TEACHERS' KNOWLEDGE AND PEDAGOGICAL APPROACHES TO SEXUALITY EDUCATION IN HIV AND AIDS CONTEXTS OF SELECTED HIGH SCHOOLS AND THEIR INDIGENOUS COMMUNITIES IN THE MANZINI REGION OF ESWATINI

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DECLARATION

I, Phindile M. Nxumalo-Mabuza declare that this thesis submitted to the University of KwaZulu Natal, School of Education, titled "Teachers' knowledge and pedagogical approaches to sexuality education in HIV and AIDS contexts of selected schools in the Manzini region of Eswatini and their indigenous communities" constitute of my original work, where appropriate other authors have been acknowledged. I have not previously presented it incomplete or as a whole to any other institution for obtaining a degree.

PHINDILE M. NXUMALO-MABUZA _____
                                                                     Signature

_____ 04 / 03 / 2020 _____
                                                          Date

DEDICATION

I dedicate this thesis to myself for all the hard work and to my children who have been supportive.

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TABLE OF CONTENTS

LIST OF FIGURES

LIST OF TABLES

LIST OF ACRONYMS

AIDS: Acquired Immune Deficiency Syndrome

CSE: Comprehensive Sexuality Education

CEDAW: Convention on the Elimination of Discrimination against Women

CRC: Convention of the Rights of the Child

EAC: East African Community

EDSEC: Education Sector Policy

FLAS: Family Life Association of Swaziland

FoSE: Future of Sexuality Education Initiative

HIV: Human Immunodeficiency Virus

IPPE: International Planned Parenthood Federation

LGBT: Lesbian, Gay, Bisexual and Transgender

LSE: Life Skills Education

MOET: Ministry of Education and Training

NCC: National Curriculum Centre

REPSSI: Regional Psychosocial Support Initiative

SADC: Southern African Development Community

SIECUS: Sexuality Information and Education Council of the United States

UKZN: University of KwaZulu-Natal

UNDP: United Nations Development Programme

UNESCO: United Nations Educational Scientific and Cultural Organization

UNFPA: United Nations Population Fund

UNICEF: United Nations International Children's Emergency Fund

WHO: World Health Organization

UNGASS: United Nations General Assembly Special Session

GLOSSARY OF TERMS

Following is a list of Siswati terms that have been commonly used in this thesis.

Emaswati - Swazi nationals.

Esangweni - a space for informal education for boys, situated not far from the homestead main entrance and the kraal. The space is enclosed with branches of dry trees.

Egumeni - a space for informal education for girls situated not far from the traditional kitchen and the grandmothers traditional hut. The area is enclosed with grass windbreakers.

Emahlanhlandlela - a space for informal education for boys, situated not far from the homestead main entrance and the kraal. The space is enclosed with branches of dry trees.

Inqaba - fortress.

Buntfu - being humane.

Lilawu - a hut in a traditional homestead used as a sleeping room for boys.

Entsangeni - a hut in a traditional homestead used as a sleeping room for girls.

Umhlanga - Reed dance ceremony.

Elusekwaneni - a ceremony where unmarried boys fetch a royal sacred tree of the acacia species for a traditional kingship ritual.

Umcwasho - a traditional chastity ceremony where unmarried girls wear woollen tassels.

Tibi tendlu - family secrets.

Lijadvu - coming of age ceremony.

Gogo - grandmother.

Lilobolo - bride appreciation from the grooms family to the brides family, which comes in form of cattle or money.

ABSTRACT

With HIV and AIDS decimating some global populations, life skills and sexuality education has assumed an important function in the school curriculum. Eswatini is concerned about adolescents' attitude towards making right decisions, particularly regarding their sexual behaviour. There have been concerns about the acquisition of life skills and sexuality education knowledge and how this is taught in schools. This study sought to understand the knowledge teachers have on life skills and sexuality education, and whether cultural knowledge still exists. It also sought to find out if this cultural knowledge is mediated into the school curriculum, and finally, to examine which pedagogical approaches teachers and community elders use in teaching life skills and sexuality education. As an analytical and theoretical framework for the study, two sets of theories were examined and synthesised. One set is the educational theories; Bernstein's theory of pedagogical discourse, Shulman's pedagogical content knowledge and Agbomeji's inviting classroom pedagogical model. The other set is comprised of the worldview theories and the philosophy of *Emaswati*. In the intepretivist philosophical domain, the study, because of its affective nature, employed qualitative approach and the phenomenological research design. It used both semi-structured and unstructured interviews to elicit information from selected teacher participants and key community informants. The card sorting activity was also used with teacher participants in data production. Among the findings of the study were; lack of content knowledge and focus in life skills and sexuality education in formal education, and the methodology used were teacher-centred. It also found that despite the existence of cultural knowledge in the community, there was lack of assimilation between the formal and cultural knowledge. The conclusion arrived at was that life skills and sexuality education has not been very effectively taught. Among the recommendations was that life skills and sexuality knowledge be made a core subject in the pre-service teacher education curriculum, and cultural knowledge be infused into the life skills and sexuality education curriculum. The study also recommends the Prompt-Led Participatory Discourse Model as a pedagogical underpinning frame for teaching life skills and sexuality education in schools, which can serve as a guide to teaching life skills and sexuality education in secondary schools in Eswatini.

Key Words: Life Skills, Sexuality Education, Cultural Knowledge, Affective Education, Cultural Discontinuity, Prompt-Led Participatory Discourse

CHAPTER ONE

ORIENTATION CHAPTER

1.1   INTRODUCTION

Eswatini is located in the eastern side of Southern Africa and landlocked by South Africa and Mozambique. According to the 2017 Census Preliminary Results, Eswatini has a population of 1,093,238 (Central Statistical Office, 2017). It is worth noting that 44% of this population is below the age of 15, whereas 26% of this population is from adolescents that are aged 10 – 19. HIV statistics reveal that Eswatini has had the highest HIV incidences in the world, 27% from Swazis within ages 15 – 49 (Central Statistical Office, 2017). Among adolescents, 9% of them are estimated to be living with HIV, however, there is evidence that the number of new infections is decreasing, bringing hope that the pandemic is stabilising. On the contrary, there are only 47% of secondary school age adolescents in secondary and high schools in Eswatini. However, there is a disparity between rural and urban figures, lower in the rural areas at 23% given that it is 64% for urban areas (Ministry of Health, 2010).

The low secondary school attendance percentage is a result of a number of persisting challenges faced by adolescents such as early pregnancy, unsafe sexual conduct, early sex debut, abuse, and inadequate life skills and sexuality education, that is according to a report on Adolescent Sexual Reproductive Health (Mavundla, 2015). This is in agreement with the indication by the Central Statistics Office in 2008 that 33% of women in Eswatini give birth before the age of 18 years. Evidence to this statistic is revealed in the Dlamini, (2017) article, that 31 learners fell pregnant in one school in the Manzini region within three quarters of an academic year, and these girls had to drop out of school. In addition, the Ministry of Education and Training reported that in the 2011 school calendar year, 338 learners at primary level dropped out due to pregnancy related causes. The figure includes only 126 boys (Bantwana, 2014). Whereas at Secondary/High school level, for the same year, 814 dropped out due to issues related to pregnancy, of which 180 were boys. One may, therefore, conclude that at Eswatini, the patriarchal culture and gender inequality that favours male dominance as well as the biological vulnerability of females puts the girl child at risk at the

early age compared to the boy child. The high rate of pregnancy at both primary and secondary school level is undoubted evidence that learners are engaging in sexual activities and are at risk of being infected with HIV. Subsequently, the culture of silence on sex matters and the saying of *"tibi tendlu"* meaning "family secrets" worsens the situation by forcing the adolescents not to voice out anything in relation to sexuality issues hence, nothing discourages them from engaging in sexual activities. In view of the fact that life skills and sexuality education empower adolescents to change the way of thinking and acting in order to make appropriate choices for their wellbeing, the researcher believes it should be an integral part of their curriculum.

Numerous intellectuals recognise the principal role played by life skills and sexuality education in the fight against HIV as well as in HIV and AIDS education in schools (Mavedzenge, Doyle, & Ross, 2010; Mavundla, 2015; McLaughlin, Swartz, Cobbett & Kiragu, 2015; Paul-Ebhohimhen, Poobalan & van Teijlingen, 2008; UNESCO, 2012). The potential of the life skills and sexuality education curriculum is evident in the way it prepares learners with information, skills and morals that permit them to make responsible lifestyle choices in the context of HIV and AIDS (UNESCO, 2009). Haberland and Rogow (2015) echoed the call by the International Conference on Population and Development's Action Programme of 1994 that the provision of life skills and sexuality education promotes the well-being of learners, therefore, should be provided in and out of school. One may, therefore, argue that failure of the life skills and sexuality education puts the lives of adolescents at stake. In quest of that, the Ministry of Education and Training in Eswatini through the National Curriculum Coordination Committee approved the Secondary/High schools Guidance and Counselling curriculum. This curriculum covers life skills, health promotion, and guidance and counselling. HIV and AIDS, and sexuality education are a component of the health and life skills themes, respectively. In essence, HIV and AIDS and sexuality education is concealed which may be interpreted as not being core themes. Conversely, the teaching of life skills and sexuality education in Eswatini schools has been received with mixed feelings. Such sentiments are worsened by the lack of life skills and sexuality education curriculum in pre-service teacher education. Hence, my interest in investigating the knowledge of these teachers assigned to teach life skills and sexuality education. It is within this context that I saw a need to pay attention to what Bernstein (2000) calls the legitimate text.

Given such a country profile of life skills and sexuality education, it is gratifying that Eswatini has favourable life skills and sexuality education policy that can make its delivery effective (Ministry of Education and Training 2018; Ministry of Heath, 2013; Ministry of Sports, Youth and Culture, 2009). Government policies demonstrate the commitment by the government to the inclusion of life skills education that encompasses comprehensive life skills and sexuality education, HIV and AIDS information and sexual reproductive health concepts into all appropriate delivery systems of government (UNFPA, 2015; Mavundla, 2015; Ministry of Sports, Culture and Youth Affairs, 2015). However, despite the encouraging policies, the in school and out of school youth in Eswatini do not get adequate life skills and sexuality education and sexual health reproductive knowledge to help them make knowledgeable decisions. As a result, they are involved in sexual activities at an early age, and because of the limited knowledge and inadequate skills, they fail to negotiate safe sex (Dlamini, Mabuza, Masangane, Silindza, & Dlamini, 2017). In addition, Mavundla (2015) commented that the early sexual encounter is worsened by the general thinking in Eswatini that life skills and sexuality education should not be in the public curriculum. This is because culturally talking about sex is in the private space hence the Ministry of Education and Training is introducing it with caution.

My observation is that both teachers and parents view sexuality education as teaching learners about sexual intercourse, a concept viewed as exclusively adult talk, and this makes teachers uncomfortable to teach the subject. Similarly, in 2011, Eswatini ambassador to the United Nations denounced the subject for Eswatini, perceiving it as controversial sexual intercourse education and as a programme aimed at changing Swazi cultural sexual and gender norms (Nkambule, 2011).

In my interaction with teachers, I have noticed that they find it challenging to teach life skills and sexuality education. As a consequence, topics covered are only those in learners' books and they do not go beyond the scientific concepts in the syllabus because they fear conflict with parents. Specifically, one primary school teacher who was supposed to teach sexuality concepts in a science lesson in a private school remarked, "Whatever we teach is censored by parents so we are scared that parents will lodge a complaint". Furthermore, another teacher responsible for guidance and counselling in a high school in Manzini, lamented, "Each time I think of sexuality education I think of it as teaching sexual orientation and my socialisation restricts me, I always think of how the people of Sodom and Gomorrah in the Bible were destroyed due to homosexuality". This is a clear indication that there is disparity

3

between life skills and sexuality education issues and the teachers' values, beliefs and cultural norms (UNFPA, 2010). In fact, some teachers in Eswatini reported that certain concepts in the Guidance and Counselling handbook on sexuality are very sensitive. Notably, the teachers shy away from such topics due to their own socialisation and the context in which they work (Ministry of Education and Training, 2013a). Furthermore, the UNFPA (2014) noted gaps in the life skills and sexuality education curriculum and weakness in delivering of the content, as a result, it fails to meet the needs of the learners. This gap brought about my intentions of exploring what knowledge and pedagogical approaches are utilised by teachers of life skills and sexuality education.

The challenge of life skills and sexuality education is not only observed in the formal education system, but also in the informal education sector. In essence, the collapsing of the family institution due to the prevalence of poverty and HIV and AIDS, among others, could be having an undesirable impact on life skills and sexuality education. In the traditional family institution, there were structures in place for teaching life skills and sexuality education to young people. Culturally, in Eswatini, elders in a family would informally teach sexuality in designated areas of the homestead.

As evidence that this family structure is threatened, the Family Life Association of Eswatini (FLAS) received feedback from parents of teenagers who attended their life skills and sexuality education classes that they (parents) would also appreciate the same training so that they enhance their skills to support their children (Makhubu, 2016). For this reason, I found it necessary to tease out the existing life skills and sexuality education knowledge in communities that surround the schools under investigation. I argue that pertinent knowledge and practices can be learned from communities.

The study intended to explore the knowledge teachers have and to what extent they utilise this knowledge in teaching life skills and sexuality education to learners in the context of HIV and AIDS. It also illuminated the pedagogical principles and rationale conveyed by teachers in the process of implementing the life skills and sexuality education curriculum in Eswatini. Since the school is an extension of the community, the study further explored the existence of indigenous knowledge in the community and how it is transferred to schools. Consequently, understanding life skills and sexuality education and pedagogical approaches revealed influential factors that help learners to be aware of risky elements while embracing

protective sexual behaviours and also making the right choices that may lead to the reduction of HIV infections.

1.2   BACKGROUND OF THE STUDY

Different scholars and organisations have defined life skills and sexuality education in innumerable ways. The Federal Centre for Health Education, (2010) defined sexuality education as "learning about cognitive, emotional, social, interactive and physical aspects of sexuality" (p. 20). Though this definition appeals to the different aspects of human beings in relation to sexuality, its shortfall is that it defines sexuality education by referring to the term 'sexuality' without having unpacked it. Similarly, the Sexuality Information and Education Council of the United States (SIECUS) and the Eswatini (Ministry of Education and Training, 2013b) view sexuality education as "a lifelong process of acquiring information and forming attitudes, beliefs and values. It encompasses sexual development, sexual and reproductive health, interpersonal relationships, affection, intimacy, body image and gender roles," (p.4). It is worth noting that this definition uses a comprehensive approach to sexuality education and is more inclined towards gender alertness. Furthermore, Adepoju (2005) points out that sexuality education is "the art of learning how to conform to the certain art of living by being able to reason, examine and monitor oneself in clearly defined terms". Conversely, learning should permit learners to construct their own meaning and make their choices not to make them conform to prescribed principles, as stipulated by Adepoju (2005). Subsequently, UNESCO views sexuality education as "an age-appropriate, culturally relevant approach to teaching about sex and relationships by providing scientifically accurate, realistic and non-judgemental information" (UNESCO, 2012, p. 3). This definition is useful and appropriate for defining sexuality education in the context of HIV and AIDS and can be used as a working definition for this study. However, the suitable age and the cultural applicability does not assume compromising the truth on sexual issues, but refers to the approach of teaching which will vary for different ages and cultures, while still transmitting legitimate knowledge (Bernstein, 2000).

For the purpose of this study, I argue that life skills and sexuality education in the context of HIV and AIDS is teaching about intimate relationships and sexual activity using truthful and appropriate formal and indigenous knowledge that enlightens personal decisions and responsibilities. However, it is worth noting that life skills and sexuality education, and HIV

and AIDS curriculum, which integrate life skills and values, are housed in different learning areas or subjects. Thus different countries use different terms for it, for example, life skills education, life orientation, guidance and counselling, life skills and sexuality education, family health and life planning skills among others (UNESCO, 2012). In Eswatini, it is taught as guidance and counselling life skills education because it is believed that life skills and sexuality education will reinforce and complement both, without glaringly calling it life skills and sexuality education (UNFPA, 2014). This, it was believed, would strengthen the HIV and AIDS alleviation through empowering learners with sexuality education knowledge and skills to enable them to make responsible decisions about their development and well-being, in harmony with their values. For this reason, Eswatini has a high HIV prevalence in the region as well as in the world (Parker, Jobanputra, Rusike, Mazibuko, Okello, Kerschberger & Teck, 2015), the integration of life skills and sexuality education into the curriculum of Eswatini is inevitable.

The AIDS pandemic puts pressure on the education sector to re-strategise on life skills and sexuality education. According to UNFPA (2014), the lack of HIV prevention knowledge, as well as life skills and sexuality education, is a contributing factor to the high HIV prevalence among adolescents in Eswatini. Scull, Malik and Kupersmidt (2015) believe that what can help adolescents acquire positive personality is truthful life skills and sexuality education knowledge. Though there is a general consensus on the importance of life skills and sexuality education, its implementation is highly contested. An article by CitizenGo (2017) an international organisation is lobbying against the teaching comprehensive sexuality education in schools as they believed it is aimed at sexualising learners and encouraging prostitution and lesbian, gay, bisexual and transgender relations (LGBT). Citizengo, however, preferred the indigenous life skills and sexuality education to be integrated into the curriculum than the comprehensive life skills and sexuality education. Haffner (1989) and the Planned Parenthood Federation of America (2012) reveal that in the United States of America the focus is on the biomedical knowledge and does not emphasise skills development in the approach of teaching. They further argue that HIV and AIDS education is used to instil fear and control sexual behaviours instead of it being placed in the context of life skills and sexuality education, so that sexuality education will be an integral part of the moral development by the adolescents. A survey by Donavan (1998) in America discovered that life skills and sexuality education teachers are selective in topics they teach in fear of pressure from parents, community and school administrators who are not keen on

topics such as homosexuality, abortion and safe sex, such that some schools prefer to adapt or develop their own teaching and learning materials that suit the need of their community. This shows the scenario of life skills and sexuality education in the United States of America. However, not much is researched on how the life skills and sexuality education curriculum in secondary schools is implemented in Eswatini as it is relatively a new and contested area (UNICEF, 2015; Mavundla, 2015; UNFPA, 2014). This, therefore, shows the gap in the literature about life skills and sexuality education, hence the need for this study.

1.2.1 LIFE SKILLS AND SEXUALITY EDUCATION IN FORMAL EDUCATION SPACE

In support of HIV and AIDS, life skills and sexuality education the government of Eswatini, in its Education Policy Statement (1998), acknowledges the need for education to address issues of morals and values, hence the pursuit for life skills integration into the curricula. Significantly, emphasis on this commitment is clearly defined in the Education Sector Policy that the Ministry will "develop and integrate HIV prevention knowledge and skills through life skills based education as a compulsory component of the curriculum" (Ministry of Education and Training 2011, p. 15). Subsequently, the National Curriculum Centre developed material that integrated HIV and AIDS education, including life skills and sexuality education concepts, into the existing primary school level curricula materials (UNFPA, 2014). Meanwhile, for secondary and high schools HIV and AIDS education and life skills and sexuality education, topics were found in the snippet in some subjects like Science, Consumer Science, Siswati and English. Hence, the Department of Guidance and Counselling in the Ministry of Education and Training designed a scope and sequence document in 2003 to be used by secondary and high schools. The content in the scope and sequence, it was argued, will supplement and complement what parents teach their children at home (Ministry of Education, 2003). HIV and AIDS education, life skills and sexuality education, and guidance and counselling formed an integral part of the content in the scope and sequence document.

Moreover, what I have also observed in schools is that life skills or guidance and counselling or HIV and AIDS education, depending on which term is used by the school, is taken as an extra-curricular activity, meaning it is viewed as a non-academic subject which is not examinable. As a result, time allocated to it varies from school to school and there is no clear

direction on who should teach what and how (Ministry of Education and Training, 2013a). However, it is worth noting that in schools that have a career guidance teacher, the task of teaching life skills, sexuality and HIV and AIDS education is given to that teacher irrespective of the fact that he/she is not a guidance and counselling specialist. This responsibility is an added task to his/her normal teaching load. Basically, my observation as a teacher and teacher educator for the past 30 years is that since the curriculum framework in Eswatini is not outcomes-based, teachers find themselves having the autonomy to formulate their own competencies because the curriculum is implicit on competency outcomes. With reference to that, Marope (2010) confirms this controversy in the way the Eswatini National curricula has been written. She argues that the competencies, skills and knowledge to be achieved at each level have not been explicitly spelt out; thus making it even more difficult for teachers to assist learners in attaining them. This then evokes critical questions on the knowledge of life skills and sexuality education that teachers have; what exactly do they want to achieve with this knowledge, what pedagogical strategies are used by teachers in sharing this knowledge, and what are the learners' experiences in this process of teaching and learning of sexuality?

1.2.2 LIFE SKILLS AND SEXUALITY EDUCATION IN INFORMAL EDUCATION SPACE

Eswatini and African traditional settings had no formal education structures as they exist today, but made it a point that children were taught in informal settings concepts, knowledge and skills which were ingrained in cultural practices and activities. Swazi culture has a deep heritage of oral tradition and values embedded in life skills and sexuality education. Oral tradition comprises songs, folklore, riddles, proverbs, poetry, games among others handed down from a generation of creators to other generations (LaNdwandwe, 2009).

In the traditional family institution, there were structures in place for teaching life skills and sexuality education to young people at *"egumeni* for girls and *esangweni* for the boys". Over and above that, songs and games were used that communicated issues of sexuality, for instance; one of the songs for toddlers says;

> *Awubheke ngiyinftombi sibili, awubheke lelipaka lashukela ngiyitfombi.*

> (Take note of this I am a complete beautiful girl, look at my intact sex organ).

In this case toddlers, both boys and girls were taught to accept their gender and be proud of it. Another example of a song that attempts to discourage promiscuity among teenage girls is narrated below. The song is sung by girls when they are together doing allegiance work at the chief's or king's place *"bahlehla"*, which means that there is an element of peer education since it is girls rebuking prostitution among other girls. The song goes like this:

Wena ntfombatana uyintjintji.

(You young girl you are like loose coins).

Sitokwenta njani asokol'emajaha.

(How can we assist you, males are concerned about such behaviour).

Intjintji is money that comes in loose coins and is easily spent which makes it change owners at a very fast rate. The song therefore discourages the behaviour of *intjintji* amongst teenage girls. The song further emphasises that even the male counterparts are against promiscuous behaviour.

Similarly, a game that had similar sexuality lessons is played by a group of teenagers who formed a circle and took turns to stand in the centre of the circle. The one at the centre of the circle led the group by singing, showing off and accepting his or her physique despite whatever deformity. The leader goes:

Ngabe ngimuhle ngoniwa nguloku (I would have been perfect if it were not for this) (pointing at the part of the body he or she thinks does not look good).

Kodwa ngimuhle (But, despite that, I am still beautiful or handsome).

The rest of the members respond by saying:

Zibuke tsekwane (Proudly look at yourself, hammer-head bird).

In other words, the game taught teenagers to be content and confident about their physical appearance. Conversely, these games and songs are hardly heard among young people now, with the popularity of technology and the now deteriorating traditional family structures. The question that boggles the mind is what can replace such important teachings/knowledge?

Life skills and sexuality education morals and values were also instilled through stigmatisation of bad sexual behaviour. This would be done by using unpalatable terminology to label unacceptable sexual behaviour. For instance, if a girl fell pregnant before marriage, the man responsible for the pregnancy would pay a herd of five cattle to the girl's family. One of which is designated for '*umdzalaso*' ceremony (the word *umdzalaso* is from the verb *kudzalasa* a traditionally unacceptable act of revealing one's private parts willy-nilly. Only adults and children who have not reached puberty were allowed to feast on this cow. This was done to send a message to other girls that what had happened was wrong and society frowned upon it. The arrival of the cow was not celebrated and the cow would be slaughtered upon arrival. This had a way of discouraging young people from engaging in early sexual debut since the man responsible would be made to pay the cattle and the girl would have to carry some kind of stigma for irresponsible sexual behaviour. With modernisation, a great deal of time is spent in school. Since the school exists in a community, the study had aimed to find out what indigenous knowledge still exists and what approaches are used in the community in sharing that knowledge and how teachers consider/integrate this knowledge in their teaching.

1.3   PROBLEM STATEMENT

A number of the dynamics such as access to internet, social media, socio-economic issues and peer pressure, in our society today contribute to inconsiderate sexual behaviour choices by learners (Kheswa, 2016; Fearon, Wiggins, Pettifor & Hargreaves, 2015; McLean, 1995). Generally, these dynamics are mostly due to the lack of legitimate sexuality knowledge and skills to navigate ways through life experiences. Subsequently, in the absence of the legitimate life skills and sexuality knowledge, the learners then acquire it from personal experimentation (Allen, 2001). The life skills and sexuality education in schools, therefore, seek to address the need for legitimate life skills and sexuality knowledge amongst learners, and to empower them with the necessary skills that will enable learners to make the right decisions, especially in the era of HIV and AIDS.

The issue of legitimate knowledge is also raised by the Ministry of Education and Training in Eswatini (2011). The Ministry cites the inability of education content to instil life skills in learners. In the view of the Ministry, this has created a gap in the education system that results in the lack of relevant knowledge that promotes all phases of human growth.

10

Teachers are the vehicles through which the process of instilling life lessons in learners can be made. Hence, my interest in investigating the kind of life skills and sexuality education knowledge held by teachers.

This study, therefore, aimed to explore what appropriate life skills and sexuality education knowledge teachers, who teach life skills and sexuality education in the context of HIV and AIDS, have and what pedagogical approaches they use in the implementation of this curriculum. As society is challenged to offer appropriate knowledge, the study further investigated if indigenous knowledge still exists in communities under investigation, and how that knowledge is mediated within the school curriculum.

1.4   THE PURPOSE OF THE STUDY

The study explored the knowledge teachers have and the extent to which they utilise this knowledge in teaching life skills and sexuality education to learners in the context of HIV and AIDS. It also illuminated the pedagogical principles and rationale conveyed by teachers in the process of implementing the life skills and sexuality education curriculum. Since the school is an extension of the community, the study explored the kind of indigenous knowledge transferred from the community into schools. Consequently, understanding life skills and sexuality education and pedagogical approaches revealed influential factors that help learners to be aware of risky elements while they embrace protective sexual behaviours that may curb HIV infections.

1.5   RESEARCH OBJECTIVES

The following are the research objectives for my study:

1. To explore the knowledge that teachers in selected schools in Manzini Region of Eswatini have on life skills and sexuality education in the context of HIV and AIDS.

2. To identify existing indigenous knowledge on life skills and sexuality education in selected communities surrounding these schools in the Manzini Region of Eswatini.

3. To explore how existing indigenous knowledge on life skills and sexuality education is mediated into the school curriculum in selected schools situated in surrounding communities in the Manzini Region of Eswatini.

4. To compare the pedagogical approaches used by teachers in life skills and sexuality education teaching and learning in selected schools in the Manzini Region of Eswatini with pedagogical approaches used by community elders in teaching life skills in communities surrounding these schools..

1.6   MAIN RESEARCH QUESTIONS

The research questions that guided the study are as follows:

1. What knowledge do teachers in selected Manzini schools in Eswatini have on life skills and sexuality education in the context of HIV and AIDS?

2. What indigenous knowledge still exists on life skills and sexuality education in the Manzini indigenous communities?

3. How is the existing indigenous knowledge on life skills and sexuality education in the Manzini communities mediated into the school curriculum in selected schools situated in these communities in Eswatini?

4. What is the difference between the pedagogical approaches used by teachers in life skills and sexuality education teaching and learning and those of community elders in selected schools in Manzini and the communities surrounding these schools?

1.7   POSITIONING THE STUDY THEORETICALLY

The theoretical framework for the study is drawn from two sets of theories; curriculum theories and worldview theories. Drawing from the curriculum theories, the study employed tools from Bernstein's (1971) theory of the sociology of knowledge and pedagogy – his theory of the 'pedagogical device'. The pedagogical device is a mechanism for describing the constitution of knowledge in pedagogical contexts. The pedagogical device is composed

of a system of rules; the rules are about the production, re-contextualisation and reproduction of knowledge. These rules were a lens that enabled me to view how life skills and sexuality education knowledge is converted into the classroom content knowledge that is eventually acquired by learners. The study further utilised two other curriculum theories, first the pedagogical content knowledge (PCK) coined by Shulman (1987). PCK is used as an analytical tool in understanding how teachers establish and manage an enabling classroom environment that allows the creation of knowledge on life skills and sexuality education. The study was able to give an explicit account of the influence of PCK on learners' acquisition of knowledge. Secondly, since in this study I advocate for the merging of cultural knowledge with the formal curriculum, it is vital to exploit this. The use of the Inviting Classroom Pedagogies Model (ICPM) pillars confirmed the potential of integrating the cultural life skills and sexuality education with the formal school curriculum (Agbomeji, 2016). The second set of theories is the worldview theories; the logico structural worldview theory by Kearney (1984) and the philosophy of *Emaswati*. The worldview theories are used in this study as lenses in relation to teaching life skills and sexuality education. I explored how the participating teachers' and key informants' worldviews affect their understanding of sexuality knowledge and also how they facilitate the acquisition of this knowledge.

1.8   DELIMITATIONS OF THE STUDY

This study is delimited to the views of teachers of life skills and sexuality education in four schools in one region of the country. Consequently, it will not be generalisable to views of other teachers in the school, and teachers in other schools in Eswatini.

1.9   SIGNIFICANCE OF THE STUDY

Although policies in Eswatini have embraced sexuality education in life skills or guidance and counselling curriculum, its implementation remains a challenge. There is scarcity of research on sexuality education in Eswatini. This is coupled with the secrecy and fear of discussing issues pertaining to sexuality education in the Swazi culture. There is now, therefore, a concern among education authorities and the general public about how attitudes towards sex and values concerning sexual behaviour can be openly discussed among the youth. This has given room for key players in the field to question the knowledge, skills and

approaches used in teaching life skills and sexuality education in schools. This study provides insight into the extent of teachers' knowledge and pedagogical approaches of life skills and sexuality education in the context of HIV and AIDS and how it relates to cultural knowledge and approaches (special reference to Swazi culture).

Since Eswatini still has a high HIV prevalence rate there is an urgent need to focus on reducing high risk sexual behaviour. There is evidence that the incidence of school-going adolescents' involvement in high risk sexual behaviours is increasing (UNFPA, 2015). Research has proven that prioritising life skills and sexuality education has contributed immensely to empowering adolescents in decision making to realise their wellbeing (ibid, 2015). Hence, the need for good quality life skills and sexuality education backed up by good quality policies. In practice, it is hoped that the study will contribute to informing policy in the Ministry of Education and Training, and it is intended to add a voice in the life skills and sexuality education deliberations for excellence.

Furthermore, as a teacher educator in the professional studies department, I saw it necessary to conduct research to gain insight into the life skills and sexuality education curriculum issues with which teachers are confronted. Consequently, the research findings and recommendations could inform the preparation of teachers in terms of content knowledge and pedagogy, as well as informing the curriculum especially the life skills and sexuality education curriculum. The study is also intended to fill the hiatus that exists in life skills and sexuality education in Eswatini.

1.10 ARRANGEMENT OF CHAPTERS

To assist the reader to have an overview of the discussion in this document, in this subsection, I present the arrangement of chapters in the thesis

Chapter One sets the tone for this research study by discussing the introduction of the study. This includes the background, statement of the problem, the purpose of the study, research objectives, as well as the main research questions. The chapter further highlights how the study will hopefully benefit the end user as well as the education sector.

Chapter Two presents current and previous literature gleaned on issues pertaining to the teaching of sexuality and HIV and AIDS education, both in formal and traditional spaces.

The literature covers the modern classroom and indigenous pedagogy and their impact on learners

Chapter Three discusses the theoretical framework used as a tool in this study to analyse the data collected. The study used two sets of theories to develop the theoretical framework. The first set is drawn from curriculum theories; that is, Bernstein's (1971) pedagogical device, Shulman's (1986) PCK concept and Agbomeji's (2016) ICPM theory. The second set is from the worldview theories; the logico structural worldview theory developed by Kearney (1984), and to contextualise this study, the inclusion of the *EmaSwati* philosophy and worldview has been deemed inevitable.

Chapter Four is a chapter explaining the methodology and research design. It explains the type of research and design appropriate for the study, the research paradigm preferred, the sample size and sampling method used. It further discusses the instruments used for data generation, as well as the data analysis method. In addition, the chapter discusses issues of validity, reliability and ethics in research.

Chapter Five presents the analysis of the data produced, its interpretation and consequently, the findings that emerged on life skills and sexuality education in the formal curriculum. The chapter further discusses the findings using evidence from literature.

Chapter Six further presents the exploration and synthesis of the results and presents the findings from the data pertaining to cultural education on life skills and sexuality education knowledge, and practices of transmitting this knowledge to young generations.

Chapter Seven is where the analysis of findings is discussed in relation to the research questions of the study. The in-depth discussion in the chapter is guided by the two groups of theories; the curriculum theories (Bernstein's theory, Shulman's PCK concept, and the ICPM theory) and indigenous knowledge theories (the worldview theory developed by Kearney (1984) and the philosophy of *Emaswati*).

Chapter Eight examines fully the Inviting Prompt-lead Participatory Discourse, a model that I developed from this research that could be a framework for the teaching of life skills and sexuality education in schools. I further make conclusions that illuminate the new knowledge (the model). In addition, I present the recommendations and suggest areas for further research.

1.11   CHAPTER SUMMARY

This chapter provided the context of the study. The introduction clarified the problem statement for the investigation and the motivation of researching life skills and sexuality education in Eswatini. It indicated the need for research into the teaching of life skills and sexuality education in Eswatini and gave a background that requires understanding of teachers' knowledge and skills in transmitting the right values and attitudes on sexuality. The chapter examined, albeit briefly, the relationship between traditional knowledge and the knowledge espoused in schools and outlined the objectives and key research questions of the study. Furthermore, the significance was highlighted and the delimitations of the study presented. The last part of the chapter gave an overview of the arrangement of chapters in the thesis.

CHAPTER 2

A REVIEW OF LITERATURE ON LIFE SKILLS AND SEXUALITY EDUCATION DISCOURSES

2.1   INTRODUCTION

The literature review is an essential aspect of the research study because it unearths the rationale, highlights critical concepts and debates (Cohen, Manion & Morrison, 2001) on sexuality education knowledge. Subsequently, the opportunity of gleaning and synthesising the opinions of intellectuals in the field contextualises the study.

While sexuality education resonates with the Swazi culture, studies of sexuality education knowledge in Eswatini are scarce; hence, little has been written about it. This research study reveals that there is lack of comprehensive documentation of sexuality education in Eswatini, both formal and indigenous. This study further reveals the absence of indigenous sexuality education in the formal school curriculum, yet there are mentors in the communities who still possess such indigenous knowledge. The little that has been written is on justifying the need for sexuality education in schools in the context of HIV and AIDS (Mavundla, 2015; UNFPA, 2014; Bantwana, 2014). To set the context of the findings discussed in later chapters of this thesis, it is essential to draw from local, regional and international literature. To understand sexuality education, I start by examining the concept of sexuality. Secondly, I present an exposition on the discourse of sexuality education having decided to use the themes that were unfolding, in my qualitative data analysis findings. In the discussion of literature reviewed, the themes are arranged under the following subheadings:

- The teaching of life skills and sexuality education
- Academic language
- Lifelong learning and teacher education
- Classroom approaches to life skills and sexuality education
- Traditional approaches to sexuality education
- Cultural discontinuity
- Collaboration between the school and community

17

- The language of instruction

Literature had to be gleaned and distilled from the body of knowledge on sexuality and education found in several education disciplines like Psychology, Sociology, Human Rights, Spirituality, Anthropology, Social Work, Health and Education. The literature reviewed and critically presented in this chapter was sourced from the internet and published books; the search engines such as pro-quest, EBSCOHOST and ERIC Education Resources were used. Search terms and phrases that were used for literature included sexuality, sexual behaviour, sex education, sexuality education, comprehensive sexuality education, sexuality and indigenous knowledge, cultural discontinuity and sexuality, life skills education and sexuality methodology and HIV and AIDS education.

2.2   THE TEACHING OF LIFE SKILLS AND SEXUALITY EDUCATION

2.2.1   DECONSTRUCTING SEXUALITY

The concept of sexuality is viewed as complex, dynamic, personal yet public, physical and psychological (The American Jewish World Services, 2016; The Higher Education HIV and AIDS Programme (HEAIDS), 2010). As such, different people perceive sexuality from different angles depending on their differing contexts. They emphasise certain impressions; for example, sexual intercourse, feeling pampered, fondling, sexual identity and reproduction. Another example that can be drawn from Hope Church (2016), defines sexuality as "more than a mere outward behaviour, it is a heartfelt yearning for connection with another" (p. 4), a definition that obscures important aspects of sexuality. Conversely Patil (2012) contends that the different definitions and misunderstandings where sexuality is concerned is brought about by the lack of the culture of openness and candour. However, all the differently emphasised segments constitute the components of sexuality and contribute to the quality of life and sexual well-being of an individual (Bauer, McAuliffe & Nay, 2007). Greenberg, Bruess and Conklins, (2018) argue that concerning sexuality many people become "experts"; therefore, it is imperative to apply critical thinking. They further unpack critical thinking to describe the kind of thinking that does not blindly accept descriptions of concepts without any exploration. This indicates a need to be explicit when defining or teaching sexuality.

HEAIDS (2010) defines sexuality as who we are as sexual beings considering socially interpreted gender that focuses on gender roles, how human beings relate to each other in terms of behaviour, attitudes and values. Similarly, Killian, Nicolson, Meintjes and Hough (2014) refers to sexuality as "how we experience and express ourselves as sexual beings, how we value and feel about ourselves as sexual beings and how that influences the way we interact with others" (p. 87). Therefore, from this definition, one may conclude that sexuality encompasses intimacy, sensuality, sexual identity and sexualisation. Another example of what is meant by sexuality is illustrated by six P's representing power, practices, pleasure, pressure, procreation and pain (Esu-Williams quoted in Tfwala, 2008). In this case, power controls the interaction of all the sexuality P's of both males and females. Notably, human sexuality is not just sexual feelings and intercourse, but it is who an individual is and what that individual will become (Greenberg et al., 2018)

In this study, the discourse of sexuality is viewed as the total personality of a human being, which consists of the consanguinity of psychological, biological and sociocultural traits. The Sexuality Information and Education Council of the United States (SIECUS) quoted in Greenberg et al., (2018) defines sexuality as "encompassing the sexual knowledge, beliefs, attitudes, values and behaviours of individuals. Its dimensions include the anatomy, physiology, and biochemistry of the sexual response system; identity, orientation, roles, and personality; and thoughts, feeling and relationships" (p. 4) - a holistic definition that encircles the biological, psychological and sociocultural dimensions of human sexuality.

Firstly, the biological aspect is included because the understanding of sexuality depends on the understanding of how parts of the human body function and relate to each other. Thus, physiological knowledge is the kingpin of sexuality. Secondly, sexuality is not only physical but also psychological since one's self-perception influences one's behaviour and the way one interacts with others. Lastly, the socio-cultural dimensions; demonstrate how the social and cultural environment impact on the psychological and the biological sexuality concerns of a human being. For example, different cultures view sexuality differently, and religious beliefs influence the perceptions of sexuality (Goldfarb & Costantine, 2011; Greenberg et al., 2018).

A further classification of sexuality as a political, social construct is because social structures such as media, schools and religious institutions are transmitting sexuality information to control and guide human interaction and identity which is compounded by power imbalances

entrenched in patriarchal tendencies that shape sexuality; for example, male dominance in sexual practice (HEAIDS, 2010).

IPPF (2010) holds a view that in the context of the social challenges such as HIV and AIDS and poverty young people should be knowledgeable about sexuality to be able to make informed, right choices and clear the sexuality confusion. Research has shown sexuality education as a vehicle to address sexuality as well as sexual reproductive health (Greenberg et al., 2018; IPPF, 2010).

2.2.2 SEXUALITY EDUCATION DISCOURSE

A body of literature uses the term sexuality education interchangeably with comprehensive education, yet they are distinct (Haberland & Rogow, 2015; UNESCO, 2015, 2018). However, some scholars have attempted to draw a clear distinction between the two. Sexuality education is demarcated as education that deals with all features of sexuality and its execution (Browne, 2015; De la Mare, 2011). Others argue that sexuality education centres on delivering sexual realities and reproductive health depending on varying contexts (Helmer, Senior, Davison & Vodic, 2015). While UNESCO, UNAIDS, UNFPA, UNICEF and WHO (2013) have considered sexuality education to mean teaching and learning of human sexuality matters. In general, the term sexuality education has also been used to describe a process of obtaining knowledge and developing beliefs and attitudes about sexual activities, intimacy, relationship and identity (Lavalekar, 2014). While a variety of definitions have been generally used this thesis is persuaded by Frans' (2016) definition who advanced a broader explanation of sexuality education which is:

> Learning about the cognitive, emotional, social, interactive and physical
> aspects of sexuality. It starts early in childhood and progresses through
> adolescence and adulthood. It aims at supporting and promoting sexual
> development (p. 52).

However, Romeo and Kelley (2009), in their reaction to the definition of sexuality education raise a concern that it is often condensed to morality and biological aspects leaving out the crux of the concept; that is, the building of relationships, the development of feelings, and the application of proper social and sexual behaviour. Admittedly, in South Africa, sexuality education can also mean sex education since it includes facts about family planning,

knowledge of all aspects of sexuality, reproduction, sexual pleasure and orientation and body image (Runhare, Mudau & Mutshaeni, 2016).

In some instances, sexuality education is viewed as a taboo in some cultures (Diller, 2004). Commenting on sexuality education, Frans (2016) argues that it is a multifaceted concept that is interlaced with diverse values from diverse families; as a result, it is value-laden and sometimes these values are not even explained. Ahmed, Flisher, Mathews, Mukoma and Janson (2009) confirm that sexuality education is alleged to be inherently connected to morals and ethics, which have become the teachers' responsibility in the era of declining family structures.

The school is identified as one of the well placed social institutions to deliver this sexuality education because it has become the catchment area for a large number of school-going children and youth, especially now with the free primary education (UNICEF, 2012; IPPF, 2010). In addition, Francis (2010) concurs that the school is an appropriate institution for sexuality education. However, it is also a fertile ground for other practices and values that are detrimental to young people's lives. Research findings have been consistent with the importance of the inclusion of sexuality education in the formal school curriculum (Haberland & Rogow, 2014; Balinga & Mabula, 2014; UNFPA, 2014). These scholars argued that it is the essence of curbing the spread of HIV and AIDS and other health and social challenges, as well as harmful practices and values. However, Buthelezi, Mitchell, Moletsane, De Lange, Taylor and Stuart (2007) state in a study done in KwaZulu-Natal that the pace of incorporating in the life skills curriculum concepts that deal with HIV and AIDS as well as sexuality education seemed slow.

The approach to teaching sexuality education has been dissected by Browes (2014) to three different segments. The first being the morality based approach; a narrow view of sexual health issues that instils fear, transmitting religious and moral values of sexuality. An example could be focusing on teaching abstinence before marriage, an approach that depicts sexual activities as negative, problematic and harmful (Knerr & Philpott, 2011). Williamson and Lawson (2015) further argue that the negative outlook attached to abstinence renders sexuality education hypothetically detrimental to society and individuals. Providing information about the dangers of sex or pushing for abstinence may not be enough to meet the needs of learners.

