



COMPREHENSIVE SEXUALITY EDUCATION FOR SUSTAINABLE LEARNING IN RURAL ECOLOGIES

By

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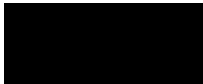
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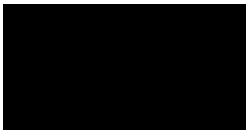


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DEDICATION

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ABSTRACT

This study explored how Comprehensive Sexuality Education could be utilised to enhance sustainable learning in rural ecologies. The literature on Comprehensive Sexuality Education state that schools in Zimbabwe responded positively to the institutionalisation of Guidance and Counselling as a subject but continue to teach abstinence only. The adolescent learners were still engaging in various risky sexual behaviours and relying on unreliable sources of information, compromising their sexual well-being. This study was framed by the Ubuntu theory and the Asset-Based Approach. The Ubuntu theory emphasises togetherness and interwovenness; it is thus in line with the values of the Asset-Based Approach that posits that individuals in their own settings value their strengths and work collaboratively as a community. Drawing on the interpretivist paradigm, this qualitative case study engaged participants in Zimbabwean rural ecologies to unveil their experiences of Comprehensive Sexuality Education. Purposive selection was employed to select 12 learners, head of the school and two teachers, three parents, a schools inspector, social worker and a pastor as participants. Data were generated using one-on-one semi-structured interviews, focus group discussions, reflective narratives and document analysis. Thematic analysis was employed to analyse the data. The findings revealed that schools lack effective strategies to teach Guidance and Counselling. Furthermore, whereas teachers resort to teaching abstinence rather than Comprehensive Sexuality Education, learners continue to access and explore unreliable sources of various sexuality issues, which exposes them to risky practices and negatively impacts their sexual well-being. It was found that teachers lack the capacity to properly implement the curriculum. The different stakeholders played a significant role in inadequate implementation of Comprehensive Sexuality Education. The study concluded that sexuality education should be promoted to reduce antisocial behaviours. This calls for collaboration between schools and other stakeholders within the community. It is recommended that monitoring and evaluation mechanisms within the Ministry of Primary and Secondary Education should be strengthened and should not be solely based on evaluations made by Guidance and Counselling officials and schools inspectors.

KEY WORDS: Case study, Comprehensive Sexuality Education, Rural ecologies, Sustainable learning, Thematic analysis

LIST OF ABBREVIATIONS	
ABA	Asset-Based Approach
ABCD	Asset- Based Community Development
AI	Appreciative Inquiry
AIDS	Acquired Immuno-Deficiency Syndrome
AO	Abstinence Only
CBAP	Community-Based AIDS Program
CSE	Comprehensive Sexuality Education
CSOs	Civil Society Organisations
FGDs	Focus Group Discussions
GC	Guidance and Counselling
HIV	Human Immuno-deficiency Virus
HIV/AIDS	HIV and AIDS
MoHCW	Ministry of Health and Child Welfare
MoPSE	Ministry of Primary and Secondary Education
NAC	National AIDS Council
NGOs	Non-Governmental Organisations
OST	Open Space Technology
PA	Participatory Appraisal
PSI	Provincial Schools Inspector
SE	Sexuality Education
SRH	Sexual Reproductive Health
STIs	Sexually Transmitted Infections
UNDP	United Nations Development Fund
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNPF	United Nations Population Fund
WHO	World Health Organisation

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CHAPTER ONE

INTRODUCTION, BACKGROUND AND MOTIVATION FOR THE STUDY

1.1 INTRODUCTION

This chapter presents the background of the study, its focus and the rationale for the study. This is followed by the problem statement, objectives and the critical research questions. The study's significance and delimitations are discussed, and the concepts employed are defined. The chapter concludes with an overview of the study.

1.2 BACKGROUND OF THE STUDY

Internationally, Comprehensive Sexuality Education (CSE) refers to programmes that cover all matters relating to sexuality, including abstinence, human development, relationships, personal skills, sexual behaviour, sexual health and society and culture (Haberland & Rogow, 2015; Brown, 2015; Cyprus Family Planning Association, 2015; UNESCO, 2016; International Planned Parenthood Federation (IPPF), 2017 & Rutgers, 2017). This definition ties in with international policies on CSE that set out the range of topics in relation to sexuality education that are important for learners (Hadley, Ingham & Chandra-Mouli, 2016; Rutgers, 2017). Among others, these include topics like sexual and reproductive anatomy and physiology, modern contraception, pregnancy and childbirth (Oosterhof, Muller & Shephard, 2017; UNAIDS, 2017). Thus, CSE uncovers information that is often hidden in social and cultural contexts, providing opportunities for learners to acquire accurate, evidence-informed and age-appropriate information on sexuality (Pound, Langford & Campbell, 2016; Baker, 2016).

Evidence shows that CSE reduces risky sexual behaviours amongst learners and delays the onset of sexual activity (Gudyanga, Wadesango, Manzira & Gudyanga, 2017; UNESCO, 2018; Mangeya, 2018). UNAIDS (2016 & 2017) notes that sex education provides accurate, complete, and developmentally appropriate information on human sexuality, including risk-reduction strategies and contraception that assists young people to take steps to protect their health. Thus, CSE teaches not only the basics of puberty

and development, but also instills the skills to decide what behaviours to engage in and to say no to unwanted sexual activities (Gudyanga, et al. (2017). Young people who are still developing are keen to experiment and explore their sexual identity. If they are not well-informed, this can result in unsafe sexual activities and negative behaviour. Studies conducted by Pound, Langford and Campbell (2016) and UNAIDS (2016 & 2017) show that CSE helps young people to examine the forces that contribute to a positive or negative body image, with the latter leading to unhealthy and even violent relationships. I thus argue that without the healthy sexual attitudes and behaviours acquired because of CSE, learners' growth and education will be adversely affected.

Mugweni, Hartell and Phatudi (2015) and Gudyanga, et al. (2019) note that different approaches have been adopted to promote CSE across cultures and countries. These approaches include, school based approach, gender-focused approach, rights based approach and life skills based approach among others. Comprehensive Sexuality Education became part of public discourse in the wake of the global HIV/AIDS pandemic. Southern Africa is the epicentre of this pandemic (Francis, 2015; Mangeya, 2018). This study was conducted in Zimbabwe, which is part of this region. The country is experiencing a generalised HIV epidemic; HIV prevalence stands at 12.8% in the age group 12-49 years, with the youth forming the majority of this population. In response to the HIV/AIDS pandemic, many African governments introduced CSE in both urban and rural ecologies (Mangeya, 2018). Studies conducted in many parts of sub-Saharan Africa have shown that sexuality education can be effective in overcoming the high prevalence of HIV/AIDS among young people (Mhlauli & Muchado, 2015; Naezer, Rommes & Jansen, 2017).

Sub-Saharan African countries have adopted different policies and guidelines to promote CSE at school level (UNESCO, 2018; Mangeya, 2018; Gudyanga, Lange & Khau, 2019). For instance, South Africa introduced Life Orientation, Malawi and Swaziland Life Skills Education, and Botswana and Zimbabwe Guidance and Counselling (GC) to teach sexuality education. However, policy implementation remains a challenge due to the lack of clear implementation frameworks coupled with weak regulations and supervision strategies (Hadley, et al., 2016; Awusabo-Asare, Kofi, Stillman, Keogh, Doku, Kumi, Kyereme, Donkok, Leong, Amo-Adjei & Bankole, 2017). Haberland (2015) and UNESCO

(2015) note that implementation of CSE is at different stages in different countries, with challenges often linked to poor coordination mechanisms. For instance, in Zimbabwe, GC is an informal subject which is not examinable, with the result that other examinable subjects encroach on the time allocated to it. It is also hampered by the lack of effective monitoring and evaluation frameworks for school heads and schools inspectors. Poor coordination is a further challenge that is not restricted to Zimbabwe, but is encountered by many African countries which include, South Africa, Botswana, Zambia and Mozambique.

Given the HIV/AIDS epidemic, it is not surprising that schools focus on sexual health, neglecting other important issues pertaining to sexuality, with abstinence promoted as the only effective strategy to live a healthy sexual life (Thu-Huong Ha, 2016; Mangeya, 2018). However, it is also important to note that the focus of schools to sexual health is not only driven by the presence of HIV/AIDS pandemic. Many risks factors such as early marriage, unwanted teenage pregnancies and substance abuse are also taken into consideration. According to Denno, Hoopes and Chandra-Mouli (2015) and Leung, Shek, Leung and Shek (2019), Abstinence Only (AO) education focuses on refraining from sex outside of wedlock, with the emphasis on virginity and chastity, while sexuality education focuses on delivering facts about sexual and reproductive health. Throughout this study the terms 'sexuality education' and 'sex education' are used interchangeably.

Francis (2015 & 2016a); Thu-Huong Ha (2016); Msutwana and De Lange (2017) note that CSE is not offered in many Southern African countries, which tend to teach AO. Studies conducted in Zimbabwe revealed that teachers were not trained to teach CSE or GC and thus focused on AO (Gudyanga, Moyo & Gudyanga, 2015; Mugweni, Hartell, & Phatudi, 2015). The reasons include a lack of funding by government and NGOs. Some also stated that they were uncomfortable teaching the topics that are part of sex education and describing human reproductive organs and sexual acts in the vernacular (Gudyanga, et al, 2019). This is due to deep-rooted perceptions of sex as a taboo subject and the argument that sex education encourages promiscuity among young people (Shek & Leung, 2016; Brener, Demissie, McManus, Shanklin, Queen & Kann, 2018). Teachers that subscribe to such beliefs tend to stick to AO education (Center for American Progress, 2018). Some people also believe that providing learners with information on contraception will undermine the AO message (Abbott, Ellis & Abbott, 2015; Secor-

Turner, Randall, Christensen, Jacobson, Loyola & Meléndez, 2017) that discourages sexual activity by instilling fear, shame, and guilt among learners (Francis, 2015a; Francis & DePalma, 2015a). I strongly disagree with the assumption that learners are children or minors who cannot engage in sexual activities. Some learners become sexually active at a young age (12-18 years), evidenced by the dropouts reported in schools due to unwanted pregnancies and early marriage (Gudyanga, et al. 2019). Indeed, it can be argued that abstinence is not the way to ensure safer sex. As noted by Chandra-Mouli, Lane and Wong (2015), AO education presents scientifically inaccurate information that entrenches patriarchal and matriarchal perspectives and overemphasises religious messages. However, despite the evidence, AO is common in religious and traditional messages on sexuality.

In responding to the need for CSE, Zimbabwe introduced Policy Circular Number 16 of 1993 and Number 23 of 2005 which require secondary schools in both rural and urban ecologies to institutionalise GC (Gudyanga, et al., 2017; Mangeya, 2018). The aim is to prepare learners to cope with developmental changes and a variety of risks factors such as HIV/AIDS, early marriage, unwanted teenage pregnancies and substance abuse (MoPSE, 2015). Furthermore, GC was conceptualised as an empowerment tool, especially for the girl-child to overcome harmful cultural practices and beliefs. For example, in the Shona culture, girls are taught to sexually gratify their future husbands and call a husband 'lord' (*shewe*) as a mark of respect. While mutual respect is desirable, the girl-child requires guided sexuality education to avoid sexual abuse, early marriage and gender-based violence in the name of culture. This study was conducted in Zimbabwe, a multicultural country where people stick to the norms and values of their culture, especially in rural ecologies. As observed by Clarke, Yankah and Aggleton (2015), culture is the main source of attitudes and behaviours that promote good, bad or risky practices. In practice, culture has undermined people's capacity to take control of their sexuality and make informed choices. Manzira (2014) is of the view that culture shapes people's behaviour in a positive manner, promoting virginity by abstaining completely from sexual activities and eliminating the risk of sexually transmitted infections (STIs) among the youth. In contrast, Macleod and Shefer (2015), argue that the value attached to girls' virginity has led young women to engage in unsafe alternative sex, such as anal sex which has the highest transmission risk of HIV/AIDS. Furthermore, the cultural

emphasis on virginity led to the myth that having sex with a virgin keeps men young and prevents or cures HIV. This has led to an increase in the number of young girls being raped (Mangeya, 2018). Intimacy and sexual activity with one's wife's young sister (*Chiramu/umlamu*), which is another cultural tradition, has reinforced the tradition of early marriage. Some school girls are pressurised to succumb to the sexual advances of older men who pay for their school books and personal expenses. This has led to an increase in the number of child marriages. The institutionalisation of GC is a formal attempt to prevent all the above-mentioned cultural practices and beliefs. Furthermore, CSE promotes human rights, gender equality, youth advocacy and cultural appropriateness.

While, as noted above, some cultural practices and beliefs have negative consequences, in some cases, established cultural practices should be promoted. For example, Chivaura (2015) notes that, in some African societies, educating children about sexuality was traditionally the duty of aunts and uncles. I support the traditional approach that is in line with the Asset-Based Approach (ABA) employed as one of the theoretical lenses for this study. The ABA supports mobilisation of available assets in the community like aunts and uncles as important resources in teaching CSE. However, Gudyanga (2015) asserts that the breakdown of traditional family life means that aunts and uncles no longer perform such duties. They are also deterred from doing so due to political and economic hardship in Zimbabwe (Manzira, 2014). Therefore, it is likely that learners will source misleading information on sexuality from their peers and the media. As the formal, mandated site for children's education, the school should take the lead in sexuality education. However, in order to be effective, it should not act alone, but in partnership with all relevant stakeholders (Edamo, 2018).

