more than one school in the same ward. Due to unforeseen

circumstances, some of the data was not gathered from the fifth participant and this limited the data that the researcher had hoped to acquire. Also the study ran concurrently with the school activities that could not be rescheduled as this could have impacted negatively on the school year plan. The inability to gather data from the fifth participant impacted negatively on the study because I had intended to obtain as much diverse information as possible and would have shed more light on their unique experiences. However, the data gathered provided the required information that the study intended to obtain.

1.13 Conclusion

Chapter One has highlighted the study context and its rationale which included a research focus, study aims, objectives of the study, rationale of study, review of related literature, definition of terms, the theoretical and conceptual frameworks and key research questions were discussed. Research design and methodology, sampling, data collection, data analysis, validation procedures, ethical issues and limitations of the study were clarified and their relevancy and how they were employed in the present study noted. The next chapter comprises of three sections: literature survey with subtopics relevant to educators' experiences of teaching sexuality education are discussed. The definition of terms is also provided. The second part discusses Bronfenbrenner's (1986) bio-ecological model as the chosen theoretical framework underpinning this study with subtopics that infer to the experiences of sexuality educators. The final part provides the conceptual framework which explains the rationale for policy implementation of the Life Orientation as a subject.

1.14 Course of the study

Chapter 1 - Comprises of the context and rationale of the study, introduction, research focus, aims of the study, objectives of the study and the rationale of the study.

Chapter 2 - Discusses the critical literature review with sub-topics that are relevant to the subject on the experiences of educators teaching sexuality education. The second part of this chapter constitutes the theoretical framework underpinned by Bronfenbrenner's (1986) bio-ecological

model and a discussion of how it relates to my study is provided. The final part of this chapter, the conceptual framework provides the fulcrum on which the teaching of sexuality education rests.

Chapter 3 - Detailed the qualitative approach, its appropriateness and methodology employed in data gathering through personal interviews, observation, document analysis and written narratives. Justification of the selection of these instruments is also provided. I also addressed participant selection, validation procedure, ethical issues and study limitations.

Chapter 4 - This chapter provides details of data presentation and analysis of findings that attempted to answer the key research questions. Response presentations from interviews and the emerged themes from the data collected analysed and linked with related literature.

Chapter 5 - This chapter constitutes the summary, conclusions, findings in the research for the empowerment and professional development of educators teaching sexuality education in primary schools.

CHAPTER 2

ISSUES AND PERSPECTIVES IN THE TEACHING OF SEXUALITY EDUCATION IN PRIMARY SCHOOLS

2.1 Introduction

Chapter One highlighted the entire overview of the study. This chapter details related literature, definition of terms, the theoretical and conceptual frameworks that underpin the study and offers an understanding of its relevancy to the experiences of classroom educators teaching sexuality education in the Life Orientation and Life Skills subject. I begin this chapter with a survey of literature that charts the extent and value of the relevant research on educators' experiences in teaching sexuality education in Life Orientation, and provided the definition terms. I chose to employ Bronfenbrenner's (1986) bio-ecological theory/model and provided the justification thereof. It is hoped that this framework would to a large extent allow the researcher to understand educators and how they experience teaching sexuality to this population of learners in their respective classrooms. Embedded within the bio-ecological systems theory are different systems and variables such as values, culture, religious and belief systems which are explained in detail. The context of teaching is also explained as it impacts on the classroom interactions between educators and learners. The conceptual framework provides a rationale for policy implementation in schools.

2.2 Literature review

‘Sexuality education is part of the life orientation curriculum and teachers have an obligation to teach it. However, the secondary literature on sexuality education indicates that there are numerous challenges associated with the teaching of sexuality in schools. Sexuality education is still viewed as a sole responsibility of parents. However, some parents consider sexuality education as taboo/incest gravely affected by ignorance or lack of knowledge, conservative cultural and religious beliefs, unclear and unambiguous policies, overloaded curriculum and overburdened teachers. Mchunu (2007, p.3) concurs with this view arguing that ‘there is a belief that parents have abdicated their roles because of the sensitivity of topics dealt with in sexuality education’. This means that the burden of educating learners is left to the educators because parents assume that schools should provide such information.

Primary school teachers are extremely busy professionals with a wide range of duties requiring expertise in many areas (Milton, 2003; Walker et al., 2003). Milton (2003) further warns that primary school teachers provide an important service to young people, their families and the community when they teach a comprehensive sexuality education programme. In support of this view, Harrison, 1997; Rowling et al.,1998) caution that good teaching practice in any curriculum area mandates that teachers be given regular opportunities to participate in courses to further develop their skills in programme planning and delivery, to reflect on their attitudes and values and to update and extend their knowledge. These authors further claim that teachers also need time to assess students’ and parents’ needs prior to the programme implementation each year, and periodically review programme content and update resources (Harrison, 1997; Rowling et al., 1998). Milton (2006) further characterizes that even though teachers have gained experiences in teaching sexuality education, however, networking with other teachers would be an ideal step to undertake before the programmes commence. This would be an ideal practice in South Africa, but the diversity of the population in this country coupled with the conservative cultural and religious

beliefs, background and unique family values that exist among different societies and communities impedes its implementation and success.

2.3 Definition of terms

In the context of sexuality education, one needs to understand and differentiate the terms sex, sexuality, sexuality education experiences and life orientation.

2.3.1 Sex

The United Nations Educational, Scientific and Cultural Organization [UNESCO] (2009) refers to sex 'as the biological characteristics that define humans as females or males. These sets of biological characteristics are not mutually exclusive as there are individuals who possess both, but these characteristics tend to differentiate humans as male and female. However, in general use in many languages, the term sex is often used to mean 'sexual activity', but for technical purposes in the context of sexuality and sexual health discussions, the above definition is preferred.' Vergnani and Frank (1998, p.4) posit 'sex to refer to whether a person is male or female, based on their physical differences'. This study adopts the definition above provided by Vergnani and Frank (1998, p.4).

2.3.2 Sexuality

Sexuality is the way we see ourselves as men and women. It includes our bodies, feelings, our beliefs and values, our fantasies, the way we behave and respond, the way we dress, the decisions we make, our inherited characteristics and our relationships with others (Planned Parenthood Association of South Africa, 1992). Sexuality as observed by the United Nations Educational Scientific and Cultural Organization (2009) is a central aspect of being human throughout life and encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs,

attitudes, values, behaviours, practices, roles and relationships. While sexuality can include all of these dimensions, not all of them are always experienced or expressed. Sexuality is influenced by the interaction of biological, psychological, social, economic, political, cultural, ethical, legal, historical, religious and spiritual factors.

2.3.3 Sexuality education

Gonzales-Acquaro (2009, p.1) defines 'sexuality education as a life-long process of acquiring information and forming attitudes, beliefs and values. It encompasses sexual development, reproductive health, interpersonal relationships, affection, intimacy, body image and gender roles'. Stronch (1988, p.88) defines 'sexuality education as an institution to develop understanding of the physical, mental, emotional, social, economic and physical aspects of interpersonal relationships, the physiological and cultural foundations of human development, sexual reproduction of various stages of growth, as well as the opportunities for pupils to acquire knowledge about sexuality education which will support the development of responsible sexual behavior'. Van Rooyen and Louw (1994) assert that sexuality education is pre-eminently a matter of education and relates to all issues concerning the particular sexuality of the child, being typically a boy or girl. Vergnani and Palmer (1998, p.5) view 'sexuality education as an on-going process that should ideally start at home and be complemented by sexuality education at school that starts in Grade 1 and continues throughout schooling'. For Ajuwon (2005) sexuality education is a process of how an individual learns to be comfortable with all aspects of being human. Furthermore, sexuality education can be described as a process of providing information, skills and services that enables people to adopt safe sexual behaviours, including abstinence, non penetrative sex such as hugging and holding hands, as well as correct and consistent use of condoms.

Kavivya (2003) writes that sexuality education addresses the biological, socio-cultural, psychological and spiritual dimensions of sexuality from the cognitive domain (*information*), affective domain (*feelings, values and attitudes*) and the behavioural domain (*communication and*

decision-making skills). This education enables the young person to know himself/ herself and hence relate comfortably with others. Sharing this view, the National Guidelines Task Force (2004) in Gonzalez- Acquaro (2009, p. 30) state that sexuality education ‘is a lifelong process of acquiring information and forming attitudes, beliefs and values about identity, relationships and intimacy. Its curriculum encompasses sexual development, reproductive health, interpersonal relationships, affection, intimacy, body image and gender roles. It is a curriculum that teaches knowledge, behaviours, attitudes and skills that promote committed family relationships, healthful relationships, good character, healthful sexuality and reproductive health. Sexuality education addresses the biological, socio-cultural, psychological and spiritual dimensions of sexuality from a cognitive, affective and behavioural domain including skills to communicate effectively and making responsible decisions’.

According to UNESCO (2009) sexuality education is an age appropriate, culturally sensitive and comprehensive approach that includes programmes providing scientifically accurate, realistic, non-judgemental information. Comprehensive sexuality education provides opportunities to explore one’s own values and attitudes and to build decision-making, communication and risk-reduction skills about all aspects of sexuality. Furthermore, it promotes critical thinking, self actualization and behavioural change through gaining knowledge about the body, healthy relationships, sex abuse, pregnancy, HIV and AIDS, sexually transmitted infection prevention and many other topics regarding human sexuality and sexual and health reproductive rights. A comprehensive sexuality education programme will respect diversity of values and beliefs represented in the community and will implement and augment sexuality education children receive from families, religious and community groups and health care professionals.

However, much depends not entirely on whether children receive any kind of sexuality education from various institutions. The onus rests on whether the parents and communities are actively engaged in the designing of the programmes that will provide their children with the necessary information and skills. These acquired skills and information will enable children to become critical

thinkers, enhance their problem-solving strategies and be able to make informed decisions, regarding their own lives and those of others. The implementation of a comprehensive sexuality education programme would deem a fruitless exercise unless all stakeholders are actively and meaningfully engaged. Moreover, unless the children themselves are actively engaged in the processes and the programmes designed to suit their needs, its implementation would pose a challenge to all the stakeholders involved. Thus, most of the literature reveals that 'sexuality education has remained an area of much contestation in schools. 'The quality of programmes and decisions contained in the curriculum that should be presented in schools, rest with the local management. Such programs are specifically designed to comply with the knowledge that students already possess from home' (Sexuality Information and Education Council of the United States, 2001, p.2).

The Action Health Incorporate [AHI] (2003) in Adepoju (2005, p.3) describes 'sexuality education as a planned process of education that fosters the acquisition of factual information, the formation of positive attitudes, beliefs and values as well as the development of skills to cope with the biological, psychological, socio-cultural and spiritual aspects of human sexuality'. The Sexuality Information and Education Council of the United States (1995, p. 9) states 'it is the interactive relationship of these dimensions that describes an individual's total sexuality'. In addition, sexuality education seeks to assist children in developing a positive view of sexuality, provides them with the skills for taking care of their sexual health and helps them acquire skills to make decisions now and in the future (Sexuality Information and Education Council of the United States, 2003). Sexuality education teaches that religious principles, beliefs, rules and regulations and ethical considerations affect everyday interactions just as culture, role models in families and friends impact on people as well. Sexuality education is simply the art of learning how to conform to a certain way of living by being able to reason, examine and monitor oneself in clearly defined terms (Adepoju, 2005).

Sexuality education is fundamental to understanding oneself as a unique individual. It is a means of communicating with oneself and those around you by providing space for effective and meaningful interactions between and among fellow human beings.

2.3.4 Experiences

All human beings have experiences, but individuals experience things in different ways (Vijjalakshmi, 2009). Cullingford (1995, p.80) asserts that 'we learn from experience which consists of a series of events which happen to affect us. In addition, these experiences influence our response to them, and thus our behaviour and action'. 'Lived experience in its most basic form involves our immediate and spontaneous awareness of life. A lived experience has a certain quality that is recognised in retrospect. Dilthey (1985) in Van Manen (1990, p.35) posits that 'the meanings we give to lived experience are always of some past event or happening and can be regarded as an episode in the totality of life'. Human experience in my view is an occurrence in an individual life at a specific period and varies with time, frequency and nature. Experience, in this instance refers to the series of events or happenings that have impacted the lives of educators teaching sexuality education in Life Orientation to Grade 6 and 7 learners at school.

2.3.5 Life Orientation

One of the eight learning areas, contained in the South African Outcomes-Based Education [OBE] curriculum is the Life Orientation subject (Department of Education, 2002; 2003). The Life Orientation subject include guidance, vocational and career education, life skills education, health education, environment, religious instruction and citizenship education (Rooth, 2005). Under the general umbrella of Life Orientation, the above aspects have been re-organised into five core areas: 'Health Promotion, Social Development, Personal Development, Physical Development and Movement, and Orientation to the World of Work' (Donald, Lazarus & Lolwana, 2006, p.26). 'Life Orientation aims to equip learners for meaningful living in a changing society, in other words, for the development of *self- in- society*' (Department of Education, 2003, p.19).

2.3.6 Life Skills

In the new Curriculum and Assessment Policy Statement, the subject of Life Skills (Intermediate phase, Grades 4-6) comprises of three different but interrelated study areas; Personal and Social Well-being, Physical Education and Creative Arts. Under the Personal and Social Well-being, topics such as the Development of the self, Social responsibility and Health and environmental responsibility are entrenched. Sexuality education is directly linked to Social responsibility.

Sexuality education can be taught and understood within a context. Thus, variables associated with sexuality education, namely the curriculum, schools, educator, benefits for learners, implications for the educator, and how sexuality education is taught and can be taught, are discussed below. In addition, the current challenges around the implementation of sexuality education, including subtopics, the administrative and community constraints, parents, teaching methods and the context of teaching, are also addressed.

2.4 Sexuality education and the curriculum

The introduction of sexuality education into school curricula has been favourably considered in many countries including South Africa. In addition sexuality education as a component of the subject Life Orientation is relatively a new subject field. The sensitive nature of contents and terminology is often reduced and degraded to 'sex matters' in the eyes of the community (Naidoo, 2006). Van Rooyen, Grobler, Louw, Smit, Van Rooyen and Van Wyk (1997, p.13) observe that 'by introducing the subject "life orientation" in schools as well as the revised and extended interim guidance programme of the government, the tuition and education field of the teacher have been extended to such a degree that the teacher also has to formally cover not only the subject knowledge, but also aspects of the child's family life, relationships, recreation and sexuality.

Furthermore, the dualistic character of sexuality education consists of actual presentation of the subject and of the counselling presented to pupils as an additional service. Although the core syllabus does not mention it, the teacher should always keep in mind the third dimension, namely the assistance and guidance of parents regarding sexuality education of their children'. 'Sexuality education as a subject should be viewed as an integral part of the guidance curriculum, promotion, developmental and preventative programme aimed at groups of learners, an integral part of the school curriculum being contextually sensitive to the democratic ideals and needs of the learner and society and systematically assisting the learner through personal and social development so that he/she can play a meaningful role in society' (Van Rooyen, Grobler, Louw, Smit, Van Rooyen & Van Wyk, 1997, p.44).

In the Foundation Phase (Grades R-3), although not explicitly stated in the specific outcomes of life skills education, topics relating to sexuality can be dealt with relating to a number of areas in the curriculum. According to Donald, Lazarus and Lolwana (2006, p.27) 'life skills education is education aimed at developing attitudes, skills, insights and knowledge that facilitates effective living'. Health and well-being in life skills education are seen as holistic concepts, all aspects of development (physical, cognitive, emotional, social, moral and spiritual) are involved and school community collaboration is encouraged (UNICEF, 2004). According to the Department of Education (2002), sexuality education aims to break the silence that surrounds issues on sexuality and dispel incorrect information and lack of knowledge, as well as impart a focus on loving and moral relationships. Vergnani, Frank and Palmer (1998) observe that in all three phases, the Foundation, Intermediate and Senior phases, sexuality education aims:

- to enable learners to learn to develop admiration of their own selves in other words, to enhance their self esteem and self awareness;
- to help learners to acknowledge and enjoy their own sexuality;
- to provide accurate information;

- to impart in learners the expertise to tackle problems and arrive at sound and appropriate conclusions regarding sexuality;
- to start to explore different values and attitudes in order to help each learner develop his/her own moral framework;
- to assist learners to conform to their values;
- to teach learners patience, endurance and regard for sexual preferences and values;
- to instil behavioural responsibility in a caring way within all relationships;
- to help learners guard against their own victimization and those of others;
- to teach learners to utilize structures that provide mental and physical care and to search for appropriate data; and
- to teach learners how to communicate and express their feelings.

In the General Education and Training band, 'sexuality education is a constituent of the subject of Life Orientation' (Vergnani & Frank, 1998, p.28). Therefore, 'sexuality education in the Intermediate (Grades 4-6) and Senior (Grades 7-9) phases should be taught based on the following principles:

- to help young people internalize and perceive sexuality as an integral part of their total being;
- to assist them to display and arrive at appropriate decisions and promote a climate of understanding and tolerance for different views and practices;
- to encourage learners to postpone having sex until they can make wise, informed decisions; and
- to address issues of violence in sexual relationships and the need to challenge commonly held gender stereotypes and the impact these have on personal lives' (Vergnani & Frank, 1998, p.2).

2.5 Sexuality education in schools

The controversy that surrounds sexuality issues often results in their marginalization in schools, which means that sexuality educators also play a pivotal role in campaigning for space and resources to meet the needs of students (Paechter, 2004; Buston & Wight, 2001; Buston, Wight & Hart, 2002). Epstein and Johnson (1998) in Humprey, Undie and Dunne (2008, p.22-23) observe that 'sexuality education is paradoxically both present and absent in schools, while on the other hand, schools tend to emphasize disembodied cognitive subjects and attempt to repress sexuality both for teachers and students, expressions of sexuality provide an important discursive resource in everyday school life for students and teachers as they construct their identities'. These authors further contend that schools are sites for the active making of such identities and meanings around sexuality even though talking about sexuality and schooling in the same breath can be seen as disturbing in many societies. In addition, they argue that studies are a clear indication that even though schools are sites for the construction of sexual and other identities, the taboo nature of sex and the presumed innocence of children lead to a silence in schools regarding children's emerging sexualities. They claim that the idea of childhood sexual innocence inhibits attempts to alter the terrible and oppressive tangles which form part of child-adult relations because sexual and other social identities are produced in relation to the cultural repertoires and institutional conditions of schooling.

Deloris et al. (1996) argue that the education fraternity is vital for educating children. Young adults have a responsibility to assume positions in a changing society. Such maturity requires of them becoming knowledgeable and accountable in the decision-making initiatives regarding their sexual and social lives. As Gordon (2008) observes, in most countries children between the ages of five and thirteen in particular, spend relative amounts of time in school. Thus, schools provide practical means of reaching large numbers of young people from diverse backgrounds in ways that are replicable and sustainable. Furthermore, school systems benefit from an existing infrastructure, including teachers likely to be skilled and trusted sources of information and long-term programming opportunities through formal curricula. Buston, Wight and Hart (2001) observe that

during classroom interactions the teacher's personal traits are influential. Furthermore, these authors note that it would be naive for communities, parents and learners to assume that classroom teachers would solely carry all the burdens that the curriculum demands without their assistance and co-operation.

Trudell (1992, p.6) contends that 'the conspiracy of the classroom provides platform for educators to manoeuvre'. Milton (2003) argues that sexuality education address anti-ignorance and anti-homophobic principles, and teachers should apply such viewpoints so that programmes address the needs of learners. O'Rogan (2001, p.118) posits that 'the diverse nature of South African schools is defined by the teachers' level of professionalism and competencies in rural, township and urban settings'. Wiley and Wilson (2009, p.3) attest to this notion to further argue 'that classrooms preserve a 'conspiracy of silence' that infringe on young people's abilities to construct better decisions in life'. Morrell's (2003) study on the spread of HIV and AIDS among South African teachers and students reveals that the schooling system is a site for producing silence, and argues that silence is an effect of unequal power dynamics which exists within relationships and prevents negotiations of safer sex exploration of self, and expresses vulnerability. This silence is an important factor in the problematic nature of intergenerational sex talk where adults, especially teachers, are expected to teach 'innocent' children about sexual matters. The dominant cultural values, beliefs, religions and traditions which have served as benchmarks in our diverse communities have been exerted as a major influence on the knowledge, the attitudes and behaviours with regards to sexuality education. The notion that children are seen and not heard has and still is in some societies, communities and families the unspoken rule. Many communities and families still view children as 'innocent' and ignoring the changing times and space of living. Adults tend to choose the safer path that has been treaded by the older generation or their forefathers whereby children were raised knowing their place in the family and only speak when spoken to. Some adults deliberately ignore the subject because they do not want to be implicated and condemned by their communities as teaching children 'immorality'. It might be for this reason, among other reasons that

children seek for information elsewhere rather than from the people close to them. There appears to be an invisible wall between adults and children which separate them.

Schools are perceived as safe havens with an ethical and authorized responsibility to learners (Dalloway, 2000). Shaik (2004, p.9) asserts 'that those who advocate the introduction of sexuality education in schools are of the view that sexuality education aims to make young people become self-conscious, that is, increase their self-worth and consciousness of themselves. Moreover, it helps learners appreciate and incorporate sexuality into their lives, providing accurate information and teaching learners the needed skills to make informed decisions, including decisions regarding sexual relationships. It further explores different values and attitudes in order to help each learner develop his/her own moral framework'. Halstead and Reiss (2003, p.13) point out to 'the critical role that schools play in the promotion and development of their values, equipping learners with skills that will assist them in active engagement through discussions, manifestations and their interpretation of these values. In particular, their role promote and conform to the values which the broader society deem as important especially where these have emerged through open debate and democratic search for shared values, to remove barriers that might inhibit their intuition, including their understanding of core values, and to encourage children to pick a rational path through a variety of influences that impinge on their experiences and so construct their own developing value framework through a process of critical reflection'. Arnstine (1995, p.183) asserts that 'there is a tendency for schools to create a false impression of a collective representation while in actual fact, schooling conditions are authoritarian'. The system promotes and maintains the status quo of well-defined structures of dictatorship, strained and prejudice attitudes inherent in social groups. In pursuit to accomplish this purpose, adults as perceived legitimate instruments, mould the young throughout their school life. Materials contained in sexuality education display elements of suppression, contradictory information and injustice.

2.6 Sexuality education and the educator

Changes within the education system requires of teachers to impart knowledge that is beyond their capabilities and comprehension, challenging them to provide the expertise that they do not possess (Flodden, 1997). However, as McLaughlin and Byers (2001) observes, when teachers are provided with ample opportunities, they become proficient in executing their duties even if the concepts they are required to teach are beyond their knowledge. Teachers find themselves in a dilemma and threatened because there are no documented standards and procedures on which to base their teaching nor address issues even about delicate topics of sexuality education. Notwithstanding this, some authors concerted that educators teaching sexuality education are viewed to be reliable bearers of knowledge in sexuality related issues and are most favoured by young people (Rosenthal & Smith, 1995; Harrison & Dempsey, 1998).