The second segment is the health approach focusing on the biological facts of sexuality education and therefore reducing health challenges, including HIV and AIDS, to the human body. The gap in this approach is that it does not acknowledge the power relations existing in contemporary society; where children and youth have differing life perspectives to those of adults, and such youth perspectives determine how they listen to adults. Such an approach portrays sexuality as negative and dangerous (Browes, 2014). The rights based approach, which is the third segment, takes advantage of the weaknesses of the above approaches, and is viewed as holistic. This is because of its emphasis on all the different aspects of sexuality; that is, the health aspect, risk and pleasure, attitudes and skills. It enables children and the youth to get accurate facts, discover and develop positive values and attitudes, allowing the development of life skills. This approach is commonly referred to as Comprehensive Sexuality Education (CSE) (Browes, 2014).

Much literature favours the comprehensive sexuality education as an effective approach to teaching sexuality education as it is seen as having the operative implements for children and the youth to make a conscious decision for healthy sexual behaviours and practices (Goldfard & Costantine, 2011; Greenberg, Bruess & Conklins 2018; Mavundla, 2015; Hague, Miedema & Le Mat, 2017). CSE is curriculum-based education aimed at equipping children and young people with the knowledge, attitudes, skills and values that will enable them to develop a positive view of their sexuality, in context. The IPPF (2016) notes that the term comprehensive speaks for itself, it embraces a wide range of sexual and reproductive rights knowledge, values and skills that meet the needs of young people in their endeavour to make informed sexual wellbeing decisions. Arguments advanced in favour of the CSE are that it brings together educational experiences that allow learners to:

> Acquire knowledge that is pertinent to specific health issues, develop the motivation and personal insight that are necessary to act on this knowledge, acquire the skills they may need to maintain and enhance sexual health and avoid sexual problems and help create an environment that is conducive to sexual health (Greenberg et al., 2018, p. 16).

Similarly, the Sexuality Information and Education Council of the United States (SIECUS, 2012) also considers CSE effective because of its holistic way in promoting sexual health. They outline four elements; firstly, CSE offers accurate human sexuality knowledge, including HIV and AIDS. Secondly, it helps the youth acquire healthy standards, attitudes

and intuition about human sexuality and basing it on their context. The third goal is to help develop interpersonal and rapport skills such as decision-making, communication, assertiveness and appropriate intimacies skills. Lastly, to empower the youth to apply responsibility in all issues that pertain to sexual relationships, for example, delaying sex debut, abstinence and safe sex, among others.

Consequently, different countries have assigned different names to education that deals with human sexuality, depending on the concerns and purpose of the programme, such as; Life Orientation in South Africa, Sex and Relationship Education in Tanzania and Guidance and Counselling, HIV and AIDS and Life Skills Education in Eswatini (Shegesha, 2015).

2.2.3 TEACHERS' KNOWLEDGE BASE

Central to the entire teaching profession is the issue of the knowledge base of teachers; Davey and Ham (2015) view the knowledge base as an entity expected to encourage experts, in this case, teachers and their networks, to grasp the basic information required for their expert practices. Ben-Peretz (2011) explored how different scholars perceive the meaning and implications of teacher knowledge; he concluded that teacher knowledge is complex, dynamic and growing with new research. The study further found that earlier teacher knowledge was viewed as the mainspring of the teaching occupation, which is teaching the subject matter by applying the appropriate methods and skills.

Nguyen (2011) asserts that understanding teachers' knowledge could enhance or hinder learning. However, much uncertainty still exists concerning teachers' knowledge to the extent of questioning its existence (Fernandez, 2014). Offering more insight to the doubt, Révai and Guerriero (2017) argue that teachers use implicit knowledge because they have limited newly researched knowledge, and those who have it have inadequately integrated it into their knowledge base. Conversely, Mapolelo and Akinsola (2015) point out that teaching is not only dependent on the knowledge the teacher has but what is fundamental is how the teacher applies the knowledge in the teaching and learning process. However, teachers' inadequate knowledge of the subject matter and pedagogy has been identified as a contributing factor to their incompetence (Mapolelo & Akinsola, 2015). The study further argue that the presence of teachers' knowledge is evident in the teachers' mastery of subject

knowledge, the applicability of the subject matter and its impact on learners' positive achievement.

Furthermore, Révai and Guerriero (2017) reveal that the restraint understanding of the dynamics underlying the knowledge base of teachers intensifies the speculation that teachers' knowledge is archaic. Dumont, Instance and Benavides (2010) compared the possession of knowledge needed for practice by different professionals; their major finding was that teachers do not keep abreast with the knowledge base they need for execution of their duty more than other professions. They further argue that teachers treat knowledge as static. However, teachers are expected to acquire and process new knowledge relevant to their teaching subject and are expected to update this knowledge base regularly. Failing to do this casts doubt in their knowledge base (Révai & Guerriero, 2017).

Michaloski (2009) defines teacher knowledge as the "totality of knowledge about teaching possessed by an individual teacher and available for use at that particular time and moment" (p. 13). Put simpler and more generally; scholars define teacher knowledge as a conglomerate professional knowledge of a specific subject area combined with principles and skills of pedagogy relevant to that content taught (Ben-Peretz, 2011; Fives & Buehl, 2008; Shulman, 1986).

However, much more literature describes teacher knowledge base as encompassing several domains. Davey and Ham (2015) notes that identifying the different aspects of teacher knowledge does justice to the concept. Similarly, Fives & Buehl, (2008) describes teachers' knowledge as having five elements; namely, situational, personal, social, experiential and theoretical, such that a teacher can use his/her knowledge to construct meaning and use this meaning to influence the context to work in, that is comfortable to himself/herself. However, a detailed study of teachers' knowledge by Shulman (1987) revealed, that teachers themselves find it challenging to express clearly what they know and how they know it. He further outlines the teacher knowledge base as coming from specialisation in the subject area, teaching materials and resources. Consequently, he classifies the knowledge teachers use to enhance learners' comprehension into different types. Firstly, he mentions the pedagogical content knowledge which combines pedagogy and content and equips teachers with the know-how of organising, handling and presenting topics adequately to learners with different abilities. Secondly, he presents the content knowledge which is the concepts, skills, facts and information teachers have in their minds to be learned by learners. Thirdly, he

discusses the general pedagogical knowledge that means the broad principles of teaching, including classroom management strategies. Fourthly, he notes the curriculum knowledge which includes all materials, resources, policies written and unwritten that enhance the process of teaching. Fifthly, he presents the knowledge of educational context that is the knowledge of the environment and culture in the classroom and the school. Sixthly, he lists the knowledge of learners and their characteristics that impact on teaching and learning. Lastly, he mentions the knowledge of educational ends, which is the understanding of the value, purpose, historical and philosophical background of teaching and learning (Shulman, 1987).

In 2008 Ball, Thames and Phelps (2008) published a paper in which they picked three dimensions as most crucial for a teacher knowledge base that is content knowledge, curricular knowledge and pedagogical content knowledge. They point out that knowing a subject entails knowing beyond theories and facts but must also "understand the organising principles and structures and rules for establishing what is legitimate to do and say in a field" (Ball et al., 2008, p. 391). Previous research has proved that a lack of teacher content knowledge is a barrier to effective teaching and learning (Shalem, 2014; Kind, 2014; Bertram & Christiansen, 2012). A considerable amount of literature views both content knowledge and pedagogical content knowledge as having an acute influence on teaching and learning (Ward & Ayvazo, 2016; Kleickmann, Richter, Kunter, Elsner, Besser, Krauss & Baumert, 2013; Bertram & Christiansen, 2012; Ozden, 2008). Consequently, Kaur, Yuen and Kaur (2011) assert that an effective teacher is regarded as having the ability to possess both content knowledge and pedagogical content knowledge when teaching.

2.2.4   CONTENT KNOWLEDGE

Ozden (2008) focuses on content knowledge, and defines it as "the concepts, principles, relationships, processes and applications a student should know within a given subject, appropriate for his/her age and organisation of the knowledge" (p. 634). Content knowledge relates to knowledge of a subject area (Kleickmann et al., 2013) which Shalem (2014) terms as working knowledge. Hence, Ball et al. (2008) and Ozden (2008) point out that teachers should acquire content knowledge during teacher training. Olfos, Goldrine and Estrella (2014), in their research undertaken in Chile, argue that specific content knowledge acquired in pre-service and developed as teachers reflect on their teaching experience, is core in

understanding a subject if quality education is to be realised. On the other hand, Rollnick and Mavhunga (2016) submit that subject matter knowledge is accumulated as a person progresses through school. It is the efficiency in the knowledge of the subject matter that develops confidence in teachers. This indicates a need to understand how sexuality education teachers acquire their subject matter knowledge as there is lack of evidence of previous studies that have investigated this aspect. However, Shulman (cited in Kleickmann et al., 2013) argues that teachers do not only need to understand a subject, but should further understand why that subject is as portrayed, meaning that a teacher must have a deep insight into concepts and facts of that particular subject they teach because they draw lessons from it. Not having this deep insight into the subject has a negative impact on teaching effectively (Shalem, 2014; Kind, 2014; Betram & Christiansen, 2012). Ball (2016) and Kind (2014) opine that teachers use content knowledge to produce pedagogical content knowledge to display their expertise to learners. This means the essence of the practice of teachers is anchored in pedagogical content knowledge. This practice applies to all subject areas including the life skills and sexuality education as foreseen by several scholars (Leung, Shek, Leung & Shek, 2019; WHO & BZgA, 2017; Bourgonje & Tromp, 2011; Francis, 2010).

Teachers' possession of content knowledge equips them with accurate facts and concepts, ability to address learners' common misconceptions of the concepts taught, the knack of writing lesson presentations drawing from appropriate content and knowledge from research. The teachers further show the ability to interpret concepts from different angles and explicitly explain concepts. Lastly, teachers are able to identify teaching resources which are appropriate for that subject matter, which is a prerequisite for the teacher subsequently influencing what learners will take home as learned knowledge (Stringham, 2015; Mapolelo & Akinsola, 2015; Ball, Thames & Phelps, 2008; Greewald, Hedges & Laine 1996).

Teachers, however, use what Luke, Woods and Weir (2012) call as 'grids of specification' (p.2) (as cited in Foucault, 1972). These are documents that guide the teachers' content to be used in teaching and learning (Luke et al., 2012; Musingafi, Mhute, Zebron & Kaseke, 2015). These guides, such as the syllabus, act as expressions of accountability for teachers to parents because they outline content to be covered (Musingafi et al., 2015).

2.2.5 LIFE SKILLS AND SEXUALITY EDUCATION TEACHER KNOWLEDGE

Having considered teacher knowledge, it is best to deliberate on life skills and sexuality education teachers' knowledge, which is the focus of this study. According to Francis & De Palma (2015), the purpose of teaching life skills, sexuality education, and HIV and AIDS education is to equip learners with skills, values and knowledge to make calculated decisions for their own well-being; however, teachers lack the knowledge because of inadequate preparation which defeats the intentions of the programme. In his introduction to the study of teachers' discourses on HIV and AIDS as well as sexuality education in South Africa, Davis (2004) points out that teacher education is still inadequately preparing teachers to deliver meaningful lessons in sexuality, and HIV and AIDS education, a view supported by Francis (2012).

The World Association for Sexual Health (2008) commented that watering down or limiting the information that develops life skills needed to make informed decisions about sexual wellbeing is immoral. However, Emmerson (2018) reiterates by commenting that in London teachers are also concerned about the kind of content to be included in the sexuality education curriculum for them to teach what will be acceptable to parents. Masinga (2013) and Francis (2012) reveal that discussing sexuality is frequently filled with these tensions and logical inconsistencies, and consequently, teachers' HIV and sexuality talks are susceptible. In many South African schools, there is an inclination of quietness where specific issues are untouchable, and some educators still recognise the teaching of topics in the life orientation (LO) curriculum sensitive and shameful (Helleve, Flisher, Onya, Mukoma & Klepp, 2009, in Masinga, 2013). These discrepancies seem to describe the nature of HIV and sexuality education in schools. Subsequently, the suggested instrument for the selection of teachers of life skills and sexuality education should include an assessment of confidence; confidence of handling the sensitive topics which should be gained during teacher training (Mkumbo, 2012). The lack of confidence according to Leung et al. (2019) in their comparative study in the United States, United Kingdom, Mainland China and Taiwan was interpreted by scholars as due to lack of knowledge and inadequate training. Thus, they found it challenging to discuss with such teachers.

Sidze, Stillman, Keogh, Mulupi, Egesa, Leong, Mutua, Muga, Bankole and Izugbara (2017) did an audit of the life skills and sexuality programme in Kenya and found that the sexuality education content is shallow and could not cultivate enough basic reasoning skills to acquire sexuality wellbeing (ibid, 2017). Topics such as sexual orientation and human rights issues,

for example, the privileges of individuals living with HIV were found wanting. Life skills and sexuality education utilised a prescriptive approach and fear-based teaching strategies (ibid, 2017). Teachers were focusing on the biological aspect of sexuality education and sexual and reproductive health and rights (SRHR) were not prioritised (ibid, 2017). The approach used in Kenya depicted as only academic with little focus on enhancing life skills. The inadequate training of teachers and inadequate resources in Kenya schools further worsens such a status quo (ibid, 2017). Milton, Berne, Peppard, Patton, Hunt and Wright (2001) emphasise the importance of providing courses that will equip teachers on life skills and sexuality education content knowledge over and above all other appropriate teacher professional courses.

In a study to determine how teachers teach sexuality education in South Africa (Francis, 2013) discovered that sexuality education teachers regard themselves as ethics and values teachers. They pick what to teach based on their qualities and convictions. Their religious values and principles also influence the content they teach more than what they ought to teach (Chaka, 2017; Francis, 2012). Pound, Langford & Campbell (2016) note that teachers ignore learners' interest in their selection of what they think is comfortable to teach. The tension, according to Chaka (2017) exists between what teachers are teaching and what learners ought to be taught. Subsequently, teachers are biased towards their own beliefs leaving what is in the sexuality education teaching guides. Scholars believe that the selective approach is due to the limited knowledge, not being adequately trained to explain concepts clearly and covering them up for the knowledge gaps (Abbott, Ellis & Abbott, 2015; Francis, 2013; Mkumbo, 2012). However, Abbott et al. (2015) argue that this selective act by teachers tends to leave topics in the syllabus and limits learners' knowledge of life skills and sexuality education. This subsection has discussed life skills and sexuality education teacher knowledge in the classroom; the following subheading will deal with the need for an appropriate language.

2.3   ACADEMIC LANGUAGE

Different professions have their distinct languages, and the education sector has its language, which is the academic language (Snow 2010; Snow & Uccelli, 2009; Schleppegrell, 2009). These scholars argue that academic language is the vocabulary used in schools for teaching and learning purposes and enhances educational success (Haneda, 2014). The academic

language has a specialised vocabulary that develops to the kind of knowledge meant for each subject taught in the educational institutions (Gottlieb & Ernest-Slavit, 2014; Schleppergrell, 2009; Snow & Uccelli; 2009). Academic language nurtures academic thinking (Gottlieb & Ernest-Slavit, 2014). According to Gottlieb and Ernest-Slavit (2014), academic language describes complex and abstract concepts vividly and avails opportunities for learners to engage in higher thinking processes.

Academic language is the language used in texts with an exposition of content in the schools' formal curriculum documents (Snow, 2010). However, Peters (2013) claims there is scientific knowledge which uses academic language and public knowledge which uses social language, the link symbolised as "oil and water." The scientific knowledge with its academic language is used as educational or academic knowledge, whereas the public knowledge with its social language is referred to as popular knowledge or media knowledge (Banks, 2009). Gottlieb and Ernest-Slavit (2014) classify social knowledge as not cognitively demanding because it is casual.

Mass media is among the popular channels of acquiring knowledge, especially with the development of technology (Recepoğlu, 2015). The purpose of mass media messages is for disseminating information, socialisation, news and entertainment among others, however, with that aim in mind, it is doubtful that the media messages portray reality as the information might be partial, biased and not precise (Geraee, Kaveh, Shojaeizadeh & Tabatabaee, 2015). Hence Recepoğlu (2015), cautions readers to use media knowledge with thoughtfulness because of the integration of both negative and positive messages disseminated in social language. According to Banks (2009) and Agarwal and Arawujo (2014), media knowledge is institutionalised knowledge, and such knowledge is disseminated very subtly, hence perceived implicit. The implicitness of the media knowledge leads to young people misrepresenting the knowledge and reveals their misconception, which in turn is conveyed, to peers. Boonstra (2015) elaborates that young people do not get explicit information such as HIV and AIDS, life skills and sexuality education; the distortion is sustained. UNFPA (2014) claim that implicit knowledge leaves young people frustrated and confused, a situation that is further worsened by conflicting messages that are published. I, therefore, argue that reliance on media for transmitting knowledge requires that one assesses how the recipients have interpreted the message against its significance.

According to Aybek (2016), a media text, whether in words, drawn or pictorial, has a hidden meaning within the main text, which has concealed messages and has an underlying connotation. Interestingly, the text script accentuates certain information, at the same time tenaciously withholding some, hence the meaning should be drawn from both the explicit and hidden messages (Aybek, 2016). Breuer amd Napthine (2008) draw attention to the features of media language, which use a persuasive tone and language that appeals extensively to the emotional aspect rather than cognitively. I argue, therefore, that the social language used in media texts impacts on the value judgement of the reader and prevents the application of cognitive thought processes as required in academic language.

Scholars recommend that consumers of media information must have the ability to question, analyse and synthesise the information they encounter to differentiate what is essential from that which is not appropriate language (Aybek, 2016; Recepoğlu, 2015; Pinto & Sales, 2008; Chanda, Mchombu & Nengomasha, 2008). Teachers are, therefore, cautioned to understand the different language types (Fillmore & Snow, 2000). Subsequently, Recepoğlu (2015) commends Turkey for including a media literacy course in service and pre-service teacher education programmes. The course aims to equip teachers on skills of navigating media information, language and equip them for their main responsibility of teaching learners media literacy.

2.4   LIFELONG LEARNING AND TEACHER EDUCATION

In a study that explores the views of Turkish pre-service teachers on lifelong learning, Koksal and Cogmen (2013) assert that the world is faced by challenges and changes that require a transformation of teachers and teaching. The social challenges that learners are faced with include HIV and AIDS and sexuality issues, which demand that learners, teachers and parents become open to learning. Moreover, sexuality education in the context of HIV and AIDS is of lifelong learning in nature (Walker & Milton, 2006). Consequently, the world has space for teachers who are keen to acquire knowledge, skills and capabilities that will meet the strains of learners and society. Such teachers should have conceptualised lifelong learning. According to the Longworth (2001), lifelong learning is "the development of human potential through a continuously supportive process which stimulates and empowers individuals to acquire all the knowledge, values, skills and understanding they will require throughout their lifetimes and to apply them with confidence, creativity, and enjoyment in

all roles, circumstances, and environments" (p. 5). This means lifelong learning is about learning throughout life for the purposes of expanding one's knowledge and skills for personal and professional benefits.

However, Jakobi and Rusconi (2009) claim that academic institutions were in the past not interested in lifelong learning and thought of it as more relevant to the vocational stream, but now lifelong learning is viewed as an essential aspect of professional development. Universities and teacher education now see lifelong learning as an important aspect of education that should be included in the teacher preparation curriculum; to activate the teachers' interest to learn even after initial training (Akyol, 2016; Hursen, 2014; Koksal & Cogmen, 2013; Laal & Salamati, 2012).

Soni (2012) views lifelong learning, as obtaining and keeping informed about a variety of knowledge that is of interest to an individual, stimulating competency to expand and adjust his/her knowledge base. He further argues that lifelong learning is about the change of mindset and attaining new patterns of acquiring knowledge. Lifelong learning is personal; even the responsibility to learn is personal. Its focus is not on education, but learning (Dolan, 2012). Therefore, there is a need for personal commitment to learning, envisaged by the Ministry of Education and Training in Eswatini, as stipulated that teacher education institutions should provide "a teacher who is a life-long learner committed to her/his own learning about teaching and constantly trying to improve her/his teaching as well as being knowledgeable and relevant about what they are teaching" (Ministry of Education and Training, 2018, p. 33).

In his case study of reforming teacher education in Ireland, Dolan (2012) found that it was necessary for the Irish BEd initial teacher education curriculum to include practices and theories of lifelong learning. He equates teacher education as a continuum of professional training, at the beginning of the continuum is the initial training, which is followed by lifelong learning to the end of the continuum. The obligation of including the preparation of lifelong learners produces a teaching force that is highly talented, adaptable and creative in a knowledge-based society. According to Hargreaves (2003), a knowledge society as a learning culture requires teachers and students to be committed to on-going lifelong learning and consequently, being able to deal with change in society.

Based on an investigation of the mathematics teachers' knowledge, Mapolelo and Akinsola (2015) suggest that pre-service should aim at teaching future educators to be active lifelong

learners and to be competent teachers. They argue that topics on lifelong learning should be included in the initial teacher education programme and principles of lifelong learning should inform the policy, philosophies, curriculum, content and practice of all teacher education institutions. However, they argue that the practice shown by teachers seems to lack evidence that teachers are aware of the effects of lifelong learning.

2.5 SEXUALITY EDUCATION AND FORMAL EDUCATION TEACHING METHODOLOGY

Yego, (2017) states that using teaching methodology for effective learning cannot happen without the subject matter knowledge, the teacher's knowledge and the learners' participation. This, he says is to put much emphasis on participative methodology where there is a collaboration between the learner and the teacher. Maftoon and Safdari (2017) contend that the teacher is guided by the philosophy in his or her teaching practice; guiding the thinking about the subject matter, lesson competencies and choice of pedagogy. The underpinning philosophy is defined as "a systematic and critical rationale that focuses on the important components defining effective teaching and learning" (Campos, 2012, p. 47). Kenny (2008) defines this philosophy of teaching as guided by a person's beliefs and values and how they are accommodated in the teaching and learning practice, which means the teaching philosophy is both theory and practice (Rowsell, Kosnik & Beck, 2008). However, teachers who disassociate themselves from the teaching philosophy end up frustrated and do not perform as expected (Kosnik, Menna, Dharamshi, Miyata, Cleovoulou & Beck, 2015). Mukoma, Flisher, Ahmed, Jansen, Mathews, Klepp and Schaalma, (2009) lament that the conduct of teachers when teaching sexuality education mirrors their limited understanding of the philosophical foundations of teaching and learning.

Mbuli (2015) argues that decisions teachers make on teaching methods are influenced by the way they perceive knowledge and how they understand the learning process. Traditional sub-Saharan cultures (Eswatini inclusive) view knowledge as exposed, conveyed and received (Guthrie, 2013). Hence, the dominating teaching methodology is teacher-centred where "students learn the revealed knowledge" (Guthrie, 2013, p. 212), presumably revealed by teachers. Sium, Desai and Ritskes (2012) defines teacher-centred methodology as instilling the dominance of teachers and authority that is not opposed as they decide what to teach, how to teach and with what. However, Cummins (2003) contends that the pedagogical

system is top-down where it concerns teacher-learner interactions, purposely "teacher-proofing the curriculum" (p. 56). It has been a struggle in sub-Saharan countries for a paradigm shift from the teacher-centred pedagogy that is termed formalism to the child-centred pedagogy called progressivism (Guthrie, 2013). In the formalism mode, the teacher controls the content, the method of teaching, pace and transmits knowledge; whereas in the progressivism paradigm the focus is on the learner where the learner seeks knowledge through the inquiry based procedures such as participatory methods (Schweisfurth, 2013; Guthrie, 2013). Formalism and progressivism are parallel in their ways of interpreting the learner, the social world, what counts as knowledge, and how knowledge gets to the learner (Guthrie, 2013). Mbuli, (2015) states that in Eswatini, although teachers still overuse teacher-centred methods, this does not necessarily mean that learner-centred methods are non-existent, as both modes are used; however, the teacher-centred pedagogical approach dominates the schools.

Several studies in South Africa and Eswatini have revealed that most teachers of sexuality education are not only uncomfortable teaching some sexuality and HIV concepts, but also use teacher-centred methods that render learners inactive in class (Mavundla, 2015; Francis, 2013; Shefer, Kruger, Macleod, Baxen & Vincent, 2015; Rooth 2005). Francis (2010) sees the cause of the use of teacher-centred methods as "the lack of training [that] relates to failure to engage with the position of youth as "knowers", as opposed to innocent, and seeing them as legitimate sexual subjects, who can give input into what is taught" (p. 318).

Similarly, in Eswatini, Mavundla (2015) notes the use of teacher-centred methods in the teaching of sexuality education. On the other hand, Oloyede and Sihlongonyane (2017), report that the delivery of life skills education and similarly sexuality education might require teachers to use teaching methods they have never used, methods that may depend on proper training which emphasises the participatory methodologies that is not teacher-centred. The IPPF (2016) and UNFPA (2015), state that many countries see the need of teaching life skills and sexuality education, but lack the proper methods of executing the programme because of the use of the traditional teaching methods that are non-participatory. The choice of suitable teaching methods and the proficiency in teaching using interactive strategies is effective in delivering a sexuality education curriculum (WHO & BZgA, 2017; Rooth, 2005; Mukoma et al., 2009). Hence the IPPF (2010) and Francis (2012) advocate for a teacher education programmes that prepares sexuality education teachers to utilise the participative and experiential methodologies. They further argue that the purpose of this kind

of learning exploits practices that encourage new learning encounters, reflections, creativity and control of one's learning process.

In an analysis of pedagogical studies, Gay (2010) established that learners understand concepts better if the method of teaching and the content are clarified through their cultural experiences. Subsequently, teachers must be aware of the cultural contexts of the learners. The following subsection introduces the cultural teaching methodologies, especially of sexuality education in African societies and, specifically, in Eswatini.

2.6 CULTURAL SEXUALITY EDUCATION CONTENT KNOWLEDGE

In the African milieu, cultural education, life skills, cultural values, norms, socialisation content knowledge, sexuality education and methodology are not handled as different entities but treated holistically as valued indigenous knowledge (Omolewa, 2007; Mosweunyane, 2013; Heidlebaugh-Buskey, 2013; Majoni & Taurai, 2014). This is the reason that Hays (2009) views indigenous knowledge as valuable and should be nurtured on its own terms. Western or formal education and informal traditional indigenous knowledge are both recognised: Western education is viewed as scientific and inductive, whereas indigenous African knowledge is interconnected, cyclical and integral (Funteh, 2015; Ntuli, 2002, quoted in Mbuli 2015; Marah, 2006).

In African societies, socialisation is entangled with the values and norms of each society (Perez-Felkner, 2013; Marah 2006). That is the reason cultural knowledge, though undocumented, is holistic and broad in the continuum as it covers social, spiritual, intellectual, political science aspects of life aiming at socialising and preparing individuals to function in society (Darko, 2014; Sifuna, 2008; Marah, 2006). Hence, in Eswatini, the content teaches siSwati etiquette deviation from this content is perceived as unSwazi (Kasenene, 1988). Furthermore, the holistic approach of the content includes the teaching of social, health and economic life skills for survival in adult life and beyond (Morojele, 2017; Bruchac, 2014; Omolewa, 2007), which the African rates very highly. The holistic nature of the content aims at multiple learning (Omolewa, 2007). The custodians of this knowledge are elders in the society (Omolewa, 2007), whom LaNdwandwe (2009) term as '*emahlahlandlela*', meaning those who have gone before us or ancestors as confirmed in Kasenene (1988).

The holistic cultural knowledge is taught to each gender separately, and Snyder (2008) and LaNdwandwe (2009) argue that it is taught to each gender by an elderly person of the same gender. Consequently, the learners can imitate their mentors as they are of the same gender (Adeyemi & Adenyika, 2003). The difference in the content is aligned to social roles, and complements each other (Marah, 2006). Eisenchlas (2013) defines gender roles as descriptive and prescriptive. Descriptive because it "tells men and women what is typical for their sex in particular contexts and situations. The prescriptive aspects tell them what is expected or desirable" (Eisenchlas, 2013, p. 2). The reason for teaching girls and boys separately is for them to learn effectively because their biological makeup and learning styles are not the same (Ivinson & Murphy, 2009).

Children are taught this knowledge in a context that is the reason they can identify with its content and acquire it (Funteh, 2015). Cultural knowledge is taught in different settings to make it hands-on and contextual (Marah, 2006), which includes the home and various community spaces such as ceremonies, games, cultural events and performances.

2.7 CULTURALLY RESPONSIVE SEXUALITY EDUCATION TEACHING METHODOLOGY

Funteh (2015) describes cultural education as "the process of nourishing or rearing; the process of bringing up; and the manner in which a person has been brought up; the systematic instruction; schooling or rearing given with the aim of preparing for the work of life…" (p. 23), which means cultural education is a form of the socialisation process, which comes as a full menu (Kaya, 2015). Life skills and sexuality education is part of the socialisation process (Okafor, 2018).

Alexander (2009) reminds us not to lose sight that teaching, and learning happen within a context; it is the cultural context that influences what we witness unfold in the classroom. "Teaching is a cultural act" (Guthrie, 2013, p. 130). In this manner, Brown-Jeffy & Cooper (2011) support that schools should acknowledge the home and community teaching methodology and culture of learners, which must be integrated into the teaching and learning experience of the classroom. This requires sensitivity to the nuances of culture especially, given that learners bring to the classroom their cultural ways of doing things, including learning. It is, therefore, necessary to fit in indigenous knowledge in order to widen chances

of learners to acquire knowledge (Mbuli, 2015) especially in Eswatini where the yearning to preserve culture persists (Coordinating Assembly of Non-Governmental Organisations, 2007).

Speaking in the context of African indigenous education (Funteh, 2015) points out that children are taught to know, ascribe and apply the knowledge that relates to their developmental stage and appropriate sex. The cultural pedagogy operates in two ways; firstly, it develops the personality of an individual through instilling the cultural norms and values. Secondly, it inculcates in learners high-level thinking skills (Bullard, 2014). This African-centred pedagogy believes in the learner, who becomes the centre of the learning experience.

There is a huge volume of available studies that concurs that traditional African education used oral literature as a teaching approach (Funteh, 2015; Mbuli, 2015; The Coordinating Assembly of Non-Governmental Organisations, 2007; Buthelezi, 2006). Oral literature is recited, sung or spoken as traditionally it is developed and conserved orally as songs, narratives, riddles, proverbs, idioms, drama and poems and hinges on culture (Kamera, 2001). Similarly, as the traditional Zulu culture in South Africa, there are a number of functions used to teach sexuality education using songs, dances and discussions demonstrating that the Zulu traditional culture is open to sexuality education, guiding young people in sexual matters and rules of sexual conduct are strictly monitored (Buthelezi, 2006). However, she argues that in the formal education context, sexuality is viewed privately and portrayed as a secret issue (ibid, 2006).

According to Amali (2014), the traditional African learning is multifaceted with the aim of producing citizens with cultural values such as respect, honesty and compact social skills that make an individual function as expected by society. Folktales are one approach that is traditionally African, which contributes to the development of a child educationally and socially. Amali (2014) argues that folktales expose the children to values and morals of the society; hence, the training process becomes holistic moulding the behaviour, personality, attitude and mental power. The range of teaching methods available in cultural education enhances effective teaching. (Donovan, 2016) argues that it is through considering the multiplicity of teaching methods at one's disposal that teaching results in effective learning.

I have discussed how sexuality education is taught in indigenous communities; the discussion reveals a different approach from that of formal education; consequently, causing

a disconnection between these cultures, hence the following discussion focuses on cultural discontinuity.

2.8   CULTURAL DISCONTINUITY

Hays (2009) confirm a disparity between formal knowledge and traditional knowledge as well as teaching methodologies. He further argues that the differences affect the way the information is received by a learner; for example, in modern schools, indigenous learners have challenges of grasping western knowledge because of the use of structures and modes foreign to them. Once learners view school curriculum as foreign, they perceive education as irrelevant and valueless (Kotluk & Kocakaya, 2018; Daniels-Mayes, 2016; Brown-Jeffy & Cooper, 2011). Aelenei, Darnon and Martinot (2016) argues that there is in most cases, a controversy on what is promoted at school with that promoted at home. This controversy promotes cultural discontinuity; hence Tyler et al. (2008) define it as the detachment between the school culture and the home culture, which has an impact on the learners' educational experience. This detachment is misguided, and the home culture seen as inferior because of the influence of Eurocentric education (Darko, 2014). Kincheloe and Steinberg (2008) see cultural knowledge as "conceptualisation of indigenous knowledge in context far removed from its production" (p. 141), a line of thought that may be perceived as a misconception.

An understanding of cultural background of learners by teachers is one element that enhances the teaching of sexuality education. Hence, scholars advocate culturally competent and multiculturalism all-encompassing sexuality education because cultures ascribe to diverse values and politics to sexual practices (McLaughlin et al., 2015). They further argue that challenges in understanding sexuality education by learners also emanates from ignoring the home cultural practices of learners and focusing on classroom teaching and learning experiences.   Chelewa and West-Olatunji (2008) contend that schools use Eurocentric values which are not aligned with home cultures of most learners as such they do not benefit from it but develop a negative perception towards learning. As learners are socialised by caregivers, they inherit cultural values that sustain them in life and "informs the manner in which children engage in tasks, whether cognitive, behavioural, or emotional" (Tyler, Uqdah, Dillihunt, Beatty-Hazelbaker, Conner, Gadson & Owens, 2008, p. 282). Embracing the learners' culture in teaching protects the norms and values for future

generations (Kotluk & Kocakanya, 2018). Since there is this connection between culture and intellectual growth, learners look for that association even in the classroom. LaNdwandwe (2009) quoted the late King Sobhuza as having said that quality and suitable education adds value without extinguishing the way of doing things and the culture of individuals. Subsequently, Mbuli (2015) suggests the need for including indigenous knowledge into the teaching curriculum to cater for learners from indigenous communities. Evans and Gunn (2012) argues that if there is harmony between the two cultures that means the teacher is culturally relevant and uses the culture of the learners as a vehicle for learning.

Correspondingly, learners in their culture are socialised to recognise and acquire knowledge and practices as they encounter it (Markose, 2007). According to Freebody (2003) in Markose, (2007), "educational practices are nothing but social and cultural" (p. 5). Another significant factor presented by Taggart (2017) is that teaching in schools is not culture free, such that when teachers make decisions of content knowledge and pedagogical knowledge they should consider the cultural values that socialised the learners for the learners to be successful. However, Hofstede (2011) points out that people encounter several cultures in life where there is a collective, some acquired during childhood before adulthood and are engrained in their minds. Even in the world of work, people learn occupational culture appropriate for their profession. He argues that socialisation in professional culture starts at school; however, the home culture is the most established culture in an individual's mind than school and professional cultures (ibid, 2011).

Durden (2007) argues that discontinuity can be categorised into two sets; firstly, between teachers' experiences and the experiences of the learners they teach. Secondly, between the school experience and the home experience of the learners. However, both have an impact on the way learners learn and their achievement. With cultural discontinuity, Durden (2007) argues that in America, discontinuity was intentional so that black children do not reach their potential and estranges them intellectually as well as from their own culture.

A broad perspective adopted by Kearney et al. (2011) is that discontinuity is the conflicting expectation of parents at home and personnel in schools. The major expectations are centred on roles, responsibilities and communication. According to Kearney et al. (2011), language is also a factor of discontinuity. The use of language is more than just communication, but expresses the wealth of knowledge, furthermore, articulating our experiences, culture and worldview (Lovelace & Wheeler, 2006). Bolander and Watts (2009) express the philosophy

of language as related to power. They argue that the use of a specific language in teaching and learning is an act of controlling the powerless by those in power, implying that language is not only for communication, but also for representing power relations in politics though realised in social spaces. Children are socialised to develop linguistic and cultural skills so that they can express their community's values, beliefs and interactive skills. Children start schooling having been socialised culturally and linguistically in their specific homes and communities (Lovelace & Wheeler, 2006). However, they encounter different socialisation patterns when they get to schools (Agbomeji, 2016). According to Lovelace and Wheeler (2006), the differences appear in vocabulary, syntax and specific cultural language patterns. The variances are evident in the practical use of the language at home and at school, which in turn affects effective learning in the classroom. A study in South Africa has findings that teachers encountered problems in teaching sexuality education because of the language of instruction and communiqué norms (Helleve, et al 2009). Therefore, the use of mother tongue is more for learners to acquire knowledge (Nyika, 2015).

Teachers are also confronted with the language challenge in the classroom especially if the language used for instruction is also a second language to the teacher; the teacher is expected to have command of the subject matter as well as the language, and be an effective teacher. If the teacher is not proficient in the medium of instruction, learners might have a problem of understanding concepts taught (Nyika, 2015). Cultural discontinuity renders home and school parallel; parents shifting responsibility to teachers and teachers not understanding the culture and language used by learners at home (Kearney et al., 2011). Hence Lovelace and Wheeler (2006) contend that if a teacher pays no attention to the learners' cultural language patterns and application, miscommunication may happen, which results in learners creating different insights and misconceptions. The findings of these studies make an important contribution towards the understanding of discontinuity that happens between the home language, culture, and that which teachers expect in schools.

Cultural discontinuity is also caused by religion that does not embrace the culture of the community. Arowolo (2010) argues that the power of Christianity was another key player in the colonialization of Africa, as well as the introduction of Western education and the use of colonisers' language such as English as a language of instruction in schools. The imposition of foreign religious practices such as Christianity interfered with indigenous beliefs and confused the way of life of the indigenous communities.

For effective teaching and learning to take place, Brown-Jeffy & Cooper (2011) claim that it is inevitable for the home-community culture to have a connection with the school culture. Considering that both the home and school are agents of socialisation and each has an important socialisation role (Hirsto, 2010), it becomes imperative to create a teaching and learning practice where teachers consider both the home and school culture. Then education becomes relevant and culturally responsive (Kotluk and Kocakanya, 2018; Darko, 2014; Brown-Jeffy & Cooper, 2011). Darko (2014) discusses the philosophical foundations of culturally responsive education as holisticism because of its holistic approach to learning. Culturally responsive education aims to "experience academic success, develop and/or maintain cultural competence and to develop critical consciousness through which they challenge the current status quo of social order" (Ladson-Billings, 1995, quoted in Daniels-Mayes, 2016, p. 55). According to Kotluk and Kocakanya (2018), the intentions of culturally responsive education is not only for "academic achievement but also to develop students' cultural competence and critical perspective in social and cultural terms" (p. 112).

Culturally responsive education is strengthened by establishing parental involvement "to help synchronise the demands made to students at school and home" (Boulanger, 2019, p. 4). Where parental involvement exists, learners' achievement is maximised because it integrates the learners' environments (Hirsto, 2010). There are several approaches that parents can use to partner with schools; for example, being part of the decision- making structures, reciprocal communication and volunteering their (parents') services.

What is missing is teaching and learning that combines indigenous sexuality knowledge and academic sexuality education knowledge. The current curriculum reform needs to take cognisance of the rich indigenous knowledge in Swazi oral traditions. This study argues for a need to learn, adapt and incorporate positive values underpinning the oral tradition on sexuality education into the current curriculum. By legitimising indigenous sexuality education knowledge, it will filter through the curriculum and teaching and learning.

2.9 GOVERNMENT POLICIES ON LIFE SKILLS AND SEXUALITY EDUCATION

Governments across the world are committed to combating HIV and AIDS through education programmes (Miedema, Maxwell & Aggleton, 2011; UNESCO, 2012). However,

the UN member states in a high-powered delegation in 2001 UNGASS made a Declaration of Commitment to HIV and AIDS and laid out political commitment to tackle the prevention of HIV. This declaration identified life skills and sexuality education as an important component of the curriculum to prevent the HIV spread. The declaration acknowledged HIV and AIDS education but viewed it as inadequate on its own to change behaviour hence the need for complementary elements of life skills and sexuality. Furthermore, the Kingdom of Eswatini committed itself to the achievement of the millennium development goals, one of which was to reduce the spread of HIV. The plan was to prioritise HIV prevention programmes such as life skills and sexuality education programmes.

Consequently, life skills and sexuality education are alluded to in several global legal structures such as the Convention of the Rights of the Child (CRC) and the Convention on the Elimination of Discrimination against Women (CEDAW) among others, which stress the right to sexuality and sexual reproductive health facts and services. Consequently, the Southern African Development Community (SADC) members signed a protocol on Gender and Development where governments committed themselves to respect the rights of the people to sexual and reproductive health, which include the right to sexuality knowledge (SADC, 2003). Furthermore, in 2000 SADC member states wished for the inclusion of HIV and AIDS and life skills education (sexuality education inclusive) as a compulsory component in the curriculum at all levels of education (SADC Secretariat, 2000). As a result of this proposal, in the 2003 and 2009 SADC Strategic Frameworks, SADC member states committed themselves to mainstream HIV and AIDS into all policies, programmes and activities, a move that facilitated the inclusion of HIV and AIDS and life skills into the school curriculum (SADC, 2003; SADC, 2009). However, nothing is mentioned about how life skills and sexuality education impact the classroom.

Subsequently, the UNAIDS, UNESCO, UNFPA, SADC and EAC wanted an assurance that learners in Eastern and Southern Africa acquire quality life skills education, sexuality education and HIV and AIDS education; hence, they mobilised a political commitment to support this initiative. Consequently, in December 2013, Ministers of Education and Health from Eastern and Southern African (ESA) countries, Eswatini inclusive, affirmed their commitment to ensuring that each country establishes and implements a comprehensive life skills and sexuality education, youth-friendly sexual and reproductive health services and also strengthens their HIV and AIDS education programmes (UNESCO, 2015). The ESA commitment aims to bring together the Ministry of Education and Ministry of Health to

combine efforts strengthening the HIV prevention efforts so that the youth can acquire both life skills and sexuality education as well as the sexual reproductive health services (UNESCO, UNAIDS, UNFPA, WHO, 2013).

In a quest to fulfil that commitment, Eswatini, at national level, drew a policy (Swaziland Ministry of Health, 2013) which guides the country in meeting the young people's rights to sexual and reproductive health. In Eswatini, several national documents; such as the Youth Policy (Ministry of Youth, Culture and Sports, 2009), Swaziland Global AIDS Response Progress Reporting (Government of Swaziland, 2014), National Policy on Sexual and Reproductive Health (Ministry of Health, 2013); mention and discuss the relevance of sexual reproductive health. However, there is scanty literature documenting and thoroughly discussing a policy of life skills and sexuality education. The National Health Policy (Ministry of Health, 2007) and the National Youth Policy (Ministry of Youth, Culture and Sports, 2009) talk much about the need for a good adolescent sexual reproductive health, but do not mention any aspect of life skills and sexuality education. In the Swaziland Education for All Review Report by the Ministry of Education and Training (2015), it is stated that the needs of learning are met through the teaching of the life skills education programme. The introduction of life skills education also emerged with the SADC initiative of Care and Support for Teaching and Learning (CSTL), popularly known in Eswatini as *'Inqaba'* (fortress) which encourages child-friendly schools. The *Inqaba* policy has its underpinning philosophy of reducing the scourge of HIV and AIDS, hence it has a pillar on life skills education. The policy, though having the life skills pillar, is not explicit about sexuality education except that it is a combination of life skills, adolescent sexual and reproductive health, HIV and AIDS, as well as guidance and counselling (Ministry of Education, 2011a; Ministry of Education, 2015).

The Education Sector Policy Document, revised in 2018, has a section of life skills. This section discusses the rationale for teaching life skills, skirts around the need for building the capacity of teachers to teach skills and integrating life skills into the curriculum, but falls short of comprehensively discussing what constitutes life skills and its components to be taught. The *Inqaba* Schools as Centres of Care and Support implementation document is silent of life skills and sexuality education (Ministry of Education and Training, 2011b).