This study was conducted in rural ecologies in Chivi district, Masvingo province, Zimbabwe. Most studies on CSE in Masvingo province have been conducted by organisations like the National AIDS Council (NAC) and non-governmental organisations (NGOs). These studies mainly focused on health promotion among adolescents, especially school-going learners, with their findings pointing to high rates of STIs and unwanted pregnancies due to poverty and a lack of sexuality education. This study

expands on previous studies on CSE in Zimbabwe and explores how sustainable learning in rural ecologies could be enhanced while addressing challenges confronting learners. Magwa (2015), Chivaura (2015) and Muchena's (2018) studies in Harare province concluded that AO was adopted to teach sexuality education in schools. Studies conducted in Midlands and Manica provinces by Muguwe and Gwirayi (2011) and Machimbirike (2017) noted that sexuality education was not well-received by teachers and parents in both rural and urban areas due to a lack of expertise and reluctance to discuss sexual issues with young people. Mufuka and Tauya (2013), Musengi and Shumba (2013) and Manzira (2014) observed that teachers in rural ecologies were not engaging optimally with the GC curriculum due to lack of capacity.

In Zimbabwe, many schools are situated in rural ecologies that are characterised by poverty, which challenges learning (Komunda, 2015). Rurality negatively affects the quality of CSE as learners lack access to sexual information yet engage in premature and risky sexual activities (Mugweni, Hartell, & Phatudi, 2015; Gudyanga, Lange & Khau, 2019). The term "rural" is defined in different ways. For example, it has been defined as a geographical area that is located outside towns and cities and characterised by a lack of transportation and infrastructure, and limited access to social services (Hlalele, 2014; Komunda, 2015). Brown (2017) notes that, when a school is labelled rural, the defining characteristic is undoubtedly poverty and negative aspects of life. This study took place in the rural ecologies of Chivi district, Masvingo, Zimbabwe. While many adults in the community castigate and stigmatise young people who suffer fallout from a lack of sexuality education, rural ecologies are home to churches, chiefs, headmen and other adults who constitute assets to teach CSE. Myende (2015) observes that, while rural areas face numerous challenges, they offer the advantage of a lower cost of living as well as ample land that enhances people's sense of well-being, creating a strong sense of community (Myende, 2015). Chigbu (2013) notes that rurality cannot be measured without taking into account the size of the population, population density, or geographical proximity. This study aimed to draw on resources within the community to deliver effective CSE to learners.

The study focused on CSE for sustainable learning in rural ecologies. Sustainable learning is a transformative learning process that equips learners with new knowledge

and ways of thinking to enable them to be responsible citizens while instilling the skills required for personal growth (Cloud Institute for Sustainable Education, 2016). For the purposes of this study, sustainable learning is conceptualised as a means to develop knowledge and understanding, skills and attributes that benefit learners and all those residing in rural ecologies. For example, learners can complete school and avoid antisocial behaviours if critical thinking and decision making skills are enhanced. The New Zealand Ministry of Education (2015) describes sustainable learning as learning to think and act in ways that will safeguard the future and wellbeing of people and the planet.

1.3 PROBLEM STATEMENT

Worldwide, most governments are mandated to provide sexuality education in schools and communities to promote the well-being of adolescent youth. Each country designs its own policies and framework to govern this subject. Implementation depends on the availability of resources, geographical location, intensity and priorities regarding sexuality issues, cultural beliefs and ethnic identities, among others. In Zimbabwe, Policy Circular Number 16 of 1993 and Number 23 of 2005 require secondary schools in both rural, and urban learning ecologies to institutionalise CSE under the umbrella of GC (Gudyanga, et al., 2017; Mangeya, 2018). However, teachers select what to teach depending on their understanding of CSE. Among other things, interpretations of CSE include education on sexual reproductive health (SRH) and teaching learners about the dangers of sexual activity, such as HIV/AIDS, unwanted pregnancies and early marriage. However, concepts regarded as taboo, like contraceptives, sexual activities and sexual reproductive organs are often not discussed due to fears that this will encourage experimentation among young people. Moreover, CSE is understood as a Western rather than an African practice, and is thus regarded as distorting cultural values.

Studies by Mugweni, Hartell and Phatudi (2015) and Gudyanga, Lange and Khau (2019) indicate that teachers are not capacitated to effectively teach CSE due to a lack of expertise and claims of a clash with cultural values and beliefs; they hence teach AO. If other aspects of sexuality are discussed, they are presented in a negative manner; for example, it is claimed that if a learner engages in sexual activity, he/she will die from HIV/AIDS at a young age. Instilling fear in learners is likely lead into acquiring information

from other sources, including peers and online media. Such sources sometimes provide misinformation that puts young people's lives at risk, hindering sustainable learning.

Furthermore, CSE cannot be left to schools alone; it needs to be a collaborative effort among all relevant stakeholders. However, research by Francis (2015 & 2016b) and ThuHuong Ha (2016) points to a lack of commitment by various stakeholders, including the religious and health sectors, social workers, parents, community members and learners.

The religious sector regards it as a sin to engage in sexual activities outside marriage. Shiffman, Kumuji, Shawar and Robinson (2018) note that churches oppose sexuality education because it talks about sex before marriage, extramarital sex, masturbation, contraceptive use and homosexuality. The health sector lacks proper sexual health resources to engage fully with schools due to the political and economic hardship faced in Zimbabwe. Unavailability of resources hinders learning due to learners with sexual health problems staying away from school. Finally, social workers operating under the auspices of NGOs lack proper funding to coordinate sexuality education programmes in schools and thus rarely visit schools.

Parental engagement is also poor due to cultural norms which discourage parents from discussing sexual matters with their children; this was traditionally the task of aunts and uncles. However, the breakdown of the extended family has undermined this practice. Some parents are of the view that sexuality and moral education is the responsibility of churches, schools and community structures. It is also important to note that many community members have relinquished their traditional responsibilities in terms of neighbours' children and are not involved except for stigmatising and castigating a fallen child. Finally, modern learners tend to believe that they know it all. The above-mentioned challenges call for comprehensive CSE in order to empower learners to cope with developmental changes, challenge misinformation and resist peer pressure and inappropriate cultural practices which hinder sustainable learning. While CSE has often been regarded in a negative light (Myende, 2015), it has the capacity to develop knowledge and understanding, skills and attributes that benefit learners and the broader community.

1.4 PURPOSE AND RATIONALE FOR THE STUDY

This study explored how CSE could be utilised to enhance sustainable learning in rural ecologies. In selecting this topic, I was motivated by personal, professional and theoretical experiences.

Personally, I was motivated to conduct this study by the growing number of learners who are not receiving CSE in schools. This takes me back to my time in secondary school when sexuality education was sometimes not covered in GC. While AO education influenced me to abstain from sex until marriage, other issues relating to sexuality were ignored. I was curious about why we were not given information on matters relating to sex and sexuality. Given that our community regarded sexuality education as taboo as it was considered to undermine moral values, we resorted to obtaining information from our peers and magazines.

Professionally, I work with students as a Life Skills and Health Education lecturer at a university in Masvingo in Zimbabwe. In the university context, Life Skills and Health Education are equivalent to what is taught in GC in secondary schools. I was motivated to conduct this study in rural ecologies because during supervision and monitoring of students on teaching practice, I observed that topics relating to sexuality education were avoided. The reasons given include a lack of expertise to teach sexuality education, cultural beliefs and a lack of interest because GC is a non-examinable subject.

Moreover, as I engaged more with students in these modules, I was exposed to a number of challenges that they confront in relation to sexuality education. I found myself having to provide social, emotional, moral and psychological support and to spend time listening, counselling and sharing stories on sexuality education with a number of students at the university. Students would approach me for advice on how to terminate unwanted pregnancies. Legal abortion is only available under limited circumstances in Zimbabwe. I sometimes find it difficult to assist students, and some resort to unsafe abortions, which result in health problems like cervical cancer, womb loss or even death. In addressing such problems, referrals are made to professionals in the field of Social Sciences and health centres.

In my previous career, I worked as a counsellor in the health sector, travelling from school to school to hold seminars and workshops with secondary school learners to raise awareness of SRH and HIV/AIDS. Learners indicated that GC was neglected because it is not examinable. I had a few conversations with teachers who indicated that they were not trained to teach all aspects of GC. In further consultation with teachers, it was reported that GC was often taught by Home Economics teachers because it is perceived that they have a lighter workload than other departments. Due to a lack of expertise, these teachers stick to AO education. While AO does not represent CSE, it has the potential to keep learners in school and protect them from STIs and unwanted pregnancies which hinder sustainable learning. However, there were reports of school dropouts due to unwanted pregnancies and early marriage, while other learners contracted STIs. I also deduced that not enough was being done to raise awareness, as health and other professionals only visited schools once a term. All these factors were an obstacle to sustainable learning in schools.

Theoretically, Emily (2014) and Francis (2015) hold that sexuality education should be treated as a normal and natural part of human development that sustains the learning process. Thus, in furthering learners' knowledge of sexual issues, CSE has the potential to result in sustainable learning. Mayhew (2016) and Rutgers (2017) concur and assert that CSE empowers learners by addressing misinformation conveyed by unreliable sources and offers them comprehensive knowledge on how to avoid or deal with risky sexual behaviour. This study aimed to promote CSE in schools in order to prevent risky behaviours that cause serious health problems, school drop outs and unsafe abortions, which can lead to death. The United Nations Population Fund (UNPF) (2016) state that CSE is an empowerment tool that emphasises human rights, youth advocacy and cultural appropriateness and does not lead to early sexual debut. Unis and Sallstorm (2020) and the UNFRA state that it is a misconception to regard CSE as a cause of early sexual activity. If sex education is neither comprehensive nor relevant in its content, it cannot be effective and young people will continue to be exposed to the increasing sexual pitfalls experienced in modern society.

While Puar (2014), Chivaura (2015), Preston (2016) and Mayhew (2016) agree with the above arguments, they state that sexuality education should be dealt with in an

appropriate manner as it is primarily aimed at adults who are preparing for marriage, not children. While these scholars seem to suggest that sexuality education might cause learners to experiment sexually before they should, I am of the view that withholding information about sex in rural ecologies decrease the chances of building the social and personal skills that could enhance sustainable learning. Focusing on AO education at the expense of CSE results in many sexually active youth being bypassed (Denford, Abraham, Campbell & Busse, 2018).

1.5 Objectives of the study

A primary and secondary objectives were set for this study.

1.5.1 Primary objective

- To explore how Comprehensive Sexuality Education could be used to enhance sustainable learning in rural ecologies.

1.5.2 Secondary objectives

- To understand Comprehensive Sexuality Education and its role in sustainable learning in rural ecologies.
- To explore the ways in which Comprehensive Sexuality Education could be addressed to enhance sustainable learning in rural ecologies.
- To examine stakeholders' involvement in the facilitation of Comprehensive Sexuality Education for sustainable learning in rural ecologies.

1.6 CRITICAL RESEARCH QUESTIONS

Based on the objectives, the following critical research questions were formulated:

1.6.1 Main critical research question

How is Comprehensive Sexuality Education used to enhance sustainable learning in rural ecologies?

1.6.2 Secondary critical research questions

1. How is Comprehensive Sexuality Education and its role in sustainable learning understood in rural ecologies?

2. How is Comprehensive Sexuality Education be addressed to enhance sustainable learning in rural ecologies?
3. What is stakeholders' involvement in the facilitation of Comprehensive Sexuality Education for sustainable learning in rural ecologies?

1.7 Significance of the study

Studies on CSE have been conducted around the globe, in sub-Saharan Africa and in Zimbabwe (Gudo, 2014; Chivaura, 2015; Gudyanga, et al., 2017; Machimbirike, 2017; UNESCO, 2017; Mangeya, 2018). However, there is a paucity of research on CSE in Southern Africa, especially in Zimbabwe's rural ecologies. Again, studies conducted in this region focus on sexuality education in urban contexts and do not focus on sustainable learning (Mufuka & Tauya, 2013; Manzira, 2014; Clarke, Yankah, & Aggleton, 2015; Thu-Huong Ha, 2016; Gudyanga, Lange & Khau, 2019). A review of the studies conducted revealed that the major recommendation is that educational institutions should develop clear guidelines on teaching CSE to learners in rural ecologies so that these young people are able to achieve their educational dreams. This study makes a unique contribution by integrating three concepts, namely, CSE, sustainable learning and rural ecologies. A case study was employed to examine CSE for sustainable learning in rural ecologies.

The significance of this study lies, firstly, in its objective of informing learners on life threatening activities and negative consequences such as early sexual debut and marriage, STIs, unwanted pregnancies, peer pressure and HIV/AIDS, among others. This will be achieved by involving stakeholders like teachers, parents, community members, pastors, social workers, and the health sector, among others. The findings will encourage teachers and parents to support one another in teaching CSE to learners and put an end to community castigation and discrimination against children who fall victim to risky sexual activities. Rather, such children should be supported by addressing their behaviour. The results will also assist churches, which are strong social networks, to protect their followers by addressing crucial societal issues, while they will encourage the health sector to adopt youth-friendly strategies to provide information on sexual matters to young people.

Secondly, utilisation of the proposed framework will assist Zimbabwe's Ministry of Primary and Secondary Education (MoPSE) to review policies and strategies that promote sustainable learning, especially in terms of CSE. The need for such a review is based on the fact that, despite many governments' endorsement of CSE, implementation remains a challenge due to a lack of clear implementation frameworks, coupled with weak regulations and supervision (Hadley, Ingham & Chandra-Mouli, 2016; Awusabo-Asare, et al., 2017). Muguwe and Gwirayi (2011) and Machimbirike (2017) also note that sexuality education is not fully accepted, especially by parents in both rural and urban areas.