In some instances, young people would rather confide in their teachers at school than confide in any family member. With the disintegration of family units, most learners reside with grandparents, while others reside with single parents. In cases where learners reside with grandparent, the child finds it difficult to talk about 'embarrassing' issues related to sexuality for fear of being reprimanded or regarded as 'evil'. For example in cases of molestation or incest, the child will rather confide in their teacher than tell parents or guardians. In some families and communities, such instances even when reported are ignored or whispered among adults only because the family name and the perpetrator should be protected at all costs. However, it does not happen in all schools, but in schools where it happens, legal advice and protocol is sought.

In the same vein Gonzalez-Acquaro (2009) observes that while politicians, families, students and communities debate on the type of sexuality education programmes that should and should not be made available in schools, some teachers are left with the difficult decision of understanding the different viewpoints and sometimes having to select information or follow curriculum that will meet the needs of all students following local mandates. Van Rooyen et al. (1997,p.19) write, 'teachers act as supplementary parents and should therefore educate and teach in accordance to the aspirations and desired norms and values of the community in whose service the school stands. In

sexuality education children are educated to function independently as responsible adults within particular sex roles in a specific community. The teacher has to meet a number of expectations and requirements in a professionally responsible manner. These requirements are laid down by the pupils, their parents, societies and teaching authorities'. Given the above view however, it would be naive to assume that educators are not challenged by the power dynamics that exist within these societal groups and they feel caught up between their own views and those that these societal groups uphold.

According to Ahmed et al. (2009, p.50) 'literature has revealed that some educators find it difficult to strike a balance between teaching the idea of safe sexual behaviours which seem to compromise their personal feelings and those of the community. In this sense, educators feel constrained, extorted by community values that take precedence over their personal feelings with regard to teaching safe sex education. Exacerbating the situation, is the fact that parents play a very limited role in educating their children on sexual issues while some parents are deemed by teachers to be the primary sexuality educators whose obligation is to assist the child explore and experience sexuality which will be extended to schools'.

James-Traore, Finger, Ruland and Savariaud (2004) observe that teachers stand a better chance to provide and equip students with the necessary tools regarding sexual health related issues because students view teachers as reliable information providers. Furthermore, they may become representatives, intercessors and protégé for their students. However, teachers need the expertise and need to feel at ease with how to teach human sexuality that will enhance students' development and cultural aspects (James-Traore, Finger, Ruland & Savariaud (2004); and McKay & Barrett,(1999). Barasa and Mattson (1998, p.42) point out that the Committee on Teacher Education Policy [COTEP], Norms and Standards for Educators of view 'an educator as a self-directed professional who is credible, has a sense of expectancy that will enable him to resolve issues and make informed decisions that will guide him in executing the act competently, but also demonstrate an appreciation that substantiate his undertakings and reflects on actions for adaptation'. This view

suggests that 'educators are more than technicians who take instructions in the form of syllabi and implement them without much reflection on actions taken' (Tayob, 2010, p.39).

Nodding (1997) note that teachers more often than not greatly encounter adversities in which contention of values in teaching sexuality are strained and hence find their work difficult because of anticipations from the society. Furthermore as Atkins (1997) notes, an individual teacher has submerged epistemological and ethical commitments that are co-existent, compatible and /or in conflict with the philosophy of various programmes at any point in time. As a result of the tensions that exists in values and beliefs, most teachers are unsure of how communities might react, (Darroch, Landry & Singh, 2000; Traore et al.,2004) teacher uncertainties are increased because of their fear of being judged negatively by the parent community (Thomson & Scott,1992). Nias (1999) observes that 'the teacher remains a key player even though primary teaching is conceptualized as a form of mothering because he holds an indispensable and distinct power and position.

Teachers are challenged with bringing harmony between attention and positions. This hinders students from accessing and revealing their anxieties and fears related with their personal lives (Sikes, 1997). Alldred, David and Smith (2003) in Mkumbo (2012, p.150), further elaborate that 'educators are faced with immense difficulties in the teaching of the subject because sexuality is an unwelcome topic to some and that those who teach it are not trained and often feel uncomfortable with the content and the pedagogical style'. To share this view, Semans (2004) argues that teachers are held responsible and viewed as being judgemental for degrading the inquisitive child who asks questions on sexuality related issues, on the grounds of iniquity, while some affirm an inadequate supply of the necessary resources in educational establishments. Traoure et al. (2004) attest to Archard's (2000) report that revealed concerns of teachers' ill-training and incompetency in terms of acquiring the necessary personal and counselling skills and strategies for teaching. The inadequate training teachers receive does not equip them with the necessary strategies required in teaching sexuality education (Chisholm, 1996).

Trudell (1993, p.6) posits that ‘the prescriptive nature of sexuality education curriculum hinders effective teaching and restricts learners to engage in discussions about sex education.’ Moore and Rosenthal (1993, p.74) observe that ‘the lack of trust in teachers’ knowledge or discretion serves to inhibit many young learners from approaching their teachers for information or advice about sex education’. Ndlangisa (1999, p.26) attests to this view to further claim that ‘teachers cannot advise children on sexuality issues because children are not exposed to sex education in their homes and their training did not include the subject’. Donovan (1998), Milton (2003) and Munodawafa (1991) in Mkumbo (2012, p.149), reported ‘the important need to provide opportunities for educators to acquire information and to deal with their uncertainties. Regardless of the above view, these authors further claim that teachers deliberately restrain discussions on contested and sensitive issues. This is so because teachers view the content in sexuality education as comprising a small portion, ten percent of their duties. Furthermore, the school system set boundaries in terms of the content taught in this component of the Life Orientation and Life Skills subject. In addition, teachers tend to think that sexuality education is not part of their designation’. In spite of these tendencies, Sears (1992) points out that educators are pivotal and seen as change agents that will enhance the development of cognitive thinking in learners, problem solving skills and promote tolerance which are necessary in democracy.

Kehily (2002) concurs with the above notion and argues the existence of clear changes and conflict of power relations during classroom interactions between teachers and pupils in sex education. This is referred to as the ‘*teacher-pupil binary*’. Kehily (2002) and Lupton & Tulloch (1996) maintain that even though classroom relationships are critical elements that inform the curriculum and define learning, however, what is taught in sexuality education places both teachers and pupils at the opposite sides of the continuum which impacts negatively on these power relations. In their research, Thomson and Scott (1991) in Kehily (2002, p.216) recognised that ‘conflicting oppositions between teacher and pupil is reflected in the context of sexuality, whereby the two extreme environments of young people and the atmosphere that prevails in schools conflict become

evident'. Kehily (2002) posits that the terms 'two worlds' and 'open confrontation' these authors use, create a continuous battle of two conflicting cultural communities in the teaching and learning of sexuality.

Furthermore, sexuality educators, on their own are able to maintain a juxtaposition required to manage their classrooms, the conditions that inhibit effectiveness in schools and guidelines. Trudell (1992) as cited in Kehily (2002, p.217), suggests that 'this balancing act produces *defensive teaching* forms of pedagogy, where teachers make splits between ideals and practice in order to control potentially uncomfortable moments'. Nayak and Kehily (1996) and Lupton and Tulloch (1996) posit that the social relations of schooling that structure the ways in which power operates, suggest that teachers cannot approach issues of sexuality in a decontextualised manner. They further claim that as individuals, teachers affiliate and conform to certain standards that they hold in high esteem. However, different the levels of command found in schools and the unique nature of the teacher express what is taught.

The professional status that the teacher holds and the expertise that he possesses encourage the teacher to employ different teaching strategies and skills to manage the classroom (Kehily, 2002). In the same token, teaching sexuality education necessitates more than a grasp of curriculum content and ability to communicate this to students (Kehily, 2002; Schaalma, Abraham, Gilmore and Kok, 2004; Biddle & Forrest, 1997). Epstein and Johnson (1998), and Alldred, David and Smith (2003) cited in Mkumbo (2012) comment on the challenges and expectations of teachers as sexuality educators and the contextual factors involved. They pointed out that 'the socially constituted nature of sexuality as 'private', 'sensitive' and 'dangerous' demands a teacher who is comfortable with a highly controversial subject as well as sexual identity' (p.109). Sears (1992) argues the incapability of sexuality educators to deal with questions such as: What value is attached to sexuality and what information should be included or excluded? How sexuality should be integrated into the curriculum of the school? and How students analyze and obtain different forms of sexual knowledge? Ahmed, Flisher, Mathews, Mukoma and Jansen (2009, p.51) expressed that

the “educators” level of comfort and confidence in teaching adolescent sexuality, depends on their knowledge level and understanding of HIV or biology, attendance at workshops, experience with HIV- positive individuals feeling personally comfortable with the topic, clarity with regards to messages being communicated, a belief in what was being taught, a personal interest in the area of HIV and being supported by colleagues’.

2.7 Benefits of sexuality education for learners

Vergnani and Frank (1998) caution that, if school sex education is to take place, perhaps it should simply promote physical health (i.e. health in a narrow sense not including mental health, social health or spiritual health). This would mean schools teaching factually about such matters as conception, contraception, pregnancy and sexually transmitted infections. In schools, sex education should assist pupils make sense of the diversity of sexual values in which they acquire a variety of sources and gradually through a process of critical reflection, begin to shape, construct and develop their own values. Rational autonomy is displayed by individuals who act intentionally, with understanding and without external controlling influences that determine their actions (Halstead & Reiss, 2003). Archard (2000, p.73) points out ‘that firstly, children below a certain age may not be mature enough to make wise choices amid the complexities of contemporary life. However, it may be more a matter of preparing them for the time when they can make considered choices, and offering them appropriate guidance in the meantime. Secondly, although it is true that to become sexually autonomous, children need to have certain knowledge (such as the nature of human sexuality, physical development, reproduction, sexual health, contraception, human emotions and relationships) and certain decision-making skills including being aware of the consequences of one’s decisions and actions, these two things in themselves are not enough’.

Accordingly, schools need to ensure that students are helped as much as possible to acquire skills that will facilitate an appreciation of themselves and fellow beings, embrace diversity and eradicate intolerance. This includes teaching students about the value of gender equality, the unacceptability

of homophobic bullying and the need to respect cultural and religious differences and ensuring that quality sex education is provided to all learners including those with special educational needs and learners who experience difficulties with learning (Department of Education and Employment, 2000). Madunagu (2007) observes that through sexuality education, young people would be directed:

- into forming positive and healthy lifestyles;
- young people would be protected from victimization of self and be considerate to others, not to endanger own and others' emotions;
- to persist on attaining their ambitions, make decisions on career preferences and devise the mechanisms of achieving their objectives;
- to provide space for their own feelings secure from danger and their well-being;
- to be aware of sexual activities people get involved in and contemplate on their choices for the sake their well-being;
- to delay their engagement in sexual activities until they have reached maturity and are able to account for course of action;
- to safeguard themselves against unsafe sex and the effects that come with it and to keep themselves away from illness;
- to refrain from puzzling and deceptive information and from peers, siblings, film, music, magazine and communication outlets;
- to obtain explicit scientific information on fundamental skills such as the ability to interact with other people; and
- to be decisive, be physically, mentally, socially and emotionally sound, assume responsibility and accountability for ones' life (Madunagu, 2007).

2.8 Implications for the educator

Ahmed, Mathews, Mukoma and Jansen (2009, p.51) observe that 'educators are instrumental to reinforce and sanction sexual health. Sex education is a contested subject to teach because it conflicts with the educators' personal opinions and standards of what is wrong or right in teenage sexuality. Many educators consider parents as legitimate and equitable to teach sex education and ethics to their children. For some educators, Life Orientation has been perceived as an encumbrance, accelerating commitments to overloaded yet untrained educators to teach the subject. Sexuality teaching is fundamentally associated with authority and ethics'. Vergnani and Frank (1998, p.19) caution that 'one should really want to teach about sex and sexuality in order to be a good sexuality educator. In the same token, someone appointed by the principal or department, who does not believe in sexuality education or feels that they cannot teach about such embarrassing topics is probably a poor choice. Even if you are motivated, you still need the knowledge and skills to teach sexuality education.

Therefore, a sexuality educator needs to keep up to date with any new knowledge in order to pass this on to learners and should be someone who enjoys working with young people and someone who is liked and respected by them so that learners will be able to relate well to the educator and this would encourage greater honesty and discussion in the class. A good sexuality educator possesses the following qualities:

- feels that there is a need to teach about sexuality;
- has the necessary knowledge on how to teach sexuality;
- is comfortable with his/her own sexuality;
- has high self-esteem;
- has a sense of humour;
- gets on well with most learners;
- is trusted by learners;
- is able to work with parents and the community;

- can handle situations in which there are no clear-cut answers;
- uses interactive methods of teaching; and
- is tolerant of different viewpoints' (Vergnani & Frank, 1998, p.19).

2.9 How sexuality education is taught and can be taught?

'Sexuality education should not be taught as an isolated subject, but should be an integral part of the comprehensive health and life-skills education programme. It should start in Grade 1 and continue to Grade 12 and beyond, should be taught across the curriculum and form part of every learning area' (Vergnani & Frank, 1998, p.28). The educator should plan a year programme in advance, choosing the outcomes that he/she would like to achieve and the core themes for the year or term. The topics should address the general needs of most learners at this stage of development as well as specific needs of the community or school in which the educator teaches. The educator needs to teach the core skills as well as explore values, attitudes and feelings linked to the themes. Each of the themes must be translated into specific topics that are appropriate for the class and age group one is teaching. Themes should not be taught in isolation but should rather be linked to the outcomes set to be achieved.

Sexuality educators should employ an interactive method of teaching because the emphasis in sexuality education is much more on the process than on the reproduction of facts and also because this method encourages greater learner participation and enjoyment, and one that recognises learners as partners in the learning process. The educator also needs to create a classroom atmosphere that is learner-friendly, where learners feel free to express and exchange their ideas and views in a safe and inviting environment. The educator needs to display tolerance and respect, talk about sexuality in a positive way, be open to questions, have a sense of humour and show learners that they are liked by the educator. During assessment, the educator needs to establish whether the outcomes have been achieved or not; this can be done by giving learners worksheets to tackle in

groups or in pairs, design posters, complete an assignment, do a joint research project and role play (Vergnani & Frank, 1998).

2.10 Current challenges around the implementation of sexuality education

2.10.1 Administrative and community constraints

Wilson (2000, p253) contends 'that teaching strategies and techniques used in sexuality education have been impeded by administrative and community constraints. Furthermore, in the intermediate phase, specifically Grades 5 and 6, sexuality education topics are rarely discussed or taught, however, such programmes are found in the senior phases of Grade 7-12 and they deal with less sensitive topics in sharp contrast to contraceptive methods, which are hardly discussed in former grades. Notwithstanding the above, some teachers are convinced that topics on birth control methods should be discussed before Grade 7. Therefore, administrative and community constraints are viewed to be the cause of this divergence of culture and teaching. In addition, one in four teachers articulated school administrators' fears about community reactions in this regard. One fifth cited constraints of effectively addressing the needs of students, while two fifths of these educators expressed that they should guard against what they present to students for possible reactions from the community. The contradictions many teachers hold indicates that teachers desire encouragement from the community so as to render unsurpassed experience and education to students that will enhance their safety.

2.10.2 Parents

Snegroff (2000, p.1) cautions that 'although parents are considered to be the primary sex educators and expectantly provide appropriate sexuality education to their children, some experience difficulty and discomfort in discussing sexuality related topics. However, even though parents are willing to discuss these issues with their children they are uncertain of what, when or how. Some are convinced that they have limited knowledge, are intimidated and unclear about their personal

aspirations regarding sexuality. Their plight is further exacerbated by their displeasure and anxieties their children's reactions when discussing such topics'.

Adding to this notion is Somers and Gleason's (2001, p.478) assertion that 'parents are not comfortable themselves in discussing sexuality matters'. This is so because, 'parents do not have the correct information to disseminate to their children, while some believe that their children are not sexually active' (O'Rogan, 2001, p.1), 'others for religious reasons' (Gallagher & Gallagher, 1996, p.10), and 'that sex education is regarded as a strong incest taboo' (Macleod, 1999, p.9; Kunene, 1988, p.18).

2.10.3 Teaching methods

Kiragu (2007) argues the use of teacher-centred approaches which stresses the memorization of facts, repetition as a preferred method of instruction instead of promoting learner-centred approaches to teaching. Moreover, sexuality education does not carry the same weight nor value as a subject compared to mathematics and reading precisely because sexuality education is regarded as an ancillary subject, while its scientific counterparts are perceived as more valuable because they will afford students to qualify for well paying jobs. There exists a tendency that overlooks other important aspects of sexuality that involve feelings, gender and social interactions (Blake & Katrak, 2002; Campbell & Mc Phail, 2002). Vygotsky (1978) cautions of the dichotomy between mental connotations and the socio-cultural learning attributes, because McLaughlin and Byers (2001) note that personal and social aspects of learning are inseparable from cognitive experience. Sexuality education is ranked relatively below in terms of in-service training and the implementation thereof across the curriculum. Dailard (2001, p.2) points out that 'teachers tend to shy away from delicate matters even though they are permitted to teach such sensitive matters because they are anxious about the objections from the community'.

2.10.4 The context of teaching

Comblet (1990, p.35) observes ‘the mutual dependency, synergy and reciprocity, yet different contexts which characterise circumstances that surround teaching. The ‘education system’ which informs teaching is bound within well established roles and relationships, common practice and culture. Decisions that are cascaded to all levels from central government authority within the education system, influence what happens in the classroom. The two contexts within which teaching occurs are the structural and socio-cultural contexts. These contexts represent the environment beyond the education system which includes demographic, social, political and economic conditions, traditions, ideologies and events’. Pollard (1992) writes, that interactions within the socio-cultural context between the teachers and learners, parents and professional peers occur through “interactive” classroom social structure, through the “organizational structure’ of the school and the system and through the “embracing cultural context” representing the social structure and hegemony that links the perspectives of individual teachers, and groups of teachers to the immediate local community of the school and to its surrounding society’s ideologies, practices and material conditions.

Comblet (1998, p.1) argues that ‘each social interaction of teaching is a function of the biographical context, not only of the teacher but those with whom he interacts. Biographical contexts represent each individual’s personhood formed in social circumstances that include... their experiences, their interactions with other individuals, groups, institutions and environments, both physical and human, natural and created’. Inevitably, language plays an important role in communicating lessons or messages in the development and dissemination of this information. Language is not just a tool or a neutral conduct for sending and receiving information; thought, language and culture are intertwined. Words are not just containers into which meaning is put (Bowers & Flinders, 1990). However, sexual attitudes vary from one culture to another (Obermeyer, 1999) and within a particular culture the use of biological or factual names for reproductive organs is sometimes prohibited or regarded as taboo (Mbanaga, 2004).

2.11 THEORETICAL FRAMEWORK

Underpinning this study is Bronfenbrenner's (1979, 1986) Bio-ecological model. Donald, Lazarus and Lolwana (2006, p.32) define 'the eco-systemic perspective a blend of ecological and systems views of interaction between different levels of social context and the individual within them'. 'It relates how individual people and groups of unique categories are connected in relationships that are dynamic, mutual and interrelating' (Donald, Lazarus & Lolwana, 2006, p.35). Donald, Dawes and Louw (2002) point out that contexts, according to Bronfenbrenner and others are mediated by the individual's mind. In other words, both real and perceived aspects of contexts may influence human behaviour. Human beings (including educators) are a product of different systems, as such, Bronfenbrenner's (1979) Bio-ecological model has relevance for this study, since the educator as a human being is dynamically influenced by the social systems which constitutes his experiences, interpretations and analysis thereof. 'The four contexts are namely the (microsystem – family), (mesosystem – school) and community (macrosystem - the societal values, beliefs and practices) and the (exosystem - the peer group). Interactions among these systems shape and influence the educator's development as a human being in his/her context.

The Bio-ecological model thus serves as a framework for understanding the nature of influences of these experiences of educators teaching sexuality education and 'how families and schools embedded in the community influence these experiences (Vajjalakashmi, 2010, p.45). Bronfenbrenner's model suggests that the social context could be viewed as a set of micro-systems (family), which involve roles, relationships and patterns of daily activities that shape many aspects of cognitive, social, emotional, moral and spiritual development; the meso-system (local community) which is a set of micro-systems which continuously interact with one another i.e. what happens in individual educator's family or peer group, can directly influence how the educator teaches sexuality education in the classroom; the exosystem includes other systems in which the educator is not directly involved but may influence the people who have proximal relationships with him/her in the micro-systems, for example the involvement of the family member in a religious organisation; the macro-system which involves the dominant social and economic structure as well

as values, beliefs and practices that influence other social systems, for example, the cultural value may include respect for authority by not using 'inappropriate language' for terms such as 'sex', 'condoms' among other terms used in sexuality education society deem such terms 'inappropriate' for adults including educators to utter or teach young children (Donald, Lazarus & Lolwana, 2006; Swart & Pettipher, 2005; Swart & Phasha, 2005; Donald, Lazarus & Lolwana, 2002). According to Jordan and Jordan (1989) the way people experience their environment influences the way they act within it, and their actions in turn influence their experiences of the environment.

Therefore, it is also important to understand the individual in relation to his/her social context. As Engelbrecht, Green, Naicker and Engelbrecht (1999) observe that it is difficult to understand the values and actions of individuals including educators, parents, learners and others if they are divorced from the social context in which they occur. One has to see how values in an individual's social context have influenced and shaped him/her and in turn how the individual has shaped the social context. The way in which the individual perceives his/her circumstances influences the way he/she will respond to his/her human and physical context (Tayob, 2010).

Educators 'as human beings are born into families with unique values, belief systems, different cultural backgrounds, and different religious affiliations do not exist in isolation but are embedded within communities who uphold their own societal values, belief systems and culture that are responsible for what is called socialization. This process reflects distinctive cultural practices' (Department of Education, 2002, p.16) all which impacts on how educators experience teaching sexuality education in their classrooms. Furthermore, 'the beliefs and ideologies are continuously strengthened and modified during the course of our social interactions through family, civil society and work, the school system and mass media' (Department of Education, 2002, p.20).

In an attempt to understand educators as individuals within their families, communities and particular social, cultural, religious and economic contexts, a systems approach offers an understanding of individuals in relation to their social contexts such as Bronfenbrenner's Bio-

Ecological Model (Swart & Pettipher, 2005). Such a model offers a clear understanding of human development within particular contexts over time. It is for this reason that this model was deemed appropriate within the framework of this study.