According to Mavundla (2015), Eswatini has long flouted the introduction of age appropriate sexuality education in schools. The country contends that due to common beliefs

that sex education encourages sexual activity among learners and that sexual education belongs to the private sphere and should not be a part of public education, the Government of Eswatini has not taken bold steps to the teaching of sexuality education. Therefore, I confidently conclude that the Government of Eswatini and the Ministry of Education and Training do not yet have a comprehensive policy on life skills and sexuality education.

2.10   CHAPTER SUMMARY

In this chapter, I have reviewed the body of literature on sexuality education, from how scholars perceive the concept of sexuality and sexuality education. I also examined literature on research that has been written on teachers' knowledge, gleaning on teachers' knowledge base, teachers' content knowledge and pedagogical content knowledge. The major finding from the gleaned literature revealed that understanding of the teachers' knowledge base is the kingpin of teacher education and practice. For the purposes of this study, it was essential to look at what teachers have as sexuality education knowledge. Literature in this chapter, unearthed that though life skills and sexuality education programmes are essential, the sexuality content is very shallow, hence teachers tend to focus on the biological aspect only. I further consulted the literature on the methodology of teaching sexuality education in the context of HIV and AIDS, both formal and indigenous. The literature unveiled that on practice there is still a struggle in the application of learner centred approaches, whereas in cultural settings the teaching methods are participatory. Consequently, highlighting issues of cultural discontinuity that relate to teaching sexuality education. Literature revealed the existence of cultural discontinuity, schools do not teach home based culture, even the language used becomes an obstacle. The chapter ends with a summary of international, regional and local policies that inform the teaching of life skills and sexuality education in Eswatini. In Eswatini government policies promote the teaching of sexuality education in schools and in communities, these policies are informed by the regional and international policies.

CHAPTER THREE

THEORETICAL FRAMEWORK

3.1   INTRODUCTION

The purpose of this chapter is to discuss the theoretical and conceptual framework that underpins the study. The chapter presents a theoretical framework which is developed by using different theories - the first set from the curriculum theories: theory of pedagogic discourse, the pedagogical content knowledge and the inviting classroom pedagogy model theory. The second set came from the worldview theories, the logico-structural model of world view theory and the philosophical worldview of *Emaswati*. This has been done because of the multidisciplinary nature of the phenomenon under study. The theories considered the literature findings and further guided the interpretation and construction of meaning from the information accrued from the study.

3.2   THEORETICAL PERSPECTIVES

In view of the research questions and the nature of this research study, there is a need for two sets of theoretical viewpoints to irradiate the issues on teachers' knowledge, pedagogical approaches and the influence of existing indigenous knowledge. According to Brandell (2008), the use of multiple theoretical frameworks "will deepen and enhance our interpretation of the research results and therefore, are in the interest of the researchers themselves" (p. 1).

Prior studies in Eswatini focused on the need and impact of life skills and sexuality education (Mavundla, 2015; McLaughlin et al., 2015; Guthrie, 2013) and hence this study is focusing on the knowledge that teachers have and how it is delivered to learners in the classroom. To speak to this knowledge that teachers have, this study drew from two sets of theories; firstly, the curriculum theories namely; Bernstein's theory of pedagogic discourse (Bernstein, 1990; 1996; 2000; Cause, 2010), the pedagogical content knowledge by Shulman (1986; 1987) and the inviting classroom pedagogy model theory (Agbomeji, 2016). Secondly, the African worldview focusing on Kearney's logico-structural model of world view theory (Kearney,

1984; Lewis, 1998) and the philosophical worldview of *Emaswati*. Blair (2015) argues that data collected does not have obvious solutions; hence, it needs the theoretical filters to extract "carefully teasing out" information (Robson, 2002, p. 387). Consequently, the two sets of theories have been used as a cue to guide this study. This is because they have all been found to be relevant in explaining and teaching a subject that can mostly be explained at the affective level, and they complement one another. The teaching of life skills and sexuality education requires a deep understanding of the subject matter, the context in which it is taught as well as learners' experiences to be effective. The four research questions of the study require deep understanding of pedagogical skills, cultural and formal curriculum knowledge. Recalling Sir John Adams as quoted by Aggarwal (2014), in the Latin translation of "the teacher teaches John Latin", John is the accusative and must be governed by the verb teach. This requires knowledge of Latin as well as John. This has been employed by educators for many years to illustrate the relevance of the study of the cultural foundations of education. The teacher needs to understand John, his needs, values, attitudes, and his general world view to be able to make John internalise the concepts introduced in the subject. This attribute is a very strong prerequisite for the selection of the curriculum content as well as the appropriate instructional methodologies.

Bernstein's (1990) theory was useful as a tool for analysing, synthesising and accessing the structure and position of knowledge used by teachers when teaching sexuality education. Further stressing the significance of Bernstein's theory, Moriais, Neves, Davies and Daniels (2001) state that his theory is relevant in assessing internal arrangements of the education structure and it has the right terminology that helps in understanding the practice on the ground. In addition, having considered the internal arrangements of teaching life skills and sexuality education it was imperative to focus on the knowledge communicated during the teaching and learning situation hence engaging the pedagogical content knowledge theory (PCK). The advantage of this theory is that it can be used as a tool on a variety of the important aspects of knowledge in the education system; namely content knowledge, curriculum knowledge, general pedagogical content knowledge and knowledge of the context of the learner (Shulman, 1987). Thirdly, the inviting classroom pedagogy model (ICPM) theory complemented the three theories in addressing the concept of effective teaching and learning that keeps learners motivated and hooked (Agbomeji, 2016). The ICPM in this study is used to analyse how the practice in the classroom in teaching life skills and sexuality education can produce a competent learner. However, the curriculum theories

focus on the knowledge and its application in the classroom, omitting other extraneous variables that have an impact on teaching; for example in this study what influences how teachers think as they teach life skills and sexuality education. To cover this identified gap, I had to wheel into the discourse the worldview theory and the philosophy of *Emaswati* to analyse the experiences, values and norms that influence the teaching and learning operations in life skills and sexuality education. The discussion in this chapter starts with Bernstein's theory of pedagogical discourse.

3.2.1 CURRICULUM THEORIES

3.2.1.1 Bernstein's Theory

Bernstein (1975) examined how schooling is related to social class reproduction. In his attempt to understand schooling, he explored educational knowledge. According to Bernstein (ibid, 1975), educational knowledge is recognised through three components, which are curriculum, pedagogy and assessment:

> Curriculum defines what counts as valid knowledge pedagogy is what counts as the valid transmission of knowledge and evaluation defines what counts as a valid realisation of this knowledge (Bernstein, 1975, p. 85).

Bernstein (1975) views curriculum as the knowledge that is carefully chosen, seen as age appropriate and qualifies to be legitimate knowledge, implying there is other knowledge that is not legitimate; whereas, pedagogy is how legitimate knowledge is packaged and relayed to the learner. He sees testing the knowledge as evaluation of the contents of the curriculum and pedagogy.

The pedagogical device has three fields that are hierarchical, and each has its own rules that have power relations. As alluded to, he termed the fields, the production or distribution, recontextualisation or relocation and lastly, reproduction or evaluation (Clark, 2005). Bernstein unpacked these principles to show how the social order influences the distribution of knowledge; each field has its own procedures that direct practices. The production field is where new knowledge is produced, created and located such as an institution which could be the university, research institutions and traditional structures for indigenous knowledge. Kirk, Macdonald and Tinning, (1997) point out that it is not only about creating knowledge

but also who has the power to create and has access to it. Thus, the rules in this field control the power relationships amongst the social groups by allocating different types of knowledge; as a result, different groups acquire different meanings. It can then be argued that there are dominant forces that control the creation and distribution of knowledge. This is evident in this study where teacher participants felt that they were not taught life skills and sexuality education during training and were also not exposed to it in traditional settings. Furthermore, this study found that life skills and sexuality education approaches in the school curriculum are slightly different from indigenous life skills and sexuality education in the communities.

In the recontextualisation field, the re-interpretation and selection of meaningful and legitimate knowledge for the school curricula are packaged. In Eswatini, this is done by the National Curriculum Centre (NCC) through subject panels chaired by the inspectorate. Here the rules control the process of deconstructing and converting knowledge to be included in the curriculum. It is worth noting that the knowledge in this field is not in its original form as in the early field (Singh, 2002). In the case of Eswatini, the deconstruction is done by curriculum designers who work with the subject panel that is supposed to be comprised of specialists in the field of knowledge.

Then lastly is the field of reproduction, a field in the classroom, where the actual teaching and learning of knowledge selected in the other fields takes place (Bernstein, 1975; Luckett, 2010; Cause, 2010; Bourne, 2006). The evaluative rules are responsible for what is worthy of being in the classroom lesson, which is "what counts as a valid realisation of instructional (curriculum content) and regulative (social conduct, character and manner) text" (Singh, 2002, p. 2). The reproduction field is the key space in Bernstein's pedagogic discourse (Davis, 2004). He believes it is the arena of uncertainty, a "meeting point of order and disorder, of coherence and incoherence … a crucial site of yet to be thought" (Bernstein, 1996, p. 44). Put simply, the reproduction field is the school or the classroom, where the communication is between the learners who bring the common-sense, everyday information, that meets the formal curriculum knowledge from the teacher. This is equivalent to the process of communication where there is a sender (the teacher) and the receiver (the learner). Davis (2004) further clarifies the pedagogic process stating that for communication to be successful whatever the sender conveys must be truthful and legitimate to yield the desired outcome. Therefore, the teacher should be knowledgeable and transmit legitimate knowledge to the learner who is in quest of knowledge as an acquirer. To endorse that,

Bernstein argues that "if the culture of the teacher is to become part of the consciousness of the child, then the culture of the child must first be in the consciousness of the teacher" (Bernstein, 1971, p. 65). This was the field of interest to the researcher where the teachers involved in life skills and sexuality education were interviewed to ascertain the use of legitimate knowledge. However, Bernstein (1990) argues that what happens in the reproduction field is not necessarily a replication of the production field. It is on this premise that this study explored the process of teaching life skills and sexuality education knowledge.

To further clarify how society transmits legitimate knowledge, Bernstein (1971) defines the vertical and horizontal structure of knowledge. Firstly, the vertical knowledge he viewed as specialised and in the official curriculum, for example, the scientific theories of life skills and sexuality education in the teaching syllabus. Secondly, the horizontal knowledge which he regarded as common sense knowledge that may include day to day experiences, which Bernstein (1999) believes is "likely to be oral, local context dependent and specific …" (p. 159); for instance, indigenous life skills and sexuality education knowledge. Consequently, the vertical and horizontal knowledge have boundaries which categorise this knowledge, which he terms classification and framing. Classification and framing, according to Bernstein (1971), clarify structures of the curriculum, the delivery of the curriculum and evaluation, which are significant to educational knowledge. Moreover, classification and framing are rules that condition the pedagogical discourse (Jonsdottir & Macdolnald, 2008).

Classification explores the organisation of the subjects and content in the curriculum as well as how they relate to each other, which is entrenched in power. Power in the subject can be revealed through how the subject is valued and demonstrated in the timetable and its space in the curriculum. In addition, classification also defines the relations between the curriculum knowledge and everyday knowledge; as well as the relations between the teacher and the learner (Hoadley, 2006). The effect of power in the relations of teachers and learners is glaring even when one walks into a classroom by merely looking at the positions of the teacher and the learner. The teacher stands in front facing the learners while learners are behind the desks and all are facing the teacher; revealing the power the teacher has over the class. Such relationships can be either strong or weak. When the relationship is strong, it is when the boundary of the subject or content is highly insulated; meaning that it is distinct and not dependent on other subjects, even the school timetable reveals that uniqueness. It further, has marks of the collection code considered as the knowledge that is sacred and viewed as private property (Diehl, Lindgren, & Leffler, 2015). The collection code produces

specialist; people who are well informed and value the ownership of the knowledge in the area of specialisation (Hoadley, 2006). In this study, life skills and sexuality education teachers do not fall under this category because they are specialists in their own subject areas, yet life skills and sexuality education is taught over and above their teaching of specialised areas. When the relationship is weak that denotes a weak boundary, insulation between the content is barely there, signifying that the subjects have content overlaps. On the other hand, weak classification shows signs of the integrated code where the knowledge and pedagogy are open to other compartments "contents stand in an open relation to each other" (Rintoul & James, 2017, p. 66). This implies the content taught and methods used are not confirmed to any prescription; Machaba (2018) insists that teaching specialisations are not emphasised. In this study, it transpired that for example, any teacher could be a guidance teacher thus will have to teach life skills and sexuality education without pre-service life skills and sexuality education experience.

Framing, on the other hand, relates to how knowledge is transmitted and received, which is the structure of the methods of teaching and not the content (Rintoul & James, 2017). Similarly, Hoadley (2006) notes that framing examines issues of selection, sequencing, pacing and assessment. Regarding control, the researcher was confronted with questions such as those which explores whether teachers of life skills and sexuality education have the autonomy to select, sequence and pace the topics in the syllabus and whether they control the way in which it is taught. Framing further expresses the setting of the pedagogical rapport of the teacher and the learner (Hoadley, 2006). This relationship shows the strength of the boundary between what can be taught and what cannot be taught – which connotes control. Considering that, the control encompasses the selection, organisation and pacing of the content to be taught (Hoadley, 2006). Thus, if the framing is strong, that exhibits strong control of what is to be taught by those responsible for conveying the knowledge, in this instance, the teacher. In addition, if the framing is weak it denotes thin or indistinct boundaries between content to be taught and content not taught and such a scenario opens up an opportunity for learners to participate in the selection, organisation and pacing of educational knowledge (Luckett, 2010; Sadovnik, 2001; Bernstein, 1971).

The framing and classification analytical tools helped the researcher to understand the boundaries of life skills and sexuality education knowledge. The guidance and counselling teachers who are not science specialists view the life skills and sexuality education content as highly insulated and compacted as a specialised knowledge; whereas those who have

science or biology as their teaching subject majors believe the boundary is weak and is an integrated code. The delivery of life skills and sexuality education is also controlled by the teachers of the subject.

Additional tools from Bernstein's theory (1971) that have been crucial in understanding the knowledge that teachers have and their performance are the recognition and realisation rules. Winter and Linehan (2014) describe these evaluative rules as tools that reveal what counts as legitimate knowledge transmitted and acquired in educational practice. That means the possession of legitimate knowledge depends on the existence of these rules. The realisation rule empowers teachers with the necessary skills to put together the knowledge to teach in an appropriate context, that is producing the appropriate 'text' and be able to deliver it (Jo´nsdo´ttir & Macdonald, 2008). As a result, it is about how teachers decide to put together the legitimate text and how it is transferred to the acquirer. Subsequently, the recognition rule empowers the teacher in identifying the relevant legitimate knowledge (Jo´nsdo´ttir & Macdonald, 2008). Several scholars (Winter & Linehan, 2014; Jo´nsdo´ttir & Macdonald, 2008; Chien & Wallace, 2004) agree that teachers in their area of expertise need to have both the recognition and realisation rules to function commendably, and argue that it is "understanding the rules of the game" (Jo´nsdo´ttir & Macdonald, 2008, p. 7). From this, one may conclude that the recognition rule authorises teachers to recognise the appropriate and legitimate life skills and sexuality education knowledge, whereas their possession of the realisation rule permits teachers to interpret and construct meaning and produce a lesson with legitimate text. Hence, Harding (2007, p. 19) asserts "the recognition rule operates between contexts and the realisation rule operates within contexts".

This study was interested in exploring if teachers can recognise and identify legitimate sexuality knowledge or topics. These rules create a visible skill of identifying legitimate life skills and sexuality education knowledge as well as relaying it explicitly as legitimate material (Ensor, 2004). Therefore, in this study, access to recognition meant the interviewed teachers can select legitimate life skills and sexuality education messages in the context of HIV and AIDS. As noted above, Bernstein's theory has been helpful in analysing legitimate life skills and sexuality education knowledge. However, Bernstein's theory (1971) only focuses on knowledge as if it is the only structure in teachers' practices. Blake (2002) insists that little is known about other factors that influence the practices of teachers in the classroom, Blake (ibid, 2002), therefore, suggests that researchers should look at the

teachers' beliefs and socialisation and how they relate to the knowledge they eventually teach to learners. The following theory will focus on the knowledge that is taught.

3.2.1.2 Pedagogical Content Knowledge

In the early 1980,s research in teaching and learning focused on learning, overlooking the area of understanding how the content knowledge was manipulated by the teacher to be what is eventually taught in the teaching and learning process. However, according to Magnusson, Krajcik and Borko (2002), to understand teaching it is important to investigate what influences the operations of transmitting knowledge in this teaching and learning process. Shulman (1986) noted the absence of this research on content knowledge as the missing paradigm. The missing paradigm or the blind spot responds to questions that were never asked, such as those relating to the origins of teacher explanations; the ways in which teachers decide what to teach, how to represent it and how to question students about it, as well as how to deal with problems of misunderstanding (Shulman, 1986, p. 8).

Shulman (1986) designed a model exploring the teachers' knowledge as the "knowledge that grows in teachers' minds" (p. 9) through the project known as 'Knowledge growth in teaching'. He distinguishes three types of teacher content knowledge. Firstly, the subject content knowledge, which is the actual subject matter covered in the subject area, which the teacher must know (Mishra & Koehler, 2008). Shulman (1987) says subject matter content knowledge exceeds knowing the theories and facts but includes knowing the structure of the subject substantive and syntactic. Deng (2015) defines substantive structure as "essential concepts, principles and frameworks that guide inquiry and the syntactic structure as modes of inquiry, canon of evidence and ways of proof" (p. 776) of each distinct subject area.

The second type of teacher content knowledge, according to Shulman (1986) is the curriculum knowledge. The curriculum knowledge implicates understanding the arrangement of topics for a particular subject in a school calendar year as well as the guides of implementing the curriculum which include the textbooks, the syllabus and other relevant resources (Hill, Rowan & Ball, 2005). Shulman (1986) qualifies the curriculum resources as those with a "set of characteristics that serve as both the indications and contra-indications for the use of particular curriculum" (p. 10).

The third content knowledge type is the pedagogical content knowledge which Shulman perceives as "the most useful forms of [content knowledge] representation…the ways of representing and formulating a subject that makes it comprehensible to others" (Shulman 1986, p. 9). The pedagogical content knowledge is a cut above the rest because it does not just understand the list of concepts in a curriculum, but it understands these concepts as they relate to how they will be taught – it is "content knowledge for teaching", as Shulman (1986) explains it. Magnusson, Krajcik and Borko (1999), in their study on pedagogical knowledge for science teachers, came to an agreement that pedagogical content knowledge is about considering how learners will acquire knowledge taught. The pedagogical content knowledge demands the organisation of the contents of the lesson with its anticipated challenges, considering the multifaceted needs and capabilities of the learner as well as thinking about the methodology of teaching the lesson (Magnusson et al., 1999). Consequently, Shulman views it as "uniquely the province of teachers, their own special form of professional understanding" (Shulman, 1987, p. 8). It is the art of transforming subject matter, making it accessible to learners by sourcing a relevant teaching method appropriate for the kind of learners taught and construing the content for learners to construct knowledge. I, therefore, argue that pedagogical content knowledge is an intersection of content knowledge, knowledge of the learners and general pedagogical knowledge as depicted in the following model.

Figure 1: Interpretation of the PCK Model
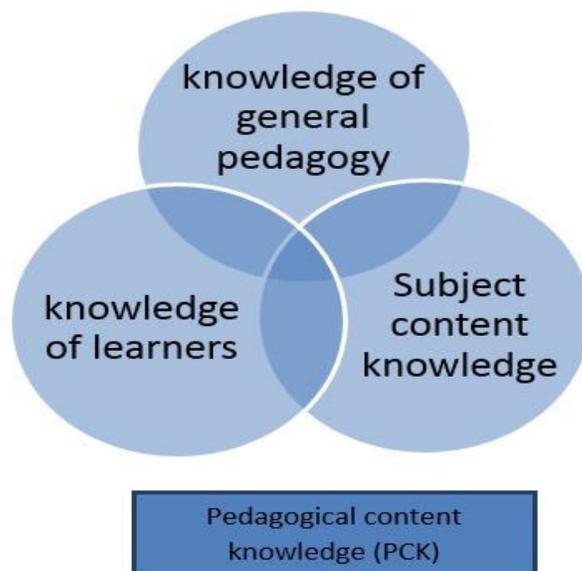
In this study, the PCK model is used to understand and assess how life skills and sexuality education teachers use different types of knowledge in the teaching and learning process. In particular, the study illustrates how this model interprets the classroom interactions. The study discovered that the teacher participants lacked life skills and sexuality education specialised knowledge. They did not clearly consider the interest of the learners, consequently unable to select the relevant method of teaching for effective teaching.

The next theory discusses the application of effective content knowledge delivery dynamics. The inviting classroom pedagogy developed by Agbomeji (2016) defines a teaching model that is relevant to learners' needs and therefore, deemed appropriate for life skills and sexuality education.

3.2.1.3 Inviting Classroom Pedagogies (ICP)

According to van Manen (2008), "pedagogy is the study or practice of guiding or rearing children … has long carried the meaning of discretion, prudence, judgement, caution, forethought" (p. 6). Van Manen's definition (ibid, 2008) is contextualised in socio-cultural values, and teaching is a social value. Teachers, in their practice, aim at enhancing the wellbeing of children. Alexander (2004) views teachers as reflective practitioners motivated by seeing their learners develop under their care. Hence his definition of pedagogy has its setting in teaching, defining pedagogy as "the act and discourse of teaching" (Alexander, 2004, p. 7). From these explanations, I deduce that the practice of reflecting and caring embrace ethical issues entrenched in excellence. Hence Agbomeji (2016) defines pedagogy as "an effective delivery of complete and relevant education project (curriculum) in a teaching and learning situation" (p. 198).

Agbomeji (2016) further qualifies the complete and relevant teaching and learning; he says it is when learners are taught to be proficient in two spaces. First, the social space; where they must live competently and adapt to the values of the society, understand self, live in harmony with others and embrace individual and cultural differences. The second space is the academic space which aims at equipping learners with content knowledge that will give them opportunities for employment. The relevant and complete education, Agbomeji (2016) argues, has its foundations on life skills, cultural values and norms as well as cultural heritage; an education that one can equate to African cultural education (ibid, 2016). According to Agbomeji (2016), such education has the prospective influence to retain

learners and keep them motivated to learn because the content includes the learners' experiences and therefore, learners can identify and own the knowledge.

The ICPM assimilates African cultural education with formal school education, integrating both the content knowledge and the pedagogical knowledge in teaching and learning. Learners who will complete their education through the ICPM system will be competent academically because the education system will retain them, as well as have good interpersonal skills to relate with members of the society (Agbomeji, 2016). Below is my attempt to explain the ICPM in diagram form.

Figure 2: Interpretation of Inviting Classroom Pedagogies Theory Model
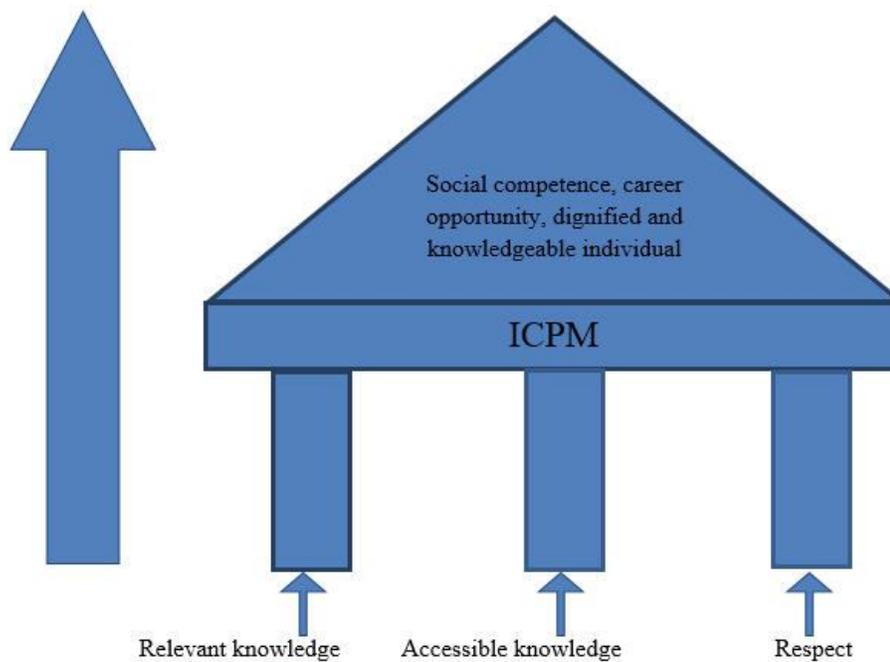
The three pillars in the ICPM have functions that produce a competent individual. According to Agbomeji (2016), the relevant knowledge pillar is there to develop learners who are socially competent and also opens opportunities for career paths. The accessible knowledge pillar ensures that learners get knowledge appropriate to their age, level and needs taught by teachers who have the right pedagogical content knowledge that integrates cultural knowledge. Lastly, the respect pillar which inculcates in learners respect for self and those that the learner interacts with in the society.

Agbomeji's (2016) inviting classroom pedagogy model theory recognises, amalgamates and complements the three theories discussed in this chapter; Bernstein's theory of pedagogical discourse, the worldview theory and the PCK. On that premise, Bernstein's theory, the PCK theory and the ICP model theory do not permit the exploration of the belief systems of the teachers in this study. Therefore, for insight into the teachers' beliefs, socialisation and culture, I proceed to include the worldview theory.

3.3   WORLDVIEW THEORY

To situate the cultural context of this research study, I chose to complement curriculum theories with the worldview theory. The worldview theory was popularised by the social science researchers' paradigm shift from positivist to constructivism as a means for exploring knowledge organisation and subject content (Cobern, 1996). Constructivism emphasises the recognition of prior knowledge, and therefore, prior knowledge is the source of new knowledge. Cobern, Ellington and Schores (1990) express the opinion that the worldview is interpretive and culturally reliant. This study is interested in exploring the knowledge teachers have in teaching life skills and sexuality education. It is important to know where this knowledge comes from. The worldview theory has the potential to unveil the sources of knowledge.

Worldview has its roots in cultural anthropology and significantly anthropologists claim that the way people think about themselves, their environment, and their practices is demonstrated in their worldview (Barrow, 2012). Similarly, Anderson (2014) describes a worldview as "a network of ultimate beliefs, assumptions, values, and ideas about the universe and our place in it that shapes how a person understands their life and experiences (and the lives and experiences of others) and how that person acts in response" (p. 1).

For that reason Yalaki (2004), asserts that "worldviews form through life experiences during long periods of time and are influenced by the environment, culture, religion, education and socio-economic background. Worldviews may change slowly during a person's growth and as life conditions change" (p. 2). One can equate worldview to an individual's basis of practises, actions and behaviour as he/she interacts with the environment. Kearney (1984) describes worldview as "culturally organised macro thought: those dynamically interrelated basic cognitive assumptions of people that determine much of their behaviour and decision

making" (p. 1). To elaborate on the macro thought, Cobern (1990) argues that "each person can be seen as having fundamental, epistemological macrostructures which form the basis for his or her view of reality" (p. 7), subsequently, providing individuals with a perception of what represents authentic and important knowledge about the world (Liu, 2003). Therefore, implying that every person has his/her own worldview "acquired through various sources including family, media, interpersonal relationships and through the way our institutions are structured and the way they function" (Proper, Wideen & Ivany, 1988, p. 547). It is, however, worth noting that worldviews are implied in nature; they are used as a thinking vehicle (Sartini & Ahimsa-Putra, 2017). To illustrate that, Hiebert (2002) gives an analogue of glasses worn to see objects, the glasses are used to see objects and not the objects to see the glasses; hence the objects seen are determined by the glasses. So, it can be concluded that worldviews are ways of thinking; the beliefs, actions and experiences that people exhibit are determined by their worldview.

The worldview has a variety of approaches, one is used to refer to culture, a premise this study embraces when looking at the cultural or indigenous knowledge in teaching life skills and sexuality education. Another approach interprets worldview as observable, which determines how and why people think as they do (Lewis, 1998). This approach exemplifies worldview as personal. According to Lewis (1998), the approach defines worldview as an individual understanding of himself/herself, the world, and how the individual relates to the world. A view demonstrated in this study by teacher participants who personalised the perception of sexuality, for example, a participant who said her conviction does not allow her to talk about sexual orientation to students. Consequently, the teacher was demonstrating her personal worldview, and how it influences her actions in class. The third approach defines worldview as an individual's viewpoint and entirely belonging to that individual. This approach influenced the work of Kearney (1984) who ultimately developed and pioneered the logico-structural model of a worldview which is widely used by science education researchers (Schafer, 2004; Cobern, 1990; Lewis, 1998). This study adopted the logico-structural worldview model as a tool to analyse the experiences of the teachers and the key informants. The logico-structural model helped to understand the thinking underpinning the advancing of different knowledge. The teacher participants constructed knowledge and meaning based on their worldview, and not the syllabus.

The logico-structural worldview model has four assertions (Lewis, 1998; Kearney, 1984). The first claim is that a person's worldview is modified by history, social and cultural

background. This claim helped in evaluating life skills and sexuality education knowledge that the teachers have since this assertion traces the context of their worldview, hence the opportunity of treating them individually as having a distinctive worldview. In addition, it encouraged me to explore the philosophy of Swazis to determine how it shaped their knowledge of life skills and sexuality education.

The second assertion views a person's behaviour as directed by their worldview. The claim is that people's behaviour is influenced by environmental factors, meaning that worldview is the main issue that defines how people act and behave. This tool assisted me to examine the worldview of the participants (teachers and key informants) in this study to be able to understand their practices. For example, I was able to explore the reason teachers had a different perception of lesson topics of life skills and sexuality education when they attend the same workshop and have the same teaching guides.

The third assertion describes all worldview content as classified according to first and second order. The worldview content is defined as all knowledge and ideas in one's worldview. The first order assumption is content that is difficult to modify and express, yet is essential to a person's worldview. Furthermore, the second order would be content that is not crucial to a person's worldview, hence can be modified because it is context dependent and expressible. In this study, it emerged that the first order content is the legitimate life skills and sexuality education knowledge, and the fallacies and myths are in the second order.

The fourth and last assertion presents the worldview as structured into seven 'universal categories'. Kearney (1984) named them as self, other, relationship, classification, causality, space and time. Each represents a classification of the worldview content, "they are just means of describing and comparing worldview research within and among disciplines and cultures" (Lewis, 1998, p. 14). It all starts with self, and self-awareness; the assumption, therefore, is that if there is self, there will be non-self which Kearney (1984) termed other. The self then interacts with others in the environment which manifest in a relationship. Each entity, self and other has its own items that must be classified. The interaction will have its consequences; if it declines, it will cause causality. This interaction is understood in terms of time and space.

3.4   THE SWAZI PHILOSOPHY AND WORLDVIEW

In this study, I further use the participants' worldview as an analytical tool because it reveals their way of defining the philosophical structures tangled in their way of constructing reality, knowledge and experiences. Mbiti (1969) long defined philosophy from an African perspective and says it "refers to the understanding, attitude of mind, logic and perception behind the manner in which African people think, act or speak in different situations of life" (p. 2). Another complementary definition which I considered in this thesis is from Obasi (2002), which says that philosophy "is the study of a particular system of ethics, conduct, thought, nature of universe… that has the basis in culture and experiences" (p. 54), and this clarifies the way in which Swazis view the world.

People of the Kingdom of Eswatini are popularly known as *Emaswati* whose actions and beliefs constantly uphold cultural and traditional links. This stems from their understanding of the world, construction of meaning and acquisition of knowledge as they interact with the social world. Earlier in this chapter, I argued that individuals have different worldviews. I do take cognisance of the fact that I now refer to a collective Swazi worldview because I still argue that there is what is called *Emaswati* worldview, that is uniquely Swati shared by all *Emaswati* as they define reality. Subsequently, subscribing to Hofstede's (2011) school of thought which defines culture, as "the collective programming of the mind that distinguishes the members of one group or category of people from others" (p. 3). For this reason, a worldview is a collective which can contain personal worldviews. As a result, Ramose (2002) expresses that "a persuasive philosophical argument can be made that there is a 'family atmosphere' that is a kind of philosophical affinity and kinship among and between the indigenous people" (p. 40).

In this thesis, I argue that when I talk of Swazi worldview, I mean the way in which *Emaswati* as a nation perceive the world and how their perception influences what they do and know. The Swazi worldview, as defined by King Sobhuza II in LaNdwandwe (2009), is grounded in authentic identity, which is based on the *'Buntfu'* principles. According to LaNdwandwe (2009), "the authentic identity is based on the understanding of African Traditional Cosmology and Ontology that guides our cosmic and social order, human existence and coexistence" (p. 11). The authentic identity is guided by several standards, however, in this thesis, I present only three which are relevant. Firstly, the *'Buntfu'* principle and values, which are about how one relates to other beings in the community. This principle

is described well by using a siSwati proverb that is also popular in all *Nguni* languages: '*umuntfu ngumuntfu ngebantfu*' (you are a person because there are other people). The '*Buntfu*' principle is viewed as referring to the collective, which is the core of being. Put differently, it means, "what is morally right is determined by the group to which you belong" (Geisler, 1989, p. 18, cited in Curle, 2009, p. 69). The second standard is mutual respect principle and values, which is also explicitly explained by a proverb that says '*inja lengenamkhungi ifela etaleni*' (a dog without an owner to leash dies in the veld). This means a person who does not have a significant other to guide and protect will go astray and end up dying in the streets, like the unleashed dog. This means *Emaswati's* worldview approach exists from the point of view of communal cultures and social structures.

Considering what has been discussed in the above paragraphs, one can conclude that the *Emaswati* worldview is entangled in the philosophy of '*Buntfu*' or '*Ubuntu*' which is common in many African countries, as has been alluded to. "In an African perspective, self is seen as outside subsisting in relationship to what is other…Self and world are united and intermingled in a web of reciprocal relations" (Schuttle, 1993, p. 27). Features of the *Emaswati* worldview of *Buntfu*, therefore, are being considerate, kindness, honesty, sharing, hospitality, forgiveness, morality, humility and humanity (Curle, 2009). Wiredu (1980) further adds that these qualities bring dignity, respect, commitment, and prosperity to others, self and community at large (p. 6). *Buntfu* also has the element of power and authority embedded in it; hence, conflicts within the community are communally resolved by the community participants reaching an agreement on the penalty imposed. The verdict is announced publicly to discourage being inhuman and encouraging people to uphold *Buntfu*.

In addition, the patriarchal structure is engraved in the *Emaswati* philosophy. That is why scholars like Curle (2009) argue that "the *Bantu* structures are both classist and sexist" (p. 54). Though the *Emaswati* philosophy is patriarchal, it has systems in place to protect women and children, as dictated by the principle 'I am because we are'. The duty of a woman is conceived as to care for her husband, bear children, raise these children inculcating in them the *Buntfu* standards. As a woman ages and matures she gains the status of being '*gogo*' (grandmother) who is respected in the family and responsible for teaching the girls life skills and sexuality education at *egumeni*, in preparation for marriage and motherhood. For one to be called a wife, she is supposed to possess wife skills, be married traditionally, and the '*lilobolo*' be paid. The *lilobolo* is paid in full view of the community who act as witnesses to the union. Traditionally, it was paid according to what a man could afford, hence the

proverb '*neluphuya luyamtsatsa umfati*', meaning even a poor man can get a wife and pay *lilobolo*. Thus, the husband had an obligation to protect and provide for his wife and children.

One of the skills taught at *egumeni* is the preservation of virginity. That is part of the moral fibre of the *Emaswati* philosophy. Consequently there are cultural practices that serve as instruments for encouraging and testing virginity; for example *umchwasho* 'chastity rite' ceremony that encourages abstinence which when violated, both families (of the boy and girl) pay a heavy penalty. During the *Umhlanga* (reed dance festival) whose participants are supposed to be virgins, if a girl cheats and pretends to be a virgin her bundle of reeds would wither. The *lusekwane* (cutting of the sacred shrubs) ceremony is the same principle, but applied to boys, those who cheat and join the cutting ceremony, their branch of the shrub withered. Coming of age by a female virgin is celebrated by the community in a special celebration called *lijadvu*. Sexual penetration is discouraged even when one has reached the dating and courtship age, and is only permitted after marriage. This is taught through the siSwati saying that '*sibaya sababe asivulwa*', meaning 'no one should break a girl's virginity without having asked the father for the girl's hand in marriage'. If put under pressure, the furthest a man could go is between the female's thighs, without vaginal penetration, an act called *kucencuka*. This means that the boy child is also taught the life skills and sexuality education, and fatherhood lessons by his grandfather or a mature and dignified man at *esangweni*. These lessons enhance the principles of *Buntfu*. In *Emaswati* worldview, knowledge is not compartmentalised; it is one whole subject. The topic of life skills and sexuality education for example is regarded as a holistic entity and thus discussed across all other skills taught, of course, disciplines do not exist in *Emaswati* epistemology as in modern education.

However, there has been a change in the *Buntfu* principles due to modernity, education and Christianity. The collective approach to life has been influenced by the Western individualism that supports the thinking that if it works for the individual, it must be good. The individualistic ideology modified the communal principle. In this case, modification means changes made on the existing culture. On the other hand, Mensah and Amissah (2016) define modernisation as a transformative shift from traditional to modern society, a process that can happen through urbanisation, industrialisation, the spread of education and religion. Arowolo (2010) attributes modernisation to colonialism by arguing that colonialism is the "imposition of foreign rule over indigenous traditional political setting and foreign

dominance and subjugation of African people in all spheres of their social, political, cultural, economic and religious civilisation" (p. 1). In a similar sense, Kasango (2011) contends that "civilisation was just another domination; imposition of new culture over traditional cultural values" (p. 314). One may, therefore, argue that this is how the Western culture through dominance crept into the Swazi culture, grew and thrived, resulting in the modification of the *Emaswati* worldview.

Concerning the modified *Emaswati* worldview, modernisation brought in personal or individualistic thinking that made *Emaswati* make personal choices of acquiring western education, jobs, new lifestyle, religion and economic growth. This change diverted the attention of many parents from their traditional responsibility of raising children; consequently, many children are losing the *Buntfu* principle that was inherent in the parenting skills. Unfortunately, modernisation brought in a different culture that exposes women and children to abusive practices instead of the protective culture. Such practices "misplaced our authenticity by being prone to opportunist activities lacking conscience to channel our behaviour, the behaviour that results in our actions displaying a lack of respect for self and others" (LaNdwandwe, 2009, p. 60). The lack of respect for self and others is demonstrated when men sexually abuse children and women. The siSwati proverb that says, "It takes the whole village to raise a child" is practically modified and raising a child is becoming a personal responsibility. Hence, depleting the family structures of *egumeni* and *esangweni*, and the extended family set up; which had the grandmother and father as key informants. This family structure is rapidly being replaced by a nuclear family set up. Khoza (2005) explains the kind of culture that contemporary children grow into, which is differing from the traditional *Emaswati* worldview, and he writes in the local daily newspaper that:

> Boys are taught from a young age to be aggressive and assertive. They are taught to take what they want when they want it. On the other hand, girls are taught to be submissive and subservient. Girls are taught that the way to earn approval from men (who are powerful in girls' lives) is to be pretty and pleasing. The way to please is to make themselves sexually accessible to men – to allow men to touch, talk about and enjoy their bodies and their sexuality, and once they have accepted this, they are perfectly prepared for their future roles as wives, mothers and sex objects" (Khoza, 2005, p. 12).

It is pertinent to discuss the changes in the intepretation and practising of *lilobolo* custom that are owing to external powers brought in by colonialisation. The drastic change was first brought in by Theophilus Shepstone well known as '*Somtsewu*' among the *Emaswati* and *amaZulu* – who was a British Secretary for Native Affairs (1853-1875) and a self-portrayed native cultures expert. Using his position he mandated himself to change African cultures in his geographical spheres of influence; for example, he quantified, officialised and standardised *lilobolo* for commoners, chiefs' sisters and chief's daughter. The smallest number of cattle was for commoners, whereas chiefs' daughters attracted far more. Subsequently, changing from communal to the capitalist approach, which meant *lilobolo* is paid in monetary terms (Posel & Rudwick, 2014). The use of money changed the perception of *lilobolo,* to be viewed as price paid to buy women; generally, it further brought some kind of justification of gender-based violence by perpetrators, mostly men, who think the dominant position warrant them the abusive actions towards women and girls, as discussed earlier.

Therefore, one may conclude that the *Emaswati* worldview anchored in *Buntfu* philosophy is different from the contemporary understanding of the *Emaswati* worldview. The *Emaswati* worldview was instrumental in this study to guide and shape the researcher in analysing the philosophical underpinnings of teachers and the community members in Eswatini as they teach life skills and sexuality education. It emerged from the findings of this study that the practice of teachers and key informants is influenced by their personal worldview. However, the worldview theory does not dissect operations in knowledge transmission by teachers. This gap was then covered by using the pedagogical content knowledge, which was used as a tool to understand the knowledge that teachers have in teaching life skills and sexuality education.

3.5   CHAPTER SUMMARY

In this chapter, I have discussed how Bernstein's theory of pedagogic discourse helped me in understanding the structure of life skills and sexuality education knowledge as taught by guidance and counselling teachers in selected schools. The chapter further discussed the pedagogical content knowledge model, which assisted in determining and understanding the depth of the knowledge in the practice of teaching life skills and sexuality education. Since in this study I argue that integration of cultural knowledge into the formal education is

essential, it was therefore imperative to include the inviting classroom pedagogical model to substantiate the inclusion of cultural knowledge in teaching life skills and sexuality education. In addition to the curriculum theories I discussed the worldview theories; namely, the structural-logico worldview theory by Kearney which also helped me focus on the *Emaswati* worldview as I was using it as a lens to investigate where teachers get their knowledge and philosophical underpinnings.

The two sets of theories enabled me to understand the formal life skills and sexuality education curriculum and the cultural life skills and sexuality education knowledge. Over and above that, the analytic tools used enabled me to understand how teachers recognise, realise and then produce the appropriate lessons with legitimate life skills and sexuality education knowledge, which facilitates the acquisition of authentic and relevant knowledge by learners. Having deliberated on the theoretical framework, in the next chapter, I discuss research methodologies applicable in exploring the legitimate knowledge teachers have in teaching life skills and sexuality education in the context of HIV and AIDS.

CHAPTER FOUR

RESEARCH DESIGN AND METHODOLOGY

4.1   INTRODUCTION

This chapter outlines the research design, methods used for data production and the methodical frame that guided data analysis. It further discusses issues of rigour in research that were considered to ensure that factors affecting validity and reliability were minimised. The chapter concludes by discussing the ethical issues that were followed during the research process including the data production process.