Thirdly, this study employed the ABA and Ubuntu theory as its theoretical framework. The ABA assists stakeholders to become aware of assets in rural contexts. It also values the participants who are the assets in the community and this study enabled the participants to engage with the assets. The Ubuntu theory promotes the unity of stakeholders and the community. In combination, these theoretical lenses allowed stakeholders to solve issues around CSE together. Again, methodological triangulation (focus group discussions (FGDs), one-on-one semi-structured interviews and reflective narratives) promoted the interconnectedness of all the participants in resolving and addressing the challenges that hinder sustainable learning in rural ecologies.

Stakeholder collaboration enables a variety of strategies to be identified and employed in order to come up with proper recommendations on the study topic (UNAIDS, 2017; Chisale, 2018). The recommendations made by the participants and other organisations will be submitted to the responsible authorities, in this case, the MoPSE. In Zimbabwe, all scholars who conduct research in Zimbabwean schools are required to submit a copy of the final report to this ministry. It is hoped that, based on the study's recommendations, the MoPSE will mandate curriculum and policy makers as well as regulators to review policies on CSE. The study's findings and recommendations also lay a foundation for further research on CSE.

The findings will also benefit education administrators by identifying ways to work with parents, learners and other education stakeholders in Zimbabwe. Officials from social development agencies, psychologists, and other disciplines should be recruited to serve schools on an *ad hoc* basis when a learner requires their assistance. Such frameworks

have been found to be successful in the health sector as well as in higher education institutions internationally and in sub-Saharan Africa. Finally, it is anticipated that the findings might motivate the Ministry of Finance to provide funding to acquire resources to provide effective GC.

1.8 DELIMITATIONS OF THE STUDY

Delimitations are the characteristics that limit the scope and define the boundaries of a study (Baker, 2016) and are under the researcher's control (Maluleke, 2014). Delimiting factors included the group under study, which was learners who are not receiving CSE in a rural school context. Furthermore, the study was limited to one secondary school in Chivi district, Masvingo province. I identified that no similar research had been conducted in Chivi district; this was thus the physical delimitation for the study.

Seidman (2019) notes that delimitations include the theoretical perspectives that one adopts when conducting research. The study delimited two theories, namely, Ubuntu, which assisted in explaining the importance of interconnectedness and the ABA which signifies mobilisation and utilisation of available resources for the benefit of the community, learners, parents and teachers, among others in a rural context. This study delimited 21 participants, including 12 learners, three parents, three teachers, a pastor, a social worker and a schools inspector. These participants assisted in generating rich data to achieve the research objectives and answer the critical research questions.

1.9 OVERVIEW OF THE STUDY

The study is divided into seven chapters as follows:

Chapter One

Chapter one presented a general overview of the study, drawing on international, sub-Saharan African and local research. It discussed the background of the study, the rationale for conducting it, the problem, and objectives and critical research questions.

The chapter concluded with a discussion on the study's significance and delimitations and clarification of the operational concepts.

Chapter Two

Chapter two provides an in-depth description of the theoretical lenses that framed this study. It discusses the historical origins, principles, values and relevance of the ABA and the Ubuntu theory. The ABA fitted well with the study as one of its principles is to mobilise communities through asset mapping. This enabled the participants to understand how using components of both theories would empower people to bring about change in the community and address its challenges. For its part, the Ubuntu theory reminded participants of the importance of this theory and emphasised the value of interconnectedness. The chapter also discusses how these theoretical lenses were integrated and employed to understand CSE in rural ecologies. Such integration enhanced the trustworthiness of the research study.

Chapter Three

Chapter three presents a review of the literature relevant to this study. It examines the evidence on how CSE could be used as a tool to enhance sustainable learning and how collaborative initiatives could be of value to different stakeholders in addressing sexual health issues. The chapter also reviews different definitions of the operational components of CSE and the various factors, including culture, that impact its implementation.

Chapter Four

Chapter four presents the research design and methodology used to conduct this study. It discusses the interpretivist paradigm and the case study research design. The tools employed to gather and analyse the data analysis are presented, as well as a description of the research site. The chapter also addresses trustworthiness and ethical considerations as well as the study's limitations.

Chapter Five

Chapter five presents, analyses and interprets the data gathered by means of one-on-one semi-structured interviews, FGDs, reflective narratives and document analysis. The

themes that emerged are discussed, with verbatim quotations from the participants in some cases.

Chapter Six

Chapter six provides a detailed discussion of the findings along the themes presented in Chapter five. The findings are compared with those in the literature and discussed in relation to the research methodology and the study's theoretical framework. The discussion of the findings is also linked to the study's objectives and critical research questions.

Chapter Seven

Chapter seven revisits the study's findings to draw final conclusions and answer the research questions. The findings are summarised and the study's contributions are outlined. The proposed framework for CSE is presented and discussed and the chapter concludes with recommendations based on the study's findings and suggestions for future research.

1.10 CHAPTER CONCLUSION

This chapter presented a general overview of the study drawing on international, sub Saharan African and local research. It discussed the background of the study and introduced key terms such as CSE, sustainable learning and rural ecologies. It was noted that CSE is a complex phenomenon, with some schools of thought supporting it, while others feel that it encourages learners to experiment with sexual activities. The chapter presented the rationale for the study, the problem statement, the study's objectives and the research questions. It elaborated on the study's significance and its delimitations. The chapter concluded by clarifying the operational concepts employed.

The next chapter presents the theoretical framework employed for this study.

CHAPTER TWO

THEORETICAL FRAMEWORK

2.1 INTRODUCTION

The previous chapter presented the background of the study. This chapter discusses the theoretical framework that underpinned it, namely, the Ubuntu theory and the ABA and their origins and principles, as well as the relevance of their combined use in CSE.

2.2 THEORETICAL FRAMEWORK

A theoretical framework is a blueprint for a research study that lays the foundation to establish its trustworthiness (Lederman & Lederman, 2015; Grant & Osanloo, 2014). It is used to assess a study's credibility, dependability, confirmability and transferability. The theoretical framework sets a study's boundaries in terms of the theories employed, which leads to findings that are unique to the study. It provides the structure to define the research approach and guides the choice of research design, the kind of data to be gathered and data analysis (Grant & Osanloo, 2014; Adam, Hussein & Joe, 2018). As explained by Nehal (2017), the theoretical framework determines how the researcher formulates the research problem, how the problem can be examined and what meaning is assigned to the data emanating from the investigation.

2.2.1 The Ubuntu theory

The word *ubuntu/hunhu* comes from the Ndebele and Shona languages, respectively, and refers to the quality of being human (Lefa, 2015; Jenjekwa, 2016). The African way of life is guided by the philosophy of *ubuntu/hunhu*. Asante (2007) states that *ubuntu* has its origins in the Xhosa and Zulu languages and it means a union of loyalties and relationships. A person who is guided by *ubuntu* is open and available to others, supports others, and does not feel threatened that others are capable and worthy. Rather, he or she enjoys the self-assurance that comes from knowing that he or she belongs to a greater whole and is diminished when others are humiliated, tortured or oppressed (Asante, 2007; Lefa, 2015). I understand Ubuntu as the embodiment of an African tradition that manifests the traits found in an African way of life where people care about and feel for one another.

Ubuntu is the African idea of personhood, meaning that persons depend on other persons and not exist in isolation but are interconnected (Viriri & Mungwini, 2010; Metz & Gaie, 2010; Hapanyengwi & Shizha, 2010; Zimdey, 2011; Jolley, 2011; Letseka, 2014). Mbigi and Mare (2011), Letseka (2012) and Lefa (2015) note that each individual's humanity is ideally expressed in a relationship with others. This theory led the research team to recognise the need to work collaboratively to enhance sustainable learning. It also assisted the study participants to engage with the subject of CSE in rural ecologies so as to gain a clear understanding of this phenomenon. Therefore, the basis of African communal cultural life lies in expressing people's interconnectedness, humanity and responsibility towards one another. On the same note, *Ubuntu/hunhu* means harmonious and humble co-existence, creating a conducive atmosphere for people to relate well and promote group solidarity (Lefa, 2015). This study drew on the principles of Ubuntu to assist stakeholders in rural ecologies to enhance sustainable learning among learners through CSE. It is important to note that, the Ubuntu philosophy does not mean that people should not address a problem, but it does imply that they should look at whether what they are doing will enable or empower the community around them and help it improve. In this study, learners were empowered through participation in FGDs and one-on-one semi-structured interviews to answer the research questions.

The Ubuntu philosophy also implies that if people are treated well, they are likely to perform better. Practising this philosophy unlocks the capacity of an African culture in which individuals practice compassion, reciprocity, dignity, humanity and mutuality in the interests of building and maintaining communities (Viriri, 2018; Wichtner-Zoia, 2012). It was very useful in this study that employed a case study research design to engage stakeholders in rural ecologies in dialogue in order to develop strategies to enhance sustainable learning for learners through CSE. The African perspective rejects the notion that a person can be identified in terms of physical and psychological features, but the Ubuntu philosophy optimises the indigenous setting of an African organisation. People within rural ecologies are interconnected; hence, they depend on one another. Ubuntu is regarded as the force that drives almost every facet of life in African societies and creates a relationship between African communities (Viriri, 2018; Mangena, 2014). It believes in group solidarity, which is central to the survival of African communities (Mangena, 2014).

In this study, teachers, parents, learners and other stakeholders in the same community united to teach CSE in order to enhance sustainable learning. Lefa (2015) argues that an African is not a rugged individual, but a person living within a community. It is only through such community that hunger, isolation, deprivation, poverty and any emerging challenges can be addressed through brotherly and sisterly concern, cooperation, care, and sharing (Mugumbate & Chereni, 2019; Lefa, 2015). This study was based on the assumption that CSE enhances sustainable learning among learners and that people should work together to find ways of involving all interested parties to improve the situation for the benefit of individuals and society.

Ubuntu teachings reach all ages, families, organisations and communities living in Africa. This study engaged young and adult people from the same community as participants. It included families, organisations and the community in teaching CSE to enhance sustainable learning in rural ecologies. The Ubuntu theory recognises both individual voices and group suggestions in discussion rather than in isolation. Therefore, in this study, everyone's experience and skills were valued regardless of age, and all groups worked collaboratively to address the phenomenon of CSE. Furthermore, the Ubuntu theory assisted in uncovering and speaking about the buried histories of those that have been denied their essential humanity through oppression (Viriri, 2018; Mangena, 2014). In the case of education, this calls for strong community-school partnerships where all stakeholders, including teachers, learners, school leaders, parents, the community and local and central government participate in shaping and implementing learning programmes. In this study, all the participants recounted their experiences of CSE in rural ecologies. The concerns of parents, teachers, other stakeholders and organisations were intertwined with the concern for learners' welfare to enhance sustainable learning. Communities were empowered to actively and collaboratively engage in conversations that were previously regarded as taboo. In a nutshell, the stakeholders pursued individual and communal good to enhance the prosperity of others, the self and the community, emphasising the notion that a person is a person because of other persons (Mbhele, 2015; Masondo, 2017; Molose, Thomas & Goldman, 2019). For example, the teachers, school, learners, parents and other organisations and stakeholders are what they are because of interconnectedness and dependence. Hapanyengwi-Chemhuru and Shizha (2013) explain that the Ubuntu theory stresses that whether one is African, European,

Shona, or Ndebele, *‘tose tiri vanhu’* (we are all human beings) and we need to live and work together. In the current study, regardless of social or cultural diversity, the underlying factor was that all learners are human beings who need CSE.

2.2.1.1 Origins of the Ubuntu theory

The theory of Ubuntu originated around the mid-19th century among Zulu-speaking people in South Africa and has been used in many African countries in the education sector (Mbigi & Mare, 2011; Lefa, 2015). The word Ubuntu is derived from a Nguni (isiZulu) aphorism: *Umuntu Ngumuntu Ngabantu*, which translates as, “a person is a person because of or through others”. The origins of Ubuntu can be traced to the Bantu people in Southern Africa although the philosophy is now shared across the continent (Bolden, 2014). According to Masondo (2017), Ubuntu first appeared on paper in 1846 in Southern Africa. Its roots lie in the political ideology from the mid-nineteenth century and the philosophy was advocated for by Kwame Nkrumah (Ghana), Julius Nyerere (Tanzania), Robert Gabriel Mugabe (Zimbabwe), and Nelson Mandela (South Africa), among others. These leaders aimed to lay a political foundation based on traditional humanist/ socialist values. The first known publication on Ubuntu in Zimbabwe was produced by an African nationalist. Samkange’s *Hunhuism/ Ubuntuism* identifies three maxims of Hunhuism or Ubuntuism. In the first instance, hunhuism maintains that to be human is to recognise the humanity of others and create respectful human relations with them. Secondly, if and when one is faced with a choice between wealth and the preservation of the life of another person, one should choose to preserve life. Thirdly, the King owes his status, including his power, to the will of his subjects. These three maxims highlight the importance of human life and that human relations should be respected even by those that hold power in a society over weak and vulnerable members. For instance, adults and those in power in communities should be exemplary in the way they exercise their power and authority over children. Given that Zimbabweans were oppressed by the white minority (Dolamo, 2013), the independent state adopted Ubuntu as its ideology, which contributed to building a new Zimbabwe (Naicker, 2015).