2.11.1. Educators within the Bio-ecological model

The knowledge and understanding of educators within this model creates an opportunity to explore how educators, schools, communities, learners and families influence each other. Furthermore, within the context of sexuality, cultural and religious barriers found within different societies, it becomes imperative to understand how educators as facilitators of knowledge experience teaching sexuality education and how such experiences influence the manner in which they impart their values, beliefs and what societies value as important information to disseminate, and how these impact on their daily interactions with learners in their classrooms. Educators' personal experiences of teaching sexuality education may be attributed to their own aspirations and perceptions acquired from their specific contexts which in turn may be influenced and affected by what they deem worthy of what and how they teach sexuality education in their classrooms.

Cullingford (1995, p.80) posits that 'we learn from experiences which consist of a series of events which happen to affect us. In addition, these experiences influence our response to them and thus our behaviour and actions'. Dilthey (1985) in Manen, (1990, p. 35) asserts that 'lived experience, in its basic form involves our immediate and spontaneous awareness of life. A lived experience has a certain quality that is recognised in retrospect. The meaning we give to lived experience is always of some past event or happening and can be regarded as an episode in totality of life'. The assumption is that while educators are strategically positioned to mediate information that might lead to increased knowledge about sexuality education, their experiences impact on the delivery of this subject. The Bio- Ecological Model provides the framework for understanding educators within these multiple systems, given that educators make choices in terms of what they are going to teach and how they are going to teach it. These choices are largely shaped by their cultural, religious and

belief systems within their different social contexts (Tayob, 2010). Undeniably, curriculum implementation in the school directly and indirectly influences how these educators deliver sexuality education in their classrooms.

2.11.2 Values within the Bio- ecological model

Halstead and Reiss (2003, p.4) define the term values as ‘principles by which we judge things to be good, right, desirable and worthy of respect. In a similar vein, they point out that people disagree for example, over whether values have universal validity, or apply only within particular cultures or traditions, whether values must be shared or are simply a matter of personal preference, whether there is a difference between private and public values, and whether there are any overarching principles by which conflicts between values may be resolved.’ According to the Department of Education (2002, p.23) ‘educators have their own set of values and beliefs not only about what is wrong or right for other people. Undoubtedly, these values will either negatively or positively impact on their daily interactions inside and outside their classrooms. Educators unknowingly impart their own values to learners through the practices that unconsciously reflect their beliefs. Educators are not necessarily aware of how they impart their own values. They draw on their own sets of ideologies and beliefs that they themselves hold and invoke constantly’.

Vergnani and Frank (1998, p.12) argue that ‘sexuality education cannot be value-free. What you believe in (your values) will affect the decisions you make. Therefore, part of sexuality education should aim to help learners understand and clarify what they believe in. It should at the same time encourage them to become critical of their own thinking and judgment’. These authors advise that educators should try to present facts or content in as neutral and unbiased manner as possible, not to take a stand about any issues regarding sexuality, but should let learners work out their own values. For example, when the educator teaches learners to conform to certain standards of behaviour even in the face of danger, for example of being raped or allowing an adult to touch him/her where they are not supposed to be touched.

Halstead and Reiss (2003) note the importance of family as a haven in which values are taught, and nurtured. Accordingly, family is justifiably viewed as a valued institution in our society in which basic human needs, care, formation of identities and love are most likely experienced. 'The family is normatively defined as a heterosexual, legally married couple plus their dependent children' (Halstead & Reiss, 2003, p.110) and is usually called the 'traditional nuclear' family. The concept may be expanded to include other generations (for example, grandparents) and a wide range of other relatives by blood or marriage, in which case it may be called the 'traditional extended' family. As such, the family is also descriptively defined as 'a group of two or more people who live together on intimate terms in the same household and who normally have socially approved sexual, filial, parental or other kinship relationships' (Halstead & Reiss, 2003, p.110). The term 'socially approved sexual relationship' allows for the fact that an unmarried couple, whether heterosexual or homosexual, may be considered a family in societies which recognise such relationship' (Halstead & Reiss, 2003, p.111).

Within the family setting, Halstead (1999) points to attributes such as warfare, love, violence, tenderness, honesty, deceit, private property, communal sharing, power manipulation, informed consent, formal status hierarchies, egalitarian decision decision-making' to constitute families. This diversity of experiences and values is sometimes linked to a particular worldwide view, religion, class, ethnicity, culture or gender. In other times it is linked to the idiosyncratic personalities, attitudes, beliefs and commitments that are found in individual families and particular cultural groups.

Each individual family hold a core of values found in them. In addition to the wide diversity of values found in individual families in particular cultural groups, there is a core of values implicit in the family life itself which does not vary so much from family to family or from culture to culture. These values mainly relate closely to the practicalities of living on intimate terms with others. The family as the primary source of children's identity and self-concept enable children to develop a sense of their own personal identities from the relationships and interactions with other family

members. Unless children develop a sufficiently strong sense of themselves as worthy of love and respect in childhood, it is unlikely that they will experience hardships in forming successful relationships when they reach adulthood. Such an approach to family values in sex education makes many demands on educators. Educators need experience themselves of the process of reflection, so that they in turn guide children through the process. They need to recognise opportunities that occur in the existing curriculum that are not missed and so that children are not left to make sense of things unaided. Educators need above all to reflect on hidden messages that pupils are picking up from the things they choose to teach and not to teach, from their teaching styles and relationships within the school and from the example they set (Halstead & Reiss, 2003).

2.11.3 Culture within the Bio - ecological model

Basso (1997) in Adepoju (2005, p.3) defines culture 'as a way of life that determines to a large extent, human behaviour. It is patterned, learned, shared and adaptive and is transmittable from one generation to the other'. According to Hofstede and Hofstede (2005, p.4) culture is perceived 'as a collective programming of mind that distinguishes the member of one group or category of people from others'. Khathide (2003) points out that culture perpetuates what he terms 'a conspiracy of silence'. He further asserts that generally, in most African cultures, talking about sex in public is considered culturally taboo. In addition he points out that perhaps the best place to break the silence is the home. Parents must feel free to talk openly about sexuality education to their children to allow them to ask questions. Most parents have abdicated their responsibilities to give sex education to their children in the hope that schools and the mass media will fill the void.

Mchunu (2007, p. 28) asserts that 'our schools represent a wide diversity of cultures. Some information may seem to challenge the values of some cultures that hold particular values in high esteem. This could place some educators in a very difficult position when teaching values. Culture has a profound effect in maintaining gender inequalities and can create barriers to the effective teaching of sexuality education. Furthermore, the cultural diversity in schools, in general and

classrooms in particular poses as one of the major challenges for educators in schools, especially sexuality educators'. Baron and Bryne (1994, p.546) argue that 'our culture's ambivalent attitudes about sexuality are reflected in the limitations placed on sex education in primary and secondary schools, and often its total absence from the curriculum'. According to the Reproductive Health Matter (1995) educators need to consider the cultural diversity when dealing with sexuality education. Tayob (2010, p.49) maintains that 'in countries like South Africa and Malawi, the discussion of sexual issues between adults and young people are generally restricted'. Adepoju (2005, p.35) observes 'that culture permeates and exerts on our actions. It has the ability to persuade new developments in education and implementation initiatives. Society and culture are viewed as two sides of the same coin. Society is defined as 'a group of people living in an area, regenerating its members through reproduction and sharing the same culture as in knowledge, habits, beliefs, art, morals, law and custom. Of more importance is the impact of political, economic, cultural, spiritual and ideological efforts which exert on each family generation and lineage'.

2.11.4 Belief systems within the Bio-ecological model

According to the Department of Education (2002, p.21) 'beliefs and ideologies are profoundly unconscious. We are not even aware that we have beliefs. They become habits and, as such an automatic part of our speech, our mental attitudes and behaviour. Therefore, it is very difficult to alter beliefs'. In a similar vein, 'these beliefs and ideologies are continuously strengthened and modified during the course of our social interactions involving the three arenas in which we live our lives, namely the family, civil society and work. The school system and the mass media also strengthen these beliefs. Civil society refers to those aspects of our lives that involve activities relating to religion, formal school meetings, sporting activities, tribal meetings, informal gatherings, community-based organisations and so on. Civil society is thus part of our lives outside the family and work.

These beliefs are firmly lodged in cultural practices and their existence is evident in the customs and rituals of all societies' (Department of Education, 2002, p.20). 'These ideologies are apparent in the way in which we use language. At school the everyday language of both educators and learners reflect these differences. Language is the most important tool that perpetuates such differences. It is not only in everyday usage but also in the textbooks that are used in schools' (Department of Education, 2002, p, 18).

2.12 CONCEPTUAL FRAMEWORK

Ngwena (2003) as cited in Rooth (2005, p.11) view 'Life Orientation as central to the holistic development of learners. It is concerned with the social, personal, intellectual, emotional and physical growth of learners and with the way in which these facets are interrelated. The focus is the development of the *self-in-society*. It guides and prepares learners for life and its possibilities and equips learners for meaningful and successful living in a rapidly changing and transforming society'. The subject of Life Orientation intrinsically responds to urgent concerns such as the health, environmental and safety issues to which learners are exposed, the HIV and AIDS pandemic and youth risk behaviour. It develops and equips learners with the necessary strategies that prepare them to consider the right choices and act accordingly'.

According to the new Curriculum Assessment and Policy Statement Grades 7-9 Department of Basic Education (2011, p.8) the subject of Life Orientation is central to the holistic development of learners. It addresses skills, knowledge and values for the personal, social, intellectual, emotional and physical growth of learners, and is concerned with the way in which these facets are interrelated. Life Orientation guides and prepares learners for life and its possibilities and equips them for meaningful and successful living in a rapidly changing and transforming society.

The focus of Life Orientation is the development of the self-in-society. It promotes self-motivation and teaches learners how to apply goal-setting, problem-solving and decision-making strategies. These serve to facilitate individual growth as part of an effort to create a democratic society, a

productive economy and an improved quality of life. Learners are guided to develop their full potential and are provided with opportunities to make informed choices regarding personal and environmental health, study opportunities and future careers. Life Orientation helps to develop beneficial social interactions, such as respecting others' rights and values and promotes lifelong participation in recreation and physical activity.

The subject contains five topics in the Senior phase (Grades 7-9):

- Development of the self in society;
- Health, social and environmental responsibility;
- Constitutional rights and responsibilities;
- Physical education; and
- World of work.

Sexuality education in the subject Life Orientation in Grade 7 falls within the Development of the self in society (Department of Basic Education 2011, p. 10).

Life Orientation aims to:

- Guide learners to achieve their full physical, intellectual, personal, emotional and social potential;
- Develop learners' skills to respond to challenges and play an active and responsible role in the economy and society;
- Teach learners to exercise their constitutional rights and responsibilities and to respect the rights of others;
- Guide learners to make informed and responsible decisions about their health, environment, subject choices, further studies and careers; and
- Provide opportunities for learners to demonstrate an understanding of, and participate in activities that promote movement and physical development.

The Life Orientation as a subject ‘aims to empower learners to use their talents to achieve their full physical, intellectual, personal, emotional and social aspects. Learners will develop skills to relate positively and make a contribution to family, community and society, while practicing the values embedded in the Constitution. They will learn to exercise their constitutional rights and responsibilities, to respect the rights of others and to show tolerance for cultural and religious diversity in order to build a democratic society’ (Department of Education, 2003, p.4). The Life Orientation curriculum expressly revolves around learners achieving outcomes, which are identified and assessed through the acquisition and demonstration of knowledge, skills, attitudes and values (Department of Education, 2002b). Values are continuously referred to in health promotion, life skills education, physical education, citizenship education, environmental education, religion education and generally in Life Orientation, be it from a health perspective, civic stance or a life skills approach (Department of Education, 2002b; 2002c). Similarly, important aspects such as culture, language and values which are pivotal in creating unity in societies and consign to culture, religious and linguistic diversity are recognized (Department of Education, 2004).

According to the Department of Education (2002) and Rooth (2005), Life Orientation aims to:

- provide opportunities for learners to understand themselves;
- develop skills and attitudes to improve their social relationships;
- develop respect for other peoples’ beliefs and values, respect human rights of all;
- develop life and decision-making skills, assess career and other opportunities, and set and pursue goals in relation to their potential; and
- learn values and attitudes needed for a healthy and balanced lifestyle, participate in human movement and development’ (Department of Education, 2002; Rooth, 2005).

The former National Minister of Education, Professor Kader Asmal advocated sexuality teaching in schools. He believed that this role could no longer be left solely to the responsibility of the parents, but instead be implemented in schools (Department of Education, 1999). The Department of

Education's (2000) Call to Action at the time, and the Implementation Plan for Tirisano, which is loosely translated as 'Working together', targeted the educational and health needs of the learners with particular reference to HIV and AIDS, substance abuse, gender and sexuality. These are all crucial aspects underscoring significance of Life Orientation to a broader vision of in South African education (Rooth, 2005). The Policy Document, Implementation for Tirisano (1999) mandates the implementation of sexuality education to primary school learners as early as six years of age before they are sexually active in order to create HIV and AIDS awareness and age-appropriate programmes at all levels in the curriculum.

In all the phases of the General Education and Training band and Further Education and Training band certain constituents both in Life Skills and Life Orientation are not regarded as ancillary aspects but an obligatory requirement of the curriculum such as reproductive health and sexuality education. Implicit in the curriculum is factual knowledge on HIV and AIDS; that accountability in sexuality depends on qualities such as integrity, intuition and not merely the acquisition of knowledge as an aid for acquiring these qualities (Fenton, 2003). Thereafter sexuality education became compulsory in all government schools in South Africa (Van Rooyen, 1997). Sexuality education thus became firmly entrenched as a subject in Life Orientation offered up to the General Education and Training level in schools (Department of Education, 2002). Van Rooyen and Louw (1997) argue that by introducing the subject in schools as well as the revised and extended interim guidance programme of the government, the tuition and education field of the educator also has to formally cover not only the subject knowledge, but also aspects such as the child's family life, relationships, recreation and sexuality.

According to Mchunu (2007, p.3) 'sexuality education is part of the life orientation curriculum and teachers have an obligation to teach it. The secondary literature on sexuality education indicates that there are numerous difficulties associated with teaching it, despite pressing reasons that it be well taught to all school learners. Difficulties in delivering successful sexuality education include

parental resistance, conservative cultural and religious beliefs, poor policy and inadequately motivated educators’.

The issue of religion and sexuality in life orientation has received negative publicity and much resistance from religious fundamentalists (Chisholm, 2004) leading to confusion about this learning area. Words such as ‘morality’, ‘values’, ‘beliefs’ and ‘attitudes’ appear frequently in the vocabulary of Life Orientation as part of its psychosocial and epistemological domain. Asmal (2002, p.4) indicates that ‘greatness of society depends on our proficiency to integrate these values which defines our South Africanness’.

Rhodes and Roux (2004, p. 25) write ‘a value is more than a belief, it constitutes a worthiness of a norm or principle entrenched in individuals, groups, religious or belief systems’. Values are integrated in eight learning areas in National Curriculum Statement [NCS] (Department of Education, 2003), thus implying that ‘educators would have to facilitate different values and belief systems into all learning areas across the curriculum, but especially in Life Orientation’ (Rhodes & Roux, 2004, p. 26). The importance of values is seen to be essential for both personal development, as well as to guarantee the creation of unique identities from those envisaged under the apartheid education system (Department of Education, 2002). Veugelers (2000, p. 40) notes that ‘the values educators find important for their students are expressed in the content of their instruction and the way they teach. The values educators adhere to, as well as the values they teach both covertly and overtly, affect Life Orientation dissemination as a whole and sexuality education in particular’.

However, ‘within the framework provided by the Department of Education (2001) it is compulsory for life orientation educators to teach learners about HIV and AIDS and sexuality’ (Jacobs, 2011, p.212). Mosia (2009) and Prinsloo (2007) revealed that many educators still did not understand and implement life orientation programmes appropriately as they are generally dissatisfied with its constituents and training levels provided. They further claim that the teaching of this subject is abandoned because educators underestimated their abilities and expertise as the subject is not taken

seriously. Educators were also aware that their teaching did not go beyond the classroom as learners forgot what they learnt when they were challenged by influences outside the school.

2.13 Conclusion

A synopsis of experiences and challenges faced by sexuality educators was provided in this chapter. The second part explains the theoretical framework based on Bronfenbrenner's bio-ecological model. It further discusses the educators, values, culture, and belief systems within the bio-ecological systems model. The third part of the chapter concludes the conceptual framework within which sexuality education as a subject is embedded. The next chapter discusses in detail the method of research and design employed, data collection techniques selected, selection of the school, sampling procedures, pilot testing of the research tools, ethical issues, and limitations of the study.

CHAPTER 3

RESEARCH METHOD AND DESIGN

3.1 Introduction

In an attempt to explore the teaching experiences of Grade 6 and 7 sexuality educators in Life Orientation in their daily interactions with learners in their respective classrooms, I employed the qualitative research method. Such a study calls for an approach that considers the individual meanings constructed through own experiences and own perspectives. I begin by discussing and justifying the research method and research design adopted, choice of school, sampling technique, research instruments, data presentation and analysis, validation procedures, ethical issues and delimitations of the study. The research design as defined by Babbie and Mouton (2001) and Durrheim (1999) is a proposed framework or plan to conduct the research process to solve the problem and ensure that sound conclusions can be drawn.

Methodology refers to the strategies, plans of action, processes or designs foundational to the choice and implementation of specific methods, as well as the linking of the selection and implementation of the desired outcomes (Crotty, 1998). Methodology is the corpus of knowledge that describes and analyses methods including their strengths and weaknesses (Miller & Salkind, 2002). Burns and Grove (2003, p.488) posit that ‘aspects such as the design, setting, sample, methodological limitations, data collection and analysis techniques are ingrained in the methodology’. For Leedy and Ormrod (2005, p.12) ‘a research methodology is a strategy that the researcher adopts in pursuit of executing the research project. They further claim that to some extent, this approach dictates the particular tools the researcher selects’.

3.2 The qualitative research approach

The qualitative approach with a case study methodology was employed as a framework appropriate for exploring and explaining the classroom experiences articulated by educators in teaching

sexuality education to Grade 6 and 7 learners. Denzin and Lincoln (1994) contend that qualitative implies an emphasis on the process and meanings that are rigorously examined or measured (if measured at all) in terms of quantity, amount, intensity or frequency. They further point out that the methods used in qualitative research aim to establish that the nature of reality is socially constructed, emphasizing the reciprocity that exists between the researcher and the study object, as well as affirm an investigation as value-laden. In addition, Denzin and Lincoln (1998) view qualitative research as a multi-pronged approach that is imperatively and realistically connected to the field of study.

Furthermore, they write, the qualitative approach consists of a set of interpretive material practices that make the world visible. These practices transform the world, turning the world into a series of representations, using field notes, interviews, conversations, photographs, recordings and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them. 'Qualitative research involves the studied use and collection of a variety of empirical materials. In a case study, these empirical materials include personal experience, introspection, life story, interview, artefacts and cultural texts and productions along with observational, interactional and visual texts that describe routine and problematic moments and meanings in individual's lives' (Denzin & Lincoln, 1998, p3). Marshall and Rossman (1999, p.74) argue for the 'qualitative approach as a preferred approach for research that delves deeply into complexities. It allows you to examine people's experiences in detail by using a specific set of research methods such as in-depth interviews, focus group discussions, observation, content analysis, visual methods and life histories or biographies'. As Hennink, Hutter and Bailey (2011, p.9) alluded, 'features of the qualitative approach allow you to identify issues from the perspective of your study participants, and to understand the meanings and interpretations that they give to behaviour, events or objects. This means that people are studied

within their contexts and identify how their experiences and behaviour are shaped by the context of their lives, such as the social, economic, cultural or physical context in which they live’.

‘Qualitative research also seeks to embrace and understand the contextual influences on the research issues. Qualitative research is useful in exploring new topics or understanding complex issues, for explaining people’s beliefs and behaviour, and for identifying the social, cultural norms of a culture or society’ (Hennink, Hutter & Bailey, 2011, p.9). Flick (2006) observes that qualitative research entails the use of small samples that are often selected for a specific purpose. Several writers such as Neuman (2006), Flick (2006), Fouche & Delport (2005), McIntyre (2005), Henning, Van Rensburg and Smith (2004), Terre-Blanche and Durrheim (1999); Creswell (2003) and Denzin and Lincoln (2003) concur with this notion to view social reality as constructing detailed descriptions using participants’ natural language to gain genuine understanding of their social world.

Fortune and Reid (1999) argue that one of the characteristics of the qualitative approach entails that the researcher gains first-hand and a holistic understanding of the phenomena through the use of flexible strategies such as semi-structured interviewing to gain an extensive understanding of participants formulation of their own environments. Fouche and Delport (2005, p.74) suggest ‘that qualitative approaches allow the researcher to elicit participants’ accounts of experiences, perceptions or meanings. It also gives rise to rich descriptive data that incorporates the participant’s own natural language, and entails understanding the participant’s values and beliefs underpinning the phenomenon under study’. The researcher is therefore concerned with the subjective exploration of social reality in natural settings from the perspective of an insider (Terre-Blanche & Durrheim, 1999). Maree (2007, p.55) asserts that ‘qualitative research therefore acknowledges an interactive relationship between the researcher and the participants, as well as the participants and their own experiences of how they have constructed reality based on those experiences. These personal experiences, beliefs and value-laden narratives are biased and subjective, but qualitative research

accepts them as true for those who have lived through the experiences. The stories, experiences and voices of the respondents are mediums through which we explore and understand (know) reality’.

Therefore, in light of the above review of the literature, the qualitative approach with a case study was employed as it was appropriate in exploring and understanding extensively the classroom experiences of educators teaching sexuality education in Life Orientation. The case study as research design complemented the qualitative approach adopted in this study. Stevens, Schade, Chalk and D’A Slevin (1993, p.79) define ‘a case study as research dealing with one individual case, a type of field research restricted to a single individual or a small social system’. Yin (1994, p.23) argues that ‘a case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when boundaries and contexts are not clearly defined. Therefore, the case study approach is useful in situations where contextual conditions of events being studied are critical and where the researcher has no control over events as they unfold’. According to Miles and Huberman (1994, p.41) ‘a case study is a phenomenon of some sort, occurring in a bounded context’. Walsham (1995) contends that for researchers, single cases permit a sound exploration and comprehension of the researcher’s manifestation accounts. Cavaye (1996) concurs with this notion noting that such exploration of variable manifestations are implicitly predefined and converge a sound comprehension of these manifestations in different situations. Merriam (1998, p.27) define the ‘case study as a thing, a single entity and a unit around which there are boundaries’. This holds true in the research topic identified where only primary school educators teaching sexuality education to Grade 6 and 7 learners within a single school were studied. Leedy and Ormrod (2006, p.135) refer to a case study where, ‘a particular individual, programme or event that is studied in depth for a definite period of time. Case studies are suitable for learning more about a little known or poorly understood situation, maybe useful for investigating how an individual or programme changes over time, perhaps as a result of certain circumstances or interventions’. Furthermore, they claim that the purpose of the case study is to

understand one person or situation (perhaps a very small number) in great depth, focusing on one or few cases within its/their natural settings (Leedy & Ormrod, 2006).