4.2   RESEARCH PARADIGM

The starting point for a researcher is to decide on a paradigm to pursue, understand and articulate it well so that it directs the study and impacts on how he/she goes about doing the research (Scotland, 2012; De Vos, Strydom, Fouchue & Delport, 2011; Creswell, 2007; Crotty, 2003; Schwandt, 2001; Lincoln & Guba, 1985; Fuller, 2000). Kuhn (1962) used the word paradigm as a borrowed word from the Greek language meaning pattern; in his context, it was a philosophical orientation of thinking (Kivunja & Kuyini, 2017). Hence, Schwandt (2001) defines a paradigm as "a shared worldview that represents the belief and values in a discipline and that guides how problems are solved" (p. 183). This means paradigm explains how one views the world guided by that person's values and what he or she believes while involved in the research. Bertram and Christiansen (2014) argue that "it makes sense that the way in which we see the world influences the way in which we research the world" (p. 22). Bertram and Christiansen (2014) further point out that "a research paradigm represents a particular worldview that defines, for the researchers who hold this view, what is acceptable to research and how this should be done." (p. 22). Similarly, Arbee (2012) defines a paradigm as "a worldview or ideological position the researcher brings to bear on their research" (p. 56). Subsequently, this means each research has its own paradigm influenced by the researcher's own worldview.

Notably, different aspects of research are related to a paradigm chosen by a researcher. Firstly, it is the theoretical perspective, which reveals how the researcher will study the phenomenon; for example, a researcher can adopt the positivist/post-positivist, interpretivist or critical paradigm. Secondly, the philosophical assumptions, such as ontology and epistemology also influence a researcher's actions. Thirdly, the methodological approaches to be employed by the researcher, whether qualitative or quantitative (Bertram & Christiansen, 2014; Scotland, 2012; Chilisa & Kawulich, 2012; Crotty, 2003) are also aligned to the paradigm chosen by a researcher. Lastly, the data production or gathering methods, what Crotty (2003) defines as "the techniques or procedures used to gather and analyse data related to some research questions or hypothesis" (p. 3), determine the nature of data to be produced or collected.

There are several dominating paradigms, but for the purpose of this study, I discuss the positivist/post-positivism, and interpretivist views. This study adopted the interpretivist philosophical orientation. Although it uses the interpretivist approach, for clarification of the rationale of my choice, I also discuss only the two basic approaches; the positivist/post-positivism paradigm and the interpretivist. I start with the discussion of the positivist/post-positivism paradigm.

4.2.1 POSITIVIST/POST POSITIVISM PARADIGM

The positivist paradigm is a scientific paradigm that dates back to Rene Descartes in the 1600s who founded the principle of objectivity and giving evidence to prove legitimate knowledge and reality (Ritchie & Lewis, 2003). It was later in the 1700s that August Comte who was a French philosopher coined the word positivism and argued that social science must follow natural science and employ the empirical tactic since it yields legitimate scientific knowledge (Schuemann, 2014; Babbie & Mouton, 2001). Thus, a positivist paradigm is a scientific approach; where causes control the effects (Creswell, 2013). It holds the view that social behaviour can be studied in a rational and scientific manner (Rubin & Babbie, 2011) to be accepted as truth. According to Ormston, Spencer, Bernard and Snape (2013), in positivism "knowledge is produced through the senses based on careful observation… Reality is unaffected by the research process, facts and values are separate, objective value-free inquiry is possible" (p. 10). The assumption here is that reality exists whether researched or perceived. The positivists search for knowledge maintains a social

distance between the researcher and the phenomenon under investigation, maintaining a relationship that is only limited to the cause and outcome (De Vos, et al., 2011). The assumption here is that researchers position themselves to avoid biases such that meaning is acquired through evidence from just observing the phenomenon. This supports an epistemology that knowledge is objective, absolute and value-free, whereas the ontological assumption is that there is one discovered reality or one truth (Crotty, 1998, 2003; Scotland, 2012). I discuss the concepts of ontology and epistemology later in the chapter.

However, during the 20th century, scholars such as Heisenberg and Bohr (as cited by Chilisa & Kawulich, 2012) started being critical of the positivist paradigm. In their critique, they overruled the principal value of the positivist which is the objectivity, and that gave birth to the post-positivist approach. Though both approaches use the scientific method of inquiry, having the same basic beliefs and operating independently, it is worth noting that the post-positivists moved away from the unconditional certainty to giving room to imperfection and probability (Creswell, 2013; Chilisa & Kawulich, 2012; Denzin & Lincoln, 2005). Post-positivists argue that researchers, as human beings, also err, causing flawed findings. Therefore, the shift was to extricate the truth because post-positivists believe that scientific procedures and observations are also prone to errors. For example, two researchers can observe and analyse the same phenomenon, but emerge with different themes influenced by their own context and experiences. Post-positivists suggest the triangulation of the data collection and analysis methods to maintain objectivity (Crotty, 1998). Chilisa and Kawulich (2012) argue that a post-positivist view is a more relaxed and less stringent method of the positivist paradigm. Subsequently the "positivist paradigm maintains the belief that reality is out there to be studied, captured and understood, the post-positivist cousin accepts that reality can never be fully understood; but at best, only approximated." (Kivunja & Kuyini, 2017, p. 32).

This study did not fall within the post-positivist paradigm because in this paradigm, a researcher sees reality and knowledge outside a person's experience. To post-positivists thoughts, experiences and attitudes cannot be subjected to experimental testing (De Vos, et al., 2011). Considering that, I positioned my study within the interpretive paradigm, which I discuss below.

4.2.2 INTERPRETIVIST PARADIGM

An interpretive paradigm is an approach that is usually used in qualitative research (Creswell, 2007). Its origins can be traced back from a reaction to concerns by social science researchers who felt that they could not use an approach such as the post-positivist paradigm, which compel them to use experiments to study human beings (Bertram & Christiansen, 2014). Arguably, the interpretivist paradigm allows for subjective experiences of people (Guba & Lincoln, 1989). Within the interpretivist paradigm, meaning and truth are gained personally through an encounter with the phenomenon being studied. Kivunja and Kuyini (2017) use an analogy that an interpretivist "gets into the heads of the participants being studied to understand and interpret what the participant is thinking or the meaning he or she is making of the concept" (p. 33). Consequently, unlike the post-positivists, the distance between the researcher and the participants is minimised (Bakkabulindi, 2015). According to Tshabangu (2015), in interpretivist research, participants are free to express themselves without being influenced by the researcher's prejudice. Similarly, interpretivist researchers hold a view that human beings are vigorous, intentionally privy to their actions and freely make conscious choices that guide the way they act and behave (Cohen, Manion & Morrison, 2011; Cohen & Manion, 1990). That means the understanding of the social world is through interpreting and ascribing meaning from experiences, choices and behaviour exhibited by people in diverse ways (Bertram & Christiansen, 2014). Therefore, in the interpretivist paradigm, reality and knowledge are constructed individually. In the same light Gephart (1999) contends that meaning is in the best interest of interpretivist researchers, and as a result, they can examine social occurrences that portray either objective or subjective experiences. Interpretivist researchers actively participate in assigning meaning to their experiences; hence, they are also viewed as constructivist researchers (Kivunja and Kuyini, 2017). Johnson (2008) has a notion that in the interpretivist paradigm, knowledge is understood from the lens of the participants.

The interpretivist paradigm that I used in this study allowed me to unpack the diverse sexuality education knowledge and pedagogy from different perspectives which relied on participants' opinions. I used the interpretivist paradigm as a lens to construct the meaning of legitimate knowledge from the situation under study (Creswell, 2013). The paradigm allowed the participants to create their meaning within the *Emaswati* socio-cultural settings inclined by their own understanding and prior knowledge (Agbomeji, 2016). Furthermore,

through an interpretivist paradigm, I was able to identify how participants used the recognition and realisation rule by Bernstein.

4.3   PHILOSOPHICAL ASSUMPTIONS

To further explore the paradigm of choice in this study, I explain the two philosophical assumptions – ontology and epistemology – and how they relate to the study.

4.3.1   ONTOLOGY

Ontology relates to that which characterises reality (Crotty, 1998). It is a philosophical assumption that researchers make to ensure that something is real (Scotland, 2012). Above all, it examines the researcher's belief system about the nature of being and existence, which the researcher can interpret as reality (Kivunja & Kuyini, 2017). Ormston, Spencer, Bernard and Snape (2013) argue that ontology "is about the nature of social reality, what can be known and how". That means the primary questions addressed in the ontology are "what is there that can be known? Or what is the nature of reality?" (Guba & Lincoln, 1989, p. 83). In other words, researchers explore what is there to know about the world and its value. Similarly, Jupp (2006) asserts that "ontology is concerned with the existence of, and the relationship between different aspects of society; such as social actors, cultural norms and social structures" (p. 202). Thus, Ormston et al. (2013) contend that the major queries for ontology are "whether or not there is a social reality that exists independently of human conception and interpretations and, closely related to this, whether there is a shared social reality or only multiple, context-specific ones." (p. 4).

The ontological standpoint of positivist and post-positivist researchers is that there is a self-contained reality; it is impartial and unchanging (du Ploony-Cilliers, Davis & Bezuidenhout, 2014). This means reality is there, irrespective of what people are thinking and perceiving (Crotty, 1998), and the task of researchers is to investigate and discover the reality. It exists independently of researchers; what researchers do is to find it and then explain it using language (Scotland, 2012). In this view language does not create reality, but only explains it; for example language is not the concept and that is the reason different languages explain one concept using different words. Consequently, "all knowledge about the world originates in our experiences and is derived through our senses and as such, only phenomena (and

68

hence knowledge) which can be confirmed by the senses can genuinely be regarded as knowledge" (p. 3). Hence Scotland (2012) views the "ontological position of positivism as one of realism" (p. 10). However, in contrast, as discussed earlier, the post-positivist researchers argue that reality cannot be proficiently discovered, but approximation can be made because to err is human. They, therefore, suggest the use of different methods, internal and external validity for getting closer to discovering full reality (Denzin & Lincoln, 2000).

The ontological position of the interpretivist is counteraction to the positivist and post-positivist function. In interpretivist ontology, the reality is determined by researchers' perception and insight (Scotland, 2012). That is when the researchers' "consciousness engage with objects which are already pregnant with meaning" (Crotty, 1998, p. 43). This means each person after engaging with the object emerges with his or her own meaning; thus, meaning or reality is constructed through interacting and manipulation of the environment. Therefore, du Ploony-Cilliers et al. (2014) argue that in the interpretivist researcher's eyes, the social environment is not stable; it changes according to the viewer's perception and worldview. For example, if a participant perceives cultural knowledge legitimate, then life skills and sexuality education ought to be culturally responsive. In this view of research, the understanding of a phenomenon is influenced by the perception of the participants – the researcher understands the phenomenon through the eyes of the participants.

Since in this study I adopted the interpretivist paradigm, two key questions that I confronted in creating my ontological claim were: whether a reality of the life skills and sexuality education knowledge exists in the social world, or it is just a construction, created by one's mind? The second question was whether the reality is objective or is a result of a person's perception (Kivunja & Kuyini, 2017). Having reflected on the questions, I adopted an ontological assumption that legitimate life skills and sexuality education knowledge in the HIV and AIDS context is complex, circumstantial and has multifaceted interpretations informed by individuals' worldviews as they construct meaning. As Crotty (1998) suggests, "all knowledge and therefore all meaningful realities, ...is contingent upon human practices, being constructed in and out of interactions between human beings and their world and developed and transmitted within an essentially social context" (p. 42).

Therefore, my ontological claim guided me to value the participants' experiences, context and their worldviews as I investigated the academic and indigenous life skills and sexuality

education knowledge in the context of HIV and AIDS in selected schools and the surrounding communities. Having discussed the ontological position of this research study, in the following sub-section I discuss the epistemological positions of both the post-positivist and interpretivist.

4.3.2   EPISTEMOLOGY

Ontological assumptions are consistent with the epistemological foundations because the structure of reality is intricately tangled with knowledge (Crotty, 1998; Cohen et al., 2011). Epistemology "is what counts as knowledge within the world" (Kivunja & Kuyini, 2017, p. 27). Jupp (2006) defines epistemology as concerned with "whether or how we can have knowledge of reality" (p. 91). That means epistemology has to do with the fundamental qualities of knowledge (Cohen et al., 2011; Creswell, 2007). This understanding is further clarified by Scotland (2012, p. 9) who describes epistemological assumption as "concerned with how knowledge can be created, acquired and communicated" (p. 9); in other words, what it means to know. Similarly, Crotty (1998) states that epistemology is about knowledge, but he further argues that it "embodies a certain understanding of what is entailed in knowing; that is, how we know what we know." (p. 8). Bryman (2008) argues that knowledge in epistemology should be contextualised within certain disciplines; either positivist or interpretivist.

According to du Ploony-Cilliers (2014) and Scotland (2012), the positivist epistemological position is objective in nature. In the positivist epistemological view, knowledge is regarded as absolute if it emerges from sense. It is knowledge because it has gone through scientific procedures of investigation through experiments and intense observation where hypotheses are tried and tested (Ormston et al., 2014; du Ploony-Cilliers, 2014; Scotland, 2012). The post-positivist epistemology does not depend on the context or circumstances of the interaction of the researcher with the phenomenon, so the object exists independently of the researcher.

However, the interpretivist epistemological standing is subjective and is contrary to the post-positivist epistemological position. With interpretivist researchers' knowledge is constructed, perceived and interpreted as one actively interacts with the environment. It does not end with the senses, but researchers need to interpret it through their experiences; what they acquire from the senses. According to Al-Saadi (2014), interpretivist researchers view knowledge as the researchers' understanding through reflecting on actions and experiences.

Hence, some scholars view the interpretivist approach as constructivist (Ormston et al., 2014; Cohen et al., 2001; Crotty, 1998).

This study is aligned with Crotty's (1998) definition that epistemology is concerned with providing a philosophical grounding for deciding about the kinds of knowledge that are possible and how we can ensure that such knowledge is both adequate and legitimate. Such kinds of knowledge are derived from an encounter with the realities of the social world; hence, the construction of meaning is active. Thus, this study investigates the knowledge of life skills and sexuality education that participants create as they interact with the social environment, and further ascertains if that knowledge is adequate. According to Kivunja and Kuyini (2017), a researcher must make key explorations before taking an epistemological stand; for example, whether knowledge can be attained or must be individually experienced. Furthermore, the researcher must determine the nature of knowledge pursued and "the relationship between the knower and the would-be known" (Kivunja & Kuyini 2017, p. 27). It is worth noting that such questions even assist the researcher to unearth new knowledge.

This study, therefore, adopted the interpretivist or constructivist epistemology. Firstly, what influenced me is my inclination that knowledge is created in the mind; as a result, participants could explain the same concepts from different angles. Secondly, the intention of the study is also amicable with the interpretivist or constructivist epistemology because it gives an opportunity for the teacher and the community participants to delve into their experiences of interacting with learners, and narrate what they create as legitimate sexuality education knowledge. Consequently, at the core of the interpretation and analysis of the data is the voice of the participants, which can have several interpretations (Schuemann, 2014).

I have argued that researchers must choose a paradigm that they understand, which is affiliated to their worldview. The chosen paradigm also positions the researchers' philosophical convictions. Respectively, paradigms have ways of identifying with their own methods and methodologies (Scotland, 2012). Hence, in the following section, I discuss the research approach and design coherent with the interpretivist paradigm.

4.4   RESEARCH APPROACH

The study adopted a qualitative approach. Researchers argue that qualitative research is used to understand or explore in-depth a phenomenon under study (Creswell, 2013; Baum, 1993). It is also a research approach that is conducted on human social challenges, in their natural contexts, where a researcher deduces and creates meaning from the incident under investigation (Denzin & Lincoln, 2005; Creswell, 2007; Merriam, 2002; Mwanje, 2001). They further assert that qualitative researchers investigate human problems, map out the main themes and establish assigned meaning by participants. Similarly, this study was conducted in schools and communities where sexuality education is taught; data from the participants were analysed and synthesised to construct meaning as the storyline unfolded.

The advantage of using the qualitative approach in this study is that it availed an opportunity for me as the researcher to directly interact with the teachers and the community key informants to get a clear picture of the phenomenon as it unfolded in practice. Based on the data gathered, I was able to examine the participant's utterances and their practices to discover the meaning of the world of life skills and sexuality education knowledge through the eyes of these participants. A qualitative approach was useful because it allowed me to analyse sexuality education messages, examine the practices and processes in the schools and in the communities in detail (Starks & Brown Trinidad, 2007). As suggested by scholars, the ultimate aim of qualitative research is to reveal detailed account and analysis of human experiences (Marvasti, 2004; Babbie & Mouton, 2001). Similarly, this study unearthed a full account of the knowledge on life skills and sexuality education knowledge, in the context of HIV and AIDS that teachers and community members have and convey as they interact with learners.

The use of a qualitative approach which was necessitated by the interpretivist paradigm must be in harmony with the research design. In the following subsection, I deliberate on the research design of this study.

4.4.1   RESEARCH DESIGN

Mirriam (2002) defines phenomenological research as "an attempt to deal with inner experience un-probed in everyday life" (p. 7). Elaborating on phenomenology, Van Manen (2014) views it as a study of unpacked essence to mean what makes an entity. On another note, phenomenology is seen as a design that "aims to describe what the lifeworld consists

of or more specifically what concepts and structure of experience give form and meaning to it" (Fouche, & Schurink, 2011, p. 316). They further, define lifeworld as "a person's conscious experience of everyday life and social action". An open-minded researcher, who strives to avoid prejudice, precisely describes the lifeworld by interpreting and constructing meaning according to the dictates of the phenomenon as portrayed by participants (Padilla-Diaz, 2015). That is, if interpretation exists and meaning is constructed, a new meaning is likely to emerge. This implies that phenomenology also involves even the grasping of latent meaning (Grbich, 2007).

However, in this study, I follow Langdridge's (2007) definition of phenomenology where he argues that it is a discipline that "aims to focus on people's perception of the world in which they live and what it means to them; a focus on people's lived experiences" (p. 4). This implies that meaning unfolds as one interprets the lived experiences of participants without losing sight of their perspectives, especially because the focus is on the way things emerge in the participants' interaction with the environment. Hence, the task of the researcher is to produce a detailed description of the interpretation of the experience (Groenewald, 2004). In this study, phenomenology was used to explore in detail what the world of life skills and sexuality education is like (which is the ontology) and how the life skills and sexuality education is known through its knowledge (epistemologically). Scholars suggest four features of phenomenology. Firstly, they suggest reduction, a process of bracketing, where the researcher takes a stance of objectiveness and avoids his/her preconceived ideas on the phenomenon under investigation (Langdridge, 2007). Secondly, schools include a description, a process which involves narrating a detailed description of the investigated variables. Thirdly, it is the intentionality, which means the perception of more than one perspective. Lastly, schools suggest an essence, which is the core meaning of one's experience (Butler, 2016; Kafle, 2011).

Although the phenomenological movement is credited to Husserl (1859-1939), Heidegger (1889-1976) advanced the concept towards the interpretivist aspect. According to Loftus and Smith (2008), there are however different types of phenomenological research methods, transcendental, existential and hermeneutic among others. Transcendental phenomenologists believe that to understand experience is to go beyond discovering reality, and this type leans heavily on reduction (Giorgi, 2012). In addition, Kafle (2011), when explaining transcendental phenomenology, argues that experience is to be exceeded to realise reality by "applying phenomenological attitude over natural attitude" (p. 186).

Existentialist phenomenologists believe that research should not be done from a detached position because reality and knowledge are created if one is active (van Manen, 1990). The third type, according to van Manen (1990), is the hermeneutic approach to phenomenology which rejects the reduction tactic. It focuses on the interpretive description of the phenomenon as it unfolds through the experiences of the life stories of participants. The emphasis is on interpretation and description.

Phenomenological research design is the applicable approach that I chose for this research study. It assisted me in "showing how complex meanings are built out of simple units of direct experience" (Mirriam, 2002, p. 7). Additionally, it provided a detailed description of experiences of teachers of sexuality education in the context of HIV and AIDS; and enabled me to understand better the knowledge they transmit to learners. Furthermore, the phenomenological method helped me to identify the meanings behind the teachers' experiences in relation to the teaching of sexuality education. The motivation to base my work on hermeneutic phenomenology emanated from an intention to unveil the social, real-life stories as experienced by participants. In the context of this study, I intend to show the life-stories of the experiences of selected sexuality education teachers. This type of method afforded me an opportunity to go beyond the participants' subjective experiences to unveil the essence understood by individual teachers as legitimate knowledge. It is an approach that relies on interpretations. As a result, hermeneutic phenomenology was of relevance to the study because of its nature of being interpretivist. The following discourse details the field of this research study.

4.5   RESEARCH SETTING

The study was located in four schools in the Manzini Region (profile of the schools is shown in Table Two in the following section on sample and sampling techniques). Eswatini has four regions Manzini, Hhohho, Lubombo and Shiselweni. According to the 2017 Census Preliminary Results, Eswatini has a population of 1,093,238, and Manzini Region has the highest population of all the regions of 355,945. This population of the region is made up of 31% being children. Its area is 4,093.59 km² (United Nations in Eswatini, 2017). It is a region, with only two referral hospitals; Raleigh Fitkin Memorial Hospital and Mankayane Government Hospital. The main tuberculosis hospital is also situated in this region. Manzini region is also a host to the biggest industrial site in the country, in Matsapha, which is

dominated by the textile industry, and has resulted in several informal settlements around Matsapha Town. These settlements are feeders to the selected schools. Poverty had an adverse impact on these settlements and areas in the outskirts of Manzini City and Matsapha Town, where the schools are situated. The poverty is due to unemployment and displacement as these informal settlements develop due to migration in search of jobs in the industrial area. There also exist high rates of HIV prevalence in the country (NERCHA, 2009). The following table depicts the regional HIV prevalence distribution in Eswatini (Ministry of Health, 2010).

Table 1: Sero-Surveillance among women attending antenatal care

Region	HIV Prevalence in percentages
Lubombo	43.3
Hhohho	41.9
Shiselweni	40.2
Manzini	39.5

(Adapted from the 12th National HIV Sero-surveillance Ministry of Health 2010)

The survey is from women between the ages of 15 to 49 years, pregnant and attending the antenatal care classes in selected clinics and hospitals on the probability to be representative of all the four regions of Eswatini. Though Manzini is seen as having the lowest prevalence, it is still relatively high when comparing it to the stated population above.

The main mode of HIV transmission is heterosexual and other social and sexual behaviours such as multiple concurrent partners, early sexual debut, poverty and labour migration, among others (NERCHA, 2009). However, a survey done on teenagers in Eswatini reported that teenagers are knowledgeable about HIV and AIDS. In fact, 97.7% of male teens and 98.5% of female teens in the survey were informed (UNICEF, 2013). On the contrary, the same report revealed that 2.4% (16 out of 677) of the teenagers interviewed were pregnant at the time of the survey. Moreover, an article in a local newspaper stated that 338 primary school learners dropped out of school due to pregnancy while 814 were secondary/high school learners in 2012 (Sukati, 2014). Schools selected in the study have similar attributes such as enrolment and demographics, as an attempt to reduce the variance of the conclusion (Sheridan, Dynarski, & Bovaird, 2017).

All public schools in Eswatini, the sampled schools inclusive, follow the national curriculum where the medium language of communication is English. However, siSwati which is the mother tongue is used when teaching siSwati language offered as a core subject. Furthermore, all four schools have the Junior (3 years) and Senior Secondary (2 years) levels. All four schools have several vulnerable learners who get financial assistance from the government. Vulnerable learners refer to children living under challenging circumstances threatening development due to poverty, displacement, violence, HIV and AIDS being orphaned and living with a disability (Killian, et al. 2014). The Government of Eswatini, through the Social Work Department under the Deputy Prime Minister's office, administer a means test to vulnerable children and select candidates to get the financial assistance at secondary and high school because free education is only at the primary level. The department pays the schools directly, and the grant is solely for school fees, examination fees, books and stationery. I have observed further support for the vulnerable children in schools that have implemented the schools as centres of care and support programme where the school support teams (SST) provide thin porridge in the morning, before assembly and during the short break for those learners who leave their places of residence without breakfast. However, I noted that, though the thin porridge was meant for learners, even teachers do take the thin porridge, postulating that even the teachers are vulnerable in their own way. These learners come from surrounding communities with different backgrounds; some are the informal clustered settlement with one room rented houses whereas some are from middle income privately built houses around the municipality. Most of the learners walk to school, but some use public transport.

4.6   THE SAMPLE AND SAMPLING TECHNIQUE

The targeted group of participants were guidance teachers who are assigned to teach sexuality education among other subjects in the school curriculum and community members who participate in civic education on sexuality. Consequently, the sample of participants was drawn from the four different selected schools and their surrounding communities in the Manzini Region that have had the experience of teaching sexuality education. The sample consisted of seven guidance and counselling teachers, and three key informants from the surrounding communities. Boyd (2001) points out that in phenomenological research a sample size can be two to ten participants, the condition being only rich data. On the other

hand, Creswell (2007) also suggests up to ten participants with detailed interviews. The guidance and counselling teachers are said to be the ones responsible for teaching sexuality education in formal education, and the key informants from communities are custodians of indigenous life skills and sexuality education. Along with the salary of being a teacher, one guidance and counselling teacher per school gets a stipend of E60.00 per month, therefore, granting only one position. However, schools have encouraged other teachers to work as guidance and counselling teachers with the one who gets the honorarium, and these other teachers view themselves as assisting the one who gets the stipend. This means that these teachers are responsible for guidance and counselling over and above their normal teaching loads which is a minimum of 24 periods a week according to the Government School Rules and Regulations (Ministry of Education, 1977).

These teachers who participated were drawn from four schools which were purposively selected because besides having a period of guidance and counselling in their timetables, they teach life skills and sexuality education; whereas, other schools use this period for anything other than life skills and sexuality education. All these schools have a school governing body called school committee in Eswatini. A detailed profile of each school is narrated in the table below:

Table 2: Profile of the sampled schools

Name of School	Location	Classific-ation	Type	Enrolment	Gender	Age range	No. of Teachers
Lusutfu High School	Ludzeludze	Semi-urban	Mission	530	Mixed	13-20	38
Lusushwana High School	Manzini North	Urban	Mission	702	Mixed	13-20	40
Mgubudla High School	Manzini East	Urban	Government	746	Mixed	13-20	42
Ngwavuma High School	Kukhanyeni	Rural	Government Aided Community	515	Mixed	13-20	36

(Pseudo names have been used)

These schools in Table 2 above were selected because they have guidance and counselling periods in their timetables, which are utilised to teach topics in the guidance and counselling life skills education syllabus distributed by the Department of Guidance, and Counselling in the Ministry of Education. In that syllabus, sexuality education is included. Therefore, they were selected because they were viewed as schools that can produce rich and needed data on the phenomenon under investigation (Nieuwenhuis, 2007) as pointed out by Patton (2002), that "purposive sampling focuses on selecting information-rich [participants] whose study will illuminate the questions under scrutiny" (p. 230).

The first school Lusutfu High School a mission school with a detailed profile displayed in Table 2, is aided by the government even though its administration is under the grantee who is appointed by the church. Teachers in this school are employed by the Teaching Service Commission in consultation with the grantee of the school; however, the head teacher is an active member of the church. The school has two streams, well fenced with a guardhouse by the gate which has a security guard throughout the day. There are trees with garden chairs and tables near the administration block; and these are used to serve soft porridge in the morning to both learners and teachers. It is one of the few schools in Eswatini that has a counselling room and computer laboratory with several computers though mostly without internet connectivity. The school is built in a Swazi nation land under the guidance of a Prince.

The second school named Lusushwana High School also profiled in Table 2, is in the north-west of Manzini surrounded by both formal and informal settlements and is built on prime land; therefore, it is not under a chief. It is also fully aided by government though under the church administration through the school grantee. The 40 teachers are employed by TSC in consultation with the grantee, and the school is in the same compound with other church structures. Though the school is fenced, there is no security guard house by the gate, and the security guard was found patrolling the school compound. The school has a computer laboratory and a guidance and counselling office that is also used by other subject teachers as a staffroom due to shortage of rooms; hence there is no privacy.

The third school is referred to as Mgubudla High; and its profile is also outlined in Table 2 above. This school has 42 teachers employed by TSC. The school is under the administration of the Under Secretary in the Ministry of Education and Training who is the grantee of all the government and community schools. This school is built on a government farm and is

therefore, not under the administration of a chief. Though situated in a town, it draws learners from several informal settlements in the outskirts of Manzini. The school has relatively adequate infrastructure including laboratories, library and a well-built structure used by students when having their lunch but does not have a counselling room. It is also well fenced with two guard houses each having a security guard. Like the other schools, there is mostly no internet connectivity.

The last school Ngwavuma High School is fully aided by the government and the profile of the school is also highlighted in Table 2. Like the other schools the Teaching Service Commission is responsible for employing the 36 teachers in this school. The school grantee is the Under Secretary at the Ministry of Education. The school is built in a Swazi nation land under the leadership of a chief. The community contributed immensely towards the building of the school and the teachers' houses. Though it has electricity, it does not have a computer laboratory. The school is fenced, and although there is no security personnel during the day, there is one at night.

Consequently, the sampling technique adopted is purposive. Sampling is a description of a method of selecting the participant(s) who will be involved in the study from the population of the researcher's choice (Sampson, 2012). The purposive sampling method was used in this study since it lends itself well on qualitative studies and phenomenological design (Padilla-Diaz, 2015). According to Babbie and Mouton (2001), purposive sampling is done based on the researcher's knowledge of the population and deliberately chooses participants who will know based on the nature of the research. This means the researcher uses his or her judgement based on the purpose of the research; hence the purposive sampling is also termed judgmental sampling. The researcher, however, selects those participants who "have had experience relating to the phenomenon to be researched" (Kruger, 1988, p. 150); in this research those who have taught sexuality education were selected.

Furthermore, Tongco (2007) states that purposive sampling is mostly relevant when studying cultural spheres with informed authorities within, thus enabling the researcher to choose participants from the community who are knowledgeable about the culture and issues under study. This is ideal for the study since participants were drawn from only guidance and counselling teachers who teach sexuality education and reflective members of the community who have an insight into the indigenous knowledge of sexuality education.

4.6.1 THE TEACHERS' DEMOGRAPHIC PROFILE

Participants were all Swazis by nationality; five female and two male teachers participated in the study. They all teach different subjects at Secondary and High School level that is form one to form five. The teacher's demographic profiles comprised of attributes such as gender, age, qualification and the relevance of qualification and experience. The profiles provided the researcher with background information of the participants to understand their views and inclinations since the study is qualitative in approach. Each of the four schools had one guidance and counselling teacher and other teachers that are working with the main guidance and counselling teachers. Consequently, there were seven guidance and counselling teachers who participated in the study. Table 3 below shows the demographic characteristics of the interviewed teachers who are responsible for teaching sexuality education in the selected schools.

Table 3: Participating teachers' profile

Teacher	Age range	Gender	Qualification	Additional certificates	Teaching Experience	Guidance teacher experience	Grades taught
1. Mrs Rosemary	45-50	F	Secondary Teachers Diploma	None	27	10	Form 1-3
2. Mrs Lavender	50-55	F	BA Humanities Diploma in Education	Certificate in Psychosocial Support (PSS)	30	23	Form 1-5
3.Mr. Sage	40-45	M	Diploma in Education (Agriculture BSc in Education (Agriculture)	Master's in business Agriculture	11	4	Form 1-5
4. Mrs Chamomile	40-45	F	B.A. Humanities PGCE	None	15	14	Form 1-5
5. Ms Mint	40-45	F	Secondary Teachers Diploma	B.Ed.	23	16	Form 1-3 Form 4-5
6. Mr Basil	40-45	M	BSc	Certificate in Higher Learning and Further Training	7	2	Form 1-5
7. Mrs Thyme	40-45	F	BA in Social Science PGCE	Master's in Economics	12	7	Form 1-5

(NB:Pseudo names have been used)

All participants, as alluded to above, are qualified *Emaswati* teachers with a wide variety of areas of specialisation. The average age of experience as guidance and counselling teachers is ten years. Only two have less than five years' experience in working as guidance and counselling teachers. However, the years of experience mentioned do not necessarily depict years of teaching sexuality education because the development of the guidance and counselling life skills syllabus that has included the health component which incorporates sexuality education was developed in response to the 2011 Education Sector Policy and was to be rolled out to all secondary schools in 2016 (Masuku, 2015).

Table 4: Teachers' profile on curriculum issues

Teacher	Area of Specialisation	Subject Taught	The approach of the teaching of life skills and sexuality	Which grades they teach life skills and sexuality	Life Skill and sexuality education training
1. Mrs Rosemary	Geography and History	Geography and History	Standalone	Form 1 and 4	Two workshops in Eswatini in three teams
2. Mrs Lavender	R.E. and History	R.E.	Standalone	Form 2 and 4	Workshops in Eswatini and Botswana. Certificate in PSS
3.Mr. Sage	Agriculture	Agriculture, Biology and Science	Standalone	Form 3 and 5	Two workshops in Eswatini in three teams
4. Mrs Chamomile	siSwati and Literature in English	siSwati	Standalone	Form 3	One workshop in Eswatini
5. Ms Mint	Maths and Science Chemistry and Biology	Maths and Integrated Science Chemistry and Biology	Standalone	Form 1 and 4	Two workshops in Eswatini in three teams, and one workshop from a Religious organisation (Cross Roads)
6. Mr Basil	Biological Science and Maths	Biology, Chemistry, Maths and Additional Maths	Standalone and Integrated with Biology	Form 5 and 3	One workshop in Eswatini
7. Mrs Thyme	Economics and Geography	Economics, Geography and Business studies	Standalone	Form 4	Two workshops in Eswatini in three teams

(NB: Pseudo names have been used)

The profile of the teachers' in Table 4 indicates that these teachers have their subject content in their areas of specialisation which they teach. None of these participants did sociology or general psychology to understand human behaviour generally but the classroom behaviour of children which they do in the education courses. The life skills and sexuality education is an added load to each of these teachers. During the interview, they mentioned that the life skills and sexuality education have only one period a week. By standalone approach, the teachers meant the teaching of life skills and sexuality curriculum education during this period which is forty minutes. However, the biology teacher integrates sexuality education when teaching biology. This integration happens because this teacher perceived his Biology courses serving as a foundation course to sexuality education. Furthermore, life skills and sexuality education are not examinable, yet their subject areas are examinable.

4.6.2   KEY INFORMANTS' DEMOGRAPHIC PROFILE

The key informants were drawn from the communities that surround the selected schools. The key informants were selected because of their key role in sexuality education in the communities. As mentioned earlier, I was assisted by the teachers as well as the Non-Governmental Organisations (NGOs) that work with schools on issues of sexuality education (Bantwana and Khulisa Umntfwana). All participants had raised children of both sexes, were above 50 years and must have assisted in educating children on sexuality education issues. Table 5 below has a detailed demographic profile of the key informants and names used are pseudo names.

Table 5: Key informants' demographic profile

Name	LaCraneberry	LaRaspberry	Dr Blueberry
Age range	75 – 80	55 - 60	70 – 75
Status	Widow	Married	Married
Siblings	Two girls and two boys	Three girls and three boys	Two girls and three boys
Children raised	Three children, brother in-law's children and grandchildren	Three biological, 2 stepchildren her late sister	Four children and grandchildren

		in-law's children and grandchildren	
Profession	Teacher	Teacher	Nurse
Community responsibility	Mentor Development facilitator Facilitator and consultant on family issues	Inner-council member Chief's welfare committee member Member of catering committee for chief's functions Development facilitator	Member for a committee responsible for the development Facilitator on Health and Sexuality Issues in churches and schools
Highest Education Qualifications	Primary Teachers Certificate	Master's in Education	PhD in General Nursing
Parents' profile	Accompanied King Sobhuza II as guards to school in South Africa Got the opportunity to attend school as guards Parents were educated Father, a prince	Valued education though uneducated Father enrolled with Sebenta non-formal institution to be able to read and write Religious family	Not educated but valued education Father, a prince Religious family
Other responsibilities	Politician Minister of the State Serves in many advisory boards on issues regarding women and children	Trained counsellor	A member of the board of trustee for a referral hospital Serves in many advisory boards
Current engagement	Retired teacher Authored books on Life Skills Director of NGO	College lecturer	Retired lecturer
Source of indigenous knowledge socialization	Grandmother	Parents	Father

(NB: Pseudo names have been used)

The key informants referred to in Table 5 above are active members of the community, their age is relevant for the community work of teaching indigenous life skills and sexuality education as mature members of the communities. They all have experience of raising children and are grandparents. They have an in-depth understanding of the siSwati culture and play a significant role in cultural affairs at the state and community levels as mentors on life skills and sexuality education. It is worth noting that they are all educated because their parents valued education; even those parents who were not educated. The education of the key informants offered me an opportunity to obtain a deep understanding of cultural issues and their meaning because they were code switching between the two official languages English and siSwati.

4.7   DATA GENERATING METHODS

The chief purpose of the research is the generation of data in that particular area of study. The product of the research, that is; the findings are derived from the data collected. Hence the assertion by Mason (2002) that how we look ontologically and what we construct epistemologically are shaped by the method of gathering data we use. This study is qualitative, interpretive and phenomenological in approach; it must have rich and detailed data that demonstrate insight of the participants into their own experiences in the world of the phenomenon under investigation (Giorgi, Giorgi & Morley, 2017). Since I am interested in life skills and sexuality education experiences, a method that allowed participants to share their experiences is the interview and card sorting. I further used the document analysis, taking a cue from Cohen et al. (2011); that it is best to study human experiences from different perspectives using multiple data collecting methods to illuminate the richness and complexity of human perception.

4.7.1   INTERVIEWS
An interview is verbal interaction between the researcher and interviewee on questions that are derived from the research problem to produce data to be analysed (Dakwa, 2015). Jordaan & Jordaan (2000) state that interviews are a useful tool for collecting data on experiences, behaviour and attitudes. The research revealed that the aim of conducting interviews is to "allow us to enter into the other person's perspective, to find out what is in and on someone else's mind" (Patton, 2002, p. 341). Another key point described by Berg

(2007) is that the value of an interview is that it allows the interviewee to "speak in their own voice and express their own thoughts and feelings" (p. 132). Like any other data collection method, interviewing strategies are diverse.

In this study, guidance and counselling teachers were interviewed face to face and the semi-structured interview was employed. A semi-structured interview has both characteristics of structured and unstructured interview questions (Babbie & Mouton, 2001). The interview was focused; starting with general questions about experiences, followed by semi-structured questions on curriculum and pedagogical issues of sexuality education (Patton, 2002; Strydom & Benzeuidenhout, 2014). The questions were formulated not to lead but were participant oriented so that participants responded spontaneously while in-depth (Baumbusch, 2010). This is the type of interview Dakwa (2015) calls a general interview guide approach which is focused, but still gives some autonomy of probing the interviewee. The interview guides were focused on illuminating interviewee reflection on personal feelings which nurtured the emergence of data with new concepts. The researcher took a cue from Galletta, (2013) and made sure she got conversant with literature on the subject matter of sexuality and life skills education and the nuances that go with it to delve into the thought processes of the research participants so that in their reflections they able to bring out information quite relevant to the study.

The semi-structured and open-ended questions helped the participants to talk about their experiences; hence were able to gather data that the researcher analysed to get the themes discussed in Chapter 5. Similarly, the interviews revealed the legitimate knowledge taught and unveiled the existing limited indigenous knowledge teachers have. Correspondingly, I had to pay attention to what the interviewee was saying in order to identify glaring gaps and what needed clarification for further exploration (Nieuwenhuis, 2017).

Interviews for the teacher participants took 15 to 20 minutes and were recorded, first using the laptop, then later a recorder. All participants were interviewed at their respective schools. Where I needed clarifications or where there were gaps I made follow-up interviews. For example, I had to seek clarification from two key informants and one teacher, and also returned to fill in gaps with the two teachers. The first interview where I used the laptop had to be repeated because I forgot to save the recorded file, and thus lost those recordings. Making the second appointment was not as easy as the teacher had a packed timetable; however, she was willing to assist. The second interview worked to my advantage because

the participant was more relaxed and expressed her experiences in more detail than previously. I personally conducted the interviews guided by the interview schedule and probed where I felt the interviewee needed to add more detail. I remembered though to bracket myself by suspending my opinion and knowledge of the investigated subject so that it does not interfere with the ideas and experiences of participants. Interviewees were free to express themselves in both official languages English and siSwati.

In addition, the study used an unstructured in-depth interview with the key informants. Unstructured in-depth interviews employ an informal style, and the interviewees were free to express themselves about the study. The unstructured in-depth interview shares the same position as the phenomenology research design, which aims at understanding in-depth the meaning people ascribe to their experiences (Marcus & Fischer, 1986). All interviews were recorded using an audio recorder. Two of the participants took between 30 minutes to 45 minutes, however, one participant took over two hours, and we had to have a break, and I returned to finish the interview the next day. Key informants were also free to use a language they preferred which was siSwati and English.

During the interviews of both the teachers and key informants, the researcher concurrently observed the verbal and non-verbal communication of participants. Observation is a method of collecting data by watching behaviour overtly or covertly, noting any characteristics in their natural setting (Creswell, 2013). It was therefore important for the researcher during the interview to note the participants' language and gestures that seemed to add value to the discourse (Starks & Brown Trinidad, 2007), and these included statements like "Oh my God", "eeish", and "I have to drink water first before saying this…". It was important for the researcher to concurrently do the observation to understand the meaning beyond the spoken words and reading between gestures and non-verbal cues like frowning, smiling and blushing. Therefore, observation allowed the researcher to gather first-hand information to understand the context and see unconsciously portrayed behaviours that were of value to the study (Cohen et al., 2011). The researcher was writing notes to capture relevant information to support what was observed.

I was aware that interviews present challenges in terms of interviewing and listening skills as potential information might have been missed due to poor questioning or listening skills. It was necessary that I maintain control, probe gently, be able to manage personal space and be non-judgmental (Opie, 2004).

I personally transcribed the data that I gathered to prepare it for analysis and synthesis. The following subsection describes card sorting which is another data collection instrument used in this study.

4.7.2 CARD SORTING

Card sorting is a participatory user-centred and friendly data production method that gives the researcher insight on what participants understand about the concept under investigation (Spencer, 2004). In this study, I used what Paul (2008) describes as open card sorting because participants independently write the cards and group them into categories they determine themselves. The teachers who participated were asked to write topics they would prioritize when teaching sexuality education. According to Hudson (2013), card sorting can be used to list objects or concepts. After writing their cards, they were given cards written by the researcher on indigenous sexuality education concepts. Open card sorting allows the participant to then pick cards from their list and the researcher's cards, and group them according to their prioritisation, but not according to the sequence of how they would teach them. These indigenous topics were sourced from the key informants' data. I observed how items were classified and noted their gestures and comments as they sorted out the cards to be in an informed position when analysing their actions (Hudson, 2013; Paul, 2008). In this study, card sorting was appropriate for the teachers involved in teaching life skills and sexuality education to establish which concepts they deemed essential in the life skills and sexuality education curriculum (Hudson, 2013). The teachers categorised what they think is legitimate to be taught.

The benefit of using the card sorting technique is that it is unintimidating and it allowed the researcher to gather feedback from the participants after the interviews. Furthermore, because card sorting is interactive, it availed an opportunity for me to interact with participants who are technicians in teaching life skills and sexuality education as they listed and categorised the content knowledge they perceived worthy of being in the life skills and sexuality education curriculum. The use of card sorting endorsed the strong classification and strong framing in sexuality education as contended by Bernstein's theory of pedagogic discourse (Bernstein, 2000).

Another data collection tool that was beneficial to this study is the document analysis which I discuss next.