Tracing Ubuntu’s origins assists in understanding its purpose (Hapanyengwi-Chemhuru, 2013) and promotes understanding of its use to conceptualise and facilitate CSE. This

understanding could be used by rural communities to enhance sustainable learning in rural ecologies; hence its applicability to this study.

It is important to note that Ubuntu links traditional practices and people's current experiences in society (Le Grange, 2011). In the context of this study, the cultural practices that were evident were virginity testing, early marriage and *chiramu/umlamu*. These impacted on the phenomenon under study to maintain traditional practices and revise them where necessary. For instance, virginity testing, which was valued and trusted in the past is still of value today to those who maintain that it enhances sustainable learning by keeping learners in school and enabling them to live a healthy life. Early marriage has also persisted in the present. However, learners that marry early are at risk of contracting STIs, including HIV/AIDS, and undergoing abortions which can create serious health problems and hinder the learning process. The practice of *chiramu/umlamu* involves forced marriage and unwanted pregnancies, once again undermining sustainable learning. This suggests that these practices violate human rights and undermine social justice in rural ecologies.

2.2.1.2 Principles of the Ubuntu theory

Bondai and Kaputa (2016) define principles as the essential norms, rules or values that stand for what is desirable and acceptable to a person, group, organisation or community and that assist it in determining the rightfulness or wrongfulness of its actions. Ndondo and Mhlanga (2014) assert that learning should take the form of a collective social process characterised by compassion, solidarity, respect, dignity, survival, love, generosity, hard work, reconciliation, empathy, tolerance, sharing, patience, sympathy and forgiveness, which are the attributes of Ubuntu. This promotes teamwork rather than individualism. In this study, various stakeholders were engaged to assist learners to understand CSE. Furthermore, Africans subscribe to the notion that if one touches one, one touches all. For example, if one learner drops out of school due to an unwanted pregnancy or STI, all stakeholders are affected. This kind of interconnectedness within communities is aptly summed up in Kwame Nkrumah's statement that, we live together or perish together.

While not undermining Ubuntu's other principles, this study focused on compassion, solidarity, respect and dignity.

2.2.1.2.1 Compassion

Compassion means understanding others' dilemmas, recognising their vulnerability, and wanting to assist them (Mangena, 2014; Naicker, 2015). It involves being empathetic to others that are experiencing problems so that relationships are created (Sibanda, 2014). In the case of this study, learners can benefit from the principle of compassion by feeling for others through sharing ideas, skills, and experiences to avoid sexual pitfalls which hinder sustainable learning. Through compassion, members of a community develop a shared vision, practicing empathy among themselves (Mangena, 2014; Chisale, 2018). As a result, they feel that they are part of a unified whole, giving everybody a chance to express their experiences and exercise their life skills. In this study, compassion was exercised during FGDs where every participant was given an opportunity to relate his/her experiences and views concerning sexuality education. The school and teachers must practice kindness and generosity towards learners, mindful of their circumstances so that compassion is exercised. This results in a peaceful environment where every parent, teacher, school or community as a whole feels important and loved.

Compassion benefits the school and the community because learners are likely to complete their studies if they feel loved and accepted. In other words, compassion builds moral support among learners and the desire to adopt acceptable behaviours. When learners practice acceptable behaviours in relation to sexuality, they have a greater desire to learn and achieve a better life (Mbigi & Mare, 2011). This study promoted compassion by engaging other stakeholders like a pastor, social worker and parents in the school environment to educate learners on sexuality. Compassion includes helping others in distress, and showing concern for their needs and welfare. Learners become stressed when faced with problems such as unwanted pregnancies, dropping out of school and many other issues and a lack of love and assistance exacerbates the problem. This study addressed the issues faced by young people before and after the problem emerged by showing mutual love and affection for fallen and unfallen youth. Loving and supporting learners by enabling them to gain access to constructive ideas through CSE promotes sustainable learning.

Mwamwenda (2010) states that, in traditional African society, an individual considers him/herself fulfilled only if he/she is in a symbiotic relationship with his/her extended family. If he/she is rich, many members of his/her extended family may depend on him/her for food, shelter, clothing, apprenticeship and formal education. In other cases, a relative can take over the responsibility of paying school fees for a child whose parents passed on or who cannot afford to pay fees. The person assisted in this way will one day reciprocate in another manner, hence supporting the African proverb, '*chirere mangwana chigokurerawo*' (scratch my back and I will scratch yours). In this study, the community was regarded a unified whole which is capable of informing learners about relevant ideas on CSE and learners would reciprocate by passing on the information to the next generation.

2.2.1.2.2 Solidarity

In isiZulu the word *simunye* means unity/solidarity. As noted by Letseka (2014) and Moletse et al. (2019), solidarity is about accomplishing tasks collectively. This represents togetherness rather than individualism; therefore, personal interests are less important than community needs and an individual's interests are submerged in those of the community. Muropa, Kusure, Makwerere and Kasowe (2013) state that solidarity requires that people shun individualism and selfishness and act in solidarity to support one another. This study encouraged solidarity by engaging the community and other stakeholders in teaching and learning CSE rather than leaving this solely to the school. This was achieved by engaging learners, teachers, parents, a pastor, a social worker and a schools inspector. It is in line with Samkange's second maxim that when one is faced with a choice between wealth and preserving the life of another person, one should choose to preserve life and ignore individual interests. Thus an individual views his/her position in relation to the community's aspirations.

As observed by Mangena (2014), solidarity empowers and fosters team spirit. The involvement of others as brothers/sisters or team members supports people in their everyday activities. When people work as a team, problems in life are shared and seem to be lighter since a variety of ideas and inputs are derived from different experiences. Therefore, when one assists others to succeed in life, one is successful. In this study,

different stakeholders teamed together to inform learners on CSE. The Ghanaian saying (Oduro, 2006) that “a tree cannot survive a storm on its own” is apt as it is easy to break a single piece of wood, but not a large bundle. In the case of this study, the school on its own cannot deliver successful CSE. Again, if learners are left to stand on their own in solving social, physical or psychological problems that emanate from a lack of CSE, they might fall victim to sexual pitfalls. When all stakeholders unite, sustainable learning can be achieved.

Mandova and Chingombe (2016) note that the Shona people in Zimbabwe make use of proverbs to encourage collectivism. For instance, ‘*Chara chimwe hachitswanyiri inda*’ (one finger cannot kill a louse alone) denotes that it is impossible to single-handedly accomplish one’s vision or societal goals. In this study, learners could not acquire CSE alone, or only with their teachers; there is a need for collective efforts between them and others. Once collective effort is achieved, sustainable learning is likely to occur. In Africa, members of the group work together as a collective to solve individual problems. In this study, when learners are part of effective teams, even in peer groups, and guided accordingly, the best results can be achieved.

Mbiti (2006) cites the African Collective Fingers Theory that posits that, co-operation with the other fingers is required in order for the thumb to work efficiently. Collective forums should be inclusive and should, as much as possible, include everyone. Thus a spirit of brother/sisterhood is necessary for successful teamwork. This spirit was fostered in this study through FGDs with teachers, parents and learners to respond to the research questions. It is important to note that, solidarity is encouraged through group work in schools as every member contributes and benefits in a supportive environment. A spirit of solidarity can increase cohesion between the school and the community in teaching learners CSE.

Ujomudike (2014) notes that happiness and harmony are part of solidarity. Therefore, if learners are happy and live in harmony, solidarity is achieved. Khomba (2011) and Mbhele (2015) concur that, through community solidarity, hunger, isolation, deprivation, poverty and other emerging challenges can be alleviated due to cooperation, care and sharing among the African community. In this study, the survival and achievement of

learners experiencing different problems depended on other people in the community. Therefore, solidarity promoted values in the rural community which bring people together and remind them that each person's success is for the benefit of the other. The study was thus based on the assumption that, when learners are well informed on all aspects of CSE, there will be less antisocial behaviour and learners will finish school and achieve other goals, thus enhancing sustainable learning.

2.2.1.2.3 Respect and dignity

Respect and dignity amongst community members play an important role in an African framework. According to Muzvidziwa and Muzvidziwa (2012) and Chisale (2018), these concepts are related and are described as one dimension. Respect refers to consideration and regard for others' rights, values and beliefs (Ujomudike, 2014; Jenjekwa, 2016), while dignity is the state or quality of being worthy of respect regardless of age, status or gender (Naiker, 2015; Viriri, 2018). In this study, the school is an example of an organisation which requires and embraces respect and dignity. When schools embrace Ubuntu through respect and dignity, they are likely to generate support from learners and community members and sustain school and professional development. Bondai and Kaputa (2016) note that respect includes acknowledgement of the authority that parents have over their children and the way in which we treat those that we come into contact with, regardless of their position in the community. In terms of this study, respect is called for within the school and the community regardless of learners' circumstances. Learners failed to disclose their sexual status to their parents and teachers because of the respect and dignity they attach to those people, especially as talking about sexual matters is taboo. On the same note, this study showed respect to learners by enabling them to discuss issues of sexuality separately from adults. Learners were regarded as sexual beings with feelings, despite their age.

Viriri (2018) observes that unconditional respect is the basis of effective performance. Respecting the learners led to high levels of trust in the school authorities and the community, which might lead to behavioural changes among learners. Furthermore, respecting one another will tear down walls of misunderstanding and confusion while trying to find value in what is being said and understand why things happen (Flemings, 2013). In this study, learners accepted and respected all the stakeholders who can

deliver CSE because they were valued and they (learners) reciprocated by showing respect and bestowing dignity on the authorities.

Respect is also demonstrated by the use of a clan name for a surname for male elders, showing a collective identity and responsibility. To call an elder by their first names is like undressing them, because it lacks respect (Jenjekwa, 2016). In this regard learners called their teachers by their title, followed by the surname as a sign of respect; they also demonstrated respect by listening to what the teacher said or taught. The principle of respect and dignity assisted this study because the participants acknowledged one another's views, skills, experiences and stories about CSE. Again, empathy was shown to each individual's life situation, with the participants listening and encouraging one another to express their opinions and being thankful where necessary. Human beings should be valued and respected for their own sake regardless of their age, status, gender, race, or mental capacity. This enables them to make moral choices that shape their identity, and to resist injustice and participate in shaping society (Ujomudike, 2014; Viriri, 2018).

African people promote dignity among adults, using an African proverb which says, *'what an old man will see while seated, a small child cannot see even standing on top of a mountain!'* This saying supports respect and dignity for an elder no matter what the circumstances because of his/her experiences in life. In other words, asking the experienced is better than asking the learned. This study respected both the adult and the child by ensuring that everyone had an opportunity to express their views and feelings on CSE. However, it should not be forgotten that the learners were the ones facing problems and stakeholders were engaged to help them. Therefore, these stakeholders can be likened to *'an old man'* in the above proverb. This is underlined by sayings which warn people against the dangers in life such as, *'the fly that took deaf ears as advice followed the corpse into the grave'*. This highlights the importance of listening to other people's views by respecting what they say so that pitfalls, in this case, risky sexual behaviour, can be avoided. Viriri (2018) claims that dignity is an inherent human characteristic, but it can be enhanced or diminished by what the individual does or does not do within his or her community. In this study, learners were part of the change process in confronting the problems they faced in their everyday lives and it was their responsibility

to enhance or diminish their sexual lives by respecting or failing to respect the information they received from other stakeholders. This study thus respected and upheld the dignity of all those that could contribute to the realisation of the desired educational outcomes of CSE.

2.2.2 Relevance of the Ubuntu theory

The strength and relevance of the Ubuntu theory in this study was its ability to use the community's interconnectedness to facilitate cooperation among the participants by exploring shared stories and suggesting ways to address CSE to enhance sustainable learning in rural ecologies. The Ubuntu theory stresses that, 'we are all human beings' and we need to live and work together regardless of social or cultural differences. In this regard, CSE knows no race or age and all human beings need CSE. The learners' problems were shared, embracing the Ubuntu principles of compassion, solidarity, respect and dignity. Through compassion from the school and the community, learners would feel loved and accepted. Such moral support would enable them to adopt acceptable behaviours and, in turn, complete their studies. Again, when people come together in a team to practice solidarity, problems like sexual health issues and unwanted pregnancies seem lighter. When schools embrace Ubuntu through respect and dignity, they are likely to generate support from learners and the community and sustain school and professional development. The principles of respect and dignity facilitated this study because the participants' acknowledged one another's views, skills, experiences and stories concerning CSE. Again, empathy was shown to each individual's life situation, with the participants listening and encouraging one another to share their opinions in the FGDs and being thankful where necessary.

Hapanyengwi-Chemhuru and Shizha (2013) and Ndondo and Mhlanga (2014) concur that the Ubuntu theory can be utilised to rebuild the education system through the participation of the people within the community as it facilitates cooperation, participation and collaboration among individuals (Chisale, 2018). The Ubuntu theory was extremely useful in the FGDs as the participants practiced tolerance and respected other participants' views/opinions, maintaining dignity throughout the data generation process and being honest in their responses. Furthermore, the Ubuntu theory added the very important concept of a sense of self-identity, self-respect and achievement, which enables people

to deal with their problems in a positive way (Viriri, 2018) knowing that they are part of a greater whole and are diminished when others are humiliated, diminished, tortured or oppressed. Learners in this study respected the Ubuntu theory by seeking to share the same vision of CSE as the other stakeholders.