Weade (1992, p.35) argues that 'a setting is not a static isolated variable [but] rather a dynamic constructed set of conditions out of which opportunities for meaningful engagement emerge'. It was for this reason therefore that the classroom as a setting was chosen with the exclusion of the entire school. The classroom was chosen because it is where the actual interactions between educators and learners take place. Given the above views, a case study was deemed relevant in this particular project because the researcher sought to explore how the Grade 6 and 7 sexuality educators in the Life Orientation learning area experience teaching the subject in a chosen environment.

Cavana, Delahaye and Sekerana (2001) maintain that an exploratory study is research in which very little knowledge or information is available on the subject under investigation. Therefore, while there is an extensive research literature on the educators' attitudes, perceptions, knowledge of HIV/AIDS and sexuality, conducted in secondary schools, however, studies conducted to explore the daily sexuality educators' experiences of teaching the subject in Life Orientation in primary school settings is very limited. The interpretive paradigm lends itself to the research approach adopted in this study. Babbie (2007, p.32) defines 'paradigms as models or frameworks for observation and understanding which shape both what we see and how we understand it'. In other words, 'paradigms are perspectives or ways of looking at reality, and they are the frames of reference we use to organise our observations and reasoning' (Babbie, 2007, p.31). Somekh and Lewin (2005,p.347) maintain that the term 'paradigm is used to describe an approach to research which provides a unifying framework of understanding of knowledge, truth, values and nature of being. In addition, these authors explain that the interpretivist paradigm is used to discover meaning and to gain a deeper understanding of the deeper implications revealed in the data about the people'. Neuman (2006, p.31) defines 'a paradigm as a general organising framework for theory and research that includes basic assumptions, key issues, models of quality research and methods for

seeking answers'. For Creswell and Clark (2007, p. 21) 'a paradigm or world view is the view we have of our world which ultimately influences how we design and conduct research'.

Denzin and Lincoln (2008b, p.4) observe that qualitative research 'involves an interpretive naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense and interpret phenomena in terms of the meanings people bring to them'. Hennink, Hutter and Bailey (2011, p.14) maintain that 'the interpretive aspect means that the approach seeks to understand people's lived experience from the perspectives of people themselves, which is often referred to as the *emic* perspective or the inside perspective'. Snape and Spencer (2008, p.7) further point out that 'this involves studying the subjective meanings that people attach to their experiences, rather than focusing on facts'. Snape and Spencer (2003, p.7) emphasizes that 'the interpretive paradigm is the importance of interpretation and observation in understanding the social world which is an integral component of qualitative research'. The interpretive paradigm addresses the methodologies that are sensitive to values underpinning people's lives. In order to understand fully the values linked to people's experiences, the researcher requires access to in-depth knowledge and understanding of participants' life worlds, as well as qualitative and subjective inquiry (Terre-Blanche & Durrheim, 1999). I therefore sought the participants' perceptions in teaching sexuality education in life orientation to Grade 6 and 7 learners in their classrooms. In addition, the interpretive stance adopted in this study allowed the exploration and understanding of sexuality educators' experiences, aspirations, and interpretations of their daily interactions with learners in their classrooms.

According to Orlokowski and Baroudi (1991) the interpretive approach is based on an ontology in which reality is subjective, a social product constructed and interpreted by humans as social actors according to their beliefs and value systems. Walsham (1993) asserts that the epistemological stance on interpretive approaches is that knowledge of reality is gained only through social construction such as language, shared meanings, tools and documents. 'The researcher collapses the experiences into central meaning to derive the essence of experience, and that it is the description of the essence

of experience that becomes the product of research' Moustakas (1994) in Creswell (2009, p.13) and Fouche (2005, p.270). As Terre-Blanche and Durrheim (1999) observe, it would not be possible to discover and understand how people create meaning in natural settings without the researcher being personally involved.

3.3 Selection of the school

The school is situated in an affluent suburb in Reservoir Hills, Durban, approximately two hundred and fifty meters away, from the University of KwaZulu-Natal (Westville campus). The school is surrounded by four informal settlements whose communities it serves although some learners come from the neighbouring townships and Pinetown suburbs. The population of the school comprises of 90% African learners from different backgrounds, 10% Asian learners while the educator population comprises of 90% Asian, 9% African and 1% White educators. The school was selected because:

- The school provided a wide variety of cultures from both the educators and the learners;
- The researcher is an educator in the school and it affords easy access and is cost- effective;
- and
- The researcher is familiar with the area and the communities.

3.4 Sampling

Fraenkel and Wallen (1993, p.79) argue 'that a sample in a research study refers to any group from which information is obtained'. Babbie (1995, p.287) further posits that 'it is important that the sample yields the most comprehensive understanding of the subject of study. In this way, the researcher is able to build a sample that is tailored to his/her specific needs'. Strydom (2005, p. 194) states that 'sampling is perhaps the most important action in the entire research process. The reason why the sample is studied is because the researcher attempts to obtain as much consistency of the group of participants as possible. It also helps to explain some aspects of the population. The main

reason for sampling is therefore feasibility taking into consideration factors such as cost, effort and time’.

Durrheim and Painter (2006) cautioned that sampling depends not only on the availability and willingness to participate, but that cases that are typical of the population are selected. For Strydom and Delpont (2002, p.336) ‘the overarching purpose of the use of relevant sampling techniques in qualitative research is to collect the richest data.’ Somekh and Lewin (2005, p. 348) stated that ‘a sample comprises of the individuals who are included in data collection and who are selected from the entire population’. The purposive sampling was employed in this study as it was deemed suitable for the nature of this qualitative inquiry. Maxwell (1997, p.87) observes that ‘in qualitative studies purposive sampling methods mainly involve deliberately chosen individuals, groups or institutions for specific purposes linked to the research questions. They are defined as sampling whereby particular settings, persons or events are deliberately selected for the important information they can provide that cannot be gotten as well from other choices’. According to Neuman (2000, p.517) ‘purposive sampling is a type of non-random sampling in which the researcher uses a wide variety of methods to locate all possible cases of highly specific and difficult to reach population’. Morse (1998, p.73) specified several general criteria for a good informant especially for the interviews. Those who fulfil all the criteria are regarded as primary selection. These criteria comprise of the following; they should be knowledgeable and have experience for answering the questions about issues being investigated; they should be capable of reflecting and articulating; they should be able to give of their time for the interviews and should be ready to participate in the study’.

Silverman (2001,p.104) points out that ‘in purposive sampling, certain participants are selected because they illustrate some process or feature that is of interest for the particular research, and that purposive sampling narrows down parameters of the population’. Creswell (2003, p.220) states that ‘criteria for the selection of participants need to be clearly identified and formulated’. Ritchie and Lewis (2003) further observe that purposive sampling has two principal aims: firstly, to ‘ensure that

all the key constituencies of relevance to the subject are covered and secondly, to ensure that within each of the key criteria, some diversity is included so that the impact of the characteristic concerned can be explored. 'Purposive sampling is usually used when the research is focused on a selected group of respondents located in a particular context and who are studied in depth. It is also used when the sample size is small, where the focus of inquiry is already determined and where the sample has been chosen for a specific purpose (Tayob, 2010, p. 56).

For this particular study, the sources of information were Life Orientation and Life Skills educators currently teaching sexuality education to Grade 6 and 7 learners. Also the sample was chosen because of the participants' willingness to be included in the study as they felt that the subject demanded more attention than it was currently receiving especially in primary schools. The sample/participants comprised of five educators - two Asians, a Hindu male and a Tamil speaking female, two African females, an IsiZulu speaking educator and an IsiXhosa speaking educator, and one White Afrikaans speaking female. 'Participants generally refer to the people being studied such as educators' (Woolfolk, 2007, p.12). It was hoped that the diverse nature of this sample would provide rich data and a wide range of experiences as all the participants come from different cultural, racial and religious backgrounds. Also obtaining information from these sources yielded a clear idea of the different experiences and an understanding of how these educators have managed teaching the subject or sensitive topics.

3.5 Pilot testing of the research tools

Pilot testing was undertaken in one of the neighbouring schools which had the same characteristics as the research site but was not involved in the study. The results obtained from this pilot study were not included in this particular research. Three Life Skills and Life Orientation educators in the intermediate (Grade 6) and senior (Grade 7) phases were selected for piloting of the research tools. Personal interviews with open-ended questions were conducted with the educators. Patton (2002) argues that by using open-ended questions the researcher and the respondents perceive the world in

a similar manner. This enables researchers to acquire an increased insight into perceptions shared by different persons. These questions were asked to obtain their personal experiences of teaching sexuality education to the same grades in their own school as the educators who participated in this research study. Observations were not conducted as the educators felt it was not appropriate. Also the written narratives were not requested from these educators. However they were very keen to show the documents they were using in their classrooms because they felt that they could come together as educators of this subject, form their own cluster, develop the learning materials, the work schedules and the assessments used for these grades, and also to share their views about their personal development.

3.6 Data collection instruments

Naidoo (2006) argues that data collection instruments used in qualitative research should include among other things, interviews, documents, observations and narratives which expound on social manifestations. She further asserts that the research methods are designed to assist researchers understand people within their lived social and cultural contexts. The intention to understand the importance of manifestations as perceived by participants, the appropriate social and constitutional context is perplexed when inferences are calculated (Kaplan & Maxwell, 1994). Leedy and Ormrod (2005, p.143) maintain that ‘researchers spend a lot of time collecting data and as such it requires thorough, accurate and systematic documentation of potential and valuable information obtained using field-notes, audio-tapes, sketches, photographs and other relevant instruments’. They further assert that ‘observations, interviews, appropriate written documents and /or audio-visual materials are data collection instruments used in case study research’ (Leedy & Ormrod, 2005, p.144). ‘During data collection, qualitative researchers function on the premise that ‘reality is not easily divided into discrete, measurable variables. As such qualitative researchers are often described as being the research instruments because they are personally located in data formulation during interviews and observations’ (Leedy & Ormrod, 2005, p.95). I used personal interviews,

observation, document analysis and written narratives as data collection techniques in this study. These data collection instruments and their relevance for this study were discussed.

3.6.1 Personal interviews

Cohen, Manion and Morrison (2000) claim the use of interviews in research-related information. This includes knowledge of the people, opinions, for example, likes and dislikes, what persons are thinking about, attitudes and motivation. Furthermore, Kvale (1996) note that qualitative research interviews seek to describe the meanings of central themes in the life world of the subjects. The main task in interviewing is to understand the meaning of what the interviewees say. They seek to cover both at a factual and meaning level, though it is usually more difficult to interview at a meaning level. McNamara (1999) points out that interviews are particularly useful in getting the story behind the participants' experiences. Silverman (2001) posits that the interviewer intensively engages in the topic under scrutiny. Through interviews, the researcher can uncover hidden truths that are remote, such as people's subjective experiences and attitudes. Interviews provide access in conquering proximity in time and space, past events and far away experiences of participants (Silverman, 2001).

Cavana, Delahaye and Sakerana (2001, p.458) argue that 'interviewing is the data collection method in which the researcher asks for information verbally from the respondents. These authors further contended that the interview is a dynamic vehicle for exploring the rich and complex body of information possessed by an individual'. Maree (2007, p.87) extends on this notion to assert that 'the interview is a two-way conversation in which the interviewer asks the participants questions to collect data and to learn about ideas, beliefs and views'. However, some authors, such as Cavana, Delahaye and Sakerana (2001, p.456), and Leedy and Ormrod (2005, p.146) prefer to use the term 'face to face interviewing'. Cavana, Delahaye and Sakerana (2001) contend that face to face interviewing is information gathering when the interviewer and interviewee meet in person. These authors highlighted that the main advantage of using this type of interview is that the researcher can

adapt the questions as necessary, clarify doubts and ensure the responses are properly understood by repeating or paraphrasing the questions. In addition, the researcher can also pick up non-verbal cues from the respondents and any discomfort, stress or problems that the respondent experiences can be detected through frowns, nervous tapping and other body language unconsciously exhibited by the respondents. Leedy and Ormrod (2005, p.184) asserted 'that face to face interviews enable the researcher to establish rapport with potential participants and therefore gain co-operation and allow the researcher to clarify ambiguous answers, and when appropriate seek follow-up information'. Authors such as Welman, Kruger and Mitchell (2005) prefer to use the term personal interviews. These authors point out that in personal interviews, the interviewers are in total control of the interview situation. The interviewers can attempt to gain the respondents' confidence if they [respondents] are evasive, can ensure that the respondents' first response as well as any changes to it are recorded. All questions are answered and someone else does not provide responses on behalf of the respondent.

Moreover, the interviewer is in a position to notice and clear up any misunderstanding on the part of the respondent, to explain any unclear questions and to follow up on incomplete and vague responses, thus obtaining high quality responses. In an attempt to answer the key research questions, I used semi-structured interviews to yield rich data and allow interviewees to express their own experiences of teaching sexuality education in Life Skills (Grade 6) and Life Orientation (Grade 7) learners. Welman, Kruger and Mitchell (2005, p.166) maintain that 'semi-structured interviews are informal and used to explore a general area of interest in depth. Semi-structured interviews are employed to establish specific crucial aspects and ask probing questions about those aspects and create hypothesis for inquiry'. Patton (2002, p.341) asserts 'that we interview people to find out from them those things that we cannot directly observe, like feelings, thoughts and intentions'. The purpose of the interview offers an understanding of an individual's point of view.

Accordingly, I conducted semi-structured interviews to understand the experiences of sexuality educators from their own perspectives, using an interview schedule which focused on broader areas

of concern around key research questions/issues in the study [APPENDIX A]. The interview schedule highlighted the main issues to be explored with the participants during the interview process. Its main advantage is the assurance to ask similar questions for all interviewees. In this way, it helps to make the process of interviewing more systematic and comprehensive yet, also gives each participant the freedom to portray their experiences (Patton, 2002). Individual participants articulated their own views, fears and aspirations that informed their experiences of teaching sexuality education. The interviewer simply suggested the general theme of discussion and posed further questions as these came up in a spontaneous development of the interaction between the interviewer and the research participant. The choice of conducting personal interviews was informed by the views of Cavana, Delahaye and Sekerana (2001) highlighting that the researcher can adapt questions as necessary, clarify doubts and ensure that the responses are properly understood by repeating and paraphrasing questions. On conducting interviews I recorded the responses on tape and jotted them down on paper.

Opdenakker (2006) maintains that using a tape recorder has an advantage that the interview report is more accurate than writing notes, but equally important is the taking of notes to check if all questions have been answered, in case of malfunctioning of the tape recorder and in case of the malfunctioning of the interviewer. However, Cavana, Delahaye and Sekerana (2001, p.151) caution 'that it can never be ruled out that the respondents might feel uncertain of the anonymity of their responses when they interact face to face with the interviewer'. This study was no exception to the above notion. However, I made every effort possible not to disclose the responses nor the respondents' identities without prior consent from them.

3.6.2 Observation

Observation was another data gathering instrument used in this study. Hennink, Hutter and Bailey (2011, p.170) argue that 'observation is a research method that enables the researcher to

systematically observe and record people's behaviour, actions and interactions'. The method allows the researcher to obtain a detailed description of social settings or events in order to situate people's behaviour within their own socio-cultural context. These authors go on to say that in using observation, researchers obtain *thick descriptions* of the social setting, the activities and the people studied. Observation is used alongside in-depth interviews and focus groups'. 'Therefore by combining observations with interviews you gain a different perspective on the issues and situate the behaviour within a larger social or physical setting' (Hennink, Hutter & Bailey, 2011, p.172). I observed lessons of the same educators currently teaching sexuality education in life orientation using an observation checklist to observe the interactions in the classroom as this was the powerful tool to gain insight of the real situation [Appendix F]. Adler and Adler (1994, p.389) argue that observation has 'been characterized as the fundamental base of all research methods in the social and behavioural sciences'. While Werner and Schoepfle (1987, p.257) view observation as 'the mainstay of the ethnographic enterprise.' Observations typically take place in settings that are the natural loci of activity (De Fina & Georgakopoulou, 2008).

I observed how the educators and learners interacted, their actions, body language, behaviour and attitude towards each other during these lessons. Observation times were scheduled in collaboration with each individual educator as per their class timetables so as not to disrupt or to cause inconvenience to the smooth running of the lessons. However, only four out of the five educators were observed because the other educator was on leave. Observations were conducted in two sessions, the first session was done in the Grade 6 classes and the last session in the Grade 7 classes. As Hennink, Hutter and Bailey (2011, p. 173) note, 'by observing all dimensions, you are able to gain a deeper insight into the norms and values surrounding behaviour and the social context in which this is derived. In addition, by observing you are able to view what people actually do, so you learn about how people really behave and also how certain behaviours are influenced by the situations or context in which they are conducted'. Observation was used to triangulate what the participants said in the interviews and the data gathered in the written narratives. Gerson and

Horowitz (2003) point out that the challenge of using such a research tool is to focus on events as they unfold and relationships as they evolve. Though this research tool may yield valuable information which is communicated verbally but through actions, the challenge that the researcher will be faced with is that some of the teachers will not be comfortable being observed while teaching or may intentionally do what the researcher wants to see and not what is genuine.

During the observations [Appendix F] in some classrooms learners are grouped while in other classrooms learners are seated in straight rows facing the educator's table. While some educators value the effects of grouping learners according to ability, some of the educators preferred paired-seating arrangements, that is, learners are seated with their partners for the duration of the year and there is no shifting around of learners. All the observed educators had their lessons well planned, but the implementation of what was planned was different during the actual teaching of the lesson. There were no charts, pictures or posters on the walls, educators relied heavily on textbooks and worksheets to complement what was taught. When the educators were asked why they did not have these teaching and learning aids, their responses were interesting because they unanimously said that they did not think they were appropriate to display on the walls and besides they did not have enough of such posters because they are not included in the catalogues.

It is deemed important to register that there were no workbooks for learners to use. The teachers either wrote notes on the chalkboard or used worksheets. Educators complained that had they had workbooks at least half of their hard work would have been done. With regard to classroom management, not all the classrooms had discussions during lessons. In those classrooms that had group discussions, it was noted that learners were actively involved in the discussions with the educator as a facilitator. In those classrooms where no grouping of learners was evident they remained quiet with the educator doing much of the talking and learners were passive listeners. In three classrooms, there was evidence of a lively atmosphere and free interaction among the teacher and learners. The educator asked probing questions during the discussions allowing more debate among learners. In some classrooms, the educators were quiet most of the time, responding with

either a 'yes' or a 'no'. The educators felt that although the activities were designed for the specific grade learners, not all learners were mature enough to understand the content that they were trying to impart to them. This challenge called for educators to try and simplify the concepts and activities, of which most of the language used was beyond the learners' maturity levels. Educators therefore, found it difficult to explain concepts and terminologies used in sexuality education for fear of not only saying more than they are expected to but also their discomfort with the concepts and terminology. They were also concerned with how they would explain activities or simplify them in such a way that they do not send the wrong ideas other than those they are meant to send.

Educators felt that some of the activities were easy for the gifted and average learners to execute but were more concerned about the weaker learners who were struggling with grasping concepts and who needed individual attention. They also did not know how to design and provide remedial work in these activities. Educators displayed a considerable discomfort with having to pronounce words like 'penis' and 'sexual intercourse' without hesitating and feeling embarrassed in front of the learners. They also did not know which method was the best to teach these lessons. Even though they had planned to use a variety of methods, they ended up using the discussion or the talk and chalk methods which they also felt were not the only appropriate ones to use. As educators, they understood that learners had different experiences regarding sexuality matters, however, most of the learners in their classrooms were far too immature to understand most of the concepts and therefore required much simplification and explanation which educators felt was difficult to do. Educators also felt that experience regarding sexuality matters was difficult to determine, unlike teaching English or natural sciences whereby the educator could vary activities to suit the individuals' needs, levels of understanding, maturity and experiences. They did not know whether to teach some learners and exclude others whom they thought were not mature enough to understand what the lesson was about. The other challenge was how they would explain to learners why some are included and others excluded in the lesson within the same classroom. Educators did not know whether to praise the learners who showed some knowledge about sexuality matters or to

discourage them. Educators felt unsure whether the actions they took were the appropriate ones or not on their part as both parents and educators in their classrooms. They felt guilty of reinforcing sexual knowledge and awareness on one hand and perpetuating the same on the other, and therefore did not know where to draw the line in their teaching of sexuality.

3.6.3 Document analysis

Maree (2007,p.82) points out that ‘documents include papers, especially official ones, which provide more or less direct decisions, translations, status, thoughts, debates or actions which are directly or indirectly related to the purpose of a research inquiry. Documents which are considered as primary sources of data would include, for example, annual reports, minutes of meetings, personal diaries, memoranda, records, letters, files, institutional prospectuses, videos, photographs, diagrams or catalogues. In addition, documents are also a useful source of evidence but they have their limitations as we may not know how they came into being in the first place or who wrote them’. However, in this study I requested from the educators documents such as work schedules (to show grade planning of outcomes, assessments, and assessment tasks), daily forecast (specify and details planning of the daily activities to be conducted for a specific lesson topic), policy documents (guidelines and prescriptive detailed documents that outline the curriculum) and educator and learner portfolios (worksheets, projects and journals used as evidence of tasks given and executed).

3.6.4 Written narratives

Participants were requested to write their personal stories about their experiences of teaching sexuality education in life orientation. Narrative in this study was not employed as a narrative research methodology but in a story form across time, personal, social conditions and place as one might in a narrative inquiry. Thus, ‘narrative’ was used in this context in a less technical sense, such as ‘vignette’, ‘account’, ‘description’ and ‘analysis’ (Clandinin & Connelly, 2000). These stories are personal and incorporate what the individual educator considers relevant to his/her context and important to mention, including events, interactions, impressions and feelings. These narratives

afforded the participants a greater degree of control over the data they had to include or exclude. By narrative, it is meant the short account of an experience for example, what the educator's knowledge, attitudes and perceptions about sexuality and sexuality education were, and what it means to teach it to the learners.