4.7.3   DOCUMENT ANALYSIS

Some documents referred to in the study were analysed. The documents analysed included curriculum modules titled Guidance and Counselling Life Skills Teachers Handbooks, Level 1 to Level 5, which are used to teach life skills and sexuality education, and the secondary school guidance and counselling life skills teaching syllabuses for Form 1 to Form 5. The documents were used for better understanding of the issues regarding information on the sexuality education curriculum in Eswatini. These documents were analysed alongside the transcripts of the interviews and supported by gleaned literature in Chapter Two. The analysis of documents used by teachers reveals the lack of appropriate life skills and sexuality education knowledge and strong framing and classification of sexuality education in the context of HIV and AIDS.

The researcher examined the syllabus and the teachers' handbooks for guidance and counselling life skills education. The syllabus has three main themes; guidance and counselling which covers life skills, HIV and AIDS and health promotion. Subsequently, the health and promotion theme covers sexuality education, while in the HIV and AIDS theme it is implied. Furthermore, the syllabus has ten aims, but only one refers to sexuality education – "to help learners understand themselves and build meaningful relationships with others". Sexuality education is also implied in the HIV and AIDS aims – "to ensure a provision of age-appropriate evidence based and comprehensive knowledge and information on HIV and life skills to help prevent further HIV infection" (Ministry of Education and Training, 2011a, p. 6). Concerning the health promotion, the listed content topics in sexuality education are as follows: puberty, health and hygiene, reproductive health and human sexuality.

4.8   DATA ANALYSIS FRAMEWORK

The aim of analysing the data was to interpret, make sense of gathered data and construct the meaning of cases understudy (Creswell, 2013). Data analysis in qualitative research incorporates several different processes. These processes are also influenced by the research designs; for example, since this study utilised a phenomenology approach, it brought the conditions of having fewer participants (Usher & Jackson, 2014). Qualitative data analysis is an opportunity for the researcher to interrogate the data being drawn to issues that catch the eye, reflection and unearthing evidence (Hudaya & Smark, 2016). Scholars in this area

argue that the first stage involves close engagement with raw data or exploring systematically what the data is saying (Yin, 2009; Denzin & Lincoln, 2005; Delamont, 2002). These scholars argue that data analysis involves bringing order to the data that have been collected, summarizing and looking for patterns and themes. The second stage involves developing interpretations. According to Delamont (2002), developing interpretations means making sense of the results and attaching meaning and significance to the patterns and themes that the researcher identified during analysis.

Braun and Clarke (2006) take the view that although sense is created throughout the process of data analysis, understanding this information should happen against particular theoretical frames. In this regard, the grounded theory analytic approach was used to analyse the data generated. According to Strauss and Corbin (1998), "grounded theory is a theory that was derived from data, systematically gathered and analysed through the research process" (p. 12). Grounded theory method is iterative or recursive, allowing the researcher to dig for proof and hence "allows the study to rely on multiple sources of evidence or triangulation and improves accuracy" (Seidel 1998, p. 1). This implies that data collection and analysis proceed in tandem; repeatedly referring to each other. The grounded approach analytic strategy worked well for this study because the data collected was speaking for itself. I started the process of analysing by transcribing and reading the data and internalising it line by line. The data from the different participants were transcribed and read in intervals to allow coding and to avoid being overloaded by the data and analysis (Creswell, 2014). In the transcription, I aimed for consistency while acknowledging the methodical process that transcription involves and the challenges inherent in attempting to produce accurate representation of recorded conversations (Lapadat, 2000; Tilley & Powick, 2002). During the transcription process, I transcribed everything in English or siSwati, writing the siSwati words in siSwati and then translated them to English; English words in English. At times I had to seek assistance from peers to translate the siSwati words correctly to English.

At the end of the transcription, I listened to the recordings while looking at the written text to make sure that what was said was represented. Reading the transcripts and listening to audio recordings more than once reduced omissions. A challenge I faced when transcribing is that when listening to audio recordings, some words were difficult to catch. This was mainly because of the background noise, a speakers' pronunciation, or poor positioning of the recording device could obscure individual words, series of words or even complete utterances. Therefore, I have not included any utterance in my thesis that represents obscured

speech. At times, in my transcription, I knew a word could be only one or another. My point is that we make judgment calls all the time when we listen to a speech, especially recorded speech data. Indeed, no two individuals pronounce a word the same way. The stage that followed was coding.

4.8.1   CODING IN GROUNDED THEORY

Bohm (2004) views coding as an act of scrutinising, breaking down, merging and naming the raw transcribed data. In addition, coding is complemented with reflections that are noted down as part of an explanation. One may, therefore, interpret coding as reviewing transcripts and giving labels to parts that seem to be significant to sexuality and HIV/AIDS. The researcher runs through the data making connections with identified codes until such time that emerging codes from the data have been exhausted, these are concepts branded by Strauss and Corbin (1998) as constant comparison and saturation. Strauss and Corbin (1998) distinguished between three phases of coding thus: open coding, axial coding and selective coding. These phases assisted the researcher in making meaning of the data gathered in order to find answers to the research questions.

4.8.1.1   Open Coding

Open coding is the first step of coding in grounded theory. It is a process where the researcher applies his or her mind to the data collected by scrutinising for striking ideas, actions and the language of the participants that are of value to the research question. These unusual phenomena are labelled by allocating a code; consequently, the codes show a link with the data. Open coding is an attempt to answer questions of what the participant is meaning. What does it signify? What are the gaps? However, the researcher must be focused on the motive behind the study as coding line by line or word by word (Charmaz, 2014). Focusing on lines was helpful when going back to the interviewees for further probing because I was then very focused on the gaps and clarifications. Developing the codes was done concurrently with the writing of memos (Glaser & Holton, 2004). Glaser and Holton (2004) further explain memos as notes where the researcher records the reflections and details behind the labels, considering that Berg and Milmeister (2008) concede that memos give clarity during the process of interpreting the data.

During open coding, the researcher moves back and forth from the data to codes with the hope of opening the data for more options. Consequently, this allows the researcher to possess the data, developing many categories as well as reducing the corpus data. Charmaz (2014) argues that codes are influenced by the way the participants were interviewed and how data was transcribed and hence other scholars of grounded theory code raw data before transcription. However, in this study, open coding utilised transcribed data that was validated by participants. The product of open coding was several codes generated not in any sequence and not correlated to a process that happens in the next coding phase.

4.8.1.2   *Axial Coding*

The phase of open coding is where the researcher fragments the data, in principle; a stage that follows dismantling is synthesis. Axial coding is the process of bringing together what was ripped to pieces during open coding when the mind of the researcher was also open. Bohm (2004, p. 271) states that "this step serves to refine and differentiate concepts" he refers to the codes as concepts, after their sharpening they develop to be categories. The categories draw their link, connection, the relationship from the codes in this process called axial coding (Strauss & Corbin, 1990). Subsequently, Babbie and Mouton, (2001) assert that during this step, the attention is on the circumstances of the codes, reading beyond them to reveal the foundation of their context. This leads to the analysis of the significance of the codes developed concerning the problem under investigation to produce the categories. Even in this step, there is interplay between open and axial coding to check the connection, making sure that the product is valid (Strauss & Corbin, 1998).

Glaser (1988) suggests questions that assist in drawing out categories such as; what does the data denote? What are the causes of the engagements (verbal and non-verbal) identified in the data? This means that one considers the causes, conditions, procedures and classification of codes, and categories developed.

4.8.1. 3   *Selective Coding*

The third phase of coding is selective coding. Strauss and Corbin (1998) assert that this is a process where analysis happens at an advanced level; it is a non-figurative stage where

core categories are considered. The core category explains the rudiments of the characteristics investigated in the study. Correspondingly, Creswell (1998) insists that "in selective coding, the researcher identifies a storyline and writes a story that integrates the categories in the axial coding model" (p. 57). According to Pandit (1996), there will be subordinate categories which are also linked to the core category that have to be explicit.

In this study, data analysed was drawn from the interview transcripts, card sorting, observation field note and the sexuality education curriculum documents. Following the grounded theory coding steps, the researcher first familiarised myself with the data from the interview transcripts, the guidance and counselling life skill syllabus and the teachers handbooks. Familiarisation was done by reading these documents several times, internalising them. As discussed earlier in this chapter, as reading was done, the researcher consistently referred back to the recorded interviews for accuracy. The first coding is the open coding where the researcher looked for messages that are within the data by carefully bugging out labels that relate to the phenomenon understudy (Blair, 2015; Strauss & Corbin, 1990). After finishing the open coding, there was some element of understanding the data because it had been dismantled. Hence, I came out with a lot of categories. The second step employed was to manage the numerous labels is the axial coding stage, where synthesising the labels from the first step finding links and similarities was done (Blair, 2015). Categories were explored and classified under a theme, thus reducing the numerous categories from the first step. This stage paved way for the selective coding step. The selective coding stage is where categories that were drawn from the axial coding stage were integrated, selecting the relationship among categories to form meaningful themes. This was the inundation stage that, however, gave me an opportunity to move back and forth from current step to previous steps (Moghaddam, 2006). Strauss and Corbin (1998) view the selective step as an "analytic device to stimulate analysts thinking about the relationships between macro and micro conditions/consequences both to each other and to the process" (p. 181). This created the central characteristics that were instrumental in reacting to the research questions and the theoretical framework.

Data from the card sorting exercise was synthesised and features explored in depth to see how they relate to the categories that emerged from the data derived from the interview and analysed documents. For example, in the card sorting activity participating teachers did not write cultural life skills and sexuality education concepts which confirmed the theme on lack of cultural knowledge. Furthermore, I carefully aligned the field notes from the observation

of the participating teachers during the card sorting activity with corresponding labels to confirm emerging themes. For example, two participating teachers were noted as having challenges of recalling topics when writing concepts on the card. One used his cell phone to search the internet before writing; the other stared into space, in deep thought, before writing something on the cards. These observed behaviours assisted me to confirm themes that emerged, such as the inadequacy of content knowledge theme.

The following diagram visually shows the data analysis process that the researcher followed, based on the literature on qualitative data analysis processes, as highlighted above.

Figure 3: The data analysis process that was used in the study
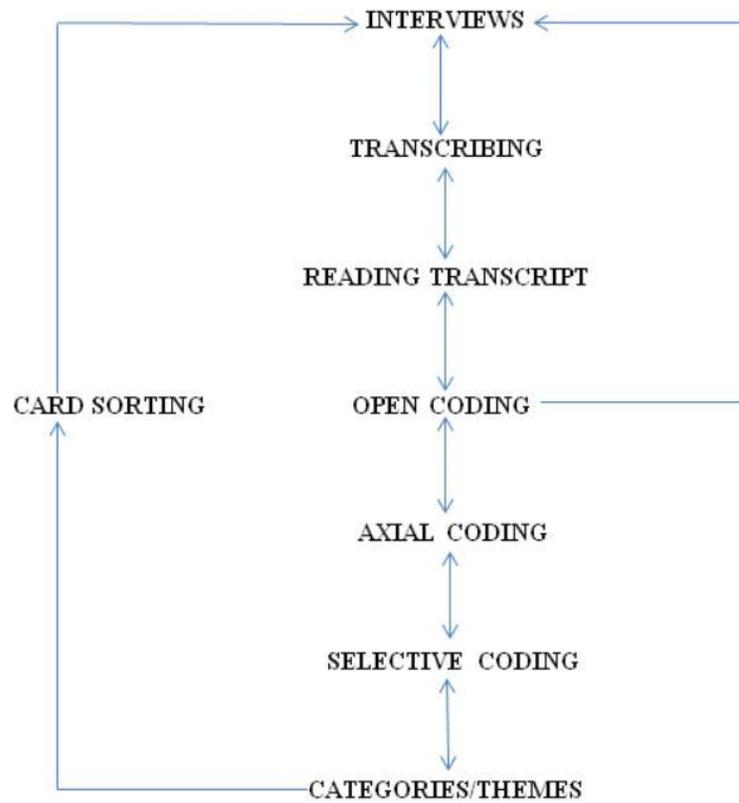
The process depicted in the Figure 3 above is an iterative way of analysing the data to respond to the four research questions in the study. The iterative process is cyclic allows the moving back and forth interpreting and making meaning of the data. Hence no step is detached from the others. Srivastava and Hopwood (2009) quoted Berkowitz (1977) equating the iterative process as a "loop – like pattern of multiple rounds of revisiting data

as additional questions emerge, new connections are unearthed and more complex formulations develop along with a deepening understanding of the material" (p. 77). Such a process is appropriate for phenomenology study as it is elaborate necessitating the reiteration of the order and trailing shortcomings.

4.9   VALIDITY AND RELIABILITY OF DATA COLLECTION INSTRUMENTS

This section establishes steps taken to ascertain the quality of the steps employed and the instruments used to collect data for this study. Cohen et al. (2011) define validity in qualitative research as a degree of accuracy of whatever is described in depth. Ary, Jacobs, and Razavieh (2002) view validity as weighing the balance between the interpretation of the theory, conclusion and intended outcome, while LoBiondo-Wood and Haber (1998) see validity as assessing whether data collecting instrument measures what it is supposed to measure. As a result, Oluwatayo (2012) suggests that validity relies on how the researcher infers meaning and makes decisions using the selected data collection instrument. This implies that validity looks beyond the instrument, but also the conclusions drawn from the study. In this case, validity means a true reflection of the instruments used and the interpretation of the situation explored from participants. Hence Creswell (2007) argues that it is best to talk about validity aligning it to the context and perspective of a respective research paradigm. Lincoln & Guba (1985) view validity in qualitative research as trustworthiness that manifests itself in credibility, transferability, dependability and conformability. Subsequently, Chowdhury, (2015) argues that issues of quality in qualitative research cannot be evaluated under one concept, but 'gold' standards can be used as indicators, and as alluded above, these are credibility, transferability, dependability and conformity. In that sense, this study used these 'gold' standards for objective assessment of reliability and validity, which indicates the trustworthiness of this research. The phenomenological design employs the standards as mentioned above to assess its trustworthiness; without which, the research is worthless (Cypress, 2017).

Firstly, credibility has to do with the compatibility of the interpretation with actual experience, thus indicating confidence in the actual recording of data (Shenton, 2004). In ensuring credibility, the researcher used both types of triangulation; methodological and theoretical triangulation (Simon, 2011). Triangulation is defined "as the use of two or more methods of data collection in the study of some aspects of human behaviour" (Cohen et al.,

2011, p. 195). For methodological triangulation, I used different methods of collecting data; interviews, card sorting method and document analysis. Besides, two theoretical frameworks were adopted in this study; Bernstein's Pedagogical theory and the worldview theory for theoretical triangulation. Also, as suggested by Shenton (2004), all participants were requested to review the transcribed data to check for authenticity.

Furthermore, the participants were not forced to participate in the study, but sincerely provided information. This also called for me to have a good rapport with participants during the interviews. To further ensure credibility, I reduced misrepresentation by consciously bracketing myself so that I present a truthful and accurate perception of the participants' experiences, by so doing; I was able to shelve my perceptions and truthfully consider participants' views.

To ensure face and content validity, I consulted experts to critique, check appropriateness and comprehensiveness of the interview guides. Subsequently, my supervisor and the postgraduate panel of experts that reviewed my proposal recommended it for approval at UKZN. Furthermore, a panel of peers assessed the instruments (interview schedules), to ensure that they cover the range depicted by the research questions, removed vagueness and leading questions. Cohen et al. (2011) define content validity as a way of making sure that elements in the research topic are fairly covered and addressed adequately.

Secondly, transferability, as this research is qualitative and has a small sample that cannot be generalised, means allowing the readers to make an association between the phenomenon under investigation and their own particular experience (Cohen et al. (2011). Hence, I concentrated on teachers who have taught sexuality education and key informants who have facilitated in sexuality education because of their real experience. Readers could explore data from them as credible sources and compare them with their own experiences. The researcher executed this carefully and accurately, recording all necessary details of the phenomenon so that results can be compared with other situations similar to the one investigated. Besides the recording, I transcribed the data, reflected, interpreted and made sense of it, to come up with the final product that is truthful (Maree, 2016; Mirriam, 2002; Lincoln & Guba, 1985).

Thirdly, dependability, according to Lincoln and Guba (1985), is compatible with credibility, but dependability allows other researchers to rely on the same procedure. In this study, thorough recording of all necessary details and the use of an audit trail kept accurate

and up-to-date records in the form of journals of all actions, activities and analysis of the study for other scholars to assess dependability. The last criterion is confirmability, which deals with objectivity. According to Cohen et al. (2011), triangulation does uphold confirmability; an approach that was utilised in the study to reduce subjectivity.

Reliability in qualitative research means consistency of measuring tools (LoBiondo-Wood & Haber, 1998) that implies that the tool used to collect the data has to measure what it is set to measure even when used at different intervals. Thus, it must automatically result in a balance between what the researcher interprets and what happens in the natural setting (Oluwatayo, 2012). Brink (1993) classifies reliability into three categories, firstly its stability, which is achieved when participants are asked the same questions at different intervals and still respond more or less the same way. In this study for stability, the researcher interviewed participants using the same interview schedule at different times.

The second attribute is consistency, which is honesty with issues to be investigated so that the issues dialogued are appropriate. Consistency was executed by allowing participants to sign a consent form where a researcher committed to integrity. The last category is equivalence, which allows the researcher to use a differently phrased question but requiring the same response. To test for equivalence, the researcher modified the interview schedule but maintained the same meaning.

4.10 ETHICAL CONSIDERATION

According to Cohen et al. (2011), ethical issues in research can come from the different stages of the research process which can be "the nature of the research, the context of the research, the procedure adopted, methods of data collection, the type of data collected, reporting the data and the nature of participants" (p. 76). That is the reason that Ely (1991) contends that "the very naivety of many research participants makes it the more imperative that we are careful to protect them" (p. 223). In this regard, ethical issues in any research study are determined by, and depend upon the researcher to ensure that all undertakings are ethically conducted, interpreted and reported responsibly and with integrity. I now turn to a discussion of how I ensured that my research was standard, moral, fair and worthy.

Cohen et al. (2001) argue that carrying out research demands that the researcher obtains the consent and cooperation of the participants and the institutions that provide research

facilities. In this study, five institutions were involved; UKZN under whose name the study was conducted, the Ministry of Education and Training as the custodian for schools in Eswatini, four high schools in Manzini Region, the teachers from these schools involved in the study, and the key informants from the communities where the schools are situated.

Cohen et al. (2011) further point out that the issue of access and acceptance is crucial in pursuing a study. As the study was conducted under the name of UKZN, I requested ethics protocol from the UKZN research ethics committee, and protocol was granted before I embarked on the data production process. As the study was conducted in four high schools, I sought permission to conduct the study from the Ministry of Education and Training and the principals of the schools concerned. A letter from the Director of Education was written to all the principals, who in turn endorsed them. The informed consent letters were prepared for the participants, informing them about the study and the intentions of it. This communication to the participants was the consent form where I sought voluntary participation from the participants in the study. The informed consent letters explained the research topic, the purpose of the study and the need for audio recordings of the interviews. These letters also addressed issues around confidentiality of results, the anonymity of the school and participants, privacy, freedom of participation, respect and fairness (Cohen et al., 2011). In this regard, I decided to use pseudonyms for the teachers involved in this study. The names of the schools are not mentioned; I only refer to them as Lusutfu High School, Lusushwana High School, Mgubudla High School and Ngwavuma High School, which are all pseudonyms.

According to Kent (1996), aspects of informed consent that need to be borne in mind are; the participants' choice of participation, explicitly explaining key information of the research study and allowing participants the freedom to participate voluntarily. Following these guidelines, all guidance councillors and teachers identified for the study agreed to participate. To protect participants: confidentiality, anonymity and non-traceability of the participants and the schools were ensured during reporting, hence the use of pseudonyms (Cohen et al., 2011).

This study used interviews as data gathering instruments. Hence, one needed to address ethical issues regarding the instrument. Cohen et al. (2001) warn that interviews can be subjective owing to the characteristics of the researcher and the interviewee. Kvale (1996) in Cohen et al. (2001) acknowledged ethical issues relating to confidentiality and informed

consent, as problem areas that need to be addressed in interviews. Opie (2004) argues that the interview biasness can be lessened if researcher assures interviewee room to express themselves while not losing authority to probe and maintain confidentiality. Tuckman (1972), cited in Cohen et al. (2001), illuminating challenges of interviews says:

> "… the interviewer should brief the respondent as to the nature or purpose of the interview (being as candid as possible without biasing responses) and attempt to make the respondent feel at ease. He should explain how he will be recording responses, and if he plans to record, he should get the respondent's assent. At all times the interviewer must remember that he is a data collection instrument and try not to let his own biases, opinions, or curiosity affect his behaviour" (p. 279).

Participants had no objection to this and I audio-recorded all interviews. Tuckman (1972), cited in Cohen et al. (2001) further argues that interviews could be both threatening and stressful to respondents as they often do not know in advance the contents of the interview and the interview environment is usually unfamiliar. In response to this, I conducted interviews in rooms allocated by the principals with the hope that they would feel more comfortable. I tried as much as I could to be non-judgmental while being sensitive. In the following discussion, I narrate the challenges encountered and limitations of the study.

4.11 CHALLENGES ENCOUNTERED AND LIMITATION OF STUDY

One of the challenges I faced while conducting interviews was my lack of skill of using the laptop to record interviews as I had alluded to earlier in this chapter. Consequently, I had to redo the interview. After this error, I got an audio recorder that saved recordings when switched off. Another challenge was the unavailability of quiet office space or empty classrooms in the schools which I could use to interview teachers. In some instances, interviews were disrupted because learners wanted to use the room we had occupied. Thirdly, the exercise of transcribing was challenging in terms of time and the difficulty of finding the appropriate English words to match the rich siSwati terminology. I consulted with the siSwati Department and colleagues to help with the correct translation. This challenge emanated from the fact that participants were free to use a language they preferred. In most cases, siSwati and English were used interchangeably during the data production process. However, the mentioned challenges were solved; as a result, they did not discourage

or prevent me from pursuing the study. I quickly solved them so that they did not interfere with the quality of my data and subsequent findings.

Miles, Huberman and Saldam (2014) point out that it is crucial for researchers to take cognisance of the limitations of their studies, to understand them so that they are informed as the study progresses. I took cognisance of the limitation of this study as I navigated the different phases of this research. Firstly, this is a phenomenological study, qualitative in approach and it has a small sample size; therefore, the findings cannot be generalised.

Secondly, ambiguity in the language is another limitation. Atieno (2009) purports that ambiguity is inherent in human language. During interviews with all participants, some words used were ambiguous, for example in Eswatini 'sleeping', which was one of the words used, might mean different things, it may mean; not being alert, sexual intercourse, taking a nap or dozing off. The translation may cause another ambiguity from siSwati to English, the essence of the words might lose meaning, the consultation with my peers in the siSwati Department did help, but still, since the richness of the language might be compromised, in this thesis document I have used some siSwati words as they do not have the English equivalent, and I explain them in the glossary of terms provided at the beginning of the document.

4.12   CHAPTER SUMMARY

This chapter discussed the methodology and research design applied in this study. I first discussed the interpretivist paradigm, followed by ontological and epistemological positions of the study. After that, the qualitative and phenomenology research design was discussed. Furthermore, the chapter presented the location of the study, the sample, data generating methods, data analysis procedures and finally, ethical considerations adhered to during the study. The next chapter presents the analysis of the data collected from participants on life skills and sexuality education knowledge in the context of HIV and AIDS.

CHAPTER FIVE

PRESENTATION AND INTERPRETATION OF FINDINGS ON FORMAL SCHOOL EDUCATION

5.1 INTRODUCTION

This chapter draws the researcher and the reader to one of the intentions of the study, which is the analysis, synthesis, interpretation and presentation of essential findings of the study. The analysed data sources were transcripts of in-depth interviews from seven guidance and counselling teachers tasked with teaching sexuality education, and three key informants from communities surrounding the schools. To crystallise and understand the phenomenon in depth, I also generated data from the card sorting activity and the analysis of official documents from schools (Nieuwenhuis, in Maree, 2016).

In analysing the data, using the tools described in detail in Chapter Four and guided by the pedagogical discourse theory as well as the worldview theory discussed in depth in Chapter Three, main themes emerged. I discuss each theme with its sub-themes in detail in this chapter. In my discussion, I provide a chain of evidence in the way of excerpts, which I draw from the data and relate it to the gleaned literature that I reviewed and discussed in detail in Chapter Two. The themes and sub-themes are stated in Table 6 below.

Table 6: Themes and sub-themes that emerged from the study

Theme	Sub-themes
Teacher knowledge	• Lack of focus on life skills and sexuality education • Lack of understanding of academic language • Teacher education programme challenges to promote lifelong learning
Absence of life skills and sexuality education methodology	• Classroom approaches to life skills and sexuality education • Traditional approaches

5.2 LACK OF TEACHER KNOWLEDGE

As discussed in the literature review in Chapter Two, teacher knowledge is fundamental in teaching as a specialised profession (Ward & Ayvazo, 2016; Mapolelo & Akinsola, 2015; Michaloski, 2009; Ball, Thames & Phelps, 2008; Shulman, 1986). However, contrary to the reviewed literature, the current study found that the teacher participants lacked teacher knowledge. This was demonstrated by the lack of focus in life skills and sexuality education and their lack of understanding of HIV and AIDS knowledge types. According to the findings, the inadequate knowledge base is also intensified by the teacher education programmes' challenge to promote lifelong learning.

Evidence from research points out that teacher content knowledge competence has an impact on what learners eventually grasp (Greewald, Hedges & Laine, 1996; Ball, et al., 2008; Mapolelo & Akinsola, 2015). Shulman (1987) points out that teacher proficiency is demonstrated by having adequate content knowledge first before assisting learners to acquire this knowledge. Having this teacher content knowledge, as discussed in Chapter Two, is beyond knowing the subject matter or what to teach, but it also includes the ability to deconstruct, interpret and scaffold concepts to enhance the learner's mastery (Ball, 2016). This can only be possible when the teacher has in-depth and insightful knowledge of the subject content, the cognitive development and background of learners, as well as subject methodology. As discussed in Chapter Three, Shulman (1987) calls this kind of knowledge the Pedagogical Content Knowledge (PCK). When teachers have the PCK, they are in a better position to not only teach, but also engage learners on the topic to such an extent that the learners can understand and interrogate their own beliefs and values, challenge the associated taboos, clear confusion where it exists, and form their identities. In this way, learners will be utilising the knowledge learnt at school by making it applicable to their own lives. This is in line with the vision of education by the Ministry of Education and Training in Eswatini. The Ministry of Education and Training (2016) envisages a knowledge-based society, which is a society that does not only possess knowledge, but also has skills in effectively utilising the knowledge gained.

However, the findings in this study are contrary to what content knowledge entails, as discussed in the above paragraph. Teachers who participated in the survey have inadequate content knowledge of life skills and sexuality education in the context of HIV and AIDS. The lack of content knowledge is perpetuated by the conspicuous absence of sexuality

education and life skills courses in the teacher education training programmes, as shown by the demographic information in Chapter Four, where the teachers indicated training in their specialised subjects and not in life skills and sexuality education at pre-service. The only relevant training on life skills and sexuality education they received was through hurriedly organised workshops by the Ministry of Education and Training and/or partnering Non-Governmental Organisations (NGOs). The following excerpts bear evidence of this:

> During my training at college, there was no guidance and counselling courses as well as the sexuality education courses. The workshops I attended organised by the Ministry of Education partnering with Bantwana (NGO) have helped me navigate topics in this field, which were not taught at pre-service (Teacher 1: Mrs Rosemary).

> My training in life skills was through workshops; no course I took in my pre-service training (Teacher 4: Mrs Chamomile).

> I have been taught a lot in workshops about the welfare of a learner (Teacher 6: Mr Basil).

Teachers are a central pillar in the implementation of an education programme, therefore the need for them to undergo quality training is important. Scholars concur that the training of teachers is key to the effective delivery of any school programme such as life skills and sexuality education; as this consequently influences learners' degree of achievement (Leung et al., 2019; WHO & BZgA, 2017; Bourgonje & Tromp, 2011; Francis, 2010). As indicated in the excerpts, there is a lack of adequately prepared teachers in Eswatini, which is also the case in Kenya (Sidze et al., 2017). The preparedness referred to here is specific to life skills and sexuality education where teachers acquire the necessary competencies for teaching in this particular area. These competencies include knowledge and pedagogy of pertinent topics of life skills and sexuality education, skills for creating an enabling environment for life skills and sexuality education and an attitude that displays commitment, respect and open-mindedness towards the topics in life skills and sexuality education (WHO & BZgA, 2017). The challenge with workshops is that their duration is short and intense; hence, Leung (2019) holds a view that the workshops, if used for in-servicing teachers, should equip them with facts, appropriate methodology, and motivate them to remain committed to the worth of life skills and sexuality education.

Furthermore, evidence of the lack of content knowledge is also demonstrated by participants' suggestion of the review of the teacher education curriculum. The suggested restructuring of the teacher education programme to include life skills and sexuality education is proof that currently this field of knowledge (life skills and sexuality education) is either not taught or is inadequately incorporated. The following citations from the data show the participants' suggestions:

> I think that it is necessary that it is included in our tertiary education system because I believe that every teacher is supposed to teach sexuality education. So if all teachers were equipped with sexuality education teaching skills, it would really make a difference in the learners' lives (Teacher 3: Mr Sage).

> Colleges at this day and age of early sex debut should prepare teachers for sexual education so that learners get the necessary help. Teachers must be prepared from the colleges so that they do not avoid certain topics (Teacher 1: Mrs Rosemary).

> I feel there is a need to introduce sexuality education at the pre-service level so that by the time they come out, every teacher is prepared because when you get to the schools, it is expected that every teacher takes part yet, there are some people that have been distant from this whole thing (Teacher 2: Mrs Lavender).

> Let us have a subject/course of sexuality education stand-alone that must be done by all pre-service teachers because every teacher has to understand the learners' different behaviour (Teacher 6: Mr Basil).

It is apparent from the above excerpts that teachers lack adequate knowledge because of the absence of pre-service teacher training in life skills and sexuality education. Olfos et al. (2014) remark that the pre-service training equips teachers with the specific content knowledge they need for teaching; it is this specific content knowledge that develops with teaching experience. A teacher cannot build a rich experience in teaching a subject if he/she lacks the pre-requisite content knowledge obtained during training. Accumulation of this experience requires an insight into the concepts in that particular subject to adequately prepare for lessons (Kleickmann et al., 2013), which is an aspect that is lacking in the findings exposed by the data above. Previous research has proved that a lack of teacher content knowledge is a barrier to effective teaching and learning (e.g. Shalem, 2014; Kind, 2014; Bertram & Christiansen, 2012). The consequences of the quality teacher training are

not only the acquirement of content knowledge, but also the ability to teach the content, address the misconception of the content, and draw-up lesson plans selecting the appropriate information from the acquired content knowledge (Stringham, 2015). Successively, teaching without proper training suggests teaching without the pedagogical content knowledge, which is the technical and exceptional knowledge for teachers attained during training (Ball et al., 2008).

Some participants voiced that due to the inadequate training in life skills and sexuality education, they had to rely on other courses offered for better insight into life skills and sexuality issues, as revealed in the following excerpts:

> We were taught at the college through Psychology, where we learnt about the different stages of development. We had the same course Psychology at the university, and in the fourth year, we were taught guidance and counselling. In a way, we were ushered to sexuality education (Teacher 5: Ms Mint).

> Being a science teacher really helped how I wish all the teachers teaching sexuality should be teachers specialising in Biology (Teacher 6: Mr Basil).

Though there is no literature in Eswatini that justifies the selection of life skills and sexuality education, generally teachers are assigned subjects they majored in during pre-service training. However, participating teachers did not specialise in life skills and sexuality education, but depended on other foundation courses to enhance their teaching. The other courses indirectly gave them essential information to teach life skills and sexuality education. These courses do not have adequate life skills and sexuality education content knowledge, but they do enrich the teaching of life skills and sexuality education. For example, science teachers are in a better position to explain the scientific facts which are the surface of life skills and sexuality education. Francis (2012) argues that life skills and sexuality education teachers must immerse themselves in life skills and sexuality education knowledge and pedagogy as a prerequisite of teaching in the area. Similarly, Milton (2001) emphasises that such teachers should be those with adequate pre-service training in life skills and sexuality education over and above the supporting courses for a teacher; hence, suggesting this as criteria for recruiting life skills and sexuality education teachers.

From research evidence, if a teacher lacks knowledge of the subject, it impacts on his/her confidence (Leung et al., 2019; Kamarudin & Abdullah (n.d.); WHO & BZgA, 2017). It is

worse still when teaching a sensitive subject like sexuality education. Evidence from the data reveals that participating teachers are not comfortable in teaching topics of life skills and sexuality education as they think that the learners know more than them when it pertains to sexuality education. The following extract indicates this confession:

> I am not confident in teaching sexuality because these days when you address such issues with the students you fall short because in terms of information they are way ahead of you because of Wi-Fi and their phones, and they go to the internet, and they laugh at you when they see that you are behind them in terms of information (Teacher 3: Mr Sage).

> I simply tell myself that these children are well versed with this kind of information. Thus I avoid some topics (Teacher 7: Mrs Thyme).

To deliver the life skills and sexuality education programme successfully, scholars unanimously agree that teachers must be self-assured, contented and assertive (Leung et al., 2019; Kamarudin & Abdullah n.d.; Mkumbo, 2012). Hence Mkumbo (2012) suggests that assessing teachers' confidence in teaching life skills and sexuality education should be part of the interview strategy, as it is not an easy subject to teach. The confidence in handling sensitive topics comes with adequate training. According to Leung et al. (2019), in their comparative study on the contextual relevance of sexuality education in the United States, the United Kingdom, Mainland China and Taiwan, discovered that learners perceive teachers who lack confidence as lacking in knowledge and as poorly trained. These learners argue that they find it very difficult to discuss issues with such teachers. Hence the lack of confidence portrayed by being embarrassed or avoiding some topics is interpreted by learners negatively and has an adverse impact on their learning.

The act of avoidance is also evident in the card sorting exercise, which was used to elicit topics covered in class and those that teachers avoid teaching. Table 7 shows life skills and sexuality education topics that each teacher presented during the card sorting activity. Participants were asked to write topics that they are likely to teach in the life skills and sexuality education lessons, which are presented in Table 7.

Table 7: Sexuality education topics written by participants

Teacher 3: Mr Sage	Teacher 2: Mrs Lavender	Teacher 1: Mrs Rosemary	Teacher 5: Ms Mint
Kutfomba (Puberty) - Strength in persons - Gender Identification - Parts of the body - Cleanliness - Hygiene	- Physical changes at puberty - Assertiveness - Responsible sexual behaviour - Delaying sexual debut - Multiple and concurrent sexual partners - Opportunistic infections - Gender-based violence - Sexual abuse.	- Health - Disadvantages of having children while young - Infections - Early sex debut - Choosing friends - Washing your body - Puberty - Choosing a career	- Understanding yourself - Choosing friends - Coping with peer pressure - Delaying sexual activities - Making the best out of what you have, - ART - Effects of drugs on decision making and relationships - Why blessers?

From Table 7, it can be seen that the teachers have written different topics though supposedly they are teaching the same curriculum and syllabus. The inconsistency is a cause for concern and may be attributed to inadequate content knowledge; hence, teachers are quick to think of topics they would be competent and comfortable to teach (Leung et al., 2019). For example, when Teacher 3: Mr Sage was writing topics on cards, he did not try to recall topics from his head, but used his mobile phone to search the topics from the internet. The act of searching the internet confirms lack of content knowledge. In addition, I noted that Teacher 1: Mrs Rosemary took time and gave each topic some thought when she wrote on her cards the topics that are presented in Table 7. This indicated that she had some difficulty and lacked confidence in the topics she teaches.

Furthermore, the lack of consensus may indicate the different interests of teachers about the life skills and sexuality education syllabus that is influenced by their worldview and orientations (Leung et al., 2019). This, however, does not consider the interest of the learners and their wellbeing regarding life skills and sexuality education needs (Pound et al., 2016). This non-acknowledgement of the learners' interest may render life skills and sexuality education content unconnected and irrelevant for the learner.

After teachers had written their topics, as a researcher, I then produced the list of some sexuality concepts that I picked up from the key informants' interviews on related indigenous knowledge. The rationale for citing indigenous concepts in the formal education section is to demonstrate whether the participating teachers had some knowledge of indigenous concepts on life skills and sexuality education. It transpired that most of the participants had such knowledge, but it was passive knowledge which they did not employ in their life skills and sexuality education sessions. Had this awareness existed, the participating teachers could have utilised the content knowledge in their teaching of life skill and sexuality education. Table 8 shows the list of indigenous knowledge that I produced.

Table 8: Concepts written by the researcher from key informants' interviews on indigenous knowledge

Researcher's concepts	*'Teluse mfana tingafohli'*, meaning sexual restraints for boys *'Hlala ngetfombi'* , meaning sexual restraints for girls *'Sibaya sababe asivulwa'* , meaning romantic attention without sexual intercourse *'Lijadvu'* ceremony - that is coming out of age ceremony for girls - sleeping positions for girls *'Kulenga njengelidziya'*, meaning resisting vaginal penetration *'Kushikila'*, implying show off your body parts for a traditional reason at an elderly woman's command in the family - Importance of *liguma* and *lisango* cultural spaces for teaching girls and boys respectively - Puberty - Secret body parts - Kucencuka (avoiding vaginal penetration)

The lists from the participants and the one from the researcher were displayed on a table. Participants were then asked to pick up topics from both lists which they could rank for teaching in life skills and sexuality education lessons. Table 9 shows the topics picked up by the participants from both lists.

Table 9: Prioritised topics and concepts by participating teachers

Teacher 3: Mr Sage	Teacher 2: Mrs Lavender	Teacher 1: Mrs Rosemary	Teacher 5: Ms Mint
• Parts of the body • *Kutfomba* (Puberty) • Gender Identification • *Lijadvu'* ceremony that is coming out of age ceremony for girls • *'kulenga njengelidziya'* meaning resisting vaginal penetration • *Kucencuka* (avoiding vaginal penetration) • *'Sibaya sababe asivulwa'* meaning romantic attention without sexual intercourse	• *Lijadvu' ceremony* that is coming out of age ceremony for girls • *'Hlala ngetfombi'* meaning sexual restraints for girls • *'Teluse mfana tingafohli'* meaning sexual restraints for boys • Physical changes at puberty • *'kulenga njengelidziya'* meaning resisting vaginal penetration • Assertiveness • Gender-based violence • Sexual abuse	• Disadvantages of having children while young • *'Teluse mfana tingafohli'* meaning sexual restraints for boys • Infections • Early sex debut • Choosing friends • *'Hlala ngetfombi'* meaning sexual restraints for girls • *'Sibaya sababe asivulwa'* meaning romantic attention without sexual intercourse • *'Lijadvu'* ceremony that is coming out of age ceremony for girls • Secret body parts	• ART • Effects of drugs on decision making and relationships • Why blessers? • *'Kulenga njengelidziya'* meaning resisting vaginal penetration • Sleeping positions for girls • *'Teluse mfana tingafohli'* meaning sexual restraints for boys • *Kucencuka* (avoiding vaginal penetration)

The difference that is shown in Table 7 which has the lists from the teachers and the lists in Table 9 above reveals how teachers limit the content knowledge in teaching sexuality. According to Abbott et al. (2015), selecting topics and omitting some topics from the syllabus limits learners' knowledge of life skills and sexuality education. This act by teachers prevents learners from acquiring information relevant to their needs and renders them as determinants of what qualifies as content knowledge without considering other education stakeholders. Teachers determine what to teach because they are concealing their insufficient knowledge in the area, then they select what they are competent to handle (Mkumbo, 2012). Keogh et al. (2018) note that life skills and sexuality education teachers do not recognise the gap in their content because of inadequate training, which is the reason Mkumbo (2012) recommend specialised pre-service training tailor-made for life skills and sexuality education.

The following subsections present sub-themes that also confirm the teachers' inadequate subject content knowledge and the lack of focus on life skills and sexuality education.

5.2.1 LACK OF FOCUS ON LIFE SKILLS AND SEXUALITY EDUCATION

Among the things inferred from the responses of the interviewees is the lack of focus on life skills and sexuality education. This is demonstrated by the teacher abandonment of the teaching guides such as the syllabus and the teachers' handbook. Parkes and Harris (2002) argue that these guides delineate the scope in terms of the depth and breadth of the subject content knowledge. Participants confidently responded that they deviate from the syllabus topics in the teaching guides and talk about anything guided by what learners want, as well as what their colleagues suggest. This indicates that teachers haphazardly choose topics to teach. The extracts below exhibit evidence of this:

> I chip in issues of sexuality education whenever I find a niche. …. however I am at liberty to choose the topics in the syllabus (Teacher 1: Mrs Rosemary).

> We talk about anything, there is nothing I avoid, and I always encourage the students to talk to us about absolutely anything. In whatever they say, I do not associate that with them, but use it to start a discussion, which may even benefit others that may be shy to ask about certain issues (Teacher 4: Mrs Chamomile).

> If learners want us to discuss an issue, we do (Teacher 6: Mr Basil).

Mmhh !!!! I do try to teach everything. I sometimes allow them to tell me what they want to be discussed (Teacher 1: Mrs Rosemary).

We have a syllabus now, but back then, you would go to the learners and observe and tackle problems they are faced with. Now with the syllabus learners themselves, they derail the teacher from the topic of the day to their own (Teacher 5: Ms Mint).

Several scholars state that teachers have tools that guide them in their practice, mapping out subjects and knowledge to be taught (Luke, Woods & Weir, 2012; Musingafi, et al. 2015). An example of these guides is the syllabus and the scheme of work. These tools specify clearly what should be taught and learned in the classroom. Luke et al. (2012) cites Foucault (1972) as referring to these tools as 'grids of specification' (p. 2). These guides can be equated to a roadmap with clear expectations of achieving the objectives of a specific subject. However, what emerged from the data is that teachers chip in issues, talk about anything and listen to speculations, denoting that teachers overlook the guide. Chipping in information demonstrates the way teachers perceive the content knowledge that is, looking at it as a snippet of information. Shalem and Slonimsky (2013) argue that if knowledge is regarded as bits and pieces, it will be taught in a fragmented way, thus demonstrating teaching as "lack[ing] an underlying shape whereby, instead of ideas being taught in relation to the bigger picture or to a trajectory, teachers pluck ideas out of a textbook or learning programme and teach them as standalone fragments" (p. 19). This renders their practice unaccountable because of the laissez-faire approach and will be difficult to account on what is taught. Suter (2001) argues that the syllabus acts as an 'expression of accountability' to the parents as it outlines what should be covered in that particular subject area. Overlooking the syllabus content indicates a lack of understanding of the purpose of these tools, which reflects on the inadequacy of pre-service teacher education (Musingafi et al., 2015).

However, contrary to expectations of the teachers' guides, findings from the analysis of the syllabus and the teachers' handbook revealed gaps in life skills and sexuality education. These gaps may contribute to the cause of teachers' lack of focus on these guides. The guidance and counselling life skills education syllabus covers three main themes; the guidance and counselling, HIV and AIDS and health promotion. The guidance and counselling has a sub-theme on life skills. However, what is included as the sub-theme for health promotion is; human sexuality, puberty and reproductive health; rendering the content covered insufficient in addressing the sexuality education component. As discussed in

110

Chapter Two, sexuality education is a multifaceted concept that is interwoven in morals, values and ethics (Frans, 2016; Ahmed et. al, 2009). These aspects of sexuality education are absent from the current guidance and counselling life skills education syllabus. Subsequently, Romeo and Kelley's (2009) reaction that what is similar to what appears in the Guidance and Counselling Life Skill Education syllabus and the Teachers Handbook is condensed to biological component, leaving out the gist of sexuality education; that is, concepts such as building relationships, development of feelings, and application of proper social and sexual behaviour. Francis (2013) adds values that are detrimental to young people's lives to themes that form the heart of life skills and sexuality education.