Ubuntu links traditional practices and people's current experiences. The study aimed to maintain traditional practices such as virginity testing to support the abstinence taught today and shun other practices such as forced and early marriage which existed traditionally but are no longer viable and violate human rights and social justice.

2.2.3 Disadvantages of the Ubuntu theory

Although the Ubuntu theory offered advantages for this study, it also has some disadvantages. One is that it lacks critical thinking, reasoning and objectivity (Lederman, 2015). Ubuntu is also criticised for limiting personal autonomy and freedom, which is relative to the freedom of others. There is a need to value individual experiences. In this study, learners highlighted their concerns and problems with regard to CSE, for example, being taught AO at the expense of CSE because the community as a whole felt that CSE discussed topics that are taboo. The community thus placed its culture above learners' freedom.

Ubuntu also holds that the oppression of one person violates humanity and negates the freedom of all, emphasising that Africans rate social achievement above personal achievement (Nehal, 2017). Understanding and practicing some of the principles of Ubuntu in this study was a challenge due to the fact that the research context is a multicultural community. For this reason, I included the ABA which acknowledges that people are unique individuals with different attributes (Myende, 2015; Bondai & Kaputa, 2016).

2.3 The Asset-based approach

The ABA facilitates the coming together of people and communities to achieve positive change using their own knowledge, skills, stories and lived experience of issues they encounter in their lives (Nel, 2017; Mathie, Cameron & Gibson, 2017). It mobilises connections among people within communities to bring about change by focusing on their

stories and experiences rather than only problems and deficits and regards people as the answer (Nel, 2017). Thus, the ABA seeks to identify and mobilise people that are already available in the community. Its starting point is community assets and resources. Bondai and Kaputa (2016) state that it rests on the premise that people are inherently trustworthy and have something to contribute, thus enabling people and communities, both geographical and communities of interest, to take control (Myende, 2015). In this study, participants were motivated to map the assets in their community and share knowledge while working together for change in the future. Again, the ABA does things with people, rather than to them and enables them to share their own stories and experiences in order to achieve positive change.

The ABA was employed to empower learners, teachers, and community members to find ways within their context to addressing CSE such that sustainable learning is enhanced. The Scottish Government (2012) asserts that sustainable communities are able to withstand pressure and conflict, and fight for change. All the participants in this study were part of the same community and this enabled them to share their lived experiences to bring about changes in behaviour towards sexuality education. In the ABA, everyone has something to contribute as it recognises the strengths, gifts and talents of all (Henry, 2013; Myende, 2015) and supports them to reach their potential. The ABA acknowledges that people are unique individuals with different attributes, which was of importance in the current study. However, it is worth re-emphasising that this does not mean that challenges are ignored; rather, this approach seeks to strike a balance between meeting needs and strengthening the capacity of people and communities (Kriek, 2013). In the current study, the ABA was designed to address inequalities in sexuality education in rural ecologies. Its use was based on the belief that it can fundamentally change the way organisations and the people within them think about sexuality education by identifying assets in the community.

In addition, in this study the ABA was a source of energy for the participants that inspired them, built enthusiasm and helped to generate new ideas and new ways of addressing sexuality education in rural ecologies. Different sectors and partners, including local and international experts, the MoPSE, Ministry of Health and Child Welfare, NGOs and other

stakeholders were encouraged to collaborate to craft new ideas with regard to sexuality education.

2.3.1 Principles of the Asset-based approach

According to Bondai and Kaputa (2016), principles are the essential norms, rules or values that are desirable and acceptable to a person, group, organisation or community. The ABA's principles support a group of participants, school or community to work together. The Glasgow Centre for Population Health (2012) identifies three ABA principles, namely, identification of assets, mobilisation of assets and measurement of assets. This study utilised all three principles as learners need resource persons from the community who have experience and skills to inform learners about CSE.

2.3.1.1 Identification of assets

Myende and Chikoko (2014) argue that a rural people-centred approach is required to address rural education challenges. The ABA prioritises identification of assets to make visible things that are undiscovered or unused; it focuses on identifying and sharing what people value and have to offer (Glasgow Centre for Population Health, 2012; Duncan, 2016). In the case of CSE in rural ecologies, there are a number of what could be regarded as assets but the rural community is not aware of them. Examples include sharing knowledge about sexuality issues, maintaining traditional practices like virginity testing that was valued and trusted in the past and learning new practices and policies to keep learners in school. This requires that local people invest their strengths and capacity in improving sexuality education. However, people who share a geographical area or common ideas in relation to culture, religion and the assets available like pastors, social workers, parents and teachers seek to teach CSE to their children without violating their culture or religion. This implies the need for bottom-up approaches that move away from considering the government as the sole provider of all solutions to rural educational problems. It also requires acknowledgement that rural schools and their communities have many assets they can draw on to address educational challenges.

2.3.1.1.1 Asset mapping

Shahid, Vaska and Turin (2019) and Mathie, Cameron and Gibson (2017) describe asset mapping, which is one of the principles of the ABA, as the process of building an inventory

of the strengths and contributions of those who make up a community prior to any interventions. This enables individuals and communities to determine what resources are available to promote new connections, relationships and possibilities (Lightfoot, McCleary & Lum, 2014). For example, in this study, resources like the curriculum, education programmes and campaigns by health stakeholders and NGOs, the availability of contraceptives and also traditional practices like virginity testing and abstinence promotion are part of the inventory of assets in rural ecologies. These examples are all part of the CSE curriculum in schools and learners should benefit from such resources.

According to Jakes, Hardison-Moody, Bowen and Blevins (2015), the interconnections in communities that enable access to resources should be recognised. For instance, schools should be able to tap resources from outside the school for the benefit of the school. This study engaged with a social worker, pastor and parents to solicit ideas and experiences for the benefit of learners. Mathie, Cameron and Gibson (2017) describe asset mapping as a development and empowerment tool for learners and the entire community, thereby enabling learners to think positively before they are tempted to engage in risky sexual practices. In this study, resources in the community like physical assets (community centres and churches) and personal assets (experiences, skills and knowledge) were utilised for the benefit of learners and other stakeholders. Overall, mapping assets informs service redesign or coproduction whereby problems or inequalities experienced by learners in relation to sexuality problems can be resolved by social workers, parents, teachers, pastors, and even the government.

2.3.1.1.2 Participatory appraisal

Nel (2017) and the University of Memphis (2018) describe participatory appraisal as a family of approaches that enable local people to identify their priorities and make decisions about the future. It is a community-based approach to research and consultation that prioritises the views of local people on the grounds that they are the experts in their own lives, and are thus best placed to come up with a programme of collective action (NESEP, 2014). This study regarded the community and all stakeholders as the best people to educate learners on issues like dating, relationships, contraceptives and STIs, among others things, in order for learners to make informed decisions for the future because the community is the expert when it comes to learners'

sexual lives. Such a process equips local people and learners with the skills and confidence to face tomorrow. In this study, the religious, social and education sectors were combined to break down communication barriers between the school and the community.

According to Participatory Practitioners for Change (2015), participatory appraisal empowers local people and encourages collective community action. Local community members are trained to use their neighbours' views, knowledge and experiences to inform future plans (Mathie, Cameron & Gibson, 2017). In this study, the participants in the rural ecology contributed their expertise, skills and talents in relation to sexuality education. Expertise increases skills and knowledge for critical thinking and decision making skills among learners and builds their trust and confidence in themselves. Moreover, participatory appraisal is a flexible method that enables participants to explain their experiences, thereby producing highly reliable information which supported the credibility of the study. In this study, the knowledge produced by local community researchers in relation to the research questions helped to identify and tackle underlying issues and the problem of antisocial behaviour among learners, as well as determine local priorities for action.

Participatory appraisal was important in this study, because when local community members are trained to facilitate a programme to teach CSE to learners, community capacity or expertise remains within the community. Therefore, participatory appraisal was orientated towards community action and involvement in the decision making process and building community capacity with regard to CSE for sustainable learning in rural ecologies.

2.3.1.1.3 Appreciative inquiry

Appreciative inquiry (AI) is a process that values and draws out strengths and successes in the history of a group or organisation (Nel, 2017; Mathie, Cameron & Gibson, 2017). In this study, the group was the community and the school neighbourhood that are not controlled by the school as an organisation. Examples include faith-based and charitable organisations, local government agencies and parents, among others. Appreciate inquiry is not simply about establishing the facts of the past, but includes determination of where

assets such as knowledge, motivation and passion exist (Bushe, 2013). For example, the experiences and skills people use to understand or define CSE depend on knowledge and motivation from the group to which they belong. Culture and traditional practices within a certain group define motivation and life experiences with regard to CSE. Educating boys and girls to manhood and womanhood or aunts and uncles teaching morals and values to boys and girls, respectively points to a traditional approach in practicing CSE. Following realisation, AI makes use of these practices to impart knowledge of CSE among learners or the community. The school as an institution should accommodate the community by embracing these practices when teaching CSE to learners.

Appreciative inquiry was of great importance in this study as it emphasises the need to consult the community on what is good about something as opposed to what is bad so as to develop a realistic vision for the future and commitment to take sustainable action (Avital & Boland, 2015). However, it is not easy for a school to use community assets due to the many protocols laid down by the MoPSE. This leads to the conclusion that the ministry should consider AI and value its attributes such as storytelling, the world café and open space technology that are discussed below.

2.3.1.1.3.1 Storytelling

Storytelling is an informal way of collecting information about people's own experiences of successful projects or activities (Henry, 2013; Nel, 2017). It highlights the skills and achievements aspired to in the future through sharing and valuing different stories of past achievements by the community surrounding the school. Lugmayr, Sutinen, Suhonen, Sedano, Hlavacs, and Montero (2016) describe storytelling as a long-established tradition used to entertain, transfer knowledge between generations, maintain cultural heritage and warn others of danger. It thus involves transferring the knowledge and experiences of others who walked the same path. This study utilised stories from FGDs, one-on-one interviews, reflective narratives and document analysis to answer the research questions. Examples of such stories include how parents or adults engaged in relationships prior to marriage and how they managed to preserve their own virginity.

2.3.1.1.3.2 World café

The world café approach makes use of an informal setting where participants explore an issue through discussion in small groups around tables (Scottish Government, 2012; Jori, Chenais, Boinas & Stahl, 2020). The underpinning assumption is that people feel more comfortable and creative in a less formal environment. This interactive engagement technique recreates a café environment and behaviours to stimulate more relaxed and open conversations (Duncan, 2016; Nel, 2017). Comprehensive Sexuality Education is a culturally sensitive issue, calling for an informal environment to hold discussions, especially with young people. In this study, young people shared their experiences and skills in a natural, relaxed environment that enabled everyone to contribute their own experiences and skills through the use of reflective narratives and FGDs. Learners participated in a separate group from teachers and parents in order to encourage them to freely express their views on sexual issues.

2.3.1.1.3.3 Open space technology

Open space technology (OST) is a method based on evidence that meeting in a circle is the most productive way to encourage honest, frank and equal discussion (Nel, 2017; Duncan, 2016). It enables a diverse group of participants to work together on a complex, potentially conflicting, real issue in an innovative and productive way. The participants create and manage their own agenda for parallel working sessions around a central theme of strategic importance (Harrison, 2012). Different stakeholders hold conflicting views on CSE, with some for and others against learners being taught this subject. I was aware that discussing CSE could lead to conflict and thus used OST which enabled learners to discuss issues in a separate circle from teachers and parents. This led to dynamic conversations which stimulated creative thinking among all participants. I believe that OST was very influential in answering the research questions because the participants were in a conducive environment that encouraged frank and honest responses and created time and space for deep, creative engagement on issues of concern. This method also encourages people to take responsibility and own the study's results or output.

2.3.1.2 Mobilisation of Assets

Krutkowski (2017) states that mobilisation of assets involves harnessing and capitalising on the skills, resources, strengths and talents of individuals and communities for a common purpose. The school, school infrastructure, school head, teachers and senior teachers are examples of assets that can be mobilised to achieve better understanding of sexuality education. However, Nesta (2015) notes that mobilisation of assets goes beyond identifying them to taking action. In this study, after the assets in the school neighbourhood were identified, the participants were selected based on their expertise and experiences of CSE. Mobilisation of assets draws on methods such as asset-based community development (ABCD), time banking, co-production, social prescribing and participatory budgeting (Day, 2015; Duveskog, 2015). While not dismissing the other methods, this study employed ABCD, time banking and co-production. These are discussed below.

2.3.1.2.1 Asset-based community development

The Social Marketing Gateway (2015) and McKnight (2017) define ABCD as a strategy for sustainable community-driven development that starts by locating and making an inventory of the assets, skills and capacities of residents, citizen associations and local institutions. These represent strengths that one can draw on rather than focusing on deficits or negative consequences (Nesta, 2015; Mathie, et al., 2017). This study did not concentrate on the negative effects of CSE, but on its strengths and what it brings to the school and, more specifically, learners. This was achieved by using social networking assets such as a pastor, parents and a social worker to contribute their skills, views and experiences with regard to CSE and their perceptions of the importance of collaboration between the school and community to work together to educate learners. Fisher (2016) observes that ABCD seeks to connect assets and to build strong relationships and reciprocal social networks. Henry (2013) asserts that assets form a collaborative relationship rather than regarding social networks as dysfunctional, abusive or violent and taking communities as toxic, disconnected and unsafe with high levels of isolation. In this study, communities were valued through the use of the ABA and engagement of a social worker, pastor, parents and learners from the same community. Henry (2013) and Mathie Cameron & Gibson (2017) describe ABCD as community-driven development rather than development driven by external agencies. It thus involves building communities from the

inside out, starting with the participants' community before going further to other resources.