Narratives are analysed as talk-in-interaction in varying contexts on one hand, the focus is on the ways in which stories are told and shaped by other people and the surrounding context of the situation, and on the other hand, the focus is on the ways in which this context is shaped by the narrative telling. Thus, 'qualitative researchers who use written texts as their materials do not try to follow any predefined protocol in executing their analysis. By reading and re-reading their empirical materials, they try to pin down their key themes and thereby draw a picture of the presuppositions and meanings that constitute the cultural world of which textual material is a specimen (De Fina & Georgakopoulou, 2008; and Ochs & Capps, 2001). Jouchelovich and Bauer (2000) are of the view that communities, social groups and subcultures tell stories with words and meanings that are specific to their experiences and way of life.' The terminology represents how a particular community view the world and the common authentic shared stories are conserved. Episodes can be interpreted on individual basis or be context-dependent. Indexical means that reference is made to concrete events in place and time. Stories (narrations) are rich in indexical statements. The former refer to personal experiences as they tend to be detailed with focus on events and actions.

3.7 Analysis of data

Hennink, Hutter and Bailey (2011, p.205) argue that 'analysis of data refers to a science. Science in this case is not in the sense of an experimental science, but referring to the rigour and structure that comes from following established procedures and using well-accepted methods and techniques for analysing textual data. The 'science' aspect also refers to developing evidence-based interpretations of data by applying appropriate techniques to ensure that study findings are well rooted in data.

Qualitative data analysis is also described as an art. It is often referred to as ‘creative’, flexible and involving ‘chaos’. This aspect of qualitative data analysis refers to the interpretive nature of analysis, whereby the researchers need to understand, explain and interpret human experience, which requires uncovering personal, social and cultural meanings that underlie people’s behaviour. This involves managing and making sense of people’s multiple and contrasting perspectives. This involves developing a ‘story’ from the data, but not in the fictitious or imaginary sense, rather a coherent presentation of people’s experiences that reflect the grit, complexity and seemingly irrational nature of human behaviour. The interpretive aspect of analysis comprises the ‘art’ of qualitative data analysis, but this should not suggest that these activities are not rigorous or unscientific, only that they require different strategies to effectively collect data’.

3.8 Validation procedures

Terre-Blanche and Durrheim (1999, p.61) argue that ‘validity or credibility refers to the extent to which research conclusions are sound’. In this study, the interview schedule [APPENDIX A] highlighted the main issues explored with participants during the interview process. Patton (2002) cites the usefulness of the interview schedule to assure engagement using similar questions for all interviewees. In this way, it helps to make the process of interviewing more systematic and comprehensive, yet participants are afforded the liberty to convey their experiences. In order to establish rapport with each participant, I began interviews by using semi- structured questions, providing the participants the opportunity to express their experiences and knowledge about teaching sexuality education. Probing questions were asked to elicit more information and at the same time giving the respondents the choice to discuss information that they deemed meaningful and relevant to them. This concurs with Fraenkel and Wallen’s (1993) notion of using the semi-structured interview as a strategy which enables the researcher to compare responses of various participants and as an aid of reducing interview bias. Furthermore, these authors contend that validity can be enhanced following these procedures:

- using a variety of instruments to collect data often referred to as triangulation;
- checking one's informant's description of something against another informant's description of the same thing;
- recording one's thoughts about the observation and interviews;
- using audio-tapes and video tapes when possible and appropriate; and
- describing contexts in which questions are asked and situations observed.

Validity in this study was increased using the above-mentioned procedures. Procedures used to validate the data included personal interviews which were audio-taped after consent was obtained from each participant. Observations in classrooms were conducted and each context described in detail. Documents of educators were reviewed and analysed to gather information about how and what educators used these documents for and the information contained therein. Maree (2007, p.82) notes that 'when using documents as a data collection technique you will focus on all types of written communication that may shed light on the phenomenon that you are investigating'. In this project I reviewed and analyzed documents which included work schedules, daily forecasts, policy documents and educator and learner portfolios (written tasks and activities). Lastly, written narratives were obtained from educators. Such personal stories shed more light on each individual participant's experiences and knowledge of sexuality education from their own cultural and religious perspectives.

3.8.1.1 Trustworthiness

In qualitative research, 'validity' and 'reliability' refer 'to research that is credible and trustworthy' (Maree, 2007, p.80). Lincoln and Guba (1985) assert that the notion of reliability and validity is perceived as being the only means to uncover truth. Trustworthiness, which is tenable to establish and assure the results, has substituted validity and reliability. These authors therefore proposed a model for assessing trustworthiness of data collected through qualitative research design which includes truth-value, consistency, neutrality and applicability.

3.8.1.2 Truth-value

Lincoln and Guba (1985) maintain that truth value serves a dual purpose as it questions tenacity of the truth in conclusions for both the respondents as well as the circumstances surrounding the study. Sandelowski (1986) in Krefting (1991, p.215) further maintains that ‘truth value substantiates the level that the researcher displays assurance of truth as suggested by the research design, respondents and contexts’. Similarly, truth-value is instrumental in qualitative research to uncover the lived experiences and articulation thereof by informants. Therefore, ‘truth-value is subject-oriented, not defined a priori by the researcher (Sandelowski, 1986). Thus, the above assertion by Sandelowski (1986) holds true in this study because the study focused on the educators’ classroom experiences of teaching sexuality education in Life Skills to (Grade 6) and Life Orientation to (Grade 7) learners. Such knowledge regarding the experiences of these educators was obtained through personal interviews, classroom observations, documents and written narratives. The responses from these data collection instruments highlighted the differences and similarities of individual experiences from different cultural and religious backgrounds.

3.8.1.3 Consistency

Consistency considers ‘whether the findings would be consistent if the inquiry were replicated with the same subjects or in a similar context’ (Sandelowski 1986, in Krefting, 1991, p.216). Field and Morse (1985) observe that qualitative research affirms the individuality of circumstances humans find themselves in as opposed to desired indistinguishable replication. ‘Variability in qualitative research is anticipated while consistency is explained as dependability’ (Krefting 1991, p.216). Guba’s (1981) idea of dependability connotes detectable variability. This means that variability can be attributed to established antecedents. Qualitative research observes a variety of experiences as opposed to normal experience which informs antecedents of variability so that crucial irregular and different circumstances be part of the results. Personal interviews, observation, document analysis and written narratives were used as data collection instruments that will attempt to answer the key

research question in a quest to understand the classroom experiences of educators teaching sexuality education in Life Skills (Grade 6) and Life Orientation to (Grade 7) learners.

These instruments included personal interviews whereby each participant gave his or her account of experiences on this topic, and classroom observations which were undertaken with each participant in order to clarify if what the educators had said during personal interviews complemented or refuted their direct contact with learners in their classrooms. Documents including work schedules, lesson plans, policy documents, tasks or activities of each participant were viewed with an intention to understand how and what they were actually teaching during these lessons. Finally, written narratives were requested from each participant regarding their experiences of sexuality education. This was done in order to know and understand the individual stories as articulated by themselves and from their own perspectives.

3.8.1.4 Neutrality

Neutrality is the freedom from bias in the research procedures and results (Sandelowski, 1986). Krefting (1991, p.217) maintains that 'qualitative researchers apply a hands-on approach to their study and informants in an attempt to extend the value of their results, for example when they interact with informants on a continuous basis and engage in over- stretched observations'. Leedy and Ormrod (2005, pp. 208-209) argue 'that bias in research is any influence, condition or set of conditions that singly or together distort data'. The study is conducted in a very small scale focusing only on five educators teaching sexuality education in life orientation to specific grade learners. Although the participants represented different cultural and religious backgrounds, the issue of bias could not be singled out because the sample is not representative of the entire spectrum of the general population of sexuality education teachers. Lincoln and Guba (1985) demonstrate that the focus of neutrality is on the data, not the researcher. The above, therefore, resolves concentration by focusing on the investigation.

3.8.1.5 Applicability

Applicability considers ‘that research meets this criterion when the findings fit into contexts outside the study situation that are determined by the degree of similarity or goodness of fit between the two contexts’ (Guba, 1981). Krefting (1991, p.216) observes two perspectives appropriate to applicability in qualitative research. She maintains ‘the first perspective to propose irrelevancy of generalization in qualitative research studies. The distinct potency in qualitative research method lies in the fact that it is performed in authentic environments with minimal variables’. True to the above perspective, a single school was chosen as a site to conduct this study. The second perspective suggest ‘the individualistic nature of circumstances and this means that findings cannot be generalized’ (Krefting, 1991,p. 216). Pilot testing of research tools was performed in this study in the neighbouring school which had the same characteristics as the study location. However, the results obtained were not included because even though piloting was undertaken using educators teaching sexuality education in life orientation in the same grades, the contexts were different which means the findings could not be generalized.

3.9 Ethical issues

Merriam (1998, p.212) contends ‘that ethical dilemmas are more likely to occur in qualitative research at two points during the production of the data and in the dissemination of information’. Burns and Grove (1999, p.157) and Streubert and Carpenter (1999, p.314) observe ‘three principles relevant to conducting research involving human subjects which include autonomy, beneficence and autonomy’.

- autonomy – For Burns and Grove (1999, p.157) ‘autonomy is the respect for research participants’. In an attempt to address autonomy I provided a detailed explanation of the purpose of the study and its relevance to participants as sexuality educators in life orientation. Streubert and Carpenter (1999, p.314) caution that ‘informed consent, voluntary and freedom of participation be obtained’. In this study, informed consent, voluntary and freedom of participation was achieved by means of giving participants a detailed briefing on

their choice to take part in the project and thereafter consent was given by all participants [APPENDIX C].

- beneficence – According to Strydom, Fouche and Delport (2003, p.74) ‘beneficence means no physical or mental distress, harm or any danger to participants’. Babbie and Mouton (2001, p.522) caution that ‘the researcher should guard against any harm being inflicted on participants’. In this study, beneficence was ensured by using pseudonyms, and no identification of participants and their responses was revealed.
- justice – Miles and Huberman (1994, p.290) maintain ‘that research needs to ensure a reasonable, non-exploitative and carefully considered procedure and the fair administration, fair distribution of costs and benefits among research participants. This means that the researcher will not withhold any information during the research project’. In this study, justice was achieved by informing the participants about each milestone reached as the study was proceeding, confirming with the participants their responses during interviews that were conducted with them, explaining the procedures to be followed during observations and discussing the results of these observations. Participants were also informed about why the researcher asked for their documents and written narratives.

Bearing in mind the personal and sensitivity of topics dealt with in sexuality education in general, and the teaching thereof in particular, depicted that ethical issues be observed when dealing with the topic of this nature. Before the study commenced, the following ethical issues were taken into account:

- obtaining the approval to conduct this research project from the University of KwaZulu-Natal (Edgewood Campus); [APPENDIX E]
- acquiring the written consent from the school governing body and principal of the chosen school and permission granted; [APPENDIX B]
- getting written letters seeking consent of educators [participants] for the study; [APPENDIX C]

- conducting private personal interviews as one of the data collection techniques to ensure confidentiality and any possible intimidation of participants by non-participants; and
- use of pseudonyms to protect the identities of participants. This was utilized to ensure that the participants had the opportunity to receive feedback on their responses and peruse the research findings.

3.10 Limitations of the study

My research study falls within the education psychology specialization, focusing on the life orientation learning area, in this instance, sexuality education. The focus of my research study rests on educators' classroom experiences of teaching sexuality education to (Grade 6 and 7) learners at a selected primary school. The purposive sampling method of five participants teaching these grades excluded other educators teaching the same subject in other grades within the same school. The location of the study area, that is, a single school setting, had limitations to the study. The utilization of a set of data from another school would have possibly yielded a number of patterns that are crucial for comparison purposes. Furthermore, the voluntary withdrawal of one of the participants due to unforeseen circumstances further impacted negatively on the study. The small sample and the fact that my study was conducted in a single school suggested that findings could not be generalized to all contexts.

Additionally, it has to be taken into account that when the study was conducted, the school was engaged in activities that could not be rescheduled as this could have impacted negatively on the school's year plan. Notwithstanding these limitations, the responses from the participants afforded me greater and in-depth understanding of the classroom experiences of educators teaching sexuality education in Life Orientation in Grade 6 and 7 learners.

Furthermore, the educators' responses indicated their varied experiences which emanated from their different personal backgrounds as articulated from their own perspectives. In a more positive light, this study could be used as a focal point from which an intensive study could be further

explored. This study could also be used as an empowerment strategy for sexuality educators who are not only teaching these grades but other grades as well.

3.11 Conclusion

This chapter detailed the rationale behind the selection of the qualitative research methodology and case study research design adopted in my study, the choice of data collection techniques employed, to include personal interviews, observation, document analysis and written narratives as a means of acquiring answers to key research questions as outlined [in chapter 1 section 1.5]. The sampling procedures were provided to suit the nature of the qualitative research method which is complemented by the case study research design, while piloting of the research tools assisted with the understanding of the experiences of educators with similar characteristics. The ethical issues highlighted the anonymity of the participants by means of using pseudonyms to protect their identities in respect of their responses. Finally, I analyzed and explained the limitations of this study. Chapter 4 outlines and analyses the data presented in the study.

CHAPTER 4

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

Chapter 3 contained a detailed overview of the qualitative research method and the case study research design employed in this study, the selection of the school, piloting of the research tools, the discussion of the sample chosen, the research instruments employed and the justification thereof, the validation procedures, ethical issues and delimitations of the study. Chapter 4 offers data presentation and analysis obtained from instruments used, namely personal interviews, observations, document analysis and written narratives in order to understand the classroom experiences of educators teaching sexuality education to Grade 6 and 7 learners. Common themes that emerged were presented and analysed in order to establish common threads that run across the

educators' classroom experiences and which impact on their daily interactions with learners during their sexuality education lessons. Also, different themes were presented and analysed. Literature around sexuality education teaching indicated a broad impact of sexuality education as a controversial and sensitive topic of discussion at different levels.

This chapter focuses on the data presentation using instruments such as personal interviews, observation, document analysis and written narratives. The data technique suitable to the interpretive paradigm and the qualitative research method befitting my study was the inductive process. The inductive process allows one to begin with some data and compare it with another unit of data looking for connecting patterns across the data (Merriam, 2002). Therefore, in this study, data that was obtained from personal interviews was inductively analysed with the data from observations. Individual educators were referred to as Educator A (Grade 6), Educator B (Grade 7), Educator C (Grade 6) and Educator D (Grade 7) in order to protect their identities.

4.2 Responses from interviews

To obtain an understanding of these educators' experiences, during the personal interviews [Appendix A], I asked the following questions:

- Tell me about your experiences of teaching sexuality education in Life Orientation in your classroom.
- What factors, if any, have influenced your experiences of teaching sexuality education and in what ways?
- What challenges have you as an individual encountered in your teaching of sexuality education in this subject?
- What strategies have you as an individual employed in your teaching of sexuality education to this population of learners?

The responses to these questions indicated that although these educators were all teaching the same subject they however had different interpretations thereof. It was evident that their interpretations were attributed to the manner in which they were raised as children in their families and were aware of their own backgrounds as individuals (the micro-system - family) and their unique experiences within their families and cultures. When the educators were asked to speak about their experiences of teaching sexuality education, they responded by defining what they thought the term meant. Educator B said, *“even though our belief systems are at the extremes, as people and adults, my understanding of sexuality education is based on the Christian perspective which explicitly says, and I quote from the Bible”*, 1 Corinthians 6 (verse 19), which reads thus: *‘Don’t you know that your body is the Temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?’*

(Verse: 20) further reads: *‘For you were bought at a price, therefore glorify God in your body and in your spirit which are God’s.’*

Educator B explained and said, *“as an educator, it becomes my responsibility to teach these learners how to take pride, honour and maintain their dignity both as individuals and members of their communities. In so doing, I as an educator will be creating an awareness of and fostering positive thinking and responsible decision-making skills. Equipped with these skills learners will learn to wait on the Lord for guidance regarding the choice of their future partners”*.

Looking through the lenses of Bronfenbrenner’s Bio-ecological model, the micro and macro-systems are pivotal attributes that influence sexuality education teaching. The responses of educators above highlighted the influence of the home (micro-system) in which the sexual ‘beliefs’ are embedded. The respondent makes reference to her religious upbringing that influenced her teaching of sexuality education to young children. Reference to the Bible and its teachings is the source that prescribes how to live sexually responsible lives.

Educator A said, “*sexuality education for me begins with making the learners aware of how to care for their bodies, respect the opposite sex, be informed about their place in the family as a child, their rights and responsibilities as children until they reach a certain age, when they have to enter into relationships with the opposite gender*”.

Educators cited their influences of teaching sexuality education to the socio-political issues found within different communities and cultures. These factors tend to influence the environment, culture, curriculum and parents and as such affect the ecosystem. All these educators agreed that their primary influence in teaching sexuality stems from the daily observations and the realities that learners are faced with as they grow. Rape, sexual molestation of young children, teenage pregnancies and brutal killings directed at these youngsters were major influences in their teaching of the subject.

Educator D responded by saying that “*HIV and AIDS and the growing number of cases of child rape and sexual molestation has changed my approach to teaching sexuality education as there is an urgency to empower learners with the skills and knowledge that will assist them to know how to protect themselves in such situations*”.

Educator C said, “*child rape, sexual molestation and killings know no color, culture or boundaries. It happens across the broad spectrum, therefore, as educators, we are at the forefront of teaching and creating awareness about these issues in schools*”.

Van Rooyen et al. (1997, p.19) observe that teachers act as supplementary parents and should therefore educate and teach ‘in accordance with the needs and culture of particular community in whose service the school stands’. To contend with this notion, Milton (2003) in Mkumbo (2012, p.149), observes ‘that young people in many countries conceive educators as reliable and honest knowledge bearers regarding sexuality issues’.

Educator A pointed out that, “*in as much as we are committed to teaching the subject, we as educators should not shy away from the cultural aspects that determine all teaching because*

although the Indian and Zulu cultures have a lot in common, some fundamental aspects that determine our existence as a people still prevail and are upheld by communities. While in some cultures like Muslims, the coming of age for girl children is still a major issue, for some cultures, it is not considered important, rather a frightening developmental milestone”.

Mchunu (2007, p.28) observes that ‘our schools represent a wide diversity of cultures. Some information may seem to challenge the values of some cultures that uphold particular values in high esteem. This could place some educators in a difficult position when teaching values’.

The challenges that were articulated by educators in the teaching of sexuality varied. They pointed out that it is not exactly how they teach the subject but rather how it impacts on the learners and the communities they serve. Educators commented that as much as they know that learners are exposed to sexuality through various media. Parents and communities possess constitutional rights to determine the content taught to learners, especially in primary schools. This leaves educators at the crossroads because they do not know how far to take the subject and what the reactions of the parents would be. Educators articulated their frustrations and dilemmas with regards to teaching sexuality education.

Educator D commented and said, *“when teaching about fertilization, do I bring the pictures or show a video? If I do, would that be appropriate, won’t parents think that I am bringing pornography to school? Won’t this be a violation of the childrens’ right to protection? And just how far do I take the topic?”*

Tayob (2010, p.7) shares the above frustration to observe that ‘the choices made in terms of what educators are going to teach and how they are going to teach it, are largely shaped by their cultural, religious and belief systems within their different social contexts’.

Educator C, *“Do I use the cucumber to demonstrate how the condom should be used? Will parents agree to teaching about condom use in school to such young children? We are not sex experts, we are mere educators and we fear for our jobs.”*

Attesting to the above concern, Donovan (1998, p.40) points out that ‘even though teaching of content in sexuality education is not constrained by the school system, teachers confine discussions on contestable topics. For them, sex education is beyond their territory of expertise’.

Looking from the bio-ecological perspective, families (micro-system) which have provided the educators with a different set of values and beliefs contrasted sharply with the curriculum content from the department of education (exosystem) which calls on them to teach topics that are sensitive and against their own values and beliefs. These educators find it difficult to merge the inconsistencies between their values and beliefs and the curriculum content in their teaching. Furthermore, the macro-system which involves the dominant social and economic structures as well as values, beliefs and practices, influence other social systems, such as the family (microsystem, mesosystem). For example, the cultural value may include respect for authority by not using inappropriate language for terms such as ‘sex’ and ‘condoms’ because society deems such terms inappropriate for adults including educators to utter or teach to young children’ (Donald, Lazarus & Lolwana, 2006; Swart & Pettipher, 2005; Swart & Phasha, 2005; Donald, Lazarus & Lolwana, 2002). Educators were aware that teaching sexuality education did not require a ‘one size fits all’ strategy and they were expected to devise new ways of imparting this important knowledge to learners. They realised that as leaders of the pack it was their duty to ensure that this task was carried out with the utmost caution because they are accountable to the learners, parents and the communities.

In spite of this, the educators raised concerns saying that, *“there is no way to measure whether the learner is mature enough or is still immature to understand and grasp what is taught in sexuality education. Besides, it would be naive of us to think that parents of these learners share similar sentiments regarding sexuality teaching. This thing largely depends on the culture and beliefs that govern families and communities.”*

Attesting to this notion is Ahmed's (2006, p.50) assertion 'that studies indicated the level of discomfort experienced by some educators in teaching safe sexual behaviours because concepts discussed collide with their own perceptions and those of the community. In this way, teachers find themselves in dire straits, not knowing whether to offer safe sex education or to conform to their own personal or community values'. To contend with this view, Ahmed, Flisher, Mathews, Mukoma and Jansen (2009, p.51) maintain that educators uttered a sense of uneasiness in teaching sex education and are consumed in a battle between the curriculum content and their personal aspirations'.

With regards to the strategies used to teach sexuality, it was interesting to note that some educators still employed the tried and tested teaching strategies of talk and chalk, drill/memorization of facts. Other educators attempt to use innovative concepts and merge these with real life situations. Those educators who prefer the talk and chalk strategy still viewed the curriculum as subject-oriented and viewed themselves as external regulators. The activities they give learners are carefully selected and organised in isolation for the sake of completing the section or topic. Those who use problem-solving and application-oriented strategies when designing activities for learners in the form of class discussions enable the learners to discuss and analyse the problem and play a role in finding a solution. The latter guides the learners in problem-solving skills in other spheres of life. Educators B and D who used the traditional methods commented to say:

“sexuality education is different from subjects such as mathematics where one is required to teach problem-solving skills, there is therefore no guarantee that learners will be able to use these skills outside the classroom, it's a complete waste of time really.”

Educator B said, *“In sexuality education, one has to follow the syllabus as blueprint, why should we change anything”?*

Buston, Wight, Hart and Scott (2002) in Mkumbo (2012, pp.149-150) argue that 'anxieties have been expressed of teachers' inability to transcend from using traditional methods of teaching'. In

addition, teachers expressed difficulty to control interactive skills that inform teaching sexuality education, such as discussions, group work and role plays'. In the same token, Trudell (1993, p.6) posits 'that it is naive to assume that teachers can be handed prescribed materials to use and not to diverge from broad discussions learners have about sex education.' Alldred, David and Smith (2003) in Mkumbo (2012, p.150) maintain that 'educators are faced with immense difficulties in teaching the subject because sexuality education is an unwelcome topic to some and that those who teach it are not trained and often feel uncomfortable with the content and the pedagogic style'.