When the participants were further probed on what influences their choice of the lesson and their deviation from the topics provided in the official guiding documents, their responses were not based on understanding the subject content knowledge, but on unfounded information. The teachers' responses are shown in the following extracts:

> What I hear people say about our learners. For instance, one teacher who noticed that a Form one learner has an intimate relationship with a Form five learner influenced the topic on peer pressure. This particular teacher requested that I teach the topic of peer pressure. I listen to what teachers say, they discuss challenges they encounter with learners, and that helps guide our discussion. It also calls for you as their teacher to be observant and [be] a good listener (Teacher 1: Mrs Rosemary).

> Technology and the environment we live in influence me (Teacher 7: Mrs Thyme).

The data from the teachers reveal the consequences of inadequate knowledge base, which is reflected in the short supply of lesson topics. One of the factors that make teaching effective is the adequate knowledge base, which is signified by subject-specific knowledge among other domains of knowledge (Magnusson, Krajcik & Borko, 1999). Getting lesson topics from colleagues, the environment and social media exposes the inadequate and fragmented content knowledge of the teacher and, unfortunately, passing the insubstantial and disjointed content knowledge to learners. Jadama (2014) states that the teacher's knowledge of the subject matter shapes the lesson topic to be delivered and intensifies understanding by learners. Getting topics from the grapevine reduces teacher professionalism and can do more harm than good to learners. Hill, Ball and Schilling (2008) argue that being established in the subject content knowledge changes the practice of the teacher; prompting proficient teaching.

5.2.2 LACK OF UNDERSTANDING OF THE ACADEMIC LANGUAGE

Besides the inadequate knowledge of life skills and sexuality education, the study revealed the lack of understanding of the different types of language used in texts that provide information on life skills and sexuality education. Pinto and Sales (2008) state that education institutions are creating a substantial effort in distinguishing between the academic language and social language as possessing different registers. Scholars define the academic language as the appropriate education language with formal and technical register within the confines of specific subject areas and social language as the everyday common register which is informal and non-complex (Snow & Uccellia, 2009; Snow, 2010; Gottlieb & Ernest-Slavit, 2014). The findings in this study reveal a lack of understanding of the difference between the academic language and the social language. The lack of understanding of the language type is demonstrated by the teachers' reliance on general media information that uses social language instead of academic language. The following highlights from participants provide evidence:

> I also use HIV and AIDS pamphlets (Teacher 7: Mrs Thyme).

> We also look at the information they read from magazines and pamphlets (Teacher 6: Mr Basil).

> They get their information from social media. If I want my lesson to be heard, I also start from that information (Teacher 4: Mrs Chamomile).

Although teachers must use a variety of texts to syphon information to use in class, it is also vital for them to understand the kind of language used in that particular text for appropriate subject content knowledge (Fillmore & Snow, 2000). As mentioned in the literature section of this thesis, it is proficiency in academic language that enhances access and understanding of content knowledge (Haneda, 2014; Gottlieb, 2014; Nagy & Townsend, 2012). The findings in this study reveal the use of a print media digital social media without emphasis on the language type in these texts. Teachers and the learners need to understand the nuances of technical terms in life skills and sexuality education, which are not distinct in social language but academic language. Nagy and Townsend (2012) argue that students' academic achievement is hindered by the lack of academic, technical expressions caused by being exposed to the non-academic texts. Agarwal and Arawujo (2014), in their study on HIV and AIDS information dissemination through media sources, clearly reported that the information published is implicit, incomplete and shallow; therefore, uses non-academic

language. In addition, Buthelezi et al. (2007) comment that the media scripts on life skills and sexuality education lack the elaborate discussion of values, skills and consequences of actions, which is the focal point of the academic language. The academic language that is encouraged in the school settings enables academic reasoning, which is necessary to trigger cognitive consideration of concepts in the relevant subject area (Gottlieb, 2014; Nagy & Townsend, 2012). However, one cannot disregard the popularity of mass media, especially with technological development, but teachers have to be cognisant of the purpose of media information which is socialisation, entertainment and marketing; therefore, information might be biased and implicit (Geraee et al., 2015; Brown-Jeffy & Cooper, 2011). I argue, therefore, that teachers using media information require exposure to media literacy before considering using media text in the classroom. Media literacy is the ability to examine, evaluate and access the media text, taking into consideration the language and the messages (Aybek, 2016). Hence, inadequate content knowledge of life skills and sexuality education will make it difficult for teachers to distinguish appropriate academic register from the social language.

5.2.3   TEACHER EDUCATION AND LIFELONG LEARNING

Koksal and Cogmen (2013) state that lifelong learning is the key concept these days, predominantly for teachers because it is a skill a teacher needs for acquiring the knowledge needed to meet the needs of learners and society in their pursuit to fulfil their professional obligation. Longworth (2001) provided an explicit description of lifelong learning as "the development of human potential through a continuously supportive process which stimulates and empowers individuals to acquire all the knowledge, values, skills and understanding they will require throughout their lifetime and to apply them with confidence, creativity, and enjoyment in all roles, circumstances, and environments" (p. 5). This definition advocates for a shift in holding on to initial teacher education preparation to a continuous self-empowering attitude. Lifelong learning has influenced education policies. Hence, the Ministry of Education and Training in Eswatini envisages a teacher who is a lifelong learner who "is committed to her or his learning about teaching and is constantly trying to improve her/his teaching as well as being knowledgeable and relevant about what they are teaching. The teacher is also committed to adopting new approaches and emerging issues inherent in their learning area" (Ministry of Education and Training, 2018, p. 58).

The findings point out that the training that the teachers get is only from workshops organised by the Department of Guidance and Counselling, with NGO partners. The teachers describe this training as insufficient for the training and guidance they are expected to offer learners. However, the data gathered reveal lack of evidence about the teachers' attempts in self-development or self-directed learning. There is lack of evidence from the data of teachers acquiring knowledge and skills outside of the workshops organised by the Ministry of Education and Training to help them in teaching sexuality education. The following extracts confirm the absence of life-long learning activities by teachers and their dependence on workshops:

> I have never had special training in this field, but I had once attended a capacitation workshop in 2000 (Teacher 7: Mrs Thyme).

> I have been capacitated through workshops organised by the Guidance and Counselling department at the Ministry of Education in collaboration with partner NGOs like "Bantwana". Such has helped but not much, more information is still needed (Teacher 5: Ms Mint).

> In Eswatini, when the life skills education syllabus was launched, we were taken through the curriculum. I wouldn't say that was adequate, especially for someone who was doing it for the first time, I think there is still need for more (Teacher 2: Mrs Lavender).

> We were taken through a one-week workshop; I believe that helped. However, more workshops are needed so that we can be confident in teaching sexuality education (Teacher 1: Mrs Rosemary).

> I was never specifically trained on that one, but a teacher is trained to teach and to pass on any information to students in an acceptable way (Teacher 3: Mr Sage).

A number of authors (e.g. Akyol, 2016; Hursen, 2014; Koksal & Cogmen, 2013; Laal & Salamati 2012) raise the need for teachers to be continuously inspired to acquire knowledge so that learners emulate them as societies envisage knowledge based citizens. Acquiring knowledge does not stop with initial teacher training and workshops organised by those in authority, but lifelong learning is a process that happens throughout life and "at the same time it is learning that spreads every stage of our lives" (Hursen, 2014, p. 5038). Despite the teachers' utterances that they need more workshops, the findings do not show any conscious

and tenacious action of renewing and accumulating knowledge on life skills and sexuality education for self-efficacy. According to Bandura (2001), self-efficacy is reached when one gets to the point of recognising one's qualification and harmonising it with obligatory and expected responsibility in the area of specialisation. Therefore, for life skills and sexuality education for teachers to reach the self-efficacy, it is mandatory and expected for the teachers to further obtain fresh knowledge and skills. Taking into consideration this knowledge, Akyol (2016) asserts that teacher education's initial programmes should equip teachers for lifelong learning principles. In the case of Eswatini, this study has revealed inadequate training in content knowledge, which is supposed to be complemented with lifelong learning; however, lifelong learning is also lacking in teacher education. Such a discrepancy is anticipated to affect the teachers' depth of content knowledge and understanding.

5.3   ABSENCE OF LIFE SKILLS AND SEXUALITY EDUCATION METHODOLOGY

Yego (2017) adapted Hawkin's (1974) model of effective teaching and learning that involves three components; in-depth subject matter, teachers' knowledge and the engagement of learners. This model means that for effective teaching and learning to take place, the teacher with comprehensive content knowledge allows learners to actively participate in the process of constructing knowledge, which subsequently, puts a value on social interaction with the learner, and the teacher interacting with the content for learner academic achievement (Ntshangase et al., 2008). This calls for the teacher to employ methods that encourage this interaction, which are participatory methods because participatory methodologies actively involve learners (Yego, 2017; Buthelezi et al., 2007). Francis (2010), in presenting findings of his study on life skills and sexuality education in South Africa, points out that "the lack of training relates to failure to engage with the position of youth as "knowers", as opposed to innocent human beings, and seeing them as legitimate sexual subjects, who can give input into what is taught" (p. 318).

A number of scholars, therefore, advocate for the use of participatory methodologies as an appropriate approach in teaching life skills and sexuality education to assist in bringing in the voices of learners for whom the programme is designed (Rooth, 2005; Buthelezi et al., 2007; Peterson, Rayner & Armstrong, 2009; Samuels, 2012; MacEntee, Burkholder & Schwab-Cartas 2016). Learner engagement ensures the Inviting Classroom Pedagogies

(ICP) discussed in Chapter Three. However, findings in this study reveal the absence of appropriate classroom approaches to life skills and sexuality education; whereas, exposing the extensive use of the appropriate methodology in the cultural settings that teach life skills and sexuality education. In the following subsection, I discuss the classroom approaches to life skills and sexuality education.

5.3.1 CLASSROOM APPROACHES TO LIFE SKILLS AND SEXUALITY EDUCATION

Ben-Peretz (2011) argues that the understanding of concepts is enhanced by using appropriate teaching methods when engaging in learning in any content area. Over and above that, in life skills and sexuality education, the confidence of teachers in teaching the content depends on their self-efficacy, which also relates to how they trust themselves in handling sexuality topics and pedagogy. The findings in this research point to the fact that teachers lack the appropriate participatory teaching approaches relating to life skills and sexuality education. A strong thread running through the data from the teachers reveals that the discussion method is the main teaching approach used. However, there is minimal evidence that this discussion is interactive, rather, it appears to be more of a monologue by the teacher rendering it as a transmission method (Rooth, 2005). The following extracts from the data from teachers in this study demonstrate the teacher-centred discussion:

> They enjoy the discussion method though because of my experience, I tend to lecture, and I come as an arbitrator (Teacher 3: Mr Sage).

> I mostly use the discussion method because the learners want to talk. I have never used role-play (Teacher 1: Mrs Rosemary).

> I mostly use the discussion method; they discuss as a class or in their groups. They get excited the moment you talk about sex, and they would be attentive. They like talking about themselves at the same time there are those that have experienced sex they become shy or reserved. It is as if they are embarrassed (Teacher 4: Mrs Chamomile).

Rusznyak (2010) believes that teachers are guided by the content they teach in choosing a teaching method; they should not pick a method randomly. The choice cannot also be guided by motives to entertain the learner as reflected in the participants' data, but should be

pedagogically considered by the subject matter, objectives of the lesson and knowledge of the learners (Rusznyak, 2010).

While examining the Secondary School Guidance and Counselling Life Skills Education Teaching Syllabus and the Teachers' Handbook Level One to Five, it was noted that participatory methods are listed for all the themes. However, the study revealed that none of the teacher participants proffered employing those strategies in the life skills and sexuality education sessions. A method that commonly appeared in these documents is the discussion method which most teacher participants claimed to have been using. However, the findings of this study reveal that it is inadequately used.

According to Wilkinson (2009), the discussion method flourishes where there is unrestricted and cooperative interaction between the teacher and the learners or peers. The interaction is aimed at developing knowledge, problem-solving abilities and thinking skills over and above enhancing understanding of concepts. This, in other words, enables the students to interpret concepts discussed and construct meaning; Wilkinson (2009) perceives it as learners having the "interpretive authority". Data from the participating teachers does not show an open-ended and reciprocal interaction, nor does it indicate any interpretive authority by the learners. However, the evidence points to teachers taking the leading position instead of facilitating the learners' discussion. The participating teachers and some learners are portrayed as dominating the discussions, an approach that has characteristics of recitation. The recitation approach, according to Wilkinson (2009), is when teachers have the controlling power in the classroom, where they dominate the talking with their interpretive authority. Learners in such a situation inadequately construct the meaning of the concept taught. The recitation method used is closely linked to a teacher-centred lecture-cum-discussion, which is a teacher directed lecture and interjected with a few minutes of discussing teachers' questions (Keppler, 2014). Schweisfurth (2013) and Guthrie (2013), as mentioned in Chapter Two, termed this teacher-dominated method as formalism; where the teacher controls the content, the method of teaching, pace and transmission of knowledge. Hence, it is doubtful that this approach is an effective way of teaching life skills and sexuality education since scholars suggest that the effective methods to teach sexuality education must be participatory and learner-centred (Helmer et al., 2015; Francis, 2012).

The lack of knowledge on life skills and sexuality education makes teachers uneasy, creating a challenge in delivering the content (Einsenberg, Madsen, Oliphant, Sieving & Resnick,

2010; Yego, 2017). According to Rusznyak (2010), even the selection of a teaching method depends on a firm foundation of understanding content knowledge. This means without adequate content knowledge, and the choosing of the methodology, learning is compromised. This study did reveal the lack of content knowledge due to insufficient training, as discussed earlier in this chapter. The striking observation that contributes to this finding is the lack of proper teacher preparation to understand and apply the appropriate life skills and sexuality education pedagogy. The necessary training plays a role in eliminating teachers' fears, anxieties and negative perceptions of life skills and sexuality education (Kasonda, 2013). It is, therefore, not surprising that teacher participants are using the preaching and the talking as a teaching methods to learners. The following extracts from the data of participating teachers reveal this:

> It is a beautiful experience since I am a person who loves sharing ideas and experiences with the students. It also couples with my other work since I am a minister of religion and I like sharing life experiences with the students and bringing people to true guidance about life, and it is very exciting, and I enjoy it (Teacher 3: Mr Sage).

> It has influenced me positively because, with the knowledge I have, I also share with the learners. For example, I share with them the goodness of abstinence. From my experience, abstinence helped me, and I do not regret waiting (Teacher 1: Mrs Rosemary).

Klieme and Vieluf (2009) contend that effective teaching strategies are not resolute in teachers' opinions, upbringing, attitudes and religious beliefs, but should take into consideration the needs of learners. In the teaching of life skills and sexuality education, the emphasis is not on telling learners facts and skills, but to exhort learners to live exploring their values, attitude and skills to make informed decisions in life (Mavundla, 2015; Hendricks & Howerton, 2010). The finding in this study shows that some teachers rely on their beliefs, and resort to indoctrination as a method of teaching, instead of the use of participatory teaching methods. Sears and Hughes (2006) assert that indoctrination and education have differing landscapes; indoctrination confines learners to one alternative without creating room for exploring other interpretations and evidence, while education avails opportunities to engage on an issue, analysing and viewing different standpoints. Indoctrination constricts the lens of constructing meaning, and it confines learners to the

beliefs and ideology of the teacher whilst learning equips the learner with responsive skills to analysing and interpreting concepts they encounter (Conner, 2010).

Since most teacher participants seemed to believe in indoctrinating learners about the expected behaviour regarding sexuality and life skills, it is therefore not surprising that the teachers view the discussion method as ineffective and time-consuming, as shown in the following excerpt:

> I use discussions and questioning. These methods have not been effective. This is because you never know whether by so doing you are making the learners curious to want to put what you are teaching into practice (Teacher 7: Mrs Thyme).

> The learner- centred methods, like the discussion, are effective but time-consuming because the syllabus states the period and you find that they delay you and you won't leave them hanging, so you end up spending more periods on one topic since we have one period per week. (Teacher 5: Ms Mint).

The learner-centred methodology emphasises the role played by the learner in the teaching and learning process, and the teacher remains a facilitator (Tawalbeh & AlAsmari, 2015). Subsequently, the control of learning and ownership rests on the learners, and teachers provide structure with minimal directorship (An & Reigeluth, 2011; Salinas & Johanna 2008). Therefore, in a learner-centred setting, learning cannot be time-consuming because "there is growing evidence that 'knowing' is not enough - being able to apply that knowledge to analysis, decision-making, and problem-solving within a team-based, complex environment is key to success" (Berdrow & Evers, 2011, p. 407). Consequently, rather than learner-centred being time consuming, it should be insufficient time allocated to the subject implementing the learner-centred methodology (An & Reigeluth, 2011). The views of the ineffectiveness of learner-centred methodology emanate from inadequate training on how to create an environment conducive to learner-centred methodology, where learners actively construct knowledge (Rodriguez & Ponce, 2013). It further shows the reluctance to shift from the traditional teacher-centred methodology. Guthrie (2013) argues that by using teacher-centred methods, learners are only exposed to 'revealed knowledge' that is theoretically discovered and conveyed by teachers. This, therefore, positions learners only as receivers, without a sense of ownership of the knowledge.

Although most teachers in the study claimed to be using the learner-centred pedagogy, most of them avoided the question which asked them about the knowledge underpinnings of their choice of the teaching method. However, those that responded did not provide a convincing reason for the basis of their choice, which raised questions about the knowledge they have of the approach they use. The following extracts show the teachers' vague answers regarding their basis of the teaching methodology they choose:

> My choice of approaches and materials are guided by the module from the Ministry of Education. Each lesson in the module has objectives (Teacher 6: Mr Basil).

> The topic that you are going to be talking about that day and the mood of the learners (Teacher 5: Ms Mint).

> The audience/age/groups, the needs they have, the responses through interacting with them (Teacher 4: Mrs Chamomile).

The views demonstrated how participants do not understand the importance of having underpinning philosophy that guides and informs them in deciding the teaching methodology; rather demonstrated a trial and error practice. Rowsell, Kosnik and Beck (2008) view pedagogy not only as a practice, but also a theory, meaning that teachers do not make use of the philosophical theory of education, which will help them guide the practice. Moreover, Maftoon and Safdari (2017) believe that the philosophy guides the teacher in the processes of teaching and learning; it provides the framework of the teachers' thoughts of handling the subject matter, organising and competencies to be gained from the lesson. Campos (2012) defines the underpinning philosophy as "a systematic and critical rationale that focuses on the important components defining effective teaching and learning" (p. 4). Kenny (2008) unpacks it as the teachers' principal beliefs and values about the essence of teaching and learning, which are reflected in action in the teaching and learning process and experiences. However, as in this study, prior studies have noted that teachers lack philosophical underpinning; thus, they teach from a premise of being uninformed and display deficiency in understanding the learners and their needs. Consequently, Kosnik et al. (2015) argue that teachers who do not think of and apply their philosophical underpinnings end up being frustrated and discontented with the result of their own work.

Appalsamy (2015) indicates that the challenges in delivering the sexuality education curriculum are intensified by the sensitivity of the subject, which becomes an impediment

in teaching and learning. Sidze et al. (2017), quoting the UNFPA description of comprehensive sexuality, say it "equips children and young people with knowledge, skills, attitudes and values that will enable them to develop a positive view of their sexuality" (p. 46). They further argue that this definition goes beyond abstinence and is not limited to the biological approach to teaching sexuality. However, the data in this study reveal that teachers are more inclined to the abstinence approach and talking as a biologist rather than developing learners' skills. Their approach is doctrinaire and treads cautiously on some topics. Evidence from their interviews is outlined below:

> As a biologist, I have been taught how to tackle HIV and AIDS when teaching sexuality education. When I approach this topic, learners to become excited. My emphasis here is on abstinence. You try to teach learners to abstain so that they learn and reach tertiary institutions so that they work and contribute to the economy of the community. Learners have to abstain from sexual activities until they get married. They should look for life partners after completing high school or tertiary. For those who fail to abstain, we do advise them and show them devices such as condoms and others though we do not go into details about that (Teacher 6: Mr Basil).

> This is where we let learners understand first about preventive methods, e.g. Condoms, telling them that abstinence is the best method. Make learners understand themselves what's happening in their bodies. As Christians, we also uphold abstinence (Teacher 5: Ms Mint).

In reviewing the literature in Chapter Two, it emerged that there are three basic approaches to teaching sexuality education; the morality-based approach, the health approach and the rights-based approach (Browes, 2014). The participant's emphasis on abstinence in the study demonstrates the preference of a morality-based approach, which emphasises abstinence and implanting personal and religious values (Knerr & Philpott, 2011). Some authors, however, speculate that approaching the sexuality concept in the morality-based approach is narrow and inadequate in meeting the needs of learners (Williamson & Lawson, 2015; Knerr & Philpott, 2011). Furthermore, the participant's accentuating preventative methods in the study shows the use of the health approach, which is discussed in Chapter Two as focusing on biological facts and overlooking the social aspect of sexuality education. Successively, Romeo and Kelley (2009) argue that such an approach that concentrates on morality and biology misses the target; essential life skills and sexuality. To highlight this, the study has

been unable to demonstrate the rights-based approach as the collected data lacked this component. This is an approach that is regarded as holistic, approaching sexuality education in different perspectives; health aspect, information, risk and pleasure, attitudes and skills. As discussed earlier in this thesis, comprehensive sexuality education is rights-based, and together with its learner-centred methodology, is recommended for the formal curriculum. This is because it empowers learners with skills to make healthy and informed decisions on sexual behaviours and practices (Ball et al., 2008; Goldfard & Costantine, 2011; Greenberg, Bruess & Conklins, 2018; Hague et al., 2017).

5.4   CHAPTER SUMMARY

This chapter discussed the findings drawn from analysing the data that relate to life skills and sexuality education in the formal education system in Eswatini. The findings discussed are also supported by literature and show that teachers have inadequate content knowledge of life skills and sexuality education. The lack of knowledge is exacerbated by the lack of proper pre-service training in life skills and sexuality education. Subsequently, because of the lack of content knowledge and lack of training, teachers find themselves full of anxiety and uncertainty in handling the content; thus resorting to avoiding some topics, which impact on the learners negatively. The findings further revealed that though teachers claimed to be using learner- centred methods, in practice, they favour teacher-centred teaching methods.

CHAPTER 6

PRESENTATION AND INTERPRETATION OF CULTURAL EDUCATION FINDINGS

6.1   INTRODUCTION

In this chapter, I present findings of the study that emerged from exploring the existence of cultural education in the communities on life skills and sexuality education. I analyse the process of enculturation in Eswatini and how it impacts the formal education. According to a UNESCO (2013) report on indicators of culture for development, Eswatini like all other societies, promotes cultural rights and education so that its citizens construct and transmit the cultural values and norms to future generations. The findings presented below emerged from the data that was produced from key informants who live in the communities from where the schools draw learners and the teachers responsible for teaching life skills and sexuality education. Table 10 is a summary of themes and sub-themes that emerged.

Table 10: Themes and sub-themes that emerged from cultural education

Theme	Sub-themes
Cultural approaches	Teaching and learning cultural spaces and structures Content knowledge • Values, beliefs and morals • Gender roles • Life skills • Cultural education methodology
Cultural discontinuity	Absence of linkage between school and community education Ineffective collaboration between the school and community A mismatch between learners' home language and the language of instruction in schools

6.2   CULTURAL APPROACHES

This study set out with one of the aims being to find out the existence of indigenous knowledge and cultural approaches to teaching life skills and sexuality education. Schofield (1982) describes education as "the process of nourishing or rearing; the process of bringing up; and the manner in which a person has been brought up; the systematic instruction; schooling or rearing given with the aim of preparing for the work of life…" (p. 23). Schofield's definition is also true of traditional Swazi education, which is entangled in raising children, giving them skills, and knowledge in preparation for future life. Prior research studies noted the value of indigenous knowledge (e.g. Omolewa, 2007; Mosweunyane, 2013; Heidlebaugh-Buskey, 2013; Majoni & Taurai, 2014). Hays (2009) argues, as alluded to in the literature review, that there is a difference in knowledge and teaching methodologies between the formal curriculum and the indigenous knowledge systems. He views indigenous knowledge as rich in its own right and should be cherished. Unlike Western education, which is individualistic and scientific, African indigenous knowledge is cyclic, interconnected and integral (Mbuli, 2015). Findings in this study confirm this disparity between cultural education and formal education. The findings of this study point to the lack of indigenous knowledge systems and its pedagogy in schools. In this section, I discuss the findings on cultural approaches sub-divided into three sub-themes: cultural spaces and structures, content knowledge and approaches/methodologies to cultural education.

6.2.1   CULTURAL SPACES AND STRUCTURES

Traditional learning is collective and well-designed, preparing acquirers for life (Hofstede, 2011). This means that in cultural education, schooling and learning of life skills, cultural value and norms are not treated independently, hence having a bearing on even the teaching and learning spaces. The fact that, traditionally, there are no permanent school structures that look like the buildings in formal education does not imply that cultural systems have no spaces where education takes place (Marah, 2006). The traditional learning spaces embrace learning in all its intricacies, informed by culture, experience and context. In fact, the teaching and learning space is the home and the environment in the community (Curle, 2009). These spaces are where the enculturation of children and youth happens. According

to van Rooyen and Hartell (2010), enculturation is the spontaneous teaching of cultural education given to an individual from birth for purposes of assimilation into the life of that particular society. The areas are demarcated for a specific gender group and not for the other, and there is an expectation of compliance. The following extract from a key informant bears evidence of the restricted gender-based spaces:

> In our Swazi culture, a mother does not go into the boys' hut (*lilawu*), and a father was not allowed at all into the girls' hut (*entsangeni*) (Key informant: LaCraneberry).

These teaching and learning spaces; *lilawu* and *entsangeni*, and other spaces such as cultural events like the national reed dance (*emhlangeni*) and *elusekwaneni*, are allocated according to gender, as demonstrated in the extract above. The extract further highlights that the restriction applies even to adults of the opposite sex. Marah (2006) argues that the separation is done to indicate that the teachings are in accordance with social roles as they are not the same, but complement each other. Such a distinction is not because of discrimination, but to fulfil masculine and feminine duties as anticipated by society. Ivinson and Murphy (2009) argues that the biological make up of males and females is different, so are their learning styles, therefore, for effective learning they must be taught separately. Consequently, being mentored by a mature person of the same gender solidifies the teachings because the mentee can emulate the mentor as the gender roles are similar (Adeyemi & Adeyinka, 2003). The single sex teaching approach is also said to appeal to the social needs and experiences of that particular gender being taught at that time (Ivinson & Murphy, 2009).

In the Swazi culture, faculties such as *liguma* and *esangweni* are spaces used to transmit knowledge, skills and attitudes, which are passed from generation to generation mainly through word of mouth (LaNdwandwe, 2009). *Esangweni,* according to LaNdwandwe (2009), is a space not far from the kraal and the entrance of a homestead. It is a space where boys and young men are taught by '*emahlahlandlela'* (male mentors). Whereas the space for girls and young women is situated next to the grandmother's hut; a space in between the hut and the windbreaker; hence it is called *egumeni* because *liguma* is a windbreaker. *Egumeni* is where mature women and grandmothers mentor the girl children and young women. The findings in this study endorse the presence of these traditional spaces for life skills and sexuality education in traditional Swazi communities, as demonstrated in the following citations:

The sexuality education setting was at *egumeni* and *esangweni* (Key informant: LaRaspberry).

Girls are taught *egumeni*…. Boys were taught at *esangweni*… (Key informant: Dr LaBlueberry).

Although participating teachers claimed to have inadequate cultural knowledge and were not incorporating it into their teaching of life skills and sexuality education, they accorded its value. They uninterruptedly recalled from their experiences and confirmed the cultural spaces and structures used in the cultural approach to teaching life skills and sexuality education. This is also revealed in their card sorting exercise which brought to consciousness the indigenous knowledge of which they assumed they possessed inadequate knowledge. It is significant to note that the card sorting exercise brought out of them the sudden realisation that they were quite conversant with traditional forms and approaches to knowledge transmission. Hence the information from the data of participating teachers attested to the cultural space like *liguma* and *lisango* where elderly and senior members of the family (grandmothers and grandfathers, respectively) are facilitators. The following excerpts from the data of the participating teachers show evidence of this:

In indigenous education, we had *liguma* and *lisango*. At e*gumeni*, old women trained girls on sexuality…. taught about physical development… *Lisango* was meant for boys who were taught by old man on manhood (Teacher 1: Mrs Rosemary).

There used to be *egumeni* …with the girls…The same will happen with the boys *esangweni* grandfathers would …discuss issues of growing up (Teacher 2: Mrs Lavender).

Although the findings reveal the existence of these spaces, their existence is now threatened by modernisation because the house structures in the urban areas, as well as some rural areas, do not accommodate these structures. However, in some homesteads in the rural areas, these structures are still visible, though because of the high prevalence of HIV and AIDS, the personnel in this family institution is challenged as some households and homesteads are now child-headed. Notably, reviewed literature suggests the school as the appropriate space for life skills and sexuality education because it is a catchment area of children and youth (Haberland & Rogow, 2014; UNICEF, 2012; Francis, 2010). Given that the *egumeni* and

esangweni structures are not accommodated and do not exist in schools' architectural designs, this poses a great limitation/challenge.

The cultural approach to teaching is also known for its diverse socio-cultural settings, subsequently, embracing diversity by utilising the different learning spaces (Singh, 2011). Other avenues that are used as cultural education teaching spaces which are non-tangible structures emerged from the findings of this study. These are spaces such as festivals and family chores where elders would find a niche to inculcate values and norms in children and young people (Curle, 2009). The festivals act as a transmitter and epitome for teaching life skills and sexuality education (van Rooyen & Hartell, 2010). In the African context, any space that allows the integration of norms and values education preparing the young people for adult life is good enough as a teaching space. Even with these non-tangible spaces, they were in accordance with gender, the following excerpts outline these non-concrete structures for girls:

> *Gogo* (grandmother) would teach girls how to respond to boys love proposals by telling them the principles of their regiment; for example, when a male approached you during the *umcwasho* "chastity rite" ceremony, you responded by saying "I am not allowed to have a relationship with men because my regiment is still young" or respond by saying your regiment slogan "*sancoba*" (we have conquered) or "*sawela*" (we are abroad, signifying the time soldiers had gone for second world war) (Key informant: LaCraneberry).

> *Umhlanga* and *umcwasho* also act as spaces where girls get cultural concepts on sexuality (Key informant: LaRaspberry).

The findings also depicted the non-tangible spaces for the boy child. The following extracts show the male spaces:

> The traditional ceremony of cutting the scrub "*lusekwane*" taught boys not to engage in sexual intercourse because the shrub will wither which was an embarrassment among peers (Key informant: LaCraneberry).

> Same with boys when they attend *lusekwane* (Key informant: LaRaspberry).

These non-concrete spaces were not only confirmed by the key informants, but by the teachers who participated in the study too. The following excerpts are from the teachers:

127

My personal experience is that, for instance, during the times of *umcwasho* I would fear to go near any girl because I feared that the fine would be too high for my parents. Because touching …a lady would invoke the fine of a cow. *Umcwasho* was terrible. It affected me, but it also helped me because I would probably be having many kids today (Teacher 3: Mr Sage).

Girls obtain some cultural and sexuality education concepts when they go to the *Umhlanga* reed dance which is attended by virgins, they also go *emtsimbeni* (traditional weddings) where they wear traditional attire (Teacher 5: Ms Mint).

The findings of the study confirm the distinction between the traditional teaching spaces and the formal school spaces. According to Cochran-Smith (2010), teaching spaces should project the essence of learning in the setting of the content to be learned. Warger and Dubbin (2009) point out that it is not only about teachers teaching and learners acquiring knowledge but also some thoughts have to go into the nature of the learning spaces because spaces influence learning. However, the structures of the formal space which is the classroom, alienate learners from the environment and community that they have to learn from and confine them in a classroom, making it difficult to learn; whereas, the cultural spaces are in the home and the environment where the content is situated, thus appropriate for learning and practice (Funteh, 2015). In formal education, both male and female learners are commonly taught in the same venue by the same person responsible for teaching life skills and sexuality education. The requirement of teaching life skills and sexuality is not by maturity, but could be even taught by a novice teacher without any experience. Richards, Brown and Forde (2006) and Cochran-Smith (2010) reason that schools should consider reorganising the teaching and learning spaces to accommodate the cultural settings for education to be culturally responsive and benefit diverse learners. In the informal sector, the learning spaces and cultural education create a relaxed atmosphere in which the teachers' authority and power become negligible and enables an interaction that facilitates knowledge and skills acquisition. The circumstances in the informal process enhance the learning process of the young ones.

According to LaNdwandwe (2009) and Curle (2009), it is only designated mentors called *'emahlahlandlela'* who teach life skills and sexuality education in these cultural spaces. The *'emahlahlandlela',* which means those who have gone before us in life, basically play the role of mentoring the youth. The word can also refer to those who have died before us.

Consequently, these mentors are another significant human resource structure in these cultural education spaces. The mentors are mature elderly family and community members such as grandparents and reputable parents. The following are the extracts of data from key informants giving an example of these mentors:

> *Gogo* taught life skills to girls…The boys were taught by older man including *bomkhulu* who taught them then skills of being men and husbands (Key informant: LaRaspberry).

> Traditionally a grandmother is responsible for raising children; both boys and girls. However, just before puberty, boys get life lessons from senior man including grandfathers, and the grandmother continues with the girls' lessons (Key informant: LaCraneberry).

As discussed in the literature review (Chapter Two), imparting life skills and sexuality education in traditional settings in Africa is a prerogative of senior members of the society, who possess extensive knowledge and know when and how it is appropriate to transmit it (Okafor, 2018). This means that to be a mentor you need maturity, experience and knowledge of values, norms and life skills of the particular community. "These mentors have been grounded by the environment where they were bent, burned, charcoaled, barbequed, grilled and stewed at the personality as part of their human existence and given cosmic responsibility to mentor others" (LaNdwandwe, 2009, p. 141). Similarly, Ramose (2002) argues that African philosophy resonates with elders in communities. These elders are entrusted with the responsibility of passing on the principles of *Ubuntu* to whomever they believe needs it. In the Swazi culture, a dead person becomes an ancestor guiding the living. According to Kasenene (1988), ancestors are custodians of the cultural knowledge and, life skills and sexuality education is part of this. That being the case, the next in line among the living, the elders and a senior member of the family, are eligible to be the mentors since they are also responsible for communicating with ancestors on behalf of the family.

6.2.2 CONTENT KNOWLEDGE

Having discussed the cultural spaces and structures in life skills and sexuality education, in this sub-section, I discuss findings that relate to the indigenous content knowledge extrapolated from the data of participants.

Correlation between content knowledge and instructional materials with the learners' culture has been identified as enhancing learners' educational achievement and experiences (Floyd & Herbert, 2010; Ma'ayan, 2010). As discussed in Chapter Two, content knowledge is the "concepts, principles, relationships, processes and applications a student should know within a given subject" (Ozden, 2008, p. 634). However, Mbuli (2015) points out the difference between formal and cultural content; that is, formal education is inductive, scientific, selective and controlling, whereas African cultural content is interconnected, cyclical and integral. Hence, according to Funteh (2015), African children are taught indigenous content in a way that they identify with it, ascribe to it and use it in their different developmental stages and appropriate gender. The findings in this study revealed three different types of content knowledge in cultural life skills and sexuality education; first are the values, beliefs and morals, secondly, gender roles and lastly, life skills.

6.2.2.1 Values, Beliefs and Morals

Though indigenous content knowledge may be different for different societies, Sifuna (2008) confirms that the aim of indigenous education is indistinguishable. Its main aim is for socialisation purposes so that the children and the youth are assimilated and accommodated into society. The manifestation of the societal membership is guaranteed by the acquisition and practising of the cultural values, morals and beliefs of that particular society.

Like the findings on spaces, the findings in this study have shown that content taught is organised according to gender. The extracts from the data of participants show how the values morals and beliefs are inculcated in girls using the life skills and sexuality education as a vehicle:

> Girls are taught *egumeni* not to allow the boy to penetrate… taught to accept a boy's proposal if the boy's family had cattle… a man from low-income families was not accepted. Girls are encouraged to keep their virginity, taught to respect themselves and not be seen with boys a lot because people may think you are sleeping with them (Key informant: Dr LaBlueberry).

> Grandmothers would strip the girls naked to inspect their development and for virginity testing. Even before puberty, a girl is taught sleeping positions that as a girl

you sleep on sides and your stomach and never on your back because that is a sleeping position reserved for wives. When courtship time comes, it is like a testing space to see if you have grasped your grandmothers teaching. The sleeping positions you were taught come into play; you sleep on your stomach until morning. Fortunately, the males are also taught to respect these sleeping positions. But if emotions engulf you, you do not allow the man to penetrate your vagina but can only ejaculate on the thighs. Should a girl meet a man that wants to rape her, she reports him to the elders; and he is named '*sidludlulu*'meaning a person that attempted to rape you (Key informant: LaCraneberry).

Though the participating teachers in this study claimed to have limited indigenous knowledge as mentioned earlier in this chapter, they acknowledged and narrated indigenous life skills and sexuality education content they knew. They cited the following values, morals and beliefs as part of the girls' cultural life skill and sexuality teachings:

The elder of the family, usually the grandmother would get together with the girls in the family to discuss issues of conduct which to me those are issues of sexuality… they would be helped to understand their expectations to do, that is the dos and dont's of being a girl to preserve your being as a female (Teacher 2: Mrs Lavender).

Old women trained girls on sexuality… taught about physical development. If as a girl you have started menstruating you cannot go about having sexual intercourse with anyone. You were taught how to behave like a girl who will be a wife in future… (Teacher 1: Mrs Rosemary).

Talking about how we live, e.g. if you are a girl attending the reed dance you do not do this and that (Teacher 6: Mr Mint).

Boys are also taught values morals, and beliefs content different from those of girls because their social role is different. The following extracts from key informants indicate the norms and values taught to boys:

Boys were taught that no one should touch their private parts since the parts belonged to *gogo*. Therefore, no one else was allowed to touch them. …They were taught that children from the neighbourhood are like their siblings, therefore, when the time comes to take a wife '*intfombilenhle igawulwa etiveni',* meaning you look for ladies in other neighbouring communities. They were taught to respect each other's

girlfriends, if one is already courting a girl you respected that person and look for your own. Boys are taught about the growth and development of the changes that happen in the body. They were taught how to position their private parts, the significance of erection. (Key Informant: LaCraneberry).

Boys were taught at *esangweni* never to have sex before marriage, if a girl visits never penetrate… they were taught how to build homesteads and have cattle (Key informant: Dr LaBlueberry).

The findings from the data of teachers also confirmed the existence of norms, values and beliefs in life skills and sexuality education for the boys:

The same will happen with the boys *esangweni,* grandfathers would get together boys and discuss issues of growing up (Teacher 2: Mrs Lavender).

Boys who were taught by old man on manhood (Teacher 1: Mrs Rosemary).

Other values, morals and beliefs taught are generic, in that they are meant for both sexes and taught randomly when times permits or when the mentors see a niche. The following demonstrates the generic moral content:

Teaching respect, first respecting yourself and other members of the family, for example, the first thing to do as a child wakes up is to wash his face and then greet all members of the family. *Gogo* would teach children for the future. Moreover, also observe the development to align her lessons with the child's development (Key informant: LaCraneberry).

Traditionally, there was no condom, no contraceptives, but the emphasis was on self-control and self-respect. One should be able to control his or her emotions/feelings that meant self-restraint (Key Informant: LaRaspberry).

These findings show that cultural education creates a wealth of knowledge acquisition, particularly useful knowledge which is the target of life skills and sexuality education. Swazis' traditional culture includes a deep sense of morality as it is viewed as actual etiquette; that is the reason the deviation from these morals is branded '*unSwazi*' (Kasenene, 1993). As argued by Okafor (2018), in African societies such as Eswatini, life skills and sexuality education knowledge is entangled in values and norms because it is perceived as a societal issue. Deducing from the above data from participants, what is taught as life skills

and sexuality education is socialisation into a way of life. When explaining what socialisation is, Perez-Felkner (2013) says it is the incorporation of the norms, beliefs and values into one's way of living for purposes of preparation for experiences in the future. The advantage of the enculturation process in cultural education is the absence of compartmentalisation of knowledge into subjects. Mentors can teach this general knowledge infused into daily activities.

6.2.2.2 Gender Roles

The participants' data further indicate that the underpinning knowledge and behaviour in cultural content knowledge is entrenched in balanced gender roles, though the cultural content is not packaged according to disciplines (Majoni & Taurai, 2014). The data from participants exhibits gender roles teachings as embedded in indigenous education content. The following extracts from key informants show the content on gender roles:

> Girls were prepared for marriage as wives while the boys were prepared to be husbands (Key Informant: LaRaspberry).

> *Gogo* would teach children for the future, girls for womanhood and boys for manhood. Each time the girl was reminded to behave in readiness for womanhood… They looked at the body parts to determine one's gender and then socialised accordingly. Boys were not raised to be employed but to be a man, to have a wife, children and be helpful in the community and the nation (Key Informant: LaCraneberry).

> Girls were taught how to take care of their husbands…Boys were taught how to build homesteads and have cattle (Key Informant: Dr LaBlueberry).

Based on the above data, gender roles are socio-cultural knowledge, interconnected to everyday activities. Eisenchlas (2013) argues that gender roles are descriptive and prescriptive, meaning that they dictate what is unique for a particular gender and also recommend societal expectation for each, respectively. Culturally, gender roles are shared beliefs and norms in the context of a particular society (Perez-Felkner, 2013). The packaging of the content according to gender is in accordance with social roles and social life, not because of the power difference. I, therefore, argue that the structure of the content has

nothing to do with discrimination or gender inequality. Snyder (2008) contends that cultural education teaches what each respective gender needs based on the principle of holisticism; a principle that encourages the acquisition of diverse knowledge and skills. Therefore, the notion that cultural education is discriminatory or gender insensitive is a misconception influenced by a Eurocentric worldview which is narrow in defining gender discrimination and inequality (Agbemabiese, n.d.). Maslow, quoted by Snyder (2008), argues that science is sometimes not useful in investigating the uniqueness of social groups. From the analysed data, there is no clear demonstration of discrimination and oppression by gender in cultural education, but it is learning for a purpose to fulfil the female and male responsibilities.

However, the guidance and counselling life skills syllabus and the teachers' handbook, when referring to gender issues discusses some cultural gender roles concepts which are inimical to modern concepts of human rights. They are cultural norms that connive and condone sexual abuse – *kulamuta* – having marital rights over your wife's younger sister; *inhlanti* (which is a name given to a young person who is to assist a spouse in marriage in all marital rights and responsibilities). This person can be female or male; in the case of a male, the expectation is that his daughter assumes this role on his behalf, *tibi tendlu* (family secrets) and *kuteka* (Emaswati traditional marriage where the bride may not consent to marriage). Furthermore, the syllabus treats this topic as generic, yet cultural content is designed to deliver the content catering for the needs of each gender. This study found that mentors do not bring in gender stereotypes in their teaching, but the whole intention is for a socialisation purpose so that the children and youth are prepared for the future life.