2.3.1.2.2 Time banking

Time banks are community-based initiatives that use time as a unit of local currency and enable people to come together and help one another, creating relationships and support that build the community (Duncan, 2016; Peters, 2013). Everyone has something to contribute, which could be time, gifts, skills, assets or resources (Henry, 2013). In this study, all the participants contributed their time, skills and resources in relation to sexuality education in an attempt to achieve the study's objectives. Participants deposit their time in the bank by offering practical help and support to others. Thus, a time bank is essentially a mutual volunteering scheme that uses time as its currency (Bretherton & Pleace, 2014; Mathie, Cameron & Gibson, 2017). The participants feel valued if they are able to exchange time for opportunities to access sexuality education. All the participants gave their time as an asset through volunteering to participate in this study, regardless of the value of the skills exchanged.

2.3.1.2.3 Co-production

Co-production refers to delivering public services through equal, reciprocal relationships among professionals and the people using the services, families, neighbours and the community at large (Fisher, 2016; Wilton 2018). The professionals in this study were the teachers, and the schools inspector, pastor and social worker, while the people were the learners, the families were both parents and learners, and neighbours included other organisations and people who made up the community. Public services and neighborhoods' are far more effective when they work together to teach sexuality education to learners. The learners in this study were deprived of their right to receive CSE due to different factors considered valid by the service providers. According to Phillipson (2015) and De Andrade (2016), the central idea in co-production is that people who use services are hidden resources, and that a service that ignores this resource cannot be efficient. Learners should benefit from the school neighbourhood and cannot ignore services; neither can the community ignore learners, because they engage in risky behaviours. Therefore, co-production describes an equal, reciprocal relationship between service provider and service user (Batalden, Batalden, Margolis, Seid, Armstrong,

Opiipari-Arrigan & Hartung, 2016). It calls for the active input of the people who use the services, as well as those who provide them (de Andrade, 2016). In this study, learners were service users of CSE while teachers, parents and other stakeholders were regarded as service providers or professionals.

Oxfam (2016) asserts that learners are also assets and it should be acknowledged that they are the real wealth of society who can provide information on CSE. Thus, relationship building among children, teachers, parents, schools and community inspire confidence and aspirations among learners. Effective CSE is delivered when learners engage in critical thinking and decision-making through peer education and collaboration with other stakeholders. Adopting this principle enabled achievement of the study's third objective, which was other stakeholders' involvement.

2.3.1.3 Measurement of assets

It is difficult to measure assets (Nel, 2017; Mathie, Cameron & Gibson, 2017) which are located outside the community both in terms of location and ownership, and to tap these assets (Chikoko & Khanare, 2012). Assets like private businesses, NGOs and universities are difficult for schools to utilise. However, Myende (2015) states that schools should create conducive conditions for the application of the ABA to utilise outside assets for the benefit of the school and should identify strategies to address any challenges. Nel (2017) notes that outside assets are important to people's lives and a vital consideration for policy and service delivery decisions. Therefore, schools need to take action to ensure that identified and mobilised assets can be measured in order to determine which are important for sexuality education. Measurement of assets is further discussed in terms of its components which include resilience, social networks, social support and community cohesion.

2.3.1.3.1 Resilience

According to Oxfam (2016) and Tracey, Tracey, Sullivan, Daniel and Lane (2017), resilience is the process of adapting well in the face of adversity, trauma, tragedy, threats or significant sources of threats such as family and relationship problems and serious health problems. In other words, it is the capacity to recover quickly from difficult

situations. Due to unfair practices in teaching CSE, learners faced challenges like unwanted pregnancies, STIs, relationship problems and many others. With resilience, ways can be found to adapt to such situations for personal growth. Duncan (2016) observes that everyone experiences twists and turns in their life, from everyday challenges to traumatic events, adversity and other stressors, and one should be able to adapt and emerge stronger than before. Moreover, adverse events are much like rough river waters; they are painful and difficult but they do not determine the outcome of someone's life. Walker (2015) and Iparragirre (2015) note that it is for this reason that, traditionally, resilience was mainly associated with bouncing back after a traumatic event. However, the current literature describes resilience as a concept for everyday life for both individuals and communities. Each change affects people differently, giving rise to unique thoughts, strong emotions and uncertainty; yet people generally adapt well over time to life-changing and stressful situations. In my view, while learners confront many challenging aspects of life, these can be controlled and modified to enable them to grow and improve their quality of life.

Resilience was important in this study because it helped to measure the level of knowledge, talents and experiences of sexuality education and how learners can cope with their problems (Duncan, 2016). In addition, resilience connects with the values of Ubuntu like empathy, love, trustworthiness and compassion. When combined, Ubuntu and resilience promote connections and relationships with people in the community, enabling the person to realise that he or she is not alone in the midst of difficulties. In this study, the learners took part in FGDs to share their experiences so as to come to the realisation that they are not the only ones experiencing the problem of sexual pitfalls. A pastor of one of the faith-based ministries offered training in resilience skills, as well as social support and assisted learners to reclaim hope.

2.3.1.3.2 Social networks

Social networks refer to the hub of natural resources and activities, whether formal or informal, that nurture a sense of belonging and security in the community (Peters, 2013; Mathie, Cameron & Gibson, 2017). Examples of formal networks are churches and schools, while informal networks involve meeting with friends in market or social places. Schools and churches are strong social networks which protect people against the impact

of stressors (mental or physical) and build resilience (Fisher, 2016). The lack of CSE has negative consequences which result in mental and physical stress among learners. Social networks create a peaceful rather than a coercive and energised environment which promotes critical thinking among young people (de Andrade, 2016). They serve learners and the community and connect with the school that is regarded as the centre of knowledge and is mandated to teach GC. This study was conducted near a very busy growth point which networks with the school and the community at large to provide electricity and the Internet for enhanced communication. The growth point thus serves as an informal network and transit connection with the school to promote skills to enhance CSE.

2.3.1.3.3 Social support

According to Peters (2013), social support is the perception that one is cared for and that assistance is available from other people. One needs a supportive social network in order to be able to grow (Oxfam, 2016; Wilton, 2018). In this study, learners gained knowledge on sexuality from the family, community, school, churches, clinics and social workers. Research has shown that such information is often replete with scare tactics and that it is limited to AO (Mangeya, 2019). James and Cutts (2017) note that individuals derive wellbeing, empowerment and involvement as a result of living in a mutually supportive community, where people are willing to help and support one another. This study promoted quality social support by involving all the stakeholders in offering social support to the school and learners specifically in teaching sexuality education.

2.3.1.3.4 Community cohesion

Community cohesion refers to togetherness and bonding among members of a community (Batalden, et al., 2016; Mathie, Cameron & Gibson, 2017). It is the glue that holds the community together that nurtures a sense of common belonging or cultural similarity (de Andrade, 2016). People must feel confident and comfortable that they belong, and be able to mix and interact with others in multicultural societies, that is, social integration. This study enabled community members to interact with regard to CSE by involving all stakeholders as participants. Duncan (2016) defines community cohesion as the ability to function and grow in harmony rather than conflict. Harmony brings about unity which raises awareness and promotes involvement in community programmes,

youth engagement and charitable organisations (GCPH, 2012). In this study, unity was enhanced by conducting the research with community members and other stakeholders from the same community. The learners, parents, teachers, pastor, social worker and schools inspector from the same community were fully involved and engaged in recounting their experiences of CSE.

2.4 Relevance of the Asset-based approach

The ABA can be applied in many situations in the education system to benefit society (Jenjekwa, 2016). It is effective in empowering those who are uninformed, oppressed or denied access to new possibilities. The literature confirms that learners in schools in Zimbabwean rural ecologies are not receiving informative sexuality education that will enhance sustainable learning. Schools are failing to fulfil their mandate to deliver informative CSE. This motivated this study to mobilise community assets to improve CSE.

The ABA posits that, despite being neglected, rural communities can drive educational development initiatives (Myende, 2015). The learners in this study can strive to finish school and achieve higher levels if resources and assets in the community are well utilised. Such assets include social workers, parents, pastors and health care centres, among others. In other words, what is available in the community, including experiences or talent, should be used for the benefit of learners in understanding CSE. For instance, when learners are affected by peer pressure and misinformation from the media and technological sources, informed peer groups and accurate information can be used to educate them. Learners' potential will be unlocked by focusing on their talents and building learning around their strengths rather than focusing on deficits and cognitive gaps (Nel, 2017). Further, the ABA complements what already exists in schools; for instance, GC is part of the curriculum and school timetable and transformation can be achieved by building on what is already there. In this context, the ABA is applied in rural setups in order to identify, mobilise and utilise strengths (assets) among learners and other stakeholders in the community to foster empowerment and transformation. More importantly, the ABA includes asset mapping, which could make a significant contribution to achieving the transformation that is required in the education system (Ndondo & Mhlanga, 2014; Chisale, 2018). This calls for people and communities to come together to share stories and experiences to enhance the teaching of CSE. Such understanding

is achieved when participants make the best use of their collective skills, experiences and lived realities.

As noted previously, the implementation of CSE sometimes conflicts with culture. Furthermore, Mangeya (2019) notes that teachers are not well-capacitated to teach GC and do not know how to address issues of sexuality with learners. The ABA supports the use of available resources and mobilisation of people within the community to achieve sustainable learning. For instance, in rural ecologies, and schools in particular, teachers lack adequate material to teach CSE (Haberland & Rogow, 2015; UNESCO, 2018). The community possesses strengths and attributes which can be used as resources. The principle of AI in ABA holds that one should identify what is available and appreciate the best of what exists (Mathie, Cameron & Gibson, 2017). Nel (2017) suggests that teachers and learners should be valued for the knowledge, skills and attitudes they bring to the classroom rather than being characterised by what they may need to work on or lack. Peters (2013) asserts that sharing skills and experiences gives rise to a vision, which in turn creates energy, inspiration and enthusiasm amongst learners. Engaging learners with the ABA in this study assisted them to identify their talents and gifts and to recognise that they are unique individuals regardless of their age, gender or home context. Identification of talents and gifts enables new possibilities and connections to emerge among individuals and organisations.

2.5 INTEGRATING THE UBUNTU THEORY AND THE ASSET-BASED APPROACH

This study employed a combination of the Ubuntu theory and the ABA to address the issue of CSE in rural ecologies. Ubuntu stresses togetherness (Lefa, 2015; Mugumbate & Chereni, 2019) and views people as not existing in isolation, but as interconnected and dependent on one another in order to achieve a common goal (Mangena, 2014; Chisale, 2018). It was acknowledged that parents, teachers, learners and other stakeholders might have different perceptions and experiences of CSE. Hence, different methods were used to gather data from the participants, including one-on-one semi-structured interviews, FGDs, and reflective narratives as well as document analysis.

The Ubuntu theory's emphasis on togetherness and interconnectedness gels with the values of the ABA that holds that individuals value their strengths and work collaboratively

as a community in their own setting. For instance, some strengths are located within schools' neighborhoods', but schools are failing to mobilise these resources which include community members, faith-based organisations and other organisations like local businesses, local government agencies, parents and families (Myende & Chikoko, 2014). Oneness can be attained if the aforementioned stakeholders maximise their strengths, efforts and experiences in teaching CSE.

The Ubuntu Theory and the ABA also promote group solidarity by connecting experienced stakeholders with strengths, gifts and talents with learners. Again, the use of both theories assisted in uncovering the buried histories and stories of those denied their essential humanity by bringing knowledgeable people together to share their lived experiences and skills (Ndondo & Mhlanga, 2014). In the case of this study, this involved a strong community-school partnership where all stakeholders co-participated in shaping and implementing learning programmes.

Given the fact that Ubuntu promotes cooperation, participation and collaboration among individuals (Chisale, 2018), it was well-suited to this study which aimed to enhance CSE. The cooperation of various stakeholders that participated in this study enabled the research questions to be answered through the use of one-on-one semi-structured interviews, FGDs and reflective narratives. The Ubuntu theory also informed the FGD process, where principles such as tolerance, respect for other participants' views/opinions and dignity and honesty were upheld.

2.6 CHAPTER CONCLUSION

This chapter presented an in-depth description and discussion of the two theoretical lenses employed in this study. The historical origins, principles and values of the Ubuntu Theory and the ABA were outlined, and their relevance to the research, as well as their limitations, were discussed. The integration of these two theoretical lenses was of great significance to this study because if people unite, they stand, but if there is division, they fall. The use of the Ubuntu Theory and the ABA enabled stakeholders to address issues around CSE by bringing different sectors together to collaborate.

The next chapter presents a review of the literature relevant to this study.

CHAPTER THREE

LITERATURE REVIEW

3.1 INTRODUCTION

This chapter reviews the relevant international, regional and local literature to determine how CSE could be utilised for sustainable learning in rural ecologies. The operational concepts of CSE are also further explored in relation to the literature. The other related literature reviewed pertained to the study's three objectives.