Educators who employed the learner-centred approaches were of a different view and regarded sexuality education as similar to other learning areas. For these educators purposive learner involvement in activities was seen as meaningful learning and themselves as facilitators of this learning.

Educator C said, *"I have developed quizzes for learners to answer and assured anonymity so as to get as much information and contributions as possible. This enables me to get to the gist of the problems that learners are experiencing and to address these specific issues accordingly"*.

Educator A said, *"I design activities that will foster active engagement through speeches and debates that will make learners think and become wise."*

Having presented the responses of educators that were derived from the interviews, four themes that emerged from these interview responses are presented, analysed and aligned with the review of literature and the theoretical framework adopted in this study.

4.3 Themes that emerged from personal interviews

Four themes emerged from personal interviews and included: culture and beliefs, knowledge of learner backgrounds, teaching in multi-cultural classrooms and disempowerment of educators. These themes were presented, analysed and integrated with the literature and theoretical framework discussed in this study:

4.3.1 Theme 1: Culture and beliefs

All educators indicated that their culture and beliefs were the driving force behind their very existence and survival mechanisms of their homes and communities. They all attested to the non-existence of discussions about sexuality with siblings, parents or elders and that such discussions were prohibited by tradition and regarded as taboo. However, while on one hand some parents do not see the reason for their children to be taught about sexuality because of cultural beliefs and religious affiliations, and others fear that their children will be taught things that are beyond their maturity levels. Some parents prefer this knowledge about sexuality to be imparted by educators in schools. These contradictions within the parent community frustrate educators because their experiences about culture and sexuality condemned such teachings especially to young children.

Educator D commented, *“we, as educators are not here to judge what other people believe is right or wrong for them, we cannot condemn a person’s belief nor change it, but the problem arises when we have to sacrifice our own beliefs especially when we do not understand what we need to do.”*

Educator A said, *“I think it is one thing to know about other people’s cultures and beliefs, but incorporating it into our daily teaching is no easy task at all. Again, although there are sets of universal values that every culture and religion uphold, each community and family has their own distinct values.”*

For some educators, teaching sexuality to predominantly African learners seems to be an intrusion to their culture because they have limited knowledge and are not exposed to their learners’ different cultures. These views indicate that culture and beliefs are seen to be important elements that have shaped the educators’ knowledge and experiences of sexuality education. In spite of this, Mchunu (2007, p.28) observes that ‘the cultural diversity in schools in general and classrooms in particular pose major challenges for educators in schools, especially sexuality educators’. Khathide (2003, p.2) posits that ‘culture has fostered the conspiracy of silence’. Wiley and Wilson (2009, p.3) attest to this notion and further argue ‘that classrooms sustain *a conspiracy of silence* that prevents young

people from receiving authentic knowledge required for sensible decisions about life'. Ahmed (2006, p.51) argues that 'studies reported that teachers are confronted by demands of accommodating curriculum favourably in overcrowded classroom of heterogeneous environments, age groups and religious associations'.

4 .3.2 Theme 2: Knowledge of learner needs and backgrounds

Knowledge of learner needs and backgrounds is regarded as an important starting point in any effective teaching and learning situation. Educators need to familiarize themselves with learners and this requires of them an extensive insight into their backgrounds and to use this knowledge as a basis from which teaching and learning should begin. Learner needs such as guidance, knowledge of their own values, beliefs and cultural heritages calls on educators to understand and weld these into their teaching. However, different learner upbringings, the disintegration of close family structures as a result of socio-economic problems, poverty, single parent households, unemployment and increased labour demands further exacerbate the educator's job of teaching sexuality education. This is so because families no longer function as collective units as educators have known it to be, many of the family values and beliefs contradict the values and beliefs that are held by the communities in which they live and this is reflected in the learners' knowledge and attitudes about issues regarding sexuality. Educators are overwhelmed by the differences in learners' values, ideas and beliefs, even though they share similar cultural heritages. The fact that they are teaching predominantly African learners whose cultures are so vast and different, they feel they are expected to perpetuate the same cultures they are not accustomed to. This leaves the educators more frustrated because they do not know which values and beliefs to impart to the learners and with a sense of uneasiness as to how the parents would react.

The visible demographic structuring of communities and families to which learners belong is also viewed as a challenge by educators who teach sexuality education, because while some learners who come from affluent homes possess some correct information from their parents about sexuality,

other learners from disadvantaged homes do not have this information because most of them live with their grandparents or some of these learners have assumed parental roles. This becomes an arduous task for the educator to accomplish given the fact that the learner receives no support from home. Educators felt that their limited knowledge of learner needs and backgrounds poses a threat to their effective teaching of sexuality because they do not know the types of homes learners come from and that most learners are reserved and do not talk about their experiences, anxieties and fears openly.

Educator C mentioned that *“due to the despicable things happening in our societies these days, kids are too scared and shy to come to us for guidance because they have lost trust in us.”*

Educator D said, *“as educators, we witness all forms of abuse in learners but our hands are tied for us to intervene because most of the time, nobody is interested in talking about it, and the adults would rather shove it under the carpet because at times it becomes the family’s source of income. Where does that leave us?”*

Moore and Rosenthal (1993, p.74) observe that ‘the lack of trust in teachers’ knowledge or discretion serves to inhibit many young learners from approaching their teachers for information or advice about sex education.’ Ahmed, Flisher, Mathews, Mukoma and Jansen (2009, p.50) maintain that ‘many educators regard parents as bounded to teach sex education, morals and values. Furthermore, in South African the social context of learners intensifies the circumstances. Many observed that the maladaptive homes of learners can be attributed to limited role models at home (e.g. mother with multiple partners, intoxicated parents), lack of parental interest, high levels of unemployment, an increase in single-parent households and overpopulated home environments’.

4.3.3 Theme 3: Teaching in a multi-cultural classroom

‘The classroom is a subsystem within the school which reflects the school community and social system as a whole, and as such is the primary site where teaching and learning takes place in a school the micro-system’ (Donald et al., 2006, p.139). Educators expressed that cultural multiplicity

for them is seen as a hindrance rather than an enriched educational experience. Inequalities as a result of different home backgrounds, different cultural and religious affiliations, and racial differences of learners exert more pressure on them because they have to understand each of these and to align and cater for these differences. They felt they need a great deal of knowledge and insight in order to merge culturally different individuals into a unified whole, while at the same time addressing divisive issues while unloading their teaching duties. The prejudices that are deeply rooted and virulent that learners bring to class learnt from parents manifest themselves in learners' responses and attitudes during class discussions which educators find hard to wipe away. Furthermore, changes in the wider society and parent community attitudes toward teaching of sexuality render more difficulties because of the obvious divisions that characterise the wider society which are based on ethnicity, race, religion and cultural supremacy. This impacted negatively on the educators' attempts to reaffirm each learner's potential dignity in class, thereby providing guidance in developing a healthy balanced self-concept in learners. Their lack of freedom in choosing the content, which includes themes and topics for discussion that should be drawn from the learners' familiar cultural worlds in order to ascertain their experiences further impacts on their teaching.

Educator B articulated her concerns to say, *“you know, teaching subjects like mathematics in a multicultural classroom which does not require any interference with any culture is manageable if not easy, but teaching sensitive issues like sexuality is no easy task, especially because there is a lot at stake, cultural and value contradictions come to the fore. Now, tell me, how does one do it?”*

Educator A commented, *“the sad thing about this is that policy makers never gave us the means of how to address these issues, they simply threw us into the deep-end expecting us to swim to our own rescue. The reality is that we are sinking and our learners are going down with us and so is their education!”*

The educators' expressions of powerlessness suggest that teaching sexuality for them is a challenge as they have to contend with the societal values at the expense of their individual values and beliefs. This holds true given the suggestion by Halstead and Reiss (2003, p.13) who argue that 'teachers need to reflect on hidden messages that pupils are picking up from the things they choose to teach and not to teach, from their teaching styles and relationships within the school and from the example they set'. Furthermore, in 'this diversity of experiences of values linked to a particular worldwide view, religion, class, ethnicity, culture of gender, sometimes to the idiosyncratic personalities, attitudes, beliefs and commitments that are found in individual families and particular cultural groups, there is a core of values found in each individual family' (Halstead, 1999, p.19). Without this knowledge, the educators' task of teaching sexuality education will seem a fruitless exercise.

4.3.4 Theme 4: Disempowerment of educators

The educators attributed their disempowerment with regard to teaching sexuality education to a number of factors, inter alia, teacher isolation, unrealistic demands and expectations from parents and the community. They expressed their feelings of powerlessness because there are no spaces created for them to understand and discuss policies that directly impact in their everyday lives as teachers. Teacher isolation and individualism are norms that they felt they have to contend with. A lack of sharing ideas, discussions on subject teaching improvements, and peer observations negatively influence the teaching of sexuality and creates a low morale for performance. Educators also expressed feelings of failure and confusion as to what and how to teach the subject, and as a result they tended to follow their individual instincts. Procedures and rules that govern the schools, communities and families hinder their professional decisions with regards to the content educators feel should be taught to learners.

Furthermore, educators are uncertain of whether they have made any difference at all. Another cause of their uncertainty is not only whether the knowledge and the skills they teach have any influence on the learners' daily lives outside of school, but also whether the knowledge and skills are being applied in similar situations when learners are faced with problems. Unrealistic demands and expectations from the parents and community further disempower educators and impinge on their effective teaching of sexuality education to the detriment of their professional autonomy. Parents, through the governing body structures, decide on matters which negatively impact on educators by intervening in classroom matters that are beyond parental say. Educators felt that community demands and expects of them to solve all its social ills like teenage pregnancies, and does not provide any assistance to educators. Like parents, communities have shifted their roles to schools to provide sexuality education but at the same time expect educators to conform to the dominant ideologies of the communities they serve. At the same time, educators are expected to teach the content that they are not only uncomfortable with, but which also contradicts their own beliefs and values.

Educator B said, *“the irony of it all is that we have become powerless and voiceless implementers of policies which do not speak to us and the most frustrating part is the fact that neither parents nor government structures offer any guidance as to how we should carry out our task of teaching sexuality sensitive topics. We are simply left in the dark!”*

Such concerns expressed by these educators with regard to their isolation and individualism are in line with Mkumbo's (2012, p.150) notion that 'educators are hardly provided encouragement by their colleagues and parent folk when teaching sexuality education. Generally, with lack of such corroboration from the teaching personnel and community, many teachers are challenged to teach sexuality education'. Somers and Gleason (2001, p.478) assert that 'parents are not comfortable themselves in discussing sexuality matters. This is so, because parents do not have the correct information to disseminate to their children,' 'while some believe that their children are not sexually active' (O' Regan, 2001, p.1), 'others for religious reasons' (Gallagher and Gallagher,

1996, p.10) and that 'sex education is regarded as a strong incest taboo' (Macleod, 1999, p.9; Kunene, 1998, p18). Equally true is the view expressed by Khathide (2003, p.2) which maintains that 'parents have abdicated their responsibilities to teach sex education to their children in the hope that schools and mass media will fill the void'. Responses from the themes showed the educators' experiences of teaching sexuality education among other things centred around the variables discussed above. This means that in order for them to teach the subject effectively, there is an urgent need to address these challenges. The information which follows shows the results from lesson observations obtained from the four educators. Each lesson that was observed is described extensively and is followed by implications with the teaching of sexuality education and aligned with literature from the study.

4.4 Responses from classroom observations

The purpose of conducting observations was to obtain the actual classroom interactions and activities that were taking place during sexuality education lessons. An observation schedule [Appendix F] was used during observations. Times and lesson periods for observations were sought from the educators to prevent any interruptions and inconveniences in the smooth running of their timetables. Observations were conducted once only because of time constraints and also because the school was engaged in other important activities that were run concurrently as this research study which did not allow time for more observations. Only four of the five educators were observed, two in Grade 6 and the other two in Grade 7. The first round of observations was conducted in a Grade 6 class, with educator C.

4.4.1 Educator C: Grade 6 – Topic: Gays and lesbians

The lesson outcome was '*at the end of the lesson, learners should be able to:*

- describe gays lesbians;
- express their own ideas about the topic; and

- show respect for other people's opinions regarding gays and lesbians.

Teacher activities included: asking questions about gays and lesbians, facilitating group discussions, writing notes on the chalkboard and assessing learners' work. Learner activities included: answering oral questions, taking part in group discussions, reporting responses to the class and completing activities in their groups. Resources used were the textbooks.

The topic that was covered in this lesson was a two-fold discussion on "Gays and lesbians." In a class of 30, learners were divided into three groups of 10 members each, and learners were asked to choose a group leader whose duty was to facilitate the discussions and be a scribe. All members of the group were obliged to give their input into the discussions and these were recorded by the scribe, with other members of the group allowed to ask questions for clarity where necessary from the contributing member. Groups were given a scenario about a thirteen-year-old boy who had realised that he was gay and could not handle the situation. Within their groups, learners were therefore asked to engage in a 15 minute discussion and afterwards to report to the rest of the class. They were also asked to discuss:

- their knowledge and own feelings about gays and lesbians;
- their own community attitudes and values regarding gays and lesbians; and
- how gays and lesbians should be treated by communities.

An interesting response from the boy in the middle group was "*Maam, it is so convenient that 'these people' suddenly came out in the open and pronounced their sexuality, we don't approve of this maam, and besides, in our church, we are taught that God created Adam and Eve and nowhere does it say that God decided to create gays and lesbians, I am asking you then, where are 'these people' coming from?*"

A girl from the front group said, "*we think maam that 'these people' worship some other things, I am afraid to say them but they start with as 'S'. We have heard from our community that they come*

from another planet and were dropped here on earth because they had become outcasts of their own planet.”

Another boy from the back group said, *“my grandmother told me that when they grew up there were no such things, in fact it is exactly what the Bible says.”*

After questioning the learners about what they think about this learner’s response, the educator quoted the verse from the Bible that attested to this learner’s response in *Genesis 19: 4-5* and read it to learners thus, (Verse 4) *‘Before they had gone to bed, all the men from every part of the city of Sodom- both young and old surrounded the house’. ‘They called out to Lot, and said unto him, where are the men who came in to thee this night? Bring them to us so that we can have sex with them’* (Verse 5).

One girl from the middle group asked: *“but suppose one of your siblings is gay or lesbian, would you chase them away, would you ill-treat them?”*

The educator’s constant quoting of verses from the Bible implied that her values and beliefs regarding sexuality were based on religion and as such encouraged learners to use the Bible as their frame of reference when dealing with such topics. The educator’s attitude towards the lesson indicated that her knowledge of sexuality and therefore her teaching thereof is rooted in her religion and belief in God. Greenberg (1989) cautions ‘that teachers should be attentive during their interactions with students when they impart knowledge about sexuality. Teachers should provide clear and sincere answers to questions posed by learners without imposing prejudice’. According to the Department of Education (2002, p.22) ‘educators unknowingly impart their own values to learners through the practices that unconsciously reflect their beliefs. They draw from their own sets of values, ideologies and beliefs that they themselves hold and invoke constantly’.

4.4.2 Educator B: Grade 7- Topic: Reproduction

The class consisted of 40 learners who were seated in rows facing the educator's table. There was no specific grouping of learners because the educator could easily manage misbehaviour and could easily see everyone even though the class was packed. Another reason that the educator gave was that if learners were seated in groups, they tended to make a lot of noise which would be seen as a weakness in her classroom management skills. Learners in this class were very quiet and most of the time busy with their work.

Lesson outcomes: *'At the end of the lesson, learners should be able to:*

- know and identify female and male reproductive organs; and
- describe all terms involved in reproduction.

Educator activities involved asking questions to establish learners' prior knowledge on reproduction, expanding the learners' vocabulary by introducing new words, giving learners written notes on the chalkboard and a worksheet to complete. Learner activities included participation in class discussion on the topic, responding to questions, note taking and task completion.

The educator's main resources were the textbook, the chalkboard and worksheet that the educator had prepared for class. There were no learners' workbooks available nor any chart or poster on the wall on reproduction although there were other charts of the world map, different religions and geometric shapes displayed on the wall. The educator began the lesson by introducing the topic and explaining briefly what reproduction meant by reading from a textbook in her hand, she wrote the topic on the chalkboard and the learners read it in choral form. She wrote five other terms on the board and next to each wrote their meaning. While she was writing, learners at the back left row were giggling and pointing at the words she was writing and saying them in isiZulu. A disturbance started as she continued writing with more learners joining in the giggling and whispering. She tried to keep them quiet but they wouldn't listen. A hand was raised from the middle row, the learner asking if the educator would explain these terms further because he could not understand. After a short pause, the educator responded by saying that the class shouldn't worry about further

explanations as she had prepared the worksheet for them. The educator handed out the worksheet with both the internal and external body changes in males and females during puberty. She read the different changes and briefly explained each comparison. However, she seemed uncomfortable reading and explaining 'penis', 'testes' and 'sperm'.

There were some giggling noises coming from the middle back row where boys who seemed a little older than their peers were seated. An older shabby boy with a stern face was passing a piece of paper around to the other boys whose eyes were widening as they looked at the paper that was going around. At the stern request from the educator demanding to know what the matter was, the other boys looked at the direction of the shabby boy not saying a word, fear written all over their faces. The educator came closer to this group still demanding to know what was causing the chaos, nobody answered, the boys' eyes were fixed on the floor where the paper was thrown and the educator picked it up only to find out that there were drawings of the male and the female organs and the parts were labelled in isiZulu.

The boys' "excitement" disturbed the smooth running of the lesson, but the educator made every effort to calm the situation and the lesson went on. Curious faces from other learners who had not seen the paper made the educator turn her focus to the drawings to explain what they were. The drawings brought up an interesting discussion between the educator and the learners who wanted to know 'how the sperm was formed and where it is kept in the male reproductive organs.' The educator asked the learners the different parts of the male organs and interestingly enough the learners, especially the bigger boys, were able to provide answers and the educator explained the process in response to the question that was asked.

The discussion moved to the female genitals because a girl from the front row wanted to know how menstruation occurs and why she experiences pains during her periods. The educator drew a scanty drawing of the female organs and explained in detail how the egg moves through the fallopian tubes and why some girls would experience pain. It was interesting to note that many girls were well

informed of this process and they told the educator that the facilitator from 'Lilletts' had told them about it and how they as young girls should behave and take care of themselves. Some of the girls said that they discussed these issues with their elder sisters and their mothers and some said that such lessons were conducted in their churches at youth camps. The educator went on explaining how reproduction takes place, and giggling noises came from the bigger boys who were also passing remarks. The educator felt even more embarrassed because she did not understand what the learners were saying because they were talking in isiZulu.

It was noted that the educator had shown some reservations about the lesson, and discomfort in reading words like penis, vagina and clitoris. However, she felt comfortable teaching about menstruation because as a woman she understood the process and felt learners should know everything pertaining to this topic. She also mentioned that she would prefer to teach such topics because they were not as sensitive as topics like masturbation which she finds difficult to teach not only because as a woman, she thinks they will better be taught by a male to boys only. Furthermore her culture and religion are totally against teaching such topics. The educator's reactions and attitude towards teaching these topics and her preferences are supported by Ahmed, Flisher, Mathews, Mukoma and Jansen's (2009, p.51) assertion 'that reviews have revealed that condom messages are antagonizing them personally as they were incompatible with their cultures. Therefore, teaching sexuality is seen as a constituent related to obligation and ethics. Educators remarked that they have an obligation to learners of instilling ethics in their absence at home'. In addition to this view, authors such as Donovan (1998); Milton (2003) and Munodawafa (1991) cited in Mkumbo (2012, p.149), point out 'that initially teachers expressed challenges with teaching sensitively sexuality related topics such as condom use, masturbation, sexual orientation, abortion and contraception'. Looking through the lens of the bio-ecological perspective, the macro-systems which involve the dominant social and economic structure as well as beliefs and practices that influence other social systems, for example, the cultural value (micro-system), may include respect for authority by not using 'inappropriate language' for terms such as 'sex' and 'condoms' etc.

4.4.3 Educator A: Grade 6 - Topic: Puberty

The classroom was packed with 45 learners seated in rows facing the front. There was very little space between the desks to move around because of the furniture that was stored in this classroom which was used as a store room before being converted into a classroom. The notice boards that were fitted on the walls had been torn and some had been damaged by paint that was used by the art teacher some years back. There were no wall charts displayed on the walls, most of the teacher's textbooks were kept in the cupboard and pigeon holes that were drilled onto the wall near the teacher's table where the worksheets for different learning areas were clearly marked. Most of the work was written on the chalkboard.

Lesson outcomes: *At the end of the lesson, learners should be able to:*

- describe visible and invisible body changes during puberty; and
- describe all terms involved in puberty.

Educator activities included: asking questions to find the learners' prior knowledge, adding to what learners already know, giving notes and activities. Learner activities included: participation in class discussions, answering oral questions, completing activities and projects. Resources that were used were a textbook, worksheets and a chalkboard.

The lesson began with the educator asking learners if they knew what happens as they develop into young men and women. The educator confirmed that all human beings at some point in their stages of development experience some body changes, but these changes do not happen to everyone at the same time because everyone is unique. The educator told the class that the term used for these body changes was 'puberty' and that for some young people these changes cause anxiety because they do not fully understand what is really happening to them and why. She also stressed that these changes are normal and that everyone at some point in their lives will experience these changes. The

educator then asked learners to work in pairs to discuss the changes they have experienced themselves in their bodies and those they have noticed in their friends for about 10 minutes and then report back to the class. As the learners were reporting their discussions to the class the educator was writing their responses on the chalkboard. After reporting back, the learners were asked to identify common responses which were also jotted down on the chalkboard, and different responses were also written down. The educator then handed out a worksheet with the body changes and the factors that caused the changes and asked to match these with their own responses.

Another activity was for the learners to discuss things that make them feel bad, and why they say so, for example pimples, growing breasts, etc. Following this exercise, they were to write things that would make them feel better or help them cope with the changes and compare ideas. They were then asked to suggest how they would cope with these changes positively, for example, pimples: wash face regularly, eat fresh fruit and vegetables. As reflection, learners were asked to design a booklet, collecting pictures from magazines that showed visible body changes, for example, overweight teenagers and younger children and also pictures of eating correct food and the types of food they would need to avoid eating to stay healthy.