6.2.2.3 Life Skills

In preparation for the future, the content includes skills for survival or livelihood. Morojele (2017) argue that indigenous knowledge skills, as discussed under literature review, are gained through practising the skill several times and are meant for daily livelihood and social interaction. The skills indicated include skills that could be acquired as entrepreneurial, health and communication skills.

The following excerpts indicate the economic skills of participants in cultural education:

> The growing up lessons included craft skills such as beading, weaving, weeding and pottery among others these were skills one needed for being a wife (Key Informant: LaCraneberry).

Boys were taught how to build homesteads and to have cattle (Key Informant: Dr LaBlueberry).

The data further unearths indigenous content that relates to health and personal hygiene knowledge, which Morojele (2017) term local science. Morojele (2017) further state that medicinal and nutritional knowledge use local resources such as herbs and plants. The local science also includes personal hygiene skills as captured in the following extract for girls:

For example, if breasts developed before the anticipated time, she would use her waist belt of soft clothes and place it on the breast to reserve or slow down the development until the projected time. The pulling of the breast which the girls did themselves was a way of teaching them that they are responsible for their bodies and know the consequences of not being responsible. From the stripping custom, the grandmother would see stretch marks which gave her signs of the beginning of the menstruation cycle. A lesson will be given to what is about to happen and how to behave themselves during that period. The grandmother would inform the parents and some members of the extended family; a particular porridge mixture would be prepared for the girl to drink (Key Informant: LaCraneberry).

The following are examples of the health and hygiene content for boys from the key informant data:

The grandmother taught boys how to keep and clean their private parts which were called *ligwayi lagogo* (penis). They were taught how to clean their penis by drawing back the foreskin to wash it to remove *ikhuna* (dirt around the foreskin). One should be able to control his or her emotions that meant self-control, the porridge mixture referred to earlier on was said to be for enhancing self-control. Swazi herbs were given to young boys; it was said the herbs helped by giving them the strength to abstain even when dating. Abstinence strategies were also taught so that they did not impregnate their fiancé before marriage (Key Informant: LaCraneberry).

From the key informant data, it also emerged that the health and hygiene skills are general and meant for both boys and girls, as demonstrated in the following extract:

From birth, Swazis had their traditional immunisation through *tinyamatane (*aromatherapy concoction). Swazis believed in aromatherapy; hence children inhaled the fumes from *tinyamatane* to assist in growth and development. Anyway,

135

from birth, *gogo* would tie a string around the baby's waist to assess the growth of the child. As the string tightened, she would prepare a new one because that showed the development. Also, she would observe the development to align her lessons with the child's development (Key Informant: LaCraneberry).

The findings of the health and hygiene skills also highlight the need of appreciation and understanding of the local resources. Bruchac (2014) believes that the health content is the ecological knowledge that demands for not just using the resources available in the environment, but the interaction of the people and plants in the environment for living. Morojele (2017) are of the view that the learning of the skill of using traditional plants is acquired through interacting with the environment. This required mentors to have unique expertise of the scientific knowledge of these resources and see the children as having the potential to learn from them.

Over and above the health skills finding, another one that emerged is the interpersonal skills like communication. Ezenweke and Nwadialor (2013) view interpersonal skills as human relations. This is a skill that is an anchor of being African because of the philosophy which identifies an individual through the society; *'umuntfu ngumutfu ngebantfu'* (I am because we are), a concept discussed in detail in Chapter Four. The findings from participants' data further reveal communication etiquette skills. Gelfand, Harrington and Jackson (2017) defines this etiquette as the demeanour influenced by the social guidelines of that particular society, foregrounding respect in Eswatini's society and culture. The following are exemplars from participants' data:

> When time comes for a love relationship, the males would talk to the females openly so that everyone is aware of the male's interest and would reserve the girl '*kubeka licembe*' like what bee hunters would do in the past, where they identify the bees and cut a branch from a tree put it near the identified bees as a sign that no one should touch the bees because they now belonged to another bee hunter. Once a girl had a relationship, the community knew that and respected it and the leader of that regiment of the girl ready for marriage would send a delegation of ladies to accompany the one lady that is intimately in love. This initiated an open discussion between the boys and adults so that when they come across these experiences, they are able to talk about them (Key Informant: LaCraneberry).

Both boys and girls were taught communication etiquette and expected behaviour as they converse with each other in courtship (Key Informant: Dr LaBlueberry).

*Bogogo (*grandmothers) and *bomkhulu* (grandfathers) had the responsibility to instil *lobuntfu* (the *Buntfu* principles) (Key Informant: LaRaspberry).

The findings further demonstrate that the preparation and understanding of adulthood and sexuality education is a lifelong process. This is evident in the data of participants below, showing how the approach to cultural content is a lifelong process:

In our culture, teaching of sexuality education starts from birth immediately after the gender is identified. In Swazi culture, both girls and boys have growing up lessons (Key Informant: LaCraneberry).

The lessons for life experiences are needed until death (Key Informant: LaRaspberry).

The evidence that the content is lifelong in nature attests to the holistic approach of cultural education. This finding is in agreement with Mosweunyane's (2013) contention that traditional institutions packaged and conveyed their educational programmes in a way that empowers an individual for absorption into the society with ease as he/she is equipped with the societal norms, values, beliefs and life skills. Through cultural education, every member of the society, besides acquiring knowledge, acquired skills, and members learn through apprenticeship (Omolewa, 2007). The setting of the apprenticeship is the home and the community, the experts to learn from are members of the same family or community, therefore conducive for lifelong learning. The end product of cultural education is a complete individual. Agbomeji (2016) views the cultural approach to education as complete and relevant, producing people for inclusive lives who are competent in career path and social life.

6.2.3 CULTURAL EDUCATION METHODOLOGY

Traditional settings employ a variety of instructional devices when transmitting knowledge and skills. Following the earlier discussion in Chapter Two, a cultural approach to teaching has its philosophy that is comparable to Freire's (1993) viewpoint that positions the learners' "socialisation experience as a subject rather than an object" (p. 461). This therefore means that a child becomes the heart of teaching and learning that is culturally motivated. Thus, in the teaching and learning process, "culture has the worth, value and meaning" (Bullard,

2014, p. 42). The reason is that people identify with and value what is part of their context because their worldview influences the way they perceive the world. The finding that emerged from this study corroborates with the view that the methodology of teaching the cultural content discussed in this chapter values the learner as a subject, not an object. The findings are that the cultural model of content delivery is holistic, integrated, age-appropriate and continuous.

Another finding is the assessment and regulatory structures. As discussed earlier in this study, cultural pedagogy is viewed as having two approaches; one side that develops a persons' disposition through socialisation in cultural values and beliefs, and the second aspect develops higher order thinking skills that enable execution of the knowledge and skills acquired (Bullard, 2014). Kaya (2015) perceives the cultural approach to education as a complete menu, teaching a way of life without compartmentalising concepts to different subject areas. The finding from data from participants reveals the holistic and integrated nature of the cultural approach to teaching life skills and sexuality education. The approach is demonstrated by reinforcing the content using folklore, songs, dances, proverbs, riddles and folktales. Table 11 shows the extracts from participants depicting this approach.

Table 11: Approaches to cultural education in the Emaswati culture

Key informant	Extract from data	Type of oral literature identified
LaRaspberry	*Gogo* (grandmother) used *tinganekwane* (folktales) to teach specific lessons; the choice of the tale had a motive. The lessons picked up from the tale were focused on being a good woman and wife.	Folk tale
LaCraneberry	Grandmother had time to teach morals, traditions of the family through tales and riddles while the parents were out working in the fields.	Tales and riddles
	Gogo used songs and folklore to teach life lessons. They analysed and got lessons together with the children at *egumeni*.	Songs, dance and folklore

Gogo will insist throughout your growing up as a girl not to have sex before marriage "*sibaya sababe kasivulwa*" until the *lobola* ceremony.	Proverbs
The private parts are kept same *tiyaluswa tingafohli titawudla emabele ebantfu* while with the girl it was said to be *sibaya setikhomo* must be kept inside *sibaya*.	Proverbs
Song in line with our indigenous knowledge that says "*intfombi kayitali, kutala umfati*" (an unmarried girl cannot fall pregnant, but a married woman).	Song and dance

The data in Table 11 from the participants exposes the appreciation of diversity portrayed in the variety of methods used to transmit knowledge and skills. Oral traditional literature has different categories. As alluded to in Chapter Two, Amali (2014) contended that traditional oral literature exposes learners to the way of life of society through values and morals shaping them in all aspects of life. Donovan (2016) argues that it is through considering the multiplicity of teaching methods at one's disposal that teaching results in effective learning. In Table 11, there is a clear trend in the use of participatory teaching and learning methods. The methods used in the data enable the content knowledge to be transmitted holistically in that, firstly, there is an interaction between the learner and the teacher requiring the learner to listen, observe, construct meaning and emulate the teacher. In just one interaction, the learner is exposed to three different domains; the cognitive, effective and the psychomotor. Secondly, using these methods, the learner acquires knowledge from the moral lessons, new vocabulary from new words in the oral literature and talent from the mentor expressed during the teaching. Funteh (2015) makes an example of a folktale where children being told the story by grandparents are entertained, their listening skills enhanced and morals and gender roles acquired. Since there is an interaction between the mentor and mentee, flexibility is indispensable in such an environment (Donovan, 2016). Consequently, Amali (2014) rendered such an approach holistic, as learners acquired theoretical and practical life skills under it. Owusu-Ansah and Mji (2013) make an important observation that the reason for the emphasis in practical and social interaction cultural education is because intelligence is measured through interpersonal skills and practical application, an aspect different from formal education that emphasises the cognitive aspect in defining intelligence.

The data from the participants in Table 11 also demonstrate cultural education methodology as continuous and age appropriate. The excerpts from the findings on the continuous and age appropriateness tactic of cultural education are as follows:

> *Gogo* also observes the development to align her lessons with the child's development. For example, if breast developed before the anticipated time, she would use her waist belt of soft clothes and place it on the breast to reserve or slow down the development until the projected time. Once the breasts develop, the girl was taught to pull them together every morning so that they do not protrude sideways. Before puberty, the dress code changed a skirt made with a grass called '*luvadla*' which covered the lower waist. The pulling of the breast which the girls did themselves was a way of teaching them that they are responsible for their bodies and know the consequences of not being responsible. From the stripping custom, the grandmother would see stretch marks which gave her signs of the beginning of the menstruation cycle. A lesson will be given to what is about to happen and how to behave yourself during that period. *Gogo* would teach girls how to respond to boys love proposals by telling them the principles of their regiment, for example when a male approached you during the *umcwasho* "chastity rite" ceremony you responded by saying " I am not allowed to have a relationship with men because my regiment is still young" (Key Informant: LaCraneberry).

Cultural education as informal education, recognises the importance of understanding the learner as advocated by Shulman (1987). From the extracts above, the content is introduced to learners gradually, considering their age and sex. These experiences, knowledge and skills are accumulative throughout life because the context is the family and community activities (Andrew, n.d.). It is lifelong because what is taught is what the society needs, so there cannot be a time when cultural education is enough. It is different from formal education, which is periodic; for example, a person is trained in a special skill, once attaining that qualification the training stops. However, in cultural education, due to its integrated and holistic nature, an individual is taught different skills appropriate for that individual's age and gender throughout life. That is the reason Donovan (2016) opines that cultural education produces 'jerk of all trades'. Sifuna (2008) even argues that the physique of the learner is taken into consideration such that a child is not given an exercise that is not synchronised with his or her ability and strength.

Over and above the content knowledge and skills, the methodology of cultural education, as revealed by the study, requires that there are monitoring and assessment tools in place. This is contrary to Mgbeoji (2015) who believes that cultural education is not assessable because it is simple, and not practical. Nonetheless, emerging findings in this study also confirmed the assessment and regulatory structures used in cultural settings. Extracts from the data from key informants demonstrate the existence of the monitoring structures:

> She had a way to tell girls the reason why the sitting position was important because during the 'lobola' (bride price) ceremony, the grandmother of the bride gets a piece of meat for appreciating her for teachings the girl to keep her virginity which is called 'umsasane'. The grandmother would do virginal testing after courtship; this was done early in the morning during sunrise to see if the glossy part was still there… if that were not clear, warm milk would be poured, and if there were no bubbles that meant you were still a virgin. If you were found that you have had sexual intercourse, those were the girls who were then forced to get married so that her family is not embarrassed by having a child out of marriage (Key Informant: LaCraneberry).

The regulatory mechanism finding also emerged from the data from participating teachers who also confirmed the existence of the deterrent instrument. The following extracts demonstrate the use of these deterrents:

> My personal experience is that, for instance, during the times of umcwasho (chastity custom) I would fear to go near any girl because I feared that the fine would be too high for my parents. Because touching a lady would invoke the fine of a cow. It was a terrible thing because we could not play with the girls; we could not laugh or do anything with girls. It was terrible. In a way, however, it was a good thing because it taught us to respect girls and respect that they have rights and to respect that they were not to be touched when they did not want to be touched. The lusekwane thing was just a game to me because I would see older guys who already had kids trying to go and get lusekwane and it confused me. Umcwasho was terrible. It affected me, but it also helped me because I would probably be having many kids today (Teacher 3: Mr Sage).

Sifuna (2008) argues that cultural education has restrictions that are put in place to enforce the expected behavioural standards and adherence to the norms and beliefs taught by society. Indigenous life skills and sexuality education applied the perennialism principle as defined

by Adeyemi and Adenyika (2003), that it is an approach of education that seeks to maintain and preserve the culture and the state of affairs. Maintenance and preservation, therefore, require the supervisory mechanisms which act as a deterrent for those who find themselves overstepping the expected standards (van Rooyen & Hartell, 2010). It is clear from the finding that the value and morals standards of behaviour guide cultural education and the societal expectation with regard to the standard is commitment and compliance, demonstrating the communal orientation guided by the *Buntfu* principle. That is the reason commitment is made in public for peer support (van Rooyen & Hartell, 2010). For example, during the *umcwasho* a period of sexual activity retraining for girls the public commitment is demonstrated by wearing woollen tassels on their heads everywhere they go. Contravention of the set standards is punished. Kasenene (1988) added that non-compliance evoked celestial wrath. The punishment is a form of preventive measure to strengthen the communality and collectivism of the society; for example, the fine imposed is given back to the community. In the case of *umcwasho,* the girls in the community come together to feast on the cow. This act teaches children to firstly, own up to their mistakes. Secondly, to confidently confront peers for unethical behaviour, with the aim of assisting the deviant peer to conform (LaNdwandwe, 2009). However, some scholars argue that these regulatory mechanisms instill fear and restrain initiative (Adeyemi & Adenyika, 2003). I argue that the fear, culturally, was not about retarding creativity, but fear of disgracing and disappointing one's family and community and, embarrassing oneself. Darko (2014) argues that the aim of all structures put in place in cultural education is to produce members of the society that are respectful, skillful, cooperative and conforming to social command. That is the reason conformity is rewarded, because not only the mentee gets rewarded, but also the mentor. For example, the mentor gets a special cut of meat if the mentee kept her virginity until marriage. I therefore, argue that these deterrents are put in place as a corrective measure to inculcate values.

My observation on the cultural approaches to life skills and sexuality education in Eswatini, from the perception of the participants, is that the education is socialisation. Children are socialised into enculturation, which is done by listening, observation and through practice. The content knowledge is interwoven into the different aspects of life such as the culture, performing arts, occupational, health and recreational life (Omolewa, 2007). This, therefore, means that culture is the kingpin in every teaching and learning situation. Hence, Bullard's (2014) assertion that for every learner, "culture has the worth, value and meaning" (p. 42).

The findings, as discussed in this chapter, demonstrate the life skills and sexuality cultural curriculum is packaged with the cultural norms, values and skills and has appropriate structures and approaches to transmit the knowledge. It is hoped that learners take that cultural knowledge with them to schools. However, Hamid, Bisschoff and Botha (2015) claim that in Eswatini, learners are confronted in schools with a culture foreign to them. The following discusses the findings on cultural discontinuity between formal and informal education.

6.3 CULTURAL DISCONTINUITY IN LIFE SKILLS AND SEXUALITY EDUCATION

The discrepancy between the nature of the education content taught in the families, and communities (families inclusive) and what is taught in schools serves to fortify the inclination that school education is not relevant to everyday life, and thus is valueless (Kotluk & Kocakaya, 2018; Daniels-Mayes, 2016; Brown-Jeffy & Cooper, 2011). LaNdwandwe (2009) quotes King Sobhuza II as having said that the inherited cultural values and norms add value to quality education; hence what divorces a human being from the engraved cultural values and norms is worthless and contributes to failure in life, what Tyler et al. (2008) referred to as "cultural discontinuity". It is worth noting that in cultural education, failure is minimal or even non-existent because if one has a challenge, he/she gets support from a member of the community applying the *Ubuntu* philosophy (Bruchac, 2014; Adeyemi & Adenyika, 2003). Cultural discontinuity denotes the lack of consistency among two or more cultures (Tyler et al., 2008). Brown-Jeffy and Cooper (2011) and Durden (2007) illustrate two kinds of discontinuity that happens in the classroom, brought by teachers' experience and divergence between home and school cultures discussed in Chapter Two. Findings in this study reveal the existence of both types of discontinuity, and that both hamper the teaching of life skills and sexuality education. In analysing data from participants, three findings on discontinuity emerged, confirming the cultural incongruence in teaching life skills and sexuality education. The first one is the lack of linkage between education in schools and the related community education; secondly is the lack of collaboration between the school and community; and lastly is the mismatch between learners' family language and the language of instruction in schools.

6.3.1 LACK OF LINKAGE BETWEEN SCHOOL AND COMMUNITY EDUCATION

The findings reveal that the school differs from the community regarding sexuality education. Teachers themselves are not adequately informed about indigenous knowledge, which creates confusion even among these teachers. Some participating teachers deny the current existence of indigenous knowledge in the communities; whereas the key informants claim to be teaching indigenous knowledge even in present times, although not using *egumeni* and *esangweni* traditional spaces. This shows the teachers' lack of knowledge about the educational activities that take place in communities. The following contradicting extracts from the teachers bear evidence of the lack of linkage between the school and the community education:

> Indigenous sexuality education in communities is very dormant because if in the classroom you teach them about sexuality it is like their first time to know about it. I think we should not ignore indigenous knowledge completely but use it as a foundation (Teacher 4: Mrs Chamomile).

> At community level there is no indigenous knowledge about sexuality education. '*hha kute*' there is none, what is this reed dance ceremony about anyway? (Teacher 7: Mrs Thyme).

The above excerpts from the teachers are in agreement that there are no cultural life skills and sexuality education activities happening in communities; however, key community informants revealed a visible presence of the teaching of sexuality education in communities, showing that the left hand does not know what the right hand is doing instead of complementing one another:

> I believe that at school they can teach the learners what sex is, really by using indigenous knowledge as we do. The school can consider the age of the learners (Key Informant: Dr LaBlueberry).

> From primary school, indigenous sexuality concepts can be integrated such as teaching girls the proper way of sitting even when wearing pants. When I see girls not sitting with their legs closed together even today, I caution them and teach them how to sit correctly. However, I must be quick to say the challenge will be the young

teachers we have in schools who also do not have the indigenous knowledge (Key Informant: LaRaspberry).

As alluded to, teachers believe that the communities do not teach cultural education on life skills and sexuality education, yet key informants from the communities reveal that they teach it, and blame the teachers that they are the ones with the challenge of inadequate cultural knowledge. This contestation shows that there is no link between community activities and school activities, which means what learners do in the community ends in the community and the school follows its programme. Aelenei et al. (2016) says in cultural discontinuity there is always controversy on what is promoted at schools and home. The captured data indicates a sense of that cessation on what the community teaches and an introduction of the formal curriculum; even though key informants see an opportunity of what they are teaching which is cultural life skills and sexuality education. This indicates cultural discontinuity, as Tyler et al. (2008) argue that cultural discontinuity is when practices and behaviours originating from the community and families where learners are socialised, stopped for some other practices. Brown-Jeffy and Cooper (2011) and Tyler et al. (2008) noted that evidence of cultural discontinuity is perceived as inconsistency between exhibited behaviour at home and at school. This is also indicated by the following extract from what one of the teachers observed from the products of cultural education and formal education:

> It was because the indigenous education brings certain values and morals into the life of a child. The behaviour of a child who has experienced it is different from that of the one from formal schools who are not exposed to it. It places a special kind of behaviour in a child and makes him different from the ones we teach. Children with the indigenous knowledge I find to be more respectful. I make it a point to encourage their respectful behaviour even to the learners I teach. Their behaviour helps you to understand that indigenous knowledge has an impact on the behaviour of students (Teacher 3: Mr Sage).

Though this participant acknowledges the value of the cultural education, the actions show embracing it from far and not teaching it; here the teacher plays the role of encouraging rather than integrating these values and norms in the school subject content. This is what Kincheloe and Steinberg (2008) call "conceptualization of indigenous knowledge in context far removed from its production" (p. 141).

Having recognised the value of cultural education by the participants above, I argue for a restructuring of formal education to be culturally responsive education. According to Kotluk and Kocakanya (2018), culturally responsive or relevant education does not only aim at "academic achievement but also to develop students' cultural competence and critical perspective in social and cultural terms" (p. 112). What is suggested by Kotluk and Kocakanya (2018) has implications on teacher preparation as the pedagogical content knowledge must emphasise cultural consideration for effective teaching and learning. This key informant suggested emphasising the teacher education to be reoriented to be culturally responsive in approach to address cultural discontinuity:

> The school curriculum does not have time to teach sexuality education. The guidance and counselling teachers are very shallow. The teacher education curriculum has to change and embrace indigenous sexuality or parenting education so that they teach learners. The school must, therefore, have a period for teaching indigenous sexuality education even if it can be given a different name, it does not matter. Sexuality education should be a core course for teacher education. This is because parents do not have the time to teach their children. If teachers are well prepared with indigenous knowledge and in turn effectively teach learners, this can lessen peer pressure because all the children will be empowered (Key Informant: LaCraneberry).

The suggested kind of life skills and sexuality education captured above will take the form of what scholars advocate as culturally relevant education. Cultural relevant education does not only imply being sensitive to the culture of learners, but effectively teaching culture to protect its values, norms and beliefs for transmission to the future generation (Kotluk & Kocakaya, 2018).

Further, inspiring the understanding of cultural relevant education, Ladson-Billings (1995) quoted in Daniels-Mayes (2016), asserts that there are several academic intentions for learners, which are to "experience academic success, develop and or maintain cultural competence and to develop critical consciousness through which they challenge the current status quo of social order" (p. 55). For effective implementation of the cultural relevant education, teacher education is compelled to be reoriented; its curriculum and pedagogy has to produce knowledgeable teachers in indigenous life skills and sexuality education. Culturally relevant education foregrounds the principle of holisticism (Darko, 2014) as it intends to satisfy the academic, emotional and social requirement of the learners.

The following finding is a discourse of the lack of collaboration between the school and the community.

6.3.2 LACK OF COLLABORATION BETWEEN THE SCHOOL AND THE COMMUNITY

Following the lack of linkage between families and the school, as discussed in the literature review, some scholars have voiced that there are several challenges of teaching and learning in various fields. Some of these challenges emanate from the lack of collaboration between the schools and communities (e.g. Agbomeji, 2017; McLaughlin et al., 2015; Mbuli, 2015; Cholewa & West Olatunji, 2008). The school and home are spaces with distinct roles of socialising the learner; therefore, the collaboration between the two connects the two lives of the learner (Hirsto, 2010). However, if there is collaboration to counter discontinuity, continuity is likely to be established and only gets established if parental involvement is encouraged "to help synchronise the demands made to students at school and home" (Boulanger, 2019, p. 4).

The participants in this study have demonstrated the absence of that collaboration between the school and home which has the potential to create an understanding between the formal nature of the school and the informal ways of the home. The findings in this study show the lack of collaboration between the schools and the community as demonstrated in the extracts from teachers:

> It looks like parents now rely on schools to teach their children sexuality education. Parents do not have the time, and their ways of teaching are very different (Teacher 1: Mrs Rosemary).

> However, now I am not sure if that still happens (the teaching of indigenous sexuality education) because I do not know what goes on in the community. I am sure that schools do not have these traditional structures (Teacher 6: Mr Basil).

It is, however, interesting that even the key informants had the same concern about the lack of collaboration between the school and communities in the teaching of life skills and sexuality education. The following are extracts from the key informants:

I teach them according to their level in the community, however, if and when schools invite me I do go and present, though very uncommon in my community. Schools in my community do not use me or any other community member as a resource (Key informant: Dr LaBlueberry).

This is because parents do not have the time to teach their children. However teachers can do it but only if they are well prepared and in turn, effectively teach learners. Being adequately prepared implies a level of collaboration and partnership with parents for the exchange of ideas to acquire the right approach (Key Informant: LaCraneberry).

An interesting observation from the above data is the blame game by home mentors and school teachers. Teachers think parents do not teach life skills and sexuality education, and parents claim they are not given the opportunity to contribute their expertise. Hirsto (2010) believes that where there is a collaboration between schools and families, the blame game does not exist; what exists is understanding of the process of integrating the two worlds for continuity. Kearney et al. (2011) concluded that the shifting of the responsibility is due to the lack of understanding of the culture of each party, which is responsible for the cultural discontinuity that ends up having an impact on the learners. According to Hirsto (2010), there are many ways parents can collaborate with the school, one of which is volunteering, where parents work with teachers in the classroom as resource persons or as teacher assistants, supporting the teaching and learning process. As a result, the inadequate indigenous knowledge amongst teachers would not be a challenge if there is this collaboration. One key informant mentioned the challenge of teachers with little indigenous knowledge as follows:

However, I must be quick to say the challenge will be the young teachers we have in schools who also do not have the indigenous knowledge (Key informant: LaRaspberry).

The school and home collaboration support the integration of the home culture which will be brought by the parents and the school culture that the teacher uses in the classroom. This will enable a balanced learners' individual worldview which will have a significant effect on acquiring knowledge (Hirsto, 2010).

It is unfortunate that Christianity has influenced the socialisation process of *Emaswati*. King Sobhuza II commented on how Christianity had infiltrated the education system of the country, and he is quoted by Khoza (2011) as having said that "mission educated Africans adopted European customs…thereby rejecting their own as inferior and undesirable" (p. 16). Through such enculturation, some parents passed it to their children who are now teachers and have this culture that is entangled with Christianity. When learners find such teachers in class, they are bound to discontinue what they know from home and are exposed to the Christianity and Eurocentric culture of the teacher. This happens because of the dominating power of the teacher in the classroom. This practice has contributed to the absence of appropriate collaboration between parents and the school, and the excerpts from participants below show this:

> It did not help much because my father was a pastor and he did not have much time to call us to *lisango*. Even though in my family there are seven boys and one girl my father never called us to say let us sit down and talk about this thing. It also couples with my other work since I am a minister of religion and I like sharing life experiences with the students and bringing people to correct guidance about life, and it is exhilarating, and I enjoy it (Teacher 3: Mr Sage).

> There are topics I do not discuss because of my religious background (Teacher 7: Mrs Thyme).

> We were five at home three girls and two boys. I was the last born. This was a religious family, so lots of things were not talked about (Key Informant: Dr LaBlueberry).

The learners, as indicated in the above excerpts, find themselves in the position of assimilating into the ideologies of teachers and abandoning their own. Daniels-Mayes (2016) states that acquisition of knowledge by the learners is hampered by such content knowledge where learners find themselves in a compromising situation which she views as 'education cruelty'. The culture of silence engendered by the confrontationist attitude of Western Christian education towards indigenous values and attitudes has widened the gap between home and school.

6.3.3 MISMATCH BETWEEN LEARNERS' HOME LANGUAGE AND THE SCHOOL LANGUAGE OF INSTRUCTION

Researchers such as Lovelace and Wheeler (2006) have found that learners' failure to grasp concepts in class can be due to the dissimilarity of the use of language at home and school. They argue that the use of language in class is more than just talking, as it translates our thoughts, concepts, worldview, experiences and culture. Sexuality education is a subject entrenched in the Eswatini cultural setting taught by mature senior citizens using the mother tongue. Unfortunately, in schools, there is a gap in the semantic skills of the teachers and the students in the language of instruction, which is English; which renders it quite challenging to communicate effectively with the learners, and for them to assimilate the details of the message being transferred by the teachers. The lexical structure and the nomenclature of English and siSwati are very different which makes it very difficult to express siSwati concepts in English. Agbomeji (2016) raises a concern about the similarity between the languages used at home and for instructional purposes at school. The participants in the study therefore generally expressed the opinion that for a subject like sexuality, with its cultural inclination, the understanding of concepts would be enhanced by using indigenous language, not English that is currently used. The following extracts highlight this:

> …And also be allowed to use siSwati language in teaching it because translation will water down the concepts (Teacher 1: Mrs Rosemary).

> I know of certain syllabi like the siSwati one where they will cover issues of growing up for girls and everything. I noted that the siSwati syllabus had infused indigenous knowledge and it is taught in siSwati language which is more exciting to learners than the English we use when we teach life skills and sexuality education (Teacher 2: Mrs Lavender).

The differences in the functional use of language between the school and the home are known to account for the discontinuity in learners' experience. Learners go to school socialised to language in a culture-specific way. The structure of the discourse and communication styles acquired at home and used by most learners in Eswatini is quite dissimilar to that of the sexuality education teacher who uses English and refers to reference books written in the English language. From this study, it was seen that this discontinuity between home and school language socialisation patterns has a negative influence on the

capability of teachers to transmit sexuality education information to the students and to discuss issues in culturally acceptable ways.

6.4   CHAPTER SUMMARY

This chapter has discussed findings of the existence of cultural life skills and sexuality education that emerged from the study. The findings show the existence and value of cultural education. They further unearth that cultural education has age relevant and appropriate content and teaching methodology, while at the same time having conducive learning spaces that facilitate active participation. However, the study exposes the challenge faced by the learners as a result of cultural discontinuity in formal education due to ethnocentric monoculturalism and its power relations. Nonetheless, there is compelling evidence that culture has made it difficult to teach life skills and sexuality education effectively in schools. There is, therefore, the need for culturally responsive life skills and sexuality education in Eswatini.

CHAPTER 7

INTERPRETATION AND DISCUSSION OF FINDINGS

7.1 INTRODUCTION

This chapter discusses the findings that unfolded in Chapters Five and Six by examining how they relate to the objectives of the study and the literature that was discussed in Chapter Two. The discussion retracts the research questions in Chapter One to ascertain how the collected data responds to these questions on life skills and sexuality education in the context of HIV and AIDS in Eswatini. The chapter examines the coherence of all the aspects of the study to see how the findings communicate with the theories and previous research. The objectives of the study that were presented in Chapter One are repeated here to guide the discussion which is done along the objectives as subtitles. They are:

- To explore the knowledge that teachers in selected schools in Manzini Region of Eswatini have on life skills and sexuality education in the context of HIV and AIDS.

- To identify existing indigenous knowledge on life skills and sexuality education in selected communities surrounding these schools in the Manzini Region of Eswatini.

- To explore how existing indigenous knowledge on life skills and sexuality education is mediated into the school curriculum in selected schools situated in surrounding communities in the Manzini Region of Eswatini.

- To compare the pedagogical approaches used by teachers in sexuality education teaching and learning in selected schools in the Manzini Region of Eswatini with pedagogical approaches used by community elders in teaching life skills in communities surrounding these schools.

7.2   EXPLORING TEACHERS' KNOWLEDGE ON LIFE SKILLS AND SEXUALITY EDUCATION IN THE CONTEXT OF HIV AND AIDS IN SELECTED SCHOOLS IN MANZINI REGION OF ESWATINI

Many studies talk about the importance of exclusive knowledge for each profession (Fernandez, 2014; Ben-Peretz, 2011; VELON, 2011; Shulman, 1986). They note, however, that with the teaching profession, such knowledge is still contested and its existence still questionable. Though this study is on life skills and sexuality education, the findings are consistent with the assertion that there is the absence of that knowledge which is exclusive for teaching life skills and sexuality education as in other disciplines (Hanuscin et al., 2011; Hill et al., 2005). Participating teachers in the study demonstrated that they lacked sufficient knowledge of life skills and sexuality education.

Bernstein (1996) opines that curriculum and its contents are valid if wisely selected; valid knowledge is made appropriate to the age of the learner. He further presents his pedagogical discourse through the pedagogical device, which has three fields. The first field is the production field, where knowledge is created and produced (ibid, 1996). The finding in this study does confirm the existence of this field because there are concepts in the formal education curriculum on life skills and sexuality education at the teachers' disposal. Though not much research in life skills and sexuality education in Eswatini is done (Mavundla, 2015), quite a substantive research has been done in the region and internationally (Francis, 2010; Browne, 2015; De La Mare, 2013). The study also bears evidence that indigenous life skills and sexuality education are produced and are in existence, as portrayed by the key informants and their existence confirmed by the participating teachers. In the Swazi cultural setting, mentors who are mature elders of the society termed *emahlahlandlela* are custodians of the knowledge (LaNdwandwe, 2009).

The second field is the re-contextualisation field, where the legitimate knowledge is selected and packaged as the curriculum (Bernstein, 1996). As indicated in Chapter Three that the National Curriculum Centre is responsible for the re-contextualisation field in Eswatini, there is evidence of packaged content knowledge in the form of the syllabus, though it is not comprehensive. For example, the curriculum designers are supposed to select indigenous knowledge concepts as knowledge to be integrated into the curriculum. However, during the selection and sequencing, indigenous knowledge is left out. This finding may help explain Bernstein's (1996) assertion that each identified field has its own rules that have power

relationships. It is this power relation that has the authority to select the content knowledge that goes into the curriculum, and it has the power to mandate the people who access the knowledge (Kirk et al., 1997). The power relation in the case of Eswatini is influenced by the inherited Western education, which still dominates the education system. Hence, the exclusion of the rich cultural knowledge in the teaching of life skills and sexuality education as it has emerged in the findings of this study. The exclusion of the cultural knowledge also exposes the educational system's weakness of over-reliance on the imported curriculum.

The third field is the reproduction space, which is in the classroom. This is the space in the study that revealed the insufficient subject matter knowledge of teachers. Participating teachers were very selective in choosing topics and concepts to teach, confirming Bernstein's (1996) argument that what happens in the other fields does not imply the same with the reproduction space. Hence teachers discard the processes of the curriculum guides and handpick what is comfortable to teach. This process of handpicking guided by convenience, Bernstein (1996) says has two rules: the evaluative rules which control the content knowledge creditable to be taught and the regulative rules which govern common knowledge text. This is the field, according to Bernstein (1996), where the teachers' knowledge meets with the learners' prior knowledge during their interaction in the classroom. From the findings in this study, teachers apply the evaluative rule to cover their inadequacies of the specialised content knowledge; that is why they get views from colleagues on what is to be taught. Though participating teachers thought that learners had more information than teachers, there is lack of evidence of the use of the learners' knowledge, as according to the regulative rule stipulated by Bernstein (1996). The evidence is lacking because what is termed a discussion session where learners can express their views is not open, the teacher ends up dominating and sharing their experiences. This is controlled by the power relations in the classroom dialogue. Teachers overlook what the learners bring in class and tend to direct and dominate the proceedings.

The standoff between what the learners' experience, which is their everyday knowledge and the knowledge taught by the participating teachers (the taught curriculum) show that teachers consider the taught curriculum knowledge firmly insulated than the everyday and common knowledge; what Bernstein terms as strong classification. Bernstein (2000) argues that how the knowledge is insulated "carries the message of power" (p. 7), implying that those subjects or knowledge that have a strong classification are rated higher. Wheelahan (2005) state that the strength of insulation determines the worthiness of the knowledge, so

154

the knowledge that matters most is identified with strong classification. Subsequently, this means that the taught curriculum and the common knowledge are distinct and not complementing each other. However, this is contrary to the inviting classroom pedagogy model, which emphasises the inclusion of the common everyday knowledge in teaching, so that the content becomes relevant and accessible to learners (Agbomeji, 2016). The inclusion of the learners' experiences in teaching life skills and sexuality education enhances learners' acquisition of knowledge, as argued by Okafor (2018). He argues that in African societies, learners bring to school their values and norms, which is their common knowledge. That is the reason Okafor (2018) further cautions teachers to be cognisant of the fact that the life skills and sexuality education in African culture are entangled in the values and norms; hence the importance of including the learners' experiences in teaching and learning.

The selective approach, concerning what is to be taught, also demonstrate a very strong framing by the participants. The strong framing is depicted by the teachers' control of what is taught without allowing learners the opportunity to participate in the selection and organisation of what goes on in the teaching and learning process (Luckett, 2010; Sadovnik, 2001; Bernstein, 1971). Due to the strong classification and strong framing, I argue that there is a disparity between what ought to be taught in life skills and sexuality education rooted in the regulative discourse, and what is taught as life skills and sexuality education entrenched in the instructional discourse. This finding depicts sexuality education as having two types of knowledge; that which is teachable and that which is specialised knowledge. These demonstrate a solid boundary between what is taught and that which is specialised knowledge, which I claim to be legitimate. A possible explanation of the results, according to Bernstein's theory, is that the teachers do not understand the recognition rule and, therefore, lack the legitimate knowledge. Subsequently, the teachers also demonstrate the lack of knowledge of the realisation rule.

In summary, the objective discussed reveals that knowledge is created in the production field, however, teacher participants' responses unearth gaps in the re-contextualisation and reproduction fields. Furthermore, in relation to the organisation of sexuality education, knowledge and how it relates to everyday knowledge, it appeared that the classification is strong. This is evident in that teachers select what is to be taught and they are the one's privy to the inclusion of common and cultural knowledge. Similarly, there is a high degree of control (strong framing) by teachers when it comes to how life skills and sexuality education is transmitted. This is demonstrated by their control of selection, sequencing and pacing of

taught life skills and sexuality knowledge. Granted those mentioned above, there will be no recognition and realisation of the legitimate sexuality knowledge by the teachers, which will have the same bearing on the learners.

7.3   IDENTIFYING EXISTING CULTURAL KNOWLEDGE ON LIFE SKILLS AND SEXUALITY EDUCATION IN SELECTED COMMUNITIES SURROUNDING THESE SCHOOLS IN THE MANZINI REGION OF ESWATINI

The second objective of this study explored the existence of indigenous knowledge in sexuality education in the sampled communities. The responses of the key informants in the communities revealed that indigenous knowledge is still in existence even though the designated areas of the homesteads for teaching sexuality *(egumeni* and *esangweni*) have since been replaced by modern structures in most communities. Buthelezi (2006) confirms that African traditional cultures are open to sexuality education. The worldview of *Emaswati* is culturally reliant (Cobern et al., 1990) and therefore, entwined with raising children with life skills and sexuality knowledge for adult life. Hence, the teaching of the life skills which is also entangled in sexuality education is a way of socialising children, taking cognisance of the fact that *Emaswati* cultural knowledge is not packaged in disciplines as other African cultural knowledge (Mbuli, 2015). This explains the reason why in the community, key informants acknowledge the existence of cultural knowledge; because the home is a primary socialisation agent and its content knowledge includes life skills and sexuality education. In fact, Curle (2009) points out that the home and the environment are teaching spaces in cultural education.

This study, however, reveals that though teachers are *Emaswati*, they were found to have limited cultural knowledge on life skills and sexuality education. Consequently, they do not use indigenous knowledge, as alluded to. This happens because of their worldview which is influenced by modern education and Christianity. Van de Kooij, de Ruyter and Meidema's (2013) assertion is that the way that people view themselves and their environment is influenced by their worldview. Worldviews are inferred, if you want to see a person's worldview, you look at how that person thinks (Sartini et al., 2017). This worldview is acquired from lived experiences influenced by education, religion, socio-economic background and culture, among others (Yalaki, 2004). The borrowed educational system and globalisation have bastardised the culture. I argue that the participating teachers have

been influenced by Western education and Christianity, confirming the claim by Yalaki (2004) that "worldviews may change slowly during a person's growth and as life conditions change" (p. 2). However, the fact that the teachers can recognise and include cultural topics in their lists of concepts they could teach during the card sorting activity is a sign that they still have cultural knowledge in their worldview. In one of Kearney's (1984) assertions, he describes the worldview content as classified according to first and second order, as discussed in Chapter Three in this study. The participating teachers seem to have classified the cultural knowledge as a second order worldview knowledge because they have it in their subconscious minds, but it is not a priority. The participating teachers' actions portrayed that their worldview has changed and has classified the cultural knowledge as second order as they do not see it essential, and their acquired Western education has modified the cultural knowledge (Kearney, 1984). On the other hand, these participating teachers are perceived as treating the formal curriculum as first-order worldview content knowledge; as expressible knowledge. They have in their practice denigrated the cultural knowledge.

Eswatini is a homogenous society; one can wonder what brings about the difference in the worldview of participating teachers to those of the key informants. The difference is depicted in the way they think about life skills and sexuality education; they disconnect the formal content knowledge from the cultural knowledge and view it as non-existent. This shows that though *Emaswati* worldview is collective (Hofsted, 2011), within this collective, there are individuals' worldview confirming Prosper et al.'s (1988) argument that a person has his or her own worldview, despite the collective view. Kearney (1984) further contends that a person's worldview is influenced by his/her historical, social and cultural background. I argue that the participating teachers' worldview is influenced by their background and experience of being exposed to the Western education system and Western individualistic approach to life. This, I argue, has influenced their worldview such that what they know and teach is content knowledge from the formal school curriculum. The influence of the Western culture comes first at the expense of the Swazi culture which is embedded in the principle of *'Buntfu'*. In Chapter Three, I argue that the individualistic ideology changed the communal principle. The *Buntfu* principle implies that 'I am because we are', applying this philosophy would mean that they consider the worldview of the learners before their own. According to Kearney (1984), self-worldview should interact with other [people's] worldviews. "In an African perspective, self is seen as outside subsisting in relationship to what is other…Self and world are united and intermingled in a web of reciprocal relations"

(Schuttle, 1993, p. 27). This interaction and intermingling, I presume, means integrating the cultural knowledge that learners bring to class in the teaching and learning situation.

In summary, it is acknowledged that cultural knowledge does exist. However, teachers who participated in this study did not give this knowledge the recognition because of their current worldview which leaves little space for cultural knowledge. Scholars like Kearney (1984) and Schuttle (1993) recognise this tendency to ignore culture and I, from the study, see this factor as one of the setbacks to teaching life skills and sexuality education.

7.4 EXPLORING THE MEDIATION OF CULTURAL LIFE SKILLS AND SEXUALITY EDUCATION INTO THE SCHOOL CURRICULUM IN SELECTED SCHOOLS AND INDIGENOUS COMMUNITIES IN MANZINI REGION OF ESWATINI

According to the inviting classroom pedagogical model theory, whatever is delivered in the classroom should be complete and relevant (Agbomeji, 2016). The relevance and completeness are brought about by integrating cultural knowledge and formal education. Subsequently, the inviting classroom pedagogical model specifies the standards of a teaching and learning programme that has integrated cultural knowledge and formal education knowledge (Agbomeji, 2016). The content knowledge is relevant, learners can identify with the knowledge and be able to construct meaning because it is in sync with the knowledge they bring to class. Agbomeji (2016) further says the content knowledge is accessible, meaning that the knowledge is for the appropriate age and level of the learner, and aimed at meeting the needs of the learner. Accessibility also calls for understanding how learners will acquire the knowledge which according to Shulman (1986), is the pedagogical content knowledge for the teacher transmitting the knowledge. The last standard in the model is respect, reciprocal respect that even extends to the community. I argue that the respect referred to in the model involves the teacher acknowledging that the learners have values, attitudes and societal morals which he/she should be aware of when teaching subjects such as those that have to do with Bloom's affective knowledge, such as life skills and sexuality education. This means that the kingpin of the inviting classroom pedagogy is the incorporation of cultural knowledge into the formal education knowledge to form pedagogical content knowledge for the classroom.