3.2 INTERNATIONAL, REGIONAL AND LOCAL LITERATURE ON COMPREHENSIVE SEXUALITY EDUCATION

The World Health Organisation (WHO) (2015) notes that the majority of people become sexually active during adolescence and that, as at 2015, across the globe, more than 100 million cases of STIs and over 2.5 million unsafe abortions were reported among young people each year. The learners in this study were still in the developmental phase (adolescence) when one has relatively sound health. This is the time when physical sexual maturity is reached. It is also a period marked by increased autonomy, social immaturity, risk taking, and spontaneity which make adolescents more susceptible to reproductive and sexual health risks (Haberland & Rogow, 2015; ENOC, 2017; Rutgers, 2017). These risks include unplanned or unprotected sex, which may lead to an elevated risk of STIs, unintended pregnancy and unsafe abortions (UNPF, 2015; Denno, Hoopes & Mouli, 2015). In 2015, UNAIDS (2015) indicated that young people between the ages of 15 and 24 infected with HIV constituted up to 34% of the global population and that of sub-Saharan Africa, representing the largest proportion of those infected. This study focused on learners between the ages of 15 and 20 in Forms 3-6 (Grades 9-12). Low levels of use of protection and contraceptives by adolescents combined with insufficient sexuality education increases the number of learners with HIV/AIDS. It is for this reason that institutionalisation of sexuality education was proposed internationally for both rural and urban schools (UNESCO, 2018). This study, which was conducted in the rural ecologies of Chivi district, Masvingo, Zimbabwe, aimed to inform adolescents of the risky behaviours associated with their sexuality decisions.

The guidelines in UNESCO's International Technical Guidance on Sexuality Education (ITGSE) and the Population Council's It's All One Curriculum propose that the curriculum incorporate subject areas considered key to the development of young people and relevant to them in tackling the issues they face on a daily basis, including sexuality and sexual behaviour, among others (Haberland & Rogow, 2015; UNESCO, 2016). Given the problems confronting young people, the 1994 International Conference on Population and Development's (ICPD) Program of Action, often referred to as the Cairo Agenda, explicitly calls for governments to provide sexuality education to promote the well-being of adolescents in schools and the community (UNESCO, 2015 & 2018). The introduction of sexuality education was mandated by a wide range of stakeholders, including government ministries, religious leaders and groups, local and international NGOs, and local communities (Sidze, Stillman, Keogh, Mulupi, Egesa, Mutual, Muga, Bankole & Zugbara, 2017). Implementation is at different levels across countries depending on resources, geographical location and cultural beliefs, among others.

A number of African countries have enacted policies and formulated guidelines relevant to CSE (UNESCO, 2015). For instance, West and Central African countries have education sector policies on HIV/AIDS strategies to create enabling environments for the delivery of life skills-based HIV education. The East and Southern regions of Africa have also adopted policies and strategies to promote CSE (Haberland, 2015; UNESCO, 2015). In sub-Saharan Africa, which is currently the epicentre of HIV/AIDS, policies and guidelines have been adopted in relation to the teaching and learning of CSE in schools and communities. However, poor coordination mechanisms and a lack of effective monitoring and evaluation frameworks have undermined their effectiveness (Awusabo-Asare, et al., 2017; Sidze, et al., 2017). The sub-Saharan countries include Zimbabwe, South Africa, Mozambique, and Botswana, among others, most of whom introduced CSE in schools in response to the high prevalence of HIV/AIDS among young people (UNESCO, 2018). Studies conducted in this region show that sexuality education can address this issue (Mhlauli & Muchado, 2015; Naezer, Rommes & Jansen, 2017). This study, which was conducted in Zimbabwe, aimed to enhance sustainable learning among young people through teaching and learning CSE in a bid to reduce sexual pitfalls.

In responding to the need for CSE, Zimbabwe introduced GC through Policy Circular Number 16 of 1993 and Number 23 of 2005 which required that all secondary schools in urban and rural ecologies institutionalise it (Gudyanga, et al. 2017 & Mangeya, 2018). The aim was to prepare learners to cope with developmental changes and a variety of risk factors such as HIV/AIDS, early marriage, unwanted teenage pregnancies and substance abuse (MoPSE, 2015). In addition, GC was envisaged as an empowerment tool, especially for the girl-child, to respond to unfair cultural practices and beliefs. The Zimbabwe National HIV/AIDS Strategic Plan (ZNASP III) 2015-2018 is an example of the concerted effort by the government to improve wellbeing and promote healthy living among all groups of people and to prevent further HIV infection. This study aimed to promote the teaching and learning of CSE to improve young people's lives and enhance sustainable learning in Zimbabwe's rural ecologies. According to the Zimbabwe National Adolescent Sexual and Reproductive Health Strategy (2010-2015), young people lack comprehensive knowledge of CSE issues and services, with the little knowledge they possess skewed towards child abuse and HIV/AIDS. Browes (2015) and Vanwesenbeeck, Flink and Westeneng (2018) agree that adolescents have little to no information on the legal and policy provisions in place to protect their sexual rights. The young people in this study lacked CSE to teach them about all aspects of sexuality, including HIV/AIDS.

The Zimbabwean government also introduced Life Skills and Sexuality programmes as well as HIV/AIDS strategic plans in schools and communities to address young people's needs (Ministry of Primary and Secondary Education, 2013). The National Family Planning Guidelines also stipulate that all adolescents who are sexually active should be offered a contraceptive method of their choice (Browes, 2015). However, service providers tend to deny adolescents and unmarried youth access to contraception due to their own personal prejudices and biases about adolescent sexuality, opting instead to convey messages of abstinence (Browes 2015; Vanwesenbeeck, Flink & Westeneng, 2018). Kalembo, Zgambo and Yukai (2015) and Sani, Abraham, Denford and Mathews (2018) note that most CSE programmes in sub-Saharan Africa cover topics such as abstinence, STIs and unwanted pregnancies, with safer sex, contraceptives, abortion, gender and power relations less likely to be addressed. This study thus aimed to cover all the topics that are part of CSE in order to enable learners to make informed decisions.

3.3 Conceptualisation of Comprehensive Sexuality Education

Comprehensive Sexuality Education refers to programmes that cover all matters relating to sexuality, including abstinence, human development, relationships, personal skills, sexual behaviour, sexual health and society and culture (Haberland & Rogow, 2015; Brown, 2015; Cyprus Family Planning Association, 2015; UNESCO, 2016; Rutgers, 2017 & International Planned Parenthood Federation (IPPF), 2017). Similarly, it addresses a range of topics in relation to sexuality including reproductive anatomy and physiology, modern contraception, pregnancy and childbirth, among others (Hadley, Ingham & Chandra-Mouli, 2016; Rutgers, 2017). Therefore, CSE uncovers hidden information in social and cultural contexts, providing opportunities to acquire accurate, evidence-informed and age-appropriate information which is culturally acceptable (Pound, Langford & Campbell, 2016; Baker, 2016). I would thus describe CSE as expanding young people's knowledge and skills in order to live healthy lives. Again, CSE teaches all aspects of sexuality irrespective of gender or race. This study discussed some aspects of CSE, including SRH, contraceptives, family life, relationships, culture and tradition. It also addressed sexual rights, religion, and threats like sexual abuse.

It is important to note that CSE is understood in nuanced ways by different scholars across cultures. According to Chivaura (2015), it is a subject which is meant for adults, not young people who are not ready for marriage. Kalembo, Zgambo, and Yukai (2015) concur and assert that discussion of sexuality is for mature people. These authors situate young people as asexual and sexually innocent. These kinds of views render young people's sexuality invisible (Mhlauli & Muchado, 2015). This study aimed to give a voice to young people to enable them to be seen as sexual beings, thereby debunking societal stereotypes. Chappell (2016) notes that such stereotypes impact the socialisation of young people's sexual identities. This study was conducted in rural ecologies where societal stereotypes are common; for example, discussion of sex is seen as taboo, especially among young people. Yet, many adolescents are engaging in sexual activities.

Haberland and Rogow (2015) maintain that silencing young people's voices in sexuality places the youth at greater risk of sexual exploitation and HIV infection. The UNPF (2016) notes that CSE is an empowerment-based phenomenon that is rooted in values and

practices that promote human rights, youth advocacy and cultural appropriateness. The young people in this study are based in rural ecologies in Chivi district where culture is strongly valued and some human rights are not recognised; hence, this study sought to teach CSE to equip young people with knowledge and skills to make informed decisions. Moreover, it aimed to explore whether assertions by some scholars that CSE leads to early sexual debut or risky sexual behaviours are well-founded, or a misconception based on traditional culture. Chandra-Mouli, Lane and Wong's (2015) study found that learners who received sexuality education become more effective decision makers in relation to their sexual health and made better decisions as they matured into adulthood, such as postponement of sexual activity and protecting themselves against unplanned pregnancy and STIs through the use of contraceptives. Comprehensive Sexuality Education empowers adolescents to enhance their well-being and dignity; live healthy lives; develop respectful and pleasurable social and sexual relationships; and to understand and ensure the protection of their rights throughout their lives (UNESCO, 2018 & UNPF, 2018). This study sought to enhance sustainable learning by ensuring the well-being of young people through teaching CSE. If learners are healthy, they continue to attend school.

Despite evidence that CSE delays early sexual activity among young people, some studies still advocate for AO education. According to Alford (2019), AO education encourages and expects young people not to engage in sexual activities outside of marriage. Chivaura (2015) asserts that abstinence is the only morally correct option for teenagers who will be morally corrupted if they are exposed to all kinds of sexuality. While I do not deny that there is merit in teaching abstinence to young people, they need to be in possession of accurate information about self-protection if they do have sex. Browes (2015), Sidze, et al., (2017) and Denford, Abraham, Campbell and Busse (2018) concur and advocate for CSE, noting that when only one type of prevention programme is offered, such as AO, many sexually active youth are bypassed, resulting in antisocial behaviours. The Centre for American Progress (2018) notes that AO education offers little to no information on forms of contraception. Leung, Shek, Leung and Shek (2019) observe that CSE provides positive messages about sexuality and sexual expression, including the benefits of abstinence. These messages include healthy sexual attitudes and behaviours, relationships, sexual roles, social pressure and adolescent development

(Abbott, Ellis & Abbott, 2015). Thus, this study aimed to promote CSE that address all issues in relation to sexuality, including abstinence.

Brener, et al (2016) and Aids concern (2016) caution that omitting topics from CSE results in young people discovering things on their own, which can lead to antisocial behaviour. The learners faced social pressure from peers, the media and technology and self-discovery caused problems. I therefore, concluded that media and technology have given today's youth access to uncensored material which is freely available. Comprehensive Sexuality Education provides value-based education and offers young people the opportunity to explore and define their individual values. This is in contrast to AO, which often uses fear tactics to promote abstinence and limit sexual expression and omits controversial topics such as abortion, masturbation and sexual orientation (Kelsey, Walker, Layzer, Price & Juras, 2016). Therefore, it is the responsibility of stakeholders to inform young people before they encounter serious problems such as STIs, HIV/AIDS and even death.

Furthermore, CSE incorporates a range of strategies to prevent STIs and unwanted pregnancy, and highlights the importance of safe sexual practice (Alford, 2019; Sani et al., 2018; Leung, Shek, Leung & Shek, 2019). This study sought to offer holistic CSE that does not omit certain topics or discuss them in a negative manner. According to Kalembo, Zgambo, and Yukai (2015) and the UNFPA (2015), topics such as abortion, homosexuality, contraception and masturbation are often avoided. The study was based on the assumption that this is not a viable option as young people already know about the topics that are avoided. In order to prevent them from falling prey to misinformation, all relevant information should be included in the curriculum. If sex education is neither comprehensive nor relevant, it cannot be effective and young people will remain exposed to today's increasing sexual pitfalls (Brown, 2015). In summary, while debate continues on CSE, there is strong evidence against the claim that it leads to earlier sexual initiation or an increase in sexual activity; rather, it has the potential to reduce it (UNESCO, 2018).

Comprehensive Sexuality Education is composed of seven components, namely, gender; SRH and HIV; sexual citizenship; pleasure; violence; diversity and relationships. While

not denying the importance of the other components, this study focused on SRH and contraception. Besides, the other components are intertwined in the selected ones.

3.3.1 Sexual Reproductive Health

Sexual reproductive health is a state of complete physical, mental and social well-being and is not merely the absence of disease or infirmity (UNAIDS, 2015; UNESCO, 2017). This implies that the person is in equilibrium. An example of SRH is someone who has a safe, satisfying sex life and has the capability to reproduce and freedom to decide if, when and how often to engage in sexual activity (National AIDS Council, 2015). This study was based on the belief that learners have the right to access information on SRH in order to avoid sexual pitfalls and the chances of dropping out of school. Such information includes contraception, HIV and STI prevention, drug use, sexual problems, puberty, abstinence and virginity, among others.

However, in a country like Zimbabwe, it is a challenge for young people to realise such rights. The country remains largely rural despite increased urbanisation, with around 67% of its population living in rural areas where there is strong adherence to traditional culture (Alford, 2019). Nonetheless, there is a strong need for SRH information and services as economic hardship endangers young people's lives. According to the National AIDS Council (2015), there is a high rate of early marriages and unintended pregnancies among adolescent girls in Zimbabwe's rural areas and many lack access to SRH information to make informed decisions. Similarly, Remez, Woog and Mhloyi (2014) note that rural adolescent girls give birth at twice the rate of their urban counterparts, with life-threatening consequences. This situation also interrupts young women's education. This study aimed to uphold young people's right to a full range of accessible and affordable SRH services through teaching CSE and thus keeping learners in school.

Despite the need for proper SRH services, service providers in Zimbabwe with a mandate from the state do not offer safe abortion services. Abortions are not available to all women that want them and Zimbabwe's Constitution appears to take a strong anti-abortion stance. Furthermore, the country's penal code restricts abortions to those needed to save the woman's life or physical health. Studies have shown that young people are resorting to illegal, unsafe abortion, which can lead to infertility or death.