In contrast to the lesson observed previously, it was interesting to note that the educator displayed a lot of comfort and much insight into the value of teaching this topic. She displayed a lot of knowledge and her attitude towards the topic showed that she embraced the need for learners to acquire such valuable information and that as an educator she was responsible for disseminating this information in a comfortable environment. It appeared that the educator looked beyond her cultural, religious inheritance and more into the needs of her learners. The educator's attitude in this lesson is attested by the views of Epstein and Johnson (1998) and Alldred, David and Smith (2003) in Mkumbo (2012, p.150), that 'the socially constructed characteristic of sexuality education as *private, sensitive and dangerous* requires confidence for the teacher to deal not only with contestable topic but also with sexual identity'.

4.4.4 Education D: Grade 7 - Topic: Factors influencing sexuality

In a class of 40, learners were seated in four groups of 10. These groups had animal names with each group leader and member names pinned on the front class wall. Learners were grouped into class positions obtained at the end of each term and this meant that group members changed from time to time. The educator said that she did this to encourage all learners to work hard and give of their best in all learning areas. There were wall charts of geometric shapes, a world map, different religions, class rules, a birthday chart, a timetable, musical instruments, and a calendar pinned on the notice boards. The textbooks were neatly stacked in the cupboard, learners' test and assignment books were also neatly stacked on the shelves next to the educator's table.

The lesson outcomes: *'At the end of the lesson, learners should be able to:*

- discuss their ideas about sexuality;
- discuss factors that influence sexuality; and
- analyse messages about sexuality.

Educator activities included: facilitating group discussions, asking oral questions on sexuality, giving learners activities. Learner activities included: answering questions, partaking in group discussions, completing activities and completing individual tasks. Resources used were a textbook, a worksheet, and magazines. The lesson was introduced by the educator asking questions about the meaning of sexuality, naming the special features that make them boys and girls. The educator showed the learners the picture of a family and asked them to discuss what was ideal about this family and to write their responses down.

They were also asked to discuss how the father and the mother differed in physical appearance and in the way they dress, to imagine what types of work these parents do, their roles at home, how they think they behave in the home and community. The tabled differences were discussed in class. In the next activity, learners were asked to formulate speech bubbles using the picture on the

chalkboard, to formulate a dialogue between the parents on raising their children. Another activity was that learners were asked to discuss the different jobs that are done by men and women and those that are done by both. As an extension of this lesson, groups were asked to collect pictures from magazines of how the media influences males/boys and women/girls as well as advertisements and magazine articles. For an individual activity, learners were asked to write about factors that influence their sexuality under the following headings: parents and family, friends, religion, school teachers and community, and to record their answers in their workbooks. It was noted in this lesson that much of the work was done by learners, the educator hardly made any effort to facilitate any of the activities that learners were engaged in.

The educator's attitude suggests that he does not possess the necessary knowledge or skills to be able to teach the lesson effectively. This is noted by Flodden's (1997) assertion that reforms in education expect teachers to teach content that is beyond their level of comprehension, requiring knowledge and experience they do not possess'. Trudell (1992) in Kehily (2002, p.212) suggests 'that the balancing act produces defensive teaching forms of pedagogy while teachers formulate fragmented standards and habitual performances to accommodate and manage stressful situations'. From the lesson observations it appeared that some educators have limited expertise essential for an effective interaction with learners during teaching. In addition their actual delivery of lessons more often than not deviated from what was initially planned and their own attitudes and perspectives regarding sexuality education heavily impacted on their teaching to the detriment of the objectives set to be achieved. In the next subsection, the analysis of documents follows.

4.5 Document analysis

Merriam (1998, p.106) points out that 'documents are crucial elements containing data used in qualitative research used to facilitate and provide the researcher with a better insight into the research problem'. In this study, educators' work schedules, daily forecasts, policy documents and educator and learner portfolios were scrutinized and analysed. I viewed the work schedules and

daily forecasts to see how their work had been planned for the year and for each lesson in each grade. I specifically examined learning activities and resources (among other things, textbooks, worksheets and charts). In the Life Orientation and Life Skills policy documents, I scrutinised what the policy prescribes and how educators develop and implement the policy when planning learning programmes, such as work schedules and lesson plans and whether these were aligned to policy prescriptions and guidelines. In the educator and learner portfolios, I observed the nature of activities that the educators planned for each lesson, the level of complexities, age and language appropriateness and its relevance to learner development. I scrutinised and analysed the following documents:

- work schedules – includes per term work to be covered for the phase, themes, content and lesson outcomes;
- lesson plans – includes topic, lesson outcomes, resources, methods, activities (for educator and learner), knowledge, attitudes, values and skills; and
- educator/learner portfolio – includes class activities (worksheets) and discussions (group and class).

4.5.1 Work schedules

Having scrutinized these record books, it was interesting to note that although the educators followed the prescribed work schedules, lesson topics such as conception, pregnancy and birth were not covered because of their sensitivity. Educators alluded that these topics were difficult to discuss especially with immature learners, thus making it difficult to conceptualize and discuss in the classroom. Female educators indicated that having to teach ‘masturbation’ was difficult because they did not have any experience with it. They pointed out that it would have been better if male teachers were to teach it as their responses to questions might help clarify aspects and offer a better understand thereof. These educators were also concerned about teaching this topic in the presence

of girls, they didn't know whether they should separate the girls and boys when it came to these topics because they would appear to embarrass the boys even though this would be in conflict with their belief that all learners should know and appreciate each other's sexuality. They also felt that the terms like 'clitoris' and 'scrotum' were too advanced for this age group and they found it difficult to articulate them let alone teach it to learners. As a result they avoided teaching these topics and rather selected topics that were easier to teach like 'coping with peer pressure' and 'HIV/AIDS' which lead to a large amount of repetitive work. In some instances the content took longer than planned at the expense of other important topics. There appeared to be very limited knowledge on how educators needed to address the skills and values and how to infuse these in their lesson plans.

Educator D voiced his frustrations to say, *"we are really placed in an awkward position and speaking as a male educator, I need to safeguard myself when teaching these sensitive topics in the presence of girls for fear that I do not know how learners would react to it, let alone parents. For me, talking to boys about masturbation and wet dreams is fairly easy, but how do I chase girls out of the classroom, what reason do I give?"*

Educator B said, *"there is no easy way to teach these terms to children who are of the same age as your own, when we can't do it at our own homes and more especially because we are not sex therapists nor are we health professionals. In any event, even if you call them to come and give talks, the question is, how often do you call them. The finger still points at you as the sexuality educator."*

Educator A said, *"I do not believe that any of us follows the lesson plan religiously because it is not possible given that some of the terminology used is sensitive, even worse, we do not know how to teach the skills and attitudes especially in sexuality education."*

The educators' concerns are supported by Mkumbo's (2012, p.149) observation that 'regardless of their obligation towards teaching sexuality education, however, teachers articulated difficulties and

uneasiness discussing sensitive aspects'. Ahmed, Flisher, Mathews, Mukoma and Jansen (2009, p.51) are of the notion that the expertise in teaching adolescents can be attributed to the teacher's tenacity and feeling of ease, being acquainted with HIV or biology, empathetic towards HIV-positive people, extensive knowledge of current educational issues, thorough understanding of information conveyed, reliance on the content, involvement in HIV and encouragement from peers'.

4.5.2 Nature of activities

Noting the types of activities given to learners, some of them were not age appropriate for the majority of learners who were still young in the class. In addition to this, educators were uncertain as to how they should bring activities to the level of the learners. The main concerns were that there are no other terms one can use for the words such as 'masturbation', 'vagina' and 'penis'. The educators were worried that the parents would react negatively should they see this work in their children's books. Furthermore, the educators' concerns were not only the type of activities they were expected to give learners, but also the manner in which they were to be articulated.

Another important factor was that educators did not have enough resources at their disposal to give to learners. In instances where the resources were available, they were prepared for a different target group. The above put the educators in an awkward position because they were reluctant to give learners the materials one could perceive to be indecent and explicit. Educator C indicated that she had thought of taking a video to class that would show how 'fertilization' takes place but feared it would seem she was perpetuating pornography in school and this may impact on her career. Additionally, the educators felt that with the escalating rape and sexual abuse of children, they did not know if there were learners who had been affected by such an ordeal, and they felt showing the video would seem to evoke these bad experiences and the learner(s) might feel offended which may result in the learner(s) dropping out of school.

Educator B commented, "*activities are a real nightmare because one has to explain how the tasks need to be done and on top of that read out some words we are not comfortable with.*"

Educator C said, *“personally I fear that these activities are doing more harm than good, there is no way of designing these activities to suit the learners’ maturity levels because there are no alternative words to use for terms like ‘masturbation’ or ‘scrotum’. Moreover, it is not clear what the intentions of these activities are, whether they are intended to increase the learners’ knowledge of body parts or they are intended to perpetuate sexual activities.”*

4.5.3 Discussions (Pair and group)

Although educators agreed that discussions were one of the best methods of teaching sexuality education because learners get to learn from each other better, they (educators) cannot however dismiss the fact that some learners tend to be passive during the discussions. Educators are challenged to facilitate and engage discussions because they do not know the reasons behind their passiveness. Educators explained that they also preferred to engage learners in discussions because they avoided being the ones who imparted knowledge through the transmission mode of teaching because they feared that they would be implicated in learners’ behaviours. During these discussions, they (educators) are expected to clarify some concepts and concerns that learners raise, but they feel shy and uncomfortable as they cannot explain some terms in detail nor explain some processes in detail, for example ‘how fertilization takes place’. Some learner questions threaten the knowledge educators have about some of the topics. During discussions, points or views that are raised by learners more often than not lead to discussions that are beyond the planned activities, which creates more embarrassment for them as educators as they have to explain and clarify. Educators also fear that their own prejudices will impact on how they explain these processes, resulting in them not giving learners the correct information and guidance.

Educator D commented, *“I find it very hard for me to facilitate in these discussions because one finds that some learners tend to know more than others and as an educator you have to put them at the same level even when there are immature learners in your classroom. For me, it would seem like I am perpetrating this knowledge of sexuality.”*

Educator A said, *“we honestly don’t have answers to their questions, so the best way is to avoid the topic at all costs. I would rather have them do work on their own without me getting involved.”*

These descriptions suggest that some educators do not employ a variety of teaching strategies that would assist in meeting the diverse learning styles in their classrooms. This notion is supported by Buston, Wight, Hart and Scott (2002) in Mkumbo (2012, pp.149-150), who assert that ‘...particularly, teachers stated challenges with managing interactive teaching strategies that are deemed successful in teaching sexuality education, including discussions, group work and role plays’.

4.5.4 Resources

The educators were worried that limited resources at their disposal were insufficient to teach this subject. All four educators indicated that they did not have charts and workbooks for learners to use, and as a result they relied heavily on the textbook and the teachers’ guide. They alluded that some activities that were suggested in the work schedule were not available because learners did not have workbooks to complement the 80 lessons. The Grade 7 educators were very concerned about the drawings of the female and male organs shown in the only workbook that they were using and that having to photocopy these pages for learners would probably be an issue to parents. They however, suggested that had they had wall charts in their classrooms to work with, it would probably make their jobs easier.

Educator C said, *“I do not think that charts which show reproductive organs in humans should fall under sexuality education. I think such resources should be used in natural sciences learning area.”*

Educator B said, *“maybe we should have been asked first if we were comfortable with the activities in workbooks and appropriate wall charts because we are accountable for the work we give to learners.”*

Taking this into account, afforded me with a better understanding of the experiences educators face in their daily classroom interactions during sexuality education lessons. The intention for interrogating these documents was to provide the data that would enhance my understanding of these educators' experiences and also to answer the research questions. The next section dealt with the data collected from written narratives, followed by the presentation of emerging themes and their analysis.

4.6 Written narratives

Table 4.6.1: Profile of participating educators

EDUCATOR	A	B	C	D
Qualifications	JP specialization Bachelors degree	B.Ed (4 year degree) Honours (2 year degree)	B.Ed (4 year degree)	B.Ed (4 year degree)
Teaching experience	11 years	20 years	7 years	20 years
Experience as sexuality educator	6 years	3 years	5 years	3 years

Written narratives were another data gathering instrument used in this study. The educators' personal accounts of their sexuality education teaching experiences were presented in the first-person without alteration of the actual words they had written. I read and re-read the stories, identifying common themes that would assist to illuminate their experiences. Experiences that were common across all four participants were examined and compared, and afforded the researcher with a wider understanding of the educators' personal experiences teaching sexuality education in their respective classrooms. Three participants were female and only one male because one of the

participants had to withdraw from the study because of unforeseen personal circumstances. Written narratives below presented by the participants were analysed and aligned with the literature review and the theoretical framework chosen for this study.

4.6.2 Responses from written narratives

4.6.2.1 Narrative 1: Educator B

I am an unmarried female aged 40 years and am isiXhosa speaking. I was born and bred in the Eastern Cape and have since 2002 relocated to Durban and was employed in this school as a temporary educator in the same year teaching Grade 1. I am a junior primary specialist and I now hold a Bachelor's degree in school management. I am also teaching Grade 6 life orientation in the intermediate phase as a subject educator. I believe that God as our creator, created us as free individuals. We obey His laws and Commandments as the Bible teaches us to do so. Well, my culture is my religion, and my religion is my lifestyle. That is the only tangible thing I have inherited from my grandparents. My mother was my first sexuality education teacher who laid a foundation of what I know and believe now. As I recall it was before I could turn 14 that my mother sat me down and spoke to me about the consequences of engaging in sexual activity as a young girl. It was a very brief lesson, didn't provide much detail and I believe for my age back then it was enough informative. When I got my first period at 16, my mother was not living with us and the church took over her role. As a member of the Adventist church youth club, we were taught lessons about self-control, health and temperance. This organisation promoted 'no sex before marriage', courtship, however, was encouraged whereby the couple was allowed a chance to be together for them to know each other better. Guidelines as to how this courtship should be handled were provided so as to avoid falling into temptation and the couple was reminded of the scripture found in 1 Corinthians 6 verse 13 that reads thus, '*now the body is not for sexual immorality (fornication) but for the Lord, and the Lord for the body*', verses 18-20, '*flee from sexual immorality, every sin*

that a man does is outside the body, but he who commits sexual immorality sins against his own body'.

If it happens that one falls into temptation, they need to repent, be baptized again or be suspended from the church. Times have changed considerably now, because children learn from a very young age about sex and even worse they are indirectly subjected to it through molestation, abuse and violence. Therefore what we teach learners as young as we might think they are has an effect on their lives as they develop. In the similar vein, I believe that we should not make learners afraid of developing simple relationships with peers of the opposite sex but to inform them about the risks involved should they decide to engage themselves in pre-marital sexual activities.

The challenge now is that we as educators cannot measure the effects of our teaching about sexuality or if the learners live by the guidance offered to them in schools. In addition, parents and communities are less concerned in the education of their children nowadays, the phrase that says 'it takes a village to educate a child' seems to have faded or doesn't exist anymore, now it has become 'my child is my child, and your child is your child' and everybody is minding their own business. The close knit family that we enjoyed as children growing up in our families and communities does not exist anymore. The grandparents who used to tell stories with morals seem to have vanished because the same grandparents have been, I would say 'westernized' to the detriment of their generations, and it has a ripple effect on everything else that has been deemed valuable and stood to be the pride of communities and families. Despite all of this, my job as an educator remains that of educating and creating a nation that will take pride in their values and culture that has once been, it calls on us to see to it that we create a generation that when they look back they develop and appreciate themselves as people with morals and belief systems that will stand the test of time. It calls on us to restore the culture of 'ubuntu' that we once shared, and instil the values and beliefs that have stood the test of time, however this seems an impossible milestone to conquer given the disintegration that has taken hold of our societies and families.

4.6.2.2 Narrative 2: Educator A

I am a Tamil speaking female, married with two children. I have 20 years of teaching experience, and I hold a four- year Bachelor of Education degree and two years Honours degree. I have been teaching in the Foundation phase all my life and when I moved to this school four years ago I started teaching in the intermediate and senior phases as a subject teacher because we are short staffed. Coming to learn about sexuality education in the Indian culture as a female teenager in the 1980s came with its own set of values and beliefs. Our parents were very strict, old fashioned and conservative. Whatever I knew about our sexuality I dared not to ask about, and what my parents felt I ought to know about sex and my own sexuality, they were certainly not going to inform me. The word 'sex' on its own was taboo enough back then, and the word was only used to refer to gender classification.

I was reared believing that sex was to be experienced only after marriage with my husband. I was forbidden to engage in teenage relationships before marriage or even to go to parties or stay over at friends' houses. The only education I received about sexuality dealt with reaching puberty (menstruation) as particular sectors of Hindus perform rituals following this event. I educated myself about sex quite incidentally – either by talking to my friends, listening to their experiences, reading books and watching movies (rated within the age of consent) about relationships. My naivety led me to believe that sex was associated only with procreation, and married females were classed as wives, mothers and grandmothers. Although this is true, this particular perception robbed me of knowing myself as a woman and appreciating myself as one. It also denied me the opportunity of acknowledging and accepting the pleasure associated with sex.

The socially unacceptable revealing of too much of the body in dressing pointed to a feeling of being 'ashamed of my body'. This kind of upbringing had its advantages as well as disadvantages. It was an advantage because I may not have grown to be the proud women that I am today, both of my culture and what I have learnt to be true when one grows up, secondly, I may have not enjoyed

my youth, had I hadn't listened to my parents and allowed nature to take its course. Lastly, I wouldn't have had the opportunity to teach my daughter (who is now a teenager) the correct ways of surviving in this world, thereby instilling in her the values that I have lived by and which seemed to have taken me this far in life.

The disadvantages would firstly, be that my lack of knowledge and 'innocence' might have led male counterparts to take advantage of me in various ways. Secondly, it might have contributed to the very low self-esteem that many Indian women of this generation possess. However, with the knowledge, understanding and experience I have now regarding sexuality education, I am able to informally discuss such issues with my teenage daughter even though she finds it disgusting, at least I know she has some form of knowledge. Even though I am able to talk so openly to my daughter, imparting the same knowledge to somebody else's child seems quite a challenge because of cultural differences and the fact that the learners that I teach come from different backgrounds themselves. I am also confused with the choice of certain words because I am afraid it would seem an invasion of their 'innocence' and their upbringing, it is a really difficult position.

4.6.2.3 Narrative 3: Educator C

I am a Zulu female, a single parent with three children. I have seven years of teaching experience having graduated with a four year Bachelor of Education degree. I have specialized in commercial subjects and hence have been teaching mainly Grades 6 and 7 economic and management sciences since my appointment in this school. It was my first experience teaching in a multi-racial school. As per subject allocation, the life orientation learning area was added to my timetable and within the life orientation learning area, sexuality education is taught. Talking about sexuality education reminds me of the way we were brought up at home and how tradition was followed. In my culture, discussing issues of sexuality anywhere or anyhow was not even an option as it is regarded as taboo and showed a lack of respect. Knowledge regarding sexuality was only received through structures set by the elders to perform the duties of educating the boys and girls that were coming of age about

the manner in which they should behave and their responsibilities as teenagers both in their families and the community at large.

Only these boys and girls who had been identified to attend these lessons would be taught about puberty, virginity testing (for teenage girls) and circumcision (teenage boys) were never taught together, they were separated and older women would perform the virginity testing, while older men would perform the circumcision. Virginity was sacred, and premarital sex was forbidden at all costs and should the girl get pregnant the whole family was brought before the chief and chased away from the village. Coming of age for the girl was regarded as secret and the girl would be kept in solitary for a period of time and while there, the girl would be educated as how to behave, thereby being prepared for the next level where she would be groomed for marriage and womanhood. Respect was the most important value that was reinforced at all times and it guided our actions and behaviours both within our families, among each other and elders in our communities. We learnt to respect each other in everything we did, how we addressed each other and our elders not only our biological parents but everybody, disrespect was not negotiable, it carried a severe punishment and was done in the presence of the whole community. Respect appeared to limit issues that we discussed among each other as boys and girls whether we were alone or among elders. These traditions were taught and reinforced simultaneously with Christian teachings. We were taught that these belief systems, Christianity and ancestors worked hand in hand, and it was our ancestors who are believed to be sitting closer to God that were pleading on our behalf to help us grow, respect, love and behave appropriately. We were taught that the Christian vision was that children should grow up with knowledge about Biblical teachings regarding their sexualities. It was therefore the duty of our parents to shape our sexual character so as to reflect the Biblical truth and God's character within us. We were taught that our bodies belonged to God and as such should not let anyone interfere with it before marriage, we were not offered any explanations and we wouldn't dare ask.

Looking back, I have however appreciated the manner in which I was brought up because it made me realise that although we were not allowed to question authority, it impacted on my life in a positive way. I am now able to teach sexuality education with much more insight and relate to my own upbringing to make learners aware of the implications of ignorance or limited knowledge regarding sexuality. However, the frightening reality of today's youth and their exposure to sex through various media sources makes me wonder if we as educators are doing enough for these youngsters in preparing them for being responsible citizens who would assume responsibility required for the decisions they make in life in general and their sexualities in particular.

4.6.2.4 Narrative 4: Educator D

I am a Hindu male, married with one child. Apart from being qualified as an educator holding a four year Bachelor of Education degree, I also perform all the duties of a priest and am still studying further towards a higher qualification. I have 15 years of professional teaching and have been teaching in multi-racial schools. However, in those schools the majority of the learners were Indians, a handful of white learners and a very small number of African learners, most of them coming from affluent homes. However, the school I am presently teaching at has a majority of African learners and they are from diverse groups. I would say that back in my parents' days, the issue of sex and sexuality were both 'sacred and hidden' subjects especially for female children.

I remember my mother telling me how she got married to my dad. It was totally arranged between the families, my grandfather had attended some function at my mother's house and happened to see my mother, who in those days was fortunate enough to be schooling because girl children were not allowed to go to school and the unfortunate ones left school when they were in standard two and could write their names. My mother was fortunate enough to reach standard 6, which in those days was regarded as a very high level of schooling to be obtained by a girl child. After this arrangement my mother got married to my father and there was no courtship available to them except that as I recall my mother saw my father twice in the presence of their families because they didn't know

each other and then it was their wedding. She told me that she didn't know anything about males or falling in love with someone, but she was told that she would learn to like him along the way, because it was customary that she need not love her husband but to produce children and keep the family name alive, and to be subservient to her husband, those were the duties of a wife.

Coming to my generation now, the tide slightly began to turn and boys and girls had some say as regards who they wanted to marry. Although there were still elements of conservativeness, there was some degree of leverage to it. However, sex before marriage was still a taboo and should a girl get pregnant, her family would take her far from her house to live with relatives and when the baby was born they would give the child to another relative to look after as their own. The new mother would be told that the baby had died at birth and to spare her the pain and agony they buried the child. In other instances the couple would be married, no matter how young, so as to protect the family name and spare the family shame from the community. In fact most of the girls, in my community were not allowed to leave the house because they were 'groomed' for their future husbands, still nothing about sex and sexuality was discussed with them, and they would encounter all that on their wedding night.