However, contrary to the inviting classroom pedagogical model, findings show that the cultural life skills and sexuality knowledge does not get into the school curriculum. As highlighted in Chapter Four, the guidance and counselling syllabus lacks in cultural knowledge, but appears to be more inclined to modern education. The lack of the cultural knowledge is exacerbated by the lack of association between the school and the home in relation to teaching sexuality education in the sampled communities, as revealed in the findings. McLaughlin et al. (2015) claim that the difficulty encountered in learning sexuality education emanates from cultural discontinuity. The difficulty is because learners are socialised at home (as a primary socialisation), they inherit values and norms embedded in their culture, which edify their classroom coping strategies. In the classroom, learners learn best when teachers make the association between home culture and the subject matter or content. King Sobhuza II is cited in LaNdwandwe (2009) as having argued that quality education should not exclude the culture of the people it is meant for. What is more is that teaching in schools cannot be divorced from the culture of the society, hence the importance of considering the cultural values in deciding what to teach and how to teach it (Taggart, 2017). The findings of this study are consistent with Chelewa and West-Olatunji (2008) who assert that African schools use Western values which are foreign to the learners and do not enhance their learning, a practice that is true in Eswatini when teaching sexuality education using a curriculum that is influenced by Western culture.

One finding of this study revealed that teacher participants were not well versed with indigenous knowledge and were not using it when teaching sexuality education in the classroom. What transpired during the card sorting activity is that participants consciously overlooked indigenous topics and did not write them on their cards. However, when they were given cards from the researcher, they included the indigenous topics in their priority list. Unfamiliar indigenous topics that were earlier omitted by the participants were given value and selected after they were unpacked to them. This finding is rather unexpected from teachers because in terms of Bernstein's (1996) evaluative rules, this indicates the lack of recognition and realisation rules. In other words, teachers are not able to see what counts as valid knowledge, and cannot recognise and realise the legitimate knowledge.

Another barrier which contributes to the exclusion of cultural knowledge in the curriculum is the use of the second language, English instead of the mother tongue siSwati when teaching sexuality education. Lovelace and Wheeler (2006) argue that language couriers a wealth of knowledge, culture, experiences and worldview of people. If then the language

used in the classroom is alien to the culture in linguistic structure and vocabulary of the learners, using that language to teach a subject matter that has a bearing in culture and tradition causes a challenge. It is not surprising, therefore, not to find indigenous knowledge in the curriculum. Furthermore, Nyika (2015) raises a concern that teachers are also confronted with the language obstacle of translating indigenous knowledge into their teaching since English is their second language. Consequently, teachers end up not being able to say what exactly they wish to express because of the absence of the ability to do so in a second language. Some constructs in the local language which drive clear messages of fear, caution, love, hate, danger cannot be expressed vividly in a second language, consequently, teachers are unable to send the message as they conceive it. This finding endorses the stand of association of language and pedagogic discourse. Morais (2002) argues that pedagogic discourse depends on what is communicated and how it is communicated for it to be realised as legitimate.

As observed in the findings, cultural life skills and sexuality education knowledge is not mediated into the formal curriculum content by the teacher participants in this study. My argument is that for an operative, accessible and relevant life skill and sexuality education, the curriculum and pedagogy should integrate both the formal curriculum knowledge and the cultural knowledge to be effective.

7.5 COMPARING THE PEDAGOGICAL APPROACHES USED BY TEACHERS IN SEXUALITY EDUCATION TEACHING AND LEARNING IN SELECTED SCHOOLS IN THE MANZINI REGION OF ESWATINI WITH PEDAGOGICAL APPROACHES USED BY COMMUNITY ELDERS IN TEACHING LIFE SKILLS IN COMMUNITIES SURROUNDING THESE SCHOOLS.

Magnusson, Krajcik and Borko (2002) suggest that to understand teaching, it is important to investigate what influences the operations of transmitting knowledge in the teaching and learning process. According to Shulman (1986), the level of understanding the operations of conveying knowledge makes teaching of concepts stress-free or challenging. That is why Shulman (1987) defines teaching as understanding what to teach and how to teach it. Therefore, after acquiring content knowledge, teachers need to have the knowledge of teaching strategies that are "fruitful in reorganising the understanding of learners" (Shulman,

1986, p. 9). The transformation (Shulman, 1987) or representation (Ball, 2016) of the content knowledge to making it accessible to the learners in a teaching and learning situation is at the core of the pedagogical content knowledge (Park & Oliver, 2008). Hence, according to Magnusson et al. (2002), pedagogical content knowledge is understanding how to present content knowledge in a manner that helps learners understand the content using a variety of teaching methods synchronised with the context, culture and environmental circumstances of the learner. Shulman (1986) perceived PCK, as discussed in Chapter Three, as the practical teaching of knowledge suitable for what is proficient to be taught. He further claims that teachers must devise a way of having a collection of teaching strategies from research or experiences which enhances teaching and learning. Subsequently, PCK according to Shulman (1987), is the combination of the pedagogical knowledge (teaching strategies), knowledge of the learner which encompass the context, age, learning styles and needs of the learner, with the knowledge of the subject matter.

This study lacks clear evidence of the participating teachers applying the pedagogical content knowledge. These teachers were not able to transform the content to be teachable. The strategies used by the teachers do not take into consideration the learners' knowledge, their needs, context and learning styles. Two key findings are that teachers do not use learner-centred approaches and normally do not even prepare for the life skills and sexuality education sessions. Not surprisingly, this finding is consistent with the literature as expounded by Oloyede and Sihlongonyane (2017) and Mbuli (2015) in Eswatini, as well as Guthrie (2013) in South Africa, that the prevalence of the use of the teacher-centred method is high in mainstream schools in Africa. Guthrie (2013) argues that the Sub-Saharan countries have challenges of the shift from formalistic involvement, for formalism upholds the teacher as in control of everything pertaining to teaching and learning. Although participants in the study were saying they use a discussion method, it transpired that they lead the discussion and talk to the learners. One participant confided that because of his experience, these discussion lessons turn to be lectures. However, as stipulated in Francis (2012), teachers respond and pretend to be using participatory methods, yet in practice, they do not. Instead, they use the lecture method as was found to be the case in this study. Furthermore, the responses of the participants in this study confirmed what Rooth (2005), Ahmed et.al. (2009) and Mukoma et al. (2009) found; that teachers are reluctant to use participatory methods such as role play. One is inclined to agree with Mukoma et al. (2009) that the failure of teachers to use appropriate teaching methods demonstrate their lack of

understanding of the pedagogical content knowledge and learning philosophical foundations. In this study, participants exhibited limited knowledge of philosophical underpinnings in choosing the methods they use to teach sexuality education topics. Most of the participants avoided the question on what informs their choice of teaching methods, and those that attempted it did not provide a conclusive response.

The community key informants on the contrary were quite knowledgeable and demonstrated their ability to transfer knowledge in all domains (affective, psycho-motor and cognitive) regarding sexuality education. They were able, at the same time, to transmit knowledge using the appropriate strategies that enabled learner acquisition of knowledge and skills. They were able to adapt their methods to the ages of the learners. As discussed in the literature review, Guthrie (2013) asserts that education in traditional African spaces uses activities as a vehicle for teaching, and is done collaboratively with the whole family. This is done to facilitate the multifaceted traditional education that aims at the acquisition of the cultural knowledge and skills that manifest in cultural values (Amali, 2014). The community informants in this study narrated clearly the traditional structures and pedagogy they use at *egumeni* and *esangweni,* where oral traditional literature is used as discussed in Chapter One. The findings of this study demonstrated the effectiveness of these traditional teaching methodologies and are consistent with the findings of Brown-Jeffy and Cooper (2011); that advocates for the integration of the indigenous teaching methodologies in mainstream schools because that is what the learners are acquainted with and will bring to class. Cummins (2000) argues that it is essential to use in class what learners are familiar with because they in turn use that as a base for understanding the new knowledge taught in class.

7.6   CHAPTER SUMMARY

In this chapter, I discussed the relationship of the theories and empirical literature with the findings of my study. I recalled the objectives of the study and employed them as sub-topics to guide the discussion. I highlighted that teachers were very cognisant of the cultural knowledge available to inform the teaching of life skills and sexuality education, but do not use it in their teaching. On the contrary, the community elders in the informal system possessed and used the cultural knowledge relevant for life skills and sexuality education. Formal content knowledge lacks the necessary depth for instilling in learners the necessary skills required in life skills and sexuality education. I also concluded that even though

teachers were aware of the cultural knowledge, they did not use it in their teaching. Teachers did not recognise the people with this expertise in the community who could have been invited as resource persons. The participating teachers in the study lacked the pedagogical content knowledge that is suitable for teaching life skills and sexuality education in the cultural context of the learners, and so were unable to engage the learners to be able to acquire the necessary knowledge and skills. The informal education provided in the community was a process of enculturation that embodied a blend of the content, the learners' needs and the method of teaching. This discussion thus leads me to propose a model that takes cognisance of the prior knowledge of the learner in a participatory discourse in teaching life skills and sexuality education effectively and invitingly.

CHAPTER 8

ENVISIONING THE PROMPT-LED PARTICIPATORY DISCOURSE MODEL FOR LIFE SKILLS AND SEXUALITY EDUCATION, CONCLUSIONS AND RECOMMENDATIONS

8.1   INTRODUCTION

This study set out to understand and analyse the level of knowledge teachers in selected schools have on life skills and sexuality education and to assess the extent to which cultural knowledge is mediated into the school curriculum. This chapter concludes the study by first presenting a model; the prompt-led participatory discourse model, which I have developed, based on the analysis of the research findings. The chapter then discusses the conclusion of the study and makes recommendations for action and further studies. Lastly, it gives a succinct summary of previous chapters of the thesis.

8.2   PROMPT-LED PARTICIPATORY DISCOURSE MODEL

Having discussed the two sets of theories, examined the empirical literature and analysed the findings that emerged from the study, I propose the model for effective teaching of life skills and sexuality education. The model that I call the Prompt-Led Participatory Discourse (PLPD) model is influenced by Agbomeji's (2016) Inviting Classroom Pedagogies Model (ICPM) that encourages the integration of cultural and formal knowledge in classroom teaching. I argue that for learners to value what they learn and for teachers to effectively teach the life skills and sexuality education, the PLPD model is one approach that would assist teaching and learning.

The foundational framework for the proposed model is the ICPM. This model concerns effective teaching that focuses on the application of both formal and cultural knowledge in teaching any concept. The envisaged learner in the ICPM becomes competent both academically and socially. Hence Shakouri and Bahraminezhad (2013) define the nature of pedagogy as nebulous because it combines various skills and knowledge for effective teaching. This is evident in the description of teaching that is viewed as informed and shaped

by a "shared and structured body of knowledge. This knowledge comprises experience, evidence, understanding moral purpose and shared transparent values" (Pollard, 2010, p. 5). When the teacher and the learner do the sharing, the ideal practice is that the teacher perceives the learner as an active player and not as an object of pedagogical directing (Krawański, 2009).

The learner in the PLPD Model is actively participating and directly involved. Being involved directly means the learner brings to class his or her frame of reference (FoR), and the teacher recognising it in the teaching and learning process. The FoR is described as an individuals' beliefs, opinions, habits of the mind, interpretations and meaning of the world which guide the actions of an individual (Mezirow, 2003). In other words, the FoR is a persons' socialisation knowledge that informs his or her worldview. In the PLPD Model, the learners bring to the class the FoR as explained above, and the teacher also brings his or her FoR. The teachers' f FoR also includes the specialised subject content knowledge for that particular subject area to be taught. Consequently, the knowledge to be shared with the learner in the classroom will combine the cultural knowledge (from their FoR) and teacher's specialised content knowledge (subject matter knowledge). The combined knowledge is inviting to the learner and is valued as it makes sense because the learner can identify with this knowledge as it embraces his/her socialisation knowledge.

To trigger the curiosity and action of learners to engage with knowledge, the teacher must provide a prompt. Jafarigohar and Gharbavi (2014) claim that learners need prompts to act, which they define as signals that push the learner to action. In this model, the action is evoked by a participatory methodology which is appropriate in teaching life skills and sexuality education (Shefer et al., 2015; Francis, 2013). Participatory learning, according to Jacobs, Vakalisa and Gawe (2016), "involves the intrinsic engagement of the learner with the learning content". It is grounded in a philosophy that views knowledge as relative to the "knower's existing understanding of his or her world" (p. 42).

Furthermore, the participation that is envisaged in the PLPD model is meaningful participation. Kluckow, Lungu and Kejo (2013) assert that their levels of non-meaningful participation where teachers and the learners' control participation have little input, are manipulated, used as decoration and as tokens. They recommend the meaningful participation levels where the action is for, with and by learners; subsequently meeting the needs of learners. These are levels where learners are informed, consulted, where there is

collaboration and partnership with the learners, or when the learners take a leading role. However, I argue that, as with the knowledge, the active participation methods must be drawn from the formal and cultural methodologies which encourage a discourse in class. According to the Merriam Webster Dictionary (2019), discourse is the exchange of ideas where one freely expresses his or her opinions and views; which ought to happen between learner to learner and learner to teacher. Fink (2013) expounded that in active and participative learning, there are two types of discourses; first, it is with self and the second is with others. I argue that both discourses happen at the same time when encountered with a concept. Dialoguing with self is when one is drawing from the FoR to be informed in the dialogue with others.

The prompt in this model refers to a phenomenon that triggers action within learners in a teaching and learning space. Consequently, this action directly touches the socio-cultural background of the learner. Therefore, it should have the power to evoke learners' background knowledge and interest; as a result, it elicits participative action where the learners' innate disposition is aroused. In other words, the prompt evokes the innate curiosity of the learner through the participative method in the class, and it links the learners' background with the knowledge taught in class. This 'prompt' stimulus effectuates the participatory discourse activities that consolidate the construction of new knowledge in the teaching and learning process. Below, I present the PLPD Model in diagram form.

Figure 4: Prompt-Led Participatory Discourse Model
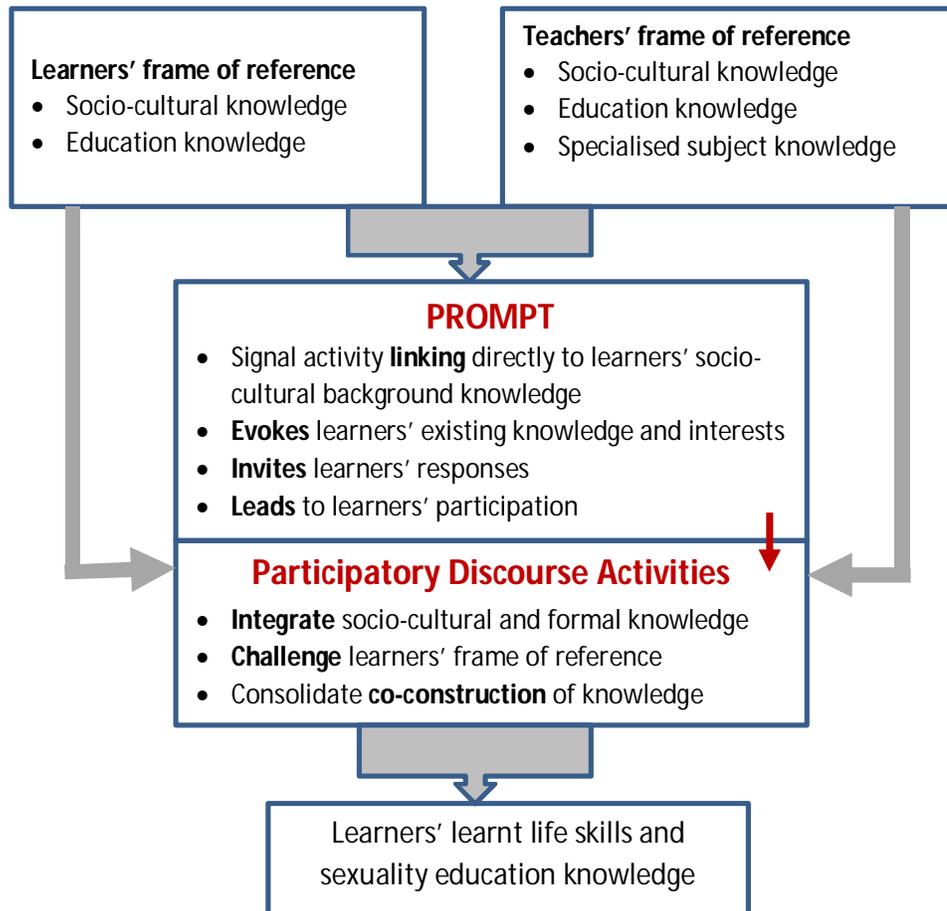
The purpose of the model is to evoke active learning that is "supposed to give a learner a chance of interactive participation in seeking his or her own relations with a given subject and to encourage generation and processing of knowledge rather than its gathering" or dumping of knowledge (Krawański, 2009, p. 408). The PLPD Model acknowledges that classroom teaching is a discourse process, and this process begins with the teachers' preparation. This preparation process enables the teacher to arouse the learners' interest and curiosity to enable the learner to reach a realisation, and this result in knowledge being co-constructed by both the teacher and learners. Thus, the model requires the integration of the cultural life skills and sexuality education knowledge from the teacher and the learner. The teacher uses the participatory discourse to appeal to the FoR of the learners. This leads to the learners' acquisition of new knowledge. Having discussed the proposed model that will be effective in teaching life skills and sexuality education, I will now present the conclusions of the study.

8.3 CONCLUSION OF THE STUDY

This study exposed the fact that the richness of cultural sexuality education knowledge, its structures and pedagogy are still in existence in Eswatini. However, it has not been assimilated into the classroom content knowledge, and teachers though being *Emaswati*, do not utilise the cultural structures existing in communities. In cultural knowledge systems, sexuality education for girls is taught at *egumeni*, exclusive from boys who are taught at *esangweni*, as discussed earlier. Male mentors teach boys and female mentors teach girls. This allows in-depth handling of appropriate, age specific and legitimate sexuality education concepts without fear and embarrassment. The way of teaching and the language used further enhance cultural sexuality knowledge education. Cultural sexuality knowledge education is taught through participatory methods such as songs, dances, folktales and poetry in the mother tongue by mature, experienced and knowledgeable adults. In the classroom, however, though there is evidence of the existence of cultural knowledge, teachers do not liaise with communities regarding the life skills and sexuality education lessons, and so there is virtually lack of input from the community. The guides teachers use lack in suggestions regarding how the schools could forge partnerships and collaboration with the communities. Instead of the school and community working together, both work alongside each other, so they hardly meet. Both employ different pedagogic strategies and have different knowledge content, instead of working together to attain the nation's desire to prepare learners for life with the necessary life skills and sexuality education. This is exacerbated by the phenomenon of cultural discontinuity (discussed in Chapter Two), a process which creates a gap between the information, values and attitudes of the school and the community, and thereby alienates the school from the community.

The study further revealed that teachers have inadequate content knowledge of life skills and sexuality education and rely mostly on informal sources for their information. Frequently, they go to class during the guidance and counselling sessions unprepared and rely on the adolescent learners they teach for information. The conclusion is that Eswatini needs to conduct a determined and systematic appraisal of the guidance and counselling programme which houses the life skills and sexuality education, to make it more effective. Currently, achievement in terms of the effectiveness of teacher preparation for life skills and sexuality education, at the pre-service or in-service teacher education levels, is minimal.

8.4   RECOMMENDATIONS OF THE STUDY

The recommendations are here presented based on the research findings.

8.4.1   NATIONAL POLICY

It is recommended that the change begins at a national education policy level. Cultural education for a nation that values, respects and markets its cultural values needs to be explicitly stated in the national education policy indicating its place and value in the formal education process. The Government of Eswatini should facilitate that the Ministry of Education and Training action this infusion of cultural education in policy documents.

8.4.2   LIFE SKILLS AND SEXUALITY EDUCATION CURRICULUM

I have advocated in this study for the inclusion of cultural knowledge into life skills and the sexuality education syllabus. Therefore, there is a need for the National Curriculum Centre in the Ministry of Education and Training to restructure the guidance and counselling life skills curriculum where it concerns life skills and sexuality education and HIV education to embrace cultural knowledge and pedagogy.

8.4.3   MOTHER TONGUE IN TEACHING LIFE SKILLS AND SEXUALITY EDUCATION

Eswatini has two official languages - English and siSwati. This study revealed the importance of the mother tongue, which is siSwati (in this case) as a language of instruction. siSwati, as a language of instruction, is embedded in culture, thus has the legitimate terminology that explains sexuality education issues explicitly. The Ministry of Education and Training should therefore; put in place an instrument that encourages the use of siSwati as a language of instruction in teaching life skills and sexuality education.

8.4.4 TEACHER EDUCATION PRE-SERVICE PROGRAMME

It is important from the study's findings to address the problem of the absence of life skills and sexuality education in the pre-service teacher education curriculum. Teacher education programmes need to be reviewed. The teacher education institutions (colleges and universities), following their mandatory processes, must revise their curricula. Careful examination of the curriculum content needs to be made so that some missing elements are included. Since it is now known that teachers who teach in the primary and secondary schools must be equipped to teach life skills and sexuality education as part of the guidance and counselling programme, the teacher education institutions must make provision to prepare teachers who specialise in this subject.

The alternative approach relating to the curriculum is that consideration by the colleges and universities collaborating with the Ministry of Education and Training must be given to create a programme in teaching life skills and sexuality education as a qualification. The programme need to be worked into the regular government budget and should not be a donor-driven project which may just die when funding dries up.

8.4.5 TEACHER EDUCATION IN-SERVICE PROGRAMME

Further professional development courses must be created by the in-service unit in the Ministry of Education and Training as well as the universities in Eswatini for teaching the content of life skills and sexuality education in particular. In addition, professional development must also be organised in a very intensive programme that must teach strategies for teaching the affective aspects of knowledge. The pedagogical knowledge required to teach the inculcation of attitudes and values must be carefully worked out into the curriculum. Lecturers, in this regard, need to be carefully selected as in the Botswana example of the teachers who teach moral education (Kasonde, 2013).

8.4.6 SCHOOL INFRASTRUCTURE
The Government of Eswatini through the Ministry of Education and Training should also consider the infrastructure in the schools. The infrastructure will have to change to address the kind of classroom facilities that are needed for learner-centred approaches. Larger spaces need to be provided to ensure more participatory teaching and learning processes. The

necessary budget needs to be made at the macro level of government to accommodate such structures. The mere creation and provision of handbooks has proven to be inadequate to deliver programmes.

8.4.7 LEADERSHIP PREPARATION

The Ministry of Education and Training, through the Department of Guidance and Counselling, has to ensure that heads of schools are also prepared for the provision of such programmes so that instructional leaders are sensitised about the relevance of such programmes as life skills education, which life skills and sexuality education would be a part. With heads of schools appropriately sensitised, it is likely that they will drive the implementation of such necessary programmes.

8.4.8 CHANGE MANAGEMENT

It is known how there is resistance to change, it is therefore incumbent on the education authorities at the Ministry of Education and Training to be prepared to adequately manage the change in school programmes. It is recommended that the process is carefully and systematically planned, and communication experts need to be involved to see how best the programme can be run, taking culture into consideration.

8.4.9 COLLABORATION AND PARTNERSHIPS

The Ministry of Education and Training, in conjunction with the inclusive education unit, need to forge ways to establish a mechanism for creating partnerships for schools' collaboration with the communities and models designed for public-private partnerships.

8.5 RECOMMENDATIONS FOR FURTHER RESEARCH

Much has been revealed through this qualitative research project located in part of the Manzini Region. It is therefore recommended that further research is carried out to evaluate

the current life skills and sexuality education and HIV and AIDS programme in schools nationally.

It is recommended that teachers be encouraged to carry out school-specific research to inform action in schools. This is so that the partnerships recommended earlier lead to collaborative consultancies in which teachers and experts collaborate in action-research projects to inform and monitor teaching activities. This way, it is possible that loopholes in policies are discovered and action is taken to remedy situations. This recommendation requires a cadre of personnel, educational research experts, who are well versed in state-of-the-art research methods to undertake government-sponsored projects with schools. Intense study of classroom situations where theories can be verified should be instituted. Action research could be established as a tradition.

8.6   MY THESIS IN RETROSPECT

Chapter One introduced the study and delved into an understanding of what the construct life skills and sexuality education are conceived to be in the context of HIV and AIDS in Eswatini. The chapter indicated that only 47% of secondary school age adolescents attend school, and even in rural areas, few of them are found at school. The antecedents of this are; too early sexual debut, early pregnancy, abuse and the insufficient availability of life skills and sexuality education in the schools. The reader is reminded in the chapter of how Eswatini is a typical patriarchal society where male dominance results in many disadvantages for women. Even though there are attempts to offer life skills and sexuality education in secondary schools, limited signs have rarely been seen regarding the effectiveness and its effects on the adolescent population. There is, therefore, the need to reinforce the role of life skills and sexuality education in the minds of the significant adults in the population so that more effective strategies are used to undertake this project.

Though generally, everyone talks about the importance of this subject, there appears to be some thoughts that teachers generally have inadequate understanding of what this subject matter is and what pedagogical approaches are needed to make the teaching of the subject matter of life skills and sexuality education adequately effective; to make learners assimilate its content and make it guide them in their daily lives. The need to develop a culturally relevant and age-appropriate life skills and sexuality education curriculum was raised, and

it was discussed that there are attempts to do this, but challenges which are part of this report exist. In Eswatini, culture is both national as well as ethnic because the population is made up of over 98% of one ethnic group, with almost all other groups assimilated. Therefore, informal education in the communities regarding life skills and sexuality education persists particularly in the rural areas where the local homesteads are architecturally designed to provide space for life skills and sexuality education in the "*egumeni*" and "*esangweni*". Bernstein's (1975) theory of the sociology of knowledge and pedagogy is introduced as the theoretical lens from which this study is approached. The problem the study sought to understand was to explore the level of life skills and sexuality education knowledge that teachers in the selected schools have on life skills and sexuality education, and to examine if cultural knowledge still exists and if it has some influence on the school curriculum.

In Chapter Two, literature was discussed with the following sub-titles: The teaching of life skills and sexuality education, knowledge language types, lifelong learning and teacher education, classroom approaches to life skills and sexuality education, traditional approaches to life skills and sexuality education, cultural discontinuity, collaboration between the school and the community, and the language of instruction. The literature demonstrated that life skills and sexuality education are construed in many different ways. However, in the end, it was seen that sexuality could encompass intimacy, sensuality, sexual identity, and sexualisation. The differences between sexuality education and comprehensive sexual education were discussed, making life skills and sexuality education a subject matter that guides learners to understand the social, cultural and psychological elements, as well as moral and sexual elements in sensuality and relationships. The teacher knowledge base can be summarised as the level of competence of the ability to put together professional, common and personal knowledge to enable the learning of learners in their charge. While teachers should know their subject matter, they should also know how to appropriately engage learners with this information so that learners can use that knowledge to guide their understanding of the environment and how to deal with issues that confront them (Ben-Peretz, 2011; Fives & Buehl, 2008; Shulman, 1986).

Literature showed that even though much information has been passed around and disseminated, many classroom teachers still lack adequate knowledge on HIV and AIDS and rely more on anecdotes passed on by the public and the mass media, which inadequately use academic language (Gottlieb & Ernest-Slavit, 2014; Boonstra, 2016; Fillmore & Snow, 2000). There is lack of evidence that lifelong education, seen as learning activity undertaken

throughout one's life to improve knowledge, skills and competencies, has been pursued by many in the teaching profession in many countries. The need for preparing teachers at the pre-service teacher education level to continue pursuing knowledge because of the fluidity of the 21st century environment is emphasised in the literature (Akyol, 2016; Hursen, 2014; Koksal & Cogmen, 2013; Laal & Salamati, 2012). The debate on methods of teaching life skills and sexuality education is intense in the literature (Mavundla, 2015; Shefer et al., 2015; Francis, 2013; Rooth, 2005).

Whilst the literature is clear about the efficacy of the learner-centred approaches to teaching, the literature reveals that the teacher-centred approach dominates the classrooms because of cultural circumstances and the nature of the subject matter of life skills and sexuality education. In the community, formal structures exist in some societies for the purpose of raising children and adolescents (Guthrie, 2013). Literature indicates that despite the existence of such structures and the knowledge by teachers that life skills and sexuality education exist in communities, teachers generally have not been seen to incorporate such knowledge and the methods of transmission of such knowledge into their classrooms, a consequence of a phenomenon construed as cultural discontinuity (Kotluk & Kocakaya, 2018; Daniels-Mayes, 2016) which alienates the community from the school. The origins of the formal education system and the inability by education authorities to incorporate the ideals of cultural values into the curriculum at school has really prevented the school and community from being able to relate properly in the interest of the learners. The two institutions, the school and communities, in which the schools run still operate as separate entities with different approaches and have not incorporated ideas that can help in the formal transmission of knowledge at school (Kotluk & Kocakaya, 2018; Brown-Jeffy & Cooper, 2011).

Chapter Three discussed how the theory of sociology of knowledge and pedagogy directed the study. It was used to examine the knowledge and pedagogical approaches utilised by teachers in their attempts to teach life skills and sexuality education in the context of HIV and AIDS. In this chapter, I discussed two sets of theories, the curriculum theories and the worldview theories. The discussion that explained the curriculum theories started with Bernstein's (1975) theory of pedagogic discourse, then Shulman's (1987) concept of the pedagogical content knowledge, and Agbomeji's (2016) inviting classroom pedagogies model theory. The curriculum theories assisted me in understanding the structure of life skills and sexuality education knowledge as taught by guidance and counselling teachers in

schools selected for the study. The second set described the worldview theory focusing on Kearney's (1984) logico-structural worldview theory. The study also utilised the philosophy of *Emaswati* that helped understand the perspective of participants of the cultural life skills and sexuality education knowledge. These sets of theories; Bernstein (1975), Shulman (1987), Agbomeji (2016) and Kearney's (1984) logico-structural worldview, coupled with the philosophy of *Emaswati*, were pertinent in responding to the research questions.

These theories further assisted me to understand formal life skills, the sexuality education curriculum, and the informal life skills and sexuality education knowledge, as is practised in the communities where the schools are located. The two sets of theories were used as analytical tools for the findings to enable me to understand how teachers recognised, realised and then produced the appropriate lessons with legitimate life skills and sexuality education knowledge. This makes it possible for learners to acquire authentic knowledge in life skills and sexuality education.

Chapter Four explained the methodology of the study. The research paradigm that guided this study was the interpretivist paradigm because of the nature of the phenomenon of the study (Kivunja & Kuyini, 2017). Life skills and sexuality education and the preparation of teachers for it in the thinking of the researcher are better understood when the subject is discussed and the experiences of the participants are vividly expressed to enable in-depth analysis and understanding of the feelings, values, attitudes and frustrations of the players in the field. Subsequently, the paradigm and phenomenology as a research design that enables the opportunity to do a deep analysis of the situation, was chosen. The setting of the study is in Manzini Region, where schools were sampled, and guidance and counselling teachers who teach life skills and sexuality education were also purposively sampled as participants. The study also included the voice of the community; key informants from the communities surrounding the sampled schools. Data were gathered through semi-structured interviews, card sorting and document analysis. The chapter further discussed the analysis method that helped interpret and understand the data gathered (Creswell, 2013); the grounded theory. I gave a detailed discussion of validity, reliability and ethical consideration of the study. Lastly, I presented the challenges encountered in the study.

Chapter Five discussed the findings of the study that relate to formal education. After a very careful analysis of the data collected using the grounded theory approach to thematic analysis, the results were revealed. Regarding teacher content and knowledge, it was found

that there was lack of focus in life skills and sexuality education, lack of understanding of language types, and failure to promote lifelong learning at the pre-service teacher education level. It was also found that, regarding the methodology used in the life skills and sexuality education, typical classroom approaches were used that made the realisation of the transfer of knowledge required almost impossible.

Chapter Six further discussed the findings of the study related to cultural education. The findings of the study revealed a lack of assimilation between formal and cultural knowledge. In these communities surrounding the selected schools in the Manzini Region, as the findings revealed, there still existed the practice of non-formal education of adolescents on sexuality education. Even though modern buildings did not have the architectural designs that cultural buildings have for the purposes of training the girl and boy children, education on sexuality education still continued. The elderly took it upon themselves to do this, and the songs and stories told were sources of moral lessons, and those songs abound in traditional dance songs and poetry. As a result of cultural discontinuity, it was evident and consistent with the literature that in the schools and communities studied; very little collaboration took place between community and school. The findings of the study show that school and community were alienated from each other when it came to addressing life skills and sexuality education. There was found to be a linkage lacking between what happens at school and at home; absence of collaboration between home and school and the language of instruction preventing the use of terminology that can assist in transmitting affective knowledge.

In Chapter Seven, I discussed how the findings of the study meet with the objectives of the study. The analysis and synthesis utilised two sets of theories discussed in Chapter Three; the theory of pedagogical discourse, the pedagogical content knowledge concept, the inviting classroom pedagogies theory and the worldview theory encompassing the philosophy of *Emaswati*, as the analysis tools. The study confirmed the assertion that teachers have little knowledge of life skills and sexuality education. Participating teachers in the study demonstrated that they had limited knowledge of life skills and sexuality education. However, key informants demonstrated a wealth of cultural sexuality education and life skills education knowledge, despite the dwindling cultural architecturally designed space for life skills and sexuality education, as discussed in earlier chapters. The study also revealed that the educational system has not yet synchronised the Western educational system with the culture of the country. This may not be a problem with only life skills and

sexuality education, but also with other subject areas. McLaughlin et al. (2015) claim that difficulty encountered in learning life skills and sexuality education emanates from this cultural discontinuity. The study provided additional evidence that life skills and sexuality education teachers use teacher-centred teaching approaches (Oloyede & Sihlongonyane, 2017; Mbuli, 2015; Guthrie, 2013). However, the study revealed that elders in communities teach cultural life skills and sexuality education utilising methods that are interactive such as songs, dances and folktales, among others.

In Chapter Eight, which is the last chapter of the thesis, I proposed the PLPD Model, which I argue is an appropriate approach to teach life skills and sexuality education. The PLPD Model encourages the use of a prompt, an activity that links to the learners' socio-cultural background knowledge. Consequently, the learners elicit their prior knowledge, interest, challenge their FoR, and they participate actively in constructing new knowledge. Having explained the model, the chapter then focused on conclusions drawn from the different facets of the study. The conclusions concentrated on the envisaged effective teaching of life skills and sexuality education in Eswatini; encouraging the integration of cultural life skills and sexuality education into the formal curriculum. The final aspect of the study outlined recommendations for further studies that emanated from this research work. The recommendations have attributes of the different facets that facilitate the effective teaching and learning of life skills and sexuality education such as policy, curriculum, language, teacher education, school leadership and collaboration with key stakeholders.

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APPENDICES

APPENDIX 1: INTERVIEW SCHEDULE FOR TEACHER PARTICIPANTS

INTERVIEWEE NAME/ PYSEUDO NAME: …………………………………………..

SCHOOL: …………………………………………………………………………..

DATE:……………………………   AGE RANGE: ………………………………

1. OPENING

   a) Establishing a relationship: by introducing myself and how the interviewee was selected

   b) Purpose of the interview and the research

   c) Motivation: this will include the significance of the study

   d) Time framework: the interview is supposed to take between 30 minutes to 1 hour

2. GENERAL DEMOGRAPHIC INFORMATION

   a) Tell me about your educational qualifications and your experience and how these help you to do your work.

   b) Tell me about the subjects you are teaching in this school and your experience of teaching them.

   c) May you talk about your years of experience as a guidance teacher.

   d) What can you say about your years of teaching life skills education/ guidance and counselling in this school?

3. UNPACKING RESEARCH QUESTIONS

1. What knowledge do teachers in selected Manzini schools in Swaziland have on sexuality education in the context of HIV and AIDS?

a) Tell me how you would describe your understanding of sexuality

b) What can you say about your experience of teaching of sexuality education in relation to HIV and AIDS

c) (i) Tell me about the sexuality education concepts/curriculum that you teach

    (ii) and what influences your choice of these concepts or topics

d) (i) Let's talk about how learners receive the sexuality education curriculum

    (ii) and how you think the curriculum meets their needs

e) Express changes you think should be made in the sexuality education curriculum to better facilitate your teaching

f) (i)Tell me about your training or preparedness in teaching sexuality education in the context of HIV and AIDS.

    (ii) and how has it helped you do your work?

g) Let's talk about changes (if any) you think are required in the training or teacher preparation in teaching sexuality education

2. What indigenous knowledge still exists on sexuality education in the Manzini communities and how it is mediated into school curriculum in selected schools situated in such communities in Swaziland?

    a) Tell me your own experiences of indigenous knowledge systems on sexuality education.

    b) Can you also relate your observation of indigenous knowledge on sexuality education in the community where your school is situated

    c) Tell me how this indigenous knowledge has influenced your teaching

    d) When looking at the curriculum what can you say about the infusion of indigenous knowledge

    e) Can you describe what you would like to see in the curriculum in relation to the indigenous knowledge

3. What informs pedagogical approaches and materials teachers use in sexuality education teaching and learning in selected Manzini schools in Swaziland as well as the communities surrounding the selected schools?

a) (i) How would you describe materials you have used or need in teaching sexuality education

   (ii) and materials you need in sexuality education curriculum

b) Tell me about approaches/methods you have used in teaching sexuality education

c) From your experience how effective have these materials and approaches been in meeting the learners' needs and expectations.

d) Tell me about what informs or guides the choice of these approaches and materials

e) Tell me about circumstances that would make your teaching easier.

4. CONCLUSION

a) Summarizing responses recorded during interview

b) Maintain Rapport : by appreciating interviewee's participation and time

c) Way forward: finding out if participant would be in a position to be interviewed again if needs be.

Confirming that data will be brought back after it has been transcribing.

APPENDIX 2: INTERVIEW SCHEDULE FOR KEY INFORMANTS

INTERVIEWEE NAME/ PYSEUDO NAME: …………………………………..

COMMUNITY:: …………………………………………………………..

DATE:………………………   AGE RANGE: ……………………

1. OPENING

   a) Establishing a relationship: by introducing myself and how the interviewee was selected

   b) Purpose of the interview and the research

   c) Motivation: this will include the significance of the study

   d) Time framework: the interview is supposed to take between 30 minutes to 1 hour

2. GENERAL DEMOGRAPHIC INFORMATION

   a) Tell me about your family

   b) Tell me about your position in the community

   c) Can you share your experiences of your community service work especially with children and youth in relation to sexuality education in light of HIV and AIDS

3. UNPACKING RESEARCH QUESTIONS

1. What indigenous knowledge still exists on sexuality education in the Manzini communities and how it is mediated into school curriculum is selected schools situated in such communities in Swaziland?

   a) Tell me how you would describe your cultural understanding of sexuality

   b) Can you talk about what was taught in indigenous sexuality education in traditional Swazi settings

c) Tell me about your experience of teaching this indigenous sexuality education now in the era of HIV and AIDS

d) Can you tell me how what you teach in the community percolate into the school system in your community

e) Tell me of how you think indigenous knowledge can get a niche in the school curriculum.

2. What informs pedagogical approaches and materials teachers use in sexuality education teaching and learning in selected Manzini schools in Swaziland as well as the communities surrounding the selected schools?

a) (i) How would you describe materials you have used or need in teaching sexuality education

(ii) and materials you need in sexuality education curriculum

b) Tell me about approaches/methods you have used in teaching sexuality education

c) From your experience how effective have these materials and approaches been in meeting the learners' needs and expectations.

d) Tell me about what you think are underpinning principles that informs or guides the choice of these approaches and materials

e) Tell me about circumstances that would make your teaching easier

4 CONCLUSION

a) Summarizing responses recorded during interview

b) Maintain Rapport : by appreciating interviewee's participation and time

c) Way forward: finding out if participant would be in a position to be interviewed again if needs be.

d) Confirming that data will be brought back after it has been transcribing.

APPENDIX 3: CONSENT FORM

To be completed by volunteer participant (Letter of Consent)

I…………………………………………………………………….. (full names of participant) hereby confirm that I understand the nature of the research project, and I consent to participating in the research project.

I understand that I am also at liberty to withdraw from the project at any time, should I so desire.

Name of Participant: ……………………………………….

Signature: ………………………………

Date: …………………………..

APPENDIX 4: ETHICAL CLEARANCE LETTER

UNIVERSITY OF ™
KWAZULU-NATAL

INYUVESI
YAKWAZULU-NATALI

11 May 2016

Ms Phindile M Nxumalo –Mabuza 213573751
School of Education
Edgewood Campus

Dear Ms Nxumalo-Mabuza

Protocol reference number: HSS/0493/016D
Project title: Teacher's knowledge and pedagogical approaches to sexuality education in HIV and AIDS contexts of selected Manzini Schools and their indigenous communities in Swaziland.

Expedited Approval

In response to your application dated 29 April 2016, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have been granted FULL APPROVAL.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

Please note: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of **3** years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

Dr Shenuka Singh (Chair)

/px

cc Supervisor: Professor TM Buthelezi
cc Academic Leader Research: Dr SB Khoza
cc School Administrator: Ms B Bhengu-Mnguni, Mbalenhle Ngcobo, Philisiwe Ncaylyana, Tyzer Khumalo

APPENDIX 5: LETTER FROM THE GATEKEEPER

The Government of the Kingdom of Swaziland

Ministry of Education & Training

Tel: (+268) 2 4042491/5
Fax: (+268) 2 404 3880

P. O. Box 39
Mbabane, SWAZILAND

2nd February, 2015

Attention:
Head Teachers:

THROUGH
Manzini Regional Education Officer

Dear Colleague,

RE: REQUEST FOR PERMISSION TO COLLECT DATA FOR UNIVERSITY OF KWAZULU-NATAL STUDENT – MS. PHINDILE MAUREEN NXUMALO-MABUZA

1. Reference is made to the above mentioned subjects.

2. The Ministry of Education and Training has received a request from Ms. Phindile M. Nxumalo-Mabuza, a student at the University of KwaZulu-Natal, that in order for her to fulfill her academic requirements at the University of KwaZulu-Natal, she has to collect data (conduct research) and her study or research topic is: *Teacher's Knowledge and Pedagogical Approaches to Sexuality Education in the Context of HIV and AIDS: A Case of Selected Manzini Schools and their Communities in Swaziland.* The population for her study comprises of Swazi female teachers teaching Guidance and Counseling from the above mentioned schools. All details concerning the study are stated in the participants' consent form which will have to be signed by all participants before Ms. Nxumalo-Mabuza begins her data collection. Please note that parents will have to consent for all the participants below the age of 18 years participating in this study.

3. The Ministry of Education and Training requests your office to assist Ms. Nxumalo-Mabuza by allowing her to use above mentioned schools in the Manzini region as her research sites as well as facilitate her by giving her all the support she needs in her data collection process. Data collection period is one month.

Yours Faithfully

DR. SIBONGILE M. MTSHALI-DLAMINI
DIRECTOR OF EDUCATION AND TRAINING

cc: Regional Education Officer – Manzini
       Chief Inspector – Secondary
       4 Head Teachers of the above mentioned schools
       Prof. T. M. Buthelezi

Page 1