With boys or males it was a different story altogether, although we did not discuss sex in front of our parents, we had some knowledge of it, as the older brothers were teaching us how to 'treat' our girlfriends and wives, no details were given, and the older brothers only touched base. I learnt about sexuality from my friends who already had been involved with girls in school but was not part of it although I thought I knew it all. Teaching it to my learners is a nightmare, because as a male teacher I cannot teach about menstruation or puberty for that matter. How would I say words like 'vagina', how would I describe the process of menstruation, honestly it is hard. I would prefer to teach boys only and the female teacher to teach girls only. Also as teachers, we cannot help teaching learners about our own beliefs and values, they come naturally, we cannot ignore them because these kids, when they are under our care, they are like our own, the parent component crops out.

4.7 Themes from written narratives

Having presented these narratives from the four educators, it was evident that there were common themes that emerged from their stories. Three themes that were found to be common in these narratives were: family as a source of knowledge, religion and culture and responsibility and accountability. Following is the discussion of these themes:

4.7.1 Theme 1: The family as a source of knowledge

The participants made a clear indication that it was within their families that their values and beliefs were established and that the image of the family and the community were protected at all costs. Families were regarded as appropriate structures that nurtured behaviours, thoughts and attitudes of their young so that they would become responsible adults and transmit the same knowledge to their own children. Their conservative upbringing and the language used at homes assisted in their development as individuals and they learnt the correct traits of behaviour both in families and in the community. According to the Department of Education (2002, p.16) 'educators as human beings are born into families with unique values, belief systems, different cultural backgrounds and different religious affiliations do not exist in isolation, but are embedded within communities who uphold their own societal values, belief systems and culture that are responsible for what is called socialization'. Tayob (2010, p.17) further notes that 'the way in which the individual perceives his/her circumstances influences the way he/she will respond to his/her human and physical context'.

4.7.2 Theme 2: Religion and culture

All educators' narratives attested to the common cultural and religious practices that formed the basis of family and community livelihoods and that conformity was a prerequisite. Respect and complete obedience to culture and religion are the values that were held and practised across the board. They manifested themselves during interactions with each other as children growing up in their own families and as part of the community. Respect was also displayed in the manner in which

they spoke to elders irrespective of whether they were their family members or not. Commonalities were also evident in the manner in which girl children were raised in the families, especially when they were coming of age, which was regarded as an important milestone which represented the pride of the family and the community at large. Bronfenbrenner's (1992, p.228) model constitutes the macro-system within which the micro-, meso- and exo-systems share common patterns of characteristics, such as similar belief systems, social and economic dangers, ways of life, possibilities, career choices, interaction resources located in each of these systems and have particular reference to culture, values, religious groups and communities that shape the educators' experiences and knowledge of sexuality within their different contexts (family, school and community). Thus, changes in the macrosystem (dominant social, economic structures and different cultures and ideologies implicit in the systems of particular societies pose a ripple effect not only in classroom systems, families and society but also in the individual teacher.

4.7.3 Theme 3: Responsibility and accountability

By virtue of their profession, educators are expected to be responsible and accountable not only to learners they teach but also to the parents, community and other stakeholders in the education sector. Educators share the same sentiments of realising the need and their responsibility of teaching sexuality education even in the face of challenges. They indicated that sexuality is challenging to teach because of the sensitive nature of the topics to be discussed. Despite all of this, educators are uncertain of what they are accountable for and to whom especially when learners are exposed to so much sex in various media sources and the parents seem not to do anything about it. As Cullingford (1995, p.80) noted 'the assumption that while educators are strategically positioned to mediate information that might lead to increased knowledge about sexuality education, their experiences impact on the delivery thereof'. Mchunu (2007, p.22) observes that 'most parents, communities and religious groups seem to have abdicated their duties of educating the young about sexuality expecting educators to carry this burden on their own.'

4.8 Conclusion

In this chapter, data obtained from interview extracts and observations was presented and analysed. Data from document analysis and written narratives with emergent themes were identified, analysed and aligned to the reviewed literature and the theoretical framework underpinning the study. Also responses from the study participants were provided. This information afforded me a better understanding of the commonalities and differences in the educators' experiences which are based on their different cultural and religious backgrounds and their belief systems which impact on their teaching in classrooms. Findings of the study revealed the educators' frustrations and challenges with teaching sexuality education are the result of the disregard of their cultural inheritances, religious affiliations, beliefs and value systems by parents, communities and government structures.

The educators pointed out that the curriculum content does not speak to them as policy implementers and as such is prescriptive and inflexible. They cited confusion as to whose culture, beliefs, religion and values they are expected to impart to learners. Furthermore, they alluded that the pressures exerted on them by parents and communities they serve, the unspoken views laid by parents as to what they should teach or not teach, take a toll on their abilities to teach the subject effectively. Their lack of knowledge, skills and values envisaged to be achieved through teaching this subject cause more anxiety because they receive no proper guidance and monitoring from the school administrators and colleagues. Educators maintained that support from colleagues, administrators, parents and communities would yield better results. In addition, their professional autonomy in their view, with regards to accountability, collaboration and joint decision-making in the selection of the content and materials to be used would necessitate their effectiveness in teaching sexuality education. More importantly, they pointed out that provision of professional autonomy would enable them to apply their knowledge and skills according to their personal convictions. The final chapter in the study discusses the summary of findings and suggested recommendations for future research.

CHAPTER 5

SUMMARY, RECOMMENDATIONS AND CONCLUSION

5. 1 Introduction

Chapter 4 presented data and analysis thereof and findings obtained from the study participants. The heterogeneous composition of participants in this study presented a fairly wider and an enriched understanding of the educators' individual experiences of teaching sexuality which are informed by their cultural backgrounds, religious affiliations, belief systems and values acquired from their families and communities. The study focused on exploring the educators' classroom experiences teaching sexuality education the Life Orientation learning area to Grade 6 and 7 learners.

Sexuality education is perceived as fundamental in the development of a young person. The dissemination of this valuable knowledge and skills is strategically assigned to educators to provide the educational guidance to learners in schools who in turn are significantly recognised as appropriate vehicles to ensure the successful delivery of sexuality knowledge. However, this study acknowledged the need to understand the teaching experiences of sexuality educators in the Life Orientation subject in their classrooms. The sensitive nature of this subject further recognises that such experiences can better be understood from the educators' individual cultural and religious backgrounds, belief systems and values inherited from families and communities, and how these variables impact on their classroom interactions with learners in their social contexts, the micro-, macro- and meso-systems.

5.1.1 Summary

Needless to say, common to these educators' experiences and knowledge was the discussion about sex and sexuality which was not only forbidden but also regarded culturally as taboo by their families and communities. In addition to this, virginity was highly esteemed. In response to the questions posed during personal interviews, educators expressed their frustrations and the challenges they have to contend with in teaching the subject. The educators' different interpretations of sexuality education were mostly informed by their upbringing. In spite of this, educators showed their apprehension of how social ills, caused by escalating child rape and molestation incidences, crime and violence directed at young people and children, impinge on families, communities and schools. They were also aware that as knowledge bearers they were accountable to learners and parents to provide this knowledge to them. Regardless, educators conveyed their discomfort with the terminology used in teaching sexuality. Hence their preference was for teaching aspects which were not sensitive such as dealing with peer pressure.

The educators' upbringing suggested that they attributed the meanings of their experiences of sexuality to culture, religion and belief systems which in turn determined their behaviours and attitudes when they were required to teach this subject. Looking at this from the bio-ecological perspective, it became evident that a reciprocal relationship existed between the educators' experiences and their cultural knowledge, religion and beliefs and those of the communities they serve which directly impacted on how they teach sexuality education in their classrooms. Although educators shared similar sentiments regarding religion which has informed their conformity to its practices, their interpretations thereof differed. This was evident in the manner in which families and communities had adopted their lifestyles. For some communities, religion takes precedence over culture although not divorced from it, and for others, both culture and religion are viewed on equal grounds. Hence some educators' religious knowledge and practices provided their frame of reference which influenced their teaching of sexuality education. Even though the value of respect is universally upheld in all cultures, the educators are mindful of the connotations that this has for different families and communities. This implied that they are in a position to stand in judgment of

what is accepted and/or rejected by the families and communities concerned. It appeared therefore that, in teaching sexuality, educators' personal values had a way of creeping out and they feared this might contradict the community and family values of learners they teach. Themes that emerged from the interviews derived from data presented in chapter 4 are summarized as follows:

5.2 Themes that emerged from interviews

5.2.1 Culture and beliefs

Educators' cultures and beliefs took precedence over the unspoken expectations of communities, parents and administrators who call on them to teach sexuality education topics that are sensitive and which educators felt were embarrassing. Educators cited that in order for them to teach sexuality education effectively, their cultures and beliefs should be taken into consideration since their cultures and beliefs informed their knowledge of sexuality.

5.2.2 Knowledge of learner needs and backgrounds

The educators' unfamiliarity with and disengagement of parents and communities in the education of their children hamper their teaching of sexuality. The disintegration of family units which are viewed as important primary sites of teaching sexuality education to young children further impedes on the success of teaching the subject. Therefore, extensive knowledge and engagement of educators in the lives of the learners outside the classroom would provide the educators with the appropriate skills and strategies that would enable them to base their lessons on what the learners know and are familiar with and proceed to more complex issues that would be meaningful for them. Such knowledge of learner needs and backgrounds call on educators to alter their teaching approaches accordingly and this requires them to access and assume positive attitudes towards learners irrespective of their cultural and religious differences, beliefs and values systems.

5.2.3 Teaching in a multicultural classroom

It appears that problems arise when educators are directed to embrace the different cultures, religions, beliefs and values of learners in the same classroom which are in contradiction with their own. Educators were concerned that they lack skills to cater for the cultural differences that exist in their classrooms especially because sexuality education is a contested arena. The changes in wider society bring with them new sets of demands and expectations in culture, religion, beliefs and values which educators are expected to recognise and contend with as they teach this subject. This becomes a challenge for these educators who are expected to learn and master new ways of teaching sexuality all the time and adhere to unclear societal demands.

5.2.4 Disempowerment of educators

The disengagement of educators in decision-making structures regarding the choice of content and materials to use during the teaching of this subject is viewed by educators as demotivating and demoralizing. As curriculum implementers, educators felt it would be in the best interest of learners and communities to actively engage them in such structures because they would be afforded opportunities to select content and materials that would suit the needs of learners and communities while not inflicting on their own cultural or religious stances.

5.3 Observations

The findings that emanated from observations revealed the inconsistencies that existed between lesson planning and the actual delivery of the lessons. Educators were mindful of what they had to say or of demonstrating negative behaviours that learners might pick up when certain responses were provided and when they had to explain certain concepts and processes. For most part, during these lesson observations educators displayed a lot of discomfort and frustration in teaching certain topics, especially those with sensitive terminology and content. In order to guard themselves against any criticism from parents, they preferred learners to engage in group or pair discussions. This was evident when educators failed to respond appropriately to learners' questions but instead posed the questions to the class, and this caused deviations to the initial lesson preparation. The educators

were also concerned about the suggested activities which in their own opinion were not age-appropriate and would have preferred to have alternative activities rather than have those that implicitly displayed uncomfortable pictures.

5.4 Document analysis

The documents that were analysed included the work schedules, lesson plans, and discussions and resources. Educators felt that the work schedules were too prescriptive and did not provide opportunities for flexibility. The suggested methods of teaching were difficult to use in this particular subject and the activities were not user-friendly. A lot of repetitive work was evident in most lesson plans, while topics were dragged beyond their stated durations. Educators expressed their confusion as to what skills and knowledge and whose values they were supposed to impart to learners and as such ignored this component in their lesson planning. The inadequate availability of resources including learners' workbooks was another concern for educators. They claim that the workbooks that they were supposed to use included sensitive pictures and drawings which the educators were uncomfortable to photocopy and hand out to learners. Moreover, they felt that these activities were too advanced for most learners in these grades since most were still too immature to be bombarded by the terminology and view pictures found in these activities.

5.5 Themes that emerged from written narratives

5.5.1 Family as a source of knowledge

Undeniably, all educators cited that their families were instrumental in shaping and enhancing their knowledge of sexuality even though issues related to sexuality were not openly discussed. They alluded to the fact that despite the unspoken views regarding sexuality, compliance to family values and beliefs provided them with a platform from which to understand sexuality.

5.5.2 Religion and culture

There appears to be tensions between the demands and expectations of parents and communities with regards to the teaching of sexuality. These tensions arise as a result of the depreciation and disregard of the educators' culture, religious beliefs and values inherent in them and which largely affected their teaching of the subject. For these educators their religion and cultures were distinctive entities that could not be sacrificed at the expense of other people's cultures and religions which they were not familiar with. Therefore, religion and culture of educators should be regarded by parents and communities as significant aspects in the lives of educators which to a great extent influence the teaching of sexuality education.

5.5.3 Responsibility and accountability

Educators indicated that sexuality education is the responsibility of everyone who has a vested interest in the education received by children in schools and as such should be shared equally by all concerned, parents, communities and schools. They maintain that until responsibility of teaching learners is left on their shoulders alone, teaching of this subject would remain a challenge and an uphill battle which they would not conquer on their own. Therefore an apparently high level of collaboration between schools, parents and communities need to be established and monitored so that parents as well as educators work on the same levels and engage in discussions on sexuality-related matters.

5.6 Limitations in the study

This study observed numerous limitations. The study is limited to a single school in the entire ward and as such findings cannot be generalized to other schools with the same characteristics because contexts would be different. Limiting the study to a small population of participants who only teach Grade 6 and 7 learners with the exclusion of other educators and grades in a single school setting, did not yield as much information. More research could be conducted using a wider population of both educators and grades. It might have happened that during observations other important aspects were overlooked which might have provided a profound awareness with regards to classroom daily

interactions between the educators and learners. Using video clips might have captured these important aspects thus providing a better insight into the situation.

5.7 Recommendations

Following are the recommendations made:

- this study revealed an urgent need for policy designers, administrators, parents and communities to take cognizance of the educators' cultural and religious backgrounds, belief systems and values which inform the educators' knowledge of sexuality. Such cognizance would afford educators extended opportunities to assume their roles and responsibilities in teaching this subject in a more positive light;
- it is recommended that when drafting policies to be implemented at local levels, an open door policy should be established. This would allow all stakeholders an equal opportunity of sharing similar sentiments on sexuality issues that are not only sensitive but personal and to agree on the guidelines to be followed harmoniously and allowing flexibility in these policies to suit the different contexts in which these policies would be implemented by educators;
- to provide programmes that would not only speak to educators as implementers but also to the parents and the wider community and such programmes should address the needs of educators as well as those of the parents and communities educators serve. In addition, the design of such sexuality programs should be user-friendly;
- educators need to be empowered with skills and knowledge to address and appreciate the diverse cultural and religious affiliations, beliefs and values of the parents and communities and to align these with their own in their teaching. Therefore, a thorough understanding of these entities by educators, parents and communities is imperative to the success of teaching a particularly sensitive subject such as sexuality education which for most communities is still regarded culturally as taboo. More research could be conducted to ascertain the extent

of how such empowerment impacts on educators as implementers of this valuable knowledge in order to achieve social cohesion;

- communities and parents also need to be empowered with skills and knowledge regarding how sexuality education is taught in classrooms so that they will have a better understanding of the educators' frame of reference when dealing with sexuality issues. This would afford both the parents and communities a greater insight into what actually happens in the classroom and what the departmental policies prescribe as worth teaching;
- collaboration and collegiality among educators teaching life orientation, especially sexuality education, should be established in the form of clusters which would enable educators to develop teaching materials and adopt strategies that would assist them to deal with issues that might arise during their classroom interactions with learners. Such sharing of experiences and views would enhance the educators' repertoire of knowledge regarding sexuality and dispel any misconceptions and myths that might challenge cultural differences.
- my study showed that educators lack skills and knowledge to increase parental involvement and how to take advantage of their own cultural knowledge when dealing with parents.
- identify and establish parent and community structures that would work in collaboration with schools. Such structures could include traditional and religious leaders, parent body representations, counsellors and sex therapists to provide their expert knowledge of sexuality issues highlighting how the different cultural and religious belief systems and values can be integrated when teaching sexuality in schools and homes; and
- periodic monitoring and evaluation of programmes that educators employ in order to provide proper guidance and offer professional development strategies so that educators can be steeped in the content that underpins the curriculum frameworks. This would afford educators with an extensive knowledge of both the subject and the underlying curricular frameworks.

5.8 Recommendations for further research

- my study used the qualitative approach to research, however, similar studies are recommended using a mixed methods approach so as to obtain a more comprehensive perspective into the educators' teaching experiences of sexuality education;
- limiting this study to one urban school did not offer a detailed projection of the experiences of educators teaching sexuality education in primary schools. Therefore, further research could be conducted in rural schools and a comparative study be used to obtain the differences and similarities of educators' experiences of teaching this subject; and
- an extension of this study on the exploration of several forms of implications that the educators' experiences have in teaching sexuality education could be researched. The emotional factors could be investigated to provide a holistic understanding of these experiences.

5.9 Conclusion

The general perception gathered from the findings in this study revealed that the educators' experiences are to a large extent attributed to their different cultures and ideologies inherited from their families. As such these different cultures and ideologies directly influence their knowledge and their understanding regarding the teaching of sexuality education. To further exacerbate their plight is the diverse population of learners in their classrooms whose cultures and religious belief systems and values contradict their own, more so because the educators are expected to reconcile their own cultures, religion and beliefs and values with those of the learners they teach. In addition to this, the reluctance, ignorant behaviours and disengagement of parents, communities and their colleagues regarding the teaching of sexuality appeared to have a negative impact on the teaching of this subject. The curriculum content was cited as another challenge that threatened the effective delivery of the subject because of the terminology which the educators view as sensitive and regarded culturally as taboo. Despite these challenges noted above, it is surprising that schools, parents,

communities and the education department authorities still place demands that are beyond the educators' scope of their expertise regarding sexuality teaching in their classrooms. In order to address these challenges, ample opportunities should be provided to educators to utilize their professional knowledge and be included in the decision-making structures, planning and implementation of sexuality education.

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APPENDIX A

Interview schedule

1. Tell me about your experiences of teaching sexuality education in Life Orientation in your classroom.
2. What factors, if any, have influenced your experiences of teaching sexuality education and in what ways?
3. What challenges have you as an individual encountered in your teaching of sexuality education in this subject?
4. Which strategies have you as an individual employed in your teaching of sexuality education to this population of learners?

Thank you for your time.

APPENDIX B

Letter to the school principal and the school governing body

Flat 4 Brindhavan
210 Varsity Drive

Reservoir Hills
4091
25 July 2012

The Principal
Hillview Primary School
271 Varsity Drive
Reservoir Hills
4091
Dear Sir/ Madam

RE: REQUEST FOR PERMISSION TO CONDUCT RESEARCH STUDY

I am an M.ED student at the University of KwaZulu-Natal (Edgewood campus). I hereby request your permission to conduct the research study at your school focusing on educators teaching sexuality education in Life Orientation in the intermediate and senior phases, to grades 6 & 7 learners. The research study is titled “ Exploring the experiences of educators teaching sexuality education in Life Orientation to Grades 6 & 7 learners in the Westville Ward, Pinetown District: A Case Study”.

The research study requires conducting personal interviews to be held after school hours. Personal interviews will take approximately 45 minutes, and lesson observations will be conducted with each educator as per classroom time-table after the necessary arrangements have been made with the respective educator to avoid disruptions in the smooth running of the time-table.

Data gathered will solely be used for this study and not for any other purpose. Educators are however, not obliged to answer any questions that they feel are not comfortable for them and are also free to withdraw from the study at any time. You are also ensured strict confidentiality of the school name, educators’ real names and their responses. After completion of the study, data gathered will be stored in the office of the supervisor at the University for safe- keeping for a period of five years and then it will be incinerated.

For further information, please do not hesitate to contact my course supervisor Dr Linda Jairam at (W) 031- 2601438 (C) 0827700509 Email: Jairam@ukzn.ac.za

Thanking you in anticipation

Sincerely

N.J.J. Sililo

For any queries, kindly contact me at (W) 031-2628222 (C) 0797479125

APPENDIX C

Letter to the educator (Participant)

Flat 4 Brindhavan
210 Varsity Drive
Reservoir Hills
4091
25 July 2012

RE: REQUEST FOR CONSENT TO PARTICIPATE IN THE RESEARCH STUDY

Dear Educator

I am an M.ED student at the University of KwaZulu-Natal (Edgewood Campus). I hereby request your consent to participate in my research study titled “Educators classroom experiences of teaching sexuality education in Life Orientation to grades 6 & 7 learners in the Westville Ward Pinetown District: A Case Study.

The research study entails conducting personal interviews after school hours, lesson observations, document analysis and written narratives. Interviews will take approximately 45 minutes and lesson observations will be conducted as per individual educator’s time-table to avoid any unnecessary disruptions in the smooth running of the time-table.

Data gathered will solely be used for this study and not for any other purpose. You are however, not obliged to answer any questions that you might feel uncomfortable with and you will be free to withdraw from the study at any time. You are also ensured strict confidentiality of your real name, school and response as pseudonyms will be used. After completion of the study, data gathered will be stored in the office of the course supervisor for a period of five years for safe keeping and then will be incinerated.

For further information, please do not hesitate to contact my course supervisor Dr Linda Jairam at (W) 031-2601438 (C) 0827700509 Email: jairam@ukzn.ac.za

Thanking you in advance

Sincerely

N.J.J Sililo (Ms)

SIGNATURE: _____ DATE: _____

For any queries, please contact me at (W) 031-2628222 (C) 0797479125

APPENDIX D

Observation schedule/checklist

Name of educator: _____ Grade: _____

Learning area: _____

Topic: _____

CRITERIA

CLASSROOM SETTING

- a) Groups

- b) Straight rows

EDUCATOR PREPAREDNESS

- a) Teaching/learning material available

- b) Lesson planning

CLASSROOM INTERACTION

- a) Lively
- b) Facilitates teaching/learning
- c) Respect for diversity
- d) Respect for learner opinion
- e) Response to learner questions

NATURE OF ACTIVITIES

- a) Appropriate language usage
- b) Age appropriate
- c) Level of complexity
- d) Relevance to learner experiences

CLASSROOM MANAGEMENT

- a) Caters for diverse learning abilities
- b) Management of group discussions
- c) Use of voice/clarity

FEEDBACK

- a) Immediate
- b) Constructive

COMMENTS