The process of preparing young people for the transition to adulthood has always been one of society's great challenges (UNAIDS, 2018). Adolescents are more concerned about sex and sexual health development, including sexual identity, self-esteem and sexual responsibility than any other health issue in their lives (UNESCO, 2017). For some, adolescence is a period of sexual initiation, pressure to initiate sexual activity and sexual experimentation (Kufakunesu, 2017). Furthermore, young people receive conflicting and confusing messages about sexuality and gender on a daily basis, placing them at risk of abuse (UNESCO, 2015). This study included adolescent learners in Forms 3-6 (Grades 9-12). At this age, learners are experiencing the turmoil of finding themselves sexually. I believe that comprehensive, high quality curriculum-based sexuality education encompassing SRH services can ensure that young people receive the right messages and develop positive norms. Providing SRH information enables children and adolescents to understand their rights and how to exercise them, thereby building awareness which keeps them in school (UNESCO, 2017; Maviya, 2019). The UNFPA (2016) suggests that adolescents need additional support to obtain knowledge and skills from relevant stakeholders that encourage behaviours which promote healthy sexual development. In this study, other stakeholders were engaged in equipping young people with accurate and relevant information and developing skills in decision-making, negotiation, communication and critical thinking, as well as providing access to counselling and SRH services. I believe that if young people are empowered with SRH services, they will perform better at school. Chandra Mouli (2015) and the UNFPA (2016) agree that when SRH needs are met, young people are more likely to make a positive contribution to societal norms and practices concerning gender and relationships, and will be equipped to face other challenges in life. They are also likely to take advantage of educational and other opportunities that will impact their lifelong wellbeing and avoid unwanted pregnancies and unsafe abortions. In other words, sustainable learning will be enhanced.

3.3.2 The use and effects of contraceptives

Contraception consists of various devices, sexual practices, chemicals, drugs or surgical procedures (UNESCO, 2016) that are designed to prevent pregnancy and STIs. Examples include condoms, the contraceptive pill, the loop, deprovera, and jadel, among others. The literature notes that the use of contraceptives has been encouraged by

globalisation and that there are many perspectives in relation to their use (Foiley, 2015; UNAIDS, 2015; UNESCO, 2018). Supporters of AO argue that condoms are not foolproof in preventing pregnancy or STIs, as they can break or leak (Kirby, 2018). They thus argue that, by giving young people information about sex and contraception, CSE encourages early sexual activity (Secor-Turner, et al., 2017 & Foiley, 2015). However, the belief that AO is the only way of preventing STIs and unwanted pregnancies is erroneous. Implementers of AO programmes discourage sexual activity by employing tactics that instill fear, shame, and guilt in relation to sexual activity and the use of contraceptives (Santelli, Kantor, Grilo, Speizer, Lindberg, Heitel, Schalet, Lyon, Mason-Jones & McGovern, 2017). An example is placing a red signal, which signifies danger, next to contraceptives in textbooks so that the reader will fear even learning about sexuality, creating a dilemma when he/she is faced with sexual decisions.

Contraceptives are rarely discussed and if they are, it tends to be in a negative light, causing learners to acquire information from peers, the media and technology on how to obtain and use them (UNFPA, 2016). This results in antisocial behaviours. Chandra-Mouli (2014) argues that contraception prevents unwanted pregnancies among school learners, but some measures, such as family planning methods, do not provide protection against STIs. Contraceptives can also be used to treat problems related to menstrual cycles and disorders. However, they have side effects such as irregular periods, and depression, among others (UNAIDS, 2015). Apart from the benefits and problems of contraception, there are also myths such as, adolescents cannot use contraception. This is untrue, while the truth is that everyone has the right and responsibility to access contraception regardless of their age.

3.3.3 African and Western perspectives on Comprehensive Sexuality Education

Sex education remains a contentious topic in public health and education policy in both Western and African contexts (Leung & Shek 2019). Furthermore, the content, messages, and approaches to deliver sex education vary across countries. Zimmerman (2015) notes that sexuality centres on practices and beliefs in different situations involving movement between urban, rural and international geographical and cultural locations. It has been assumed that urbanites and Western populations have superior knowledge of

sexuality when compared with rural people, who are often stereotyped as uninformed and primitive (Browes, 2015). However, the value and respect attached to sex by African societies before they came into contact with Europeans was not the result of primitiveness, but rather, evidence of a developed human social group in harmonious coexistence (Okafor, 2018). I did not choose to conduct this study in rural ecologies with the intention of disregarding the aforementioned features of rural people, but in order to identify and mobilise their strengths for the benefit of learners. For example, rural areas have the advantages of a lower cost of living, with a large space to live as well as a strong sense of local community which is lacking in many urban settings (Myende, 2015).

In the past, African families lived and worked together, with parents having the primary responsibility to raise their children. Boys were trained to perform male functions, and girls in domestic responsibilities (Zimmerman, 2015). The father was the overall chief executive administrator and a specialist in boys' practical training, while the mother was the specialist in domestic science and in training the girls. Both provided age-appropriate sexuality education (Chivaura, 2015) and uncles and aunts discussed issues relating to sex with those who were ready for marriage. Therefore, for African communities, sex is perfectly natural and a good thing that results in procreation (Leung, Shek, Leung & Shek, 2019). However, in recent times, it has come to be regarded as a means of gratification rather than to produce offspring (Okafor, 2018). This has led to diverse social problems such as unwanted pregnancies, abortions, child abandonment, child neglect, and child abuse, among others. These social ills sometimes stem from the fact that adolescents are engaging in sex without understanding its meaning and implications. The learners that participated in this study were engaging in sexual activities without knowledge of the repercussions, which fuelled antisocial behaviours and led to an increase in STIs, unwanted pregnancies and HIV/AIDS.

Traditionally, Africans regarded sex as a taboo subject, with some arguing that sex education encourages promiscuity among the youth (Zimmerman, 2015). A degree of sacredness is attached to sex and sexual relationships and activities that break the rules are regarded as taboo (Okafor, 2018; Landa & Fushai, 2018). Discussion and use of contraceptives among young people is also taboo. This study facilitated discussion of

sacred and taboo concepts in a culturally appropriate way in order to assist learners who are falling into sexual pitfalls due to a lack of knowledge.

Rosey (2018) defines a taboo subject as one which is prohibited or should be avoided by society as it is perceived as harmful to its members. The harm is viewed relative to its potential to cause anxiety, embarrassment or shame to individuals. Researching a subject which is regarded as taboo in a society is not an easy task, as many people, especially Africans, are uncomfortable doing so. Africans also express opposition to modern science which, in their view, over-exposes children to experiences of sex, causing them to engage in inappropriate behaviour (Lee, Heflick, Park, Kim, Koo & Chun, 2017). However, the youth are extremely curious about sex and often embark on sexual relations before they are fully mature. Studies have shown that the youth, who constitute by far the largest demographic group in the world (Alford, 2019) enjoy talking about and experimenting with sex (Rosey, 2018). This motivated this study that aimed to ensure that the youth receive information through CSE that will enable them to make informed decisions.

Among other practices, taboos encourage conformity to societal expectations of correct human behaviour and are often reinforced by sanctions (Chivaura, 2015; Landa & Fushai, 2018). Violators of the Shona moral code, which includes taboos, are said to invite misfortune for the community and themselves, such as bad luck, disease, drought, and death. Chivaura (2015) observes that...*zviera zvaizobatsira pakutyisidzira tsvuuramuromo kuti dzikaita zvairambidzwa dzaizowirwa nematambudziko akaita sourwere, urema kana ndufu* (Taboos helped in that they instilled fear in would-be deviants that if they misbehaved misfortunes such as illnesses, deformities or death would befall them). In my view, taboos used by Africans in sexuality education were and are vital because when adolescents misbehave (engage in sexual activities), especially without protection the consequences are illness, disability and death (from STIs, HIV/AIDS). In other words, taboos teach that sexual expression among adolescents will have harmful social, psychological and physical consequences. Comprehensive Sexuality Education is vital to learners because it explains the consequences before and after exposure.

Furthermore, African societies respect the rights of individuals and the social group with regard to sexual unions (Kalembo, Zgambo & Yukai, 2015). Societies the world over have different interpretations and values of a sexual union such that, while some see it as sacred and impinging on group norms and values, many more, especially in modern societies, regard it as an individual matter which has little or nothing to do with group norms (Sidze et al., 2017). However, while sexual unions have become a matter for the individual in Western societies, they retain a level of sanctity in most developing nations on the African continent. While Western cultures claim to be spreading the message of individuals' freedom to make choices in relation to sexuality and sexual orientation (Landa & Fushai, 2018), Africans contend that the social group has the right to maintain its collective conscience of what is good for society. This in line with Ubuntu which states that an individual is not an entity who lives in isolation, but is intertwined with others. Therefore, the introduction of sexuality education in African societies distanced Africans from their value systems and created confusion.

African policy makers, educators, and parents adopted Western culture in the form of CSE order to control adolescent sexual behaviour which was regarded as spiralling out of control. Nonetheless, many in African societies continue to argue for AO education. Although cultural globalisation threatens to sink the ships of most African cultures, Western notions surrounding sex and sexual relationships have not yet become part of the mainstream of African societies (Mangeya, 2018). This motivated the current study on sexuality education in an African context.

Despite the fact that CSE programmes are rare and not fully accepted in African states, such programmes address the complex needs of adolescents more holistically (Zimmerman, 2015). Today's children are intelligent, alert, curious and conscious of the fact that their parents and elders keep some secrets from them. This could cause them to resort to accessing misinformation and developing undesirable habits. According to Zimmerman (2015), the UNPF (2018) and ENOC (2017), if teachers and parents that hold traditional and orthodox views do not support CSE as a noble endeavour, children will obtain information about sex from unreliable sources which could have negative consequences such as school dropout, teenage pregnancy and even involvement in crime. This is not only sad but dangerous to human life, highlighting the need for CSE.

3.4 Addressing Comprehensive Sexuality Education

The school is an important institution to address the conflict, pre-occupations and problems that adolescents often confront. Furthermore, schools are well-placed to mediate traditional and modern experiences (Haberland & Rogow, 2015; Sidze et al., 2017) and they can reach large numbers of young people. My understanding of a school is that it is an institution that is mandated to provide teaching and learning services to primary and secondary learners in preparation for tertiary education. In other words, it aims to empower learners with knowledge that is useful in day-to-day life whether in urban or rural contexts. In rural contexts, schools are sometimes used for community meetings and gatherings. Therefore, school-based sex education programmes can be led by teachers, social workers, health professionals, peers, community-based organisations, pastors and family-based institutions. The Ministry of Education has a critical role to play in building consensus on the need for sexuality education through consultation and advocacy with key stakeholders, including policy makers and politicians, religious leaders, parent-teacher associations and young people, among others. The MoPSE in Zimbabwe has done much to institutionalise sexuality education, but the subject still attracts adverse reactions (MoPSE, 2013). However, across the world, CSE is often not delivered in schools and where it is, the quality is often poor. Moreover, different strategies and approaches are employed to deliver CSE, including AO education, a learner-centred approach, and the use of media and technology, and culture and tradition. These are discussed below.

3.4.1 Abstinence only education

According to Alford (2019), AO education involves programmes that encourage and expect young people to abstain from sex outside of marriage. Abstinence is regarded as the only morally correct option among teenagers (Chivaura, 2015). Virginity and chastity are highlighted and a faithful monogamous relationship in the context of marriage is the expected standard of human sexual activity (Haberland & Rogow, 2015; UNESCO, 2018). It is against this backdrop that CSE is accused of encouraging children to engage in sexual activity. Abstinence only education does not cover contraception and often presents biased views on contraceptive methods like condoms and birth control pills (UNAIDS, 2016). For example, Leung, Shek, Leung and Shek (2019) assert that

providing students with information on where to obtain and how to use contraception will undermine the AO message and encourage sexual immorality amongst learners. They add that sex before marriage is immoral and that abstinence is the only method which is 100% effective in preventing pregnancy and STIs. Kirby (2019) notes that sexual immorality may result in health-compromising sexual behaviour which will, in turn, increase the prevalence of STIs and unwanted pregnancies among young people.

While I do not dismiss abstinence education outright because it is a component of CSE, I would not regard AO as the only effective method as other options like contraception have also been proven to be effective. Comprehensive Sexuality Education encourages abstinence as the safest choice for unmarried adolescents, but also highlights the use of protective measures should young people engage in sex. Indeed, the high prevalence of STIs and other diseases among learners indicates that they are not all able to abstain.

Furthermore, AO programmes often present scientifically inaccurate information and support stereotypical gender roles that discriminate against young people, with overemphasis on religious messages (Leung, et al., 2019). Many religions regard sexual activity as a sin and put much emphasis on abstinence. It is for this reason that AO is supported by conservative and religious groups (Santelli et al., 2017) and that, despite evidence that AO programmes are ineffective, many countries and organisations still rely on them (Haberland & Rogow, 2015). A large body of evidence shows that AO education is not effective in postponing sexual initiation, frequency of sexual activity, and the number of sexual partners, and in preventing unintended pregnancy (UNESCO, 2017; Alford, 2019). Thus, this study encompassed all matters in relation to sexuality in order to inform learners.

3.4.2 Learner-centred Approach

A learner-centred approach shifts the focus of instruction from the teacher to the learner (Francis & DePalma, 2015b). It offers an optimal experience as it promotes engagement with the teacher, content and other learners. Given that sexuality is a sensitive topic, peer-to-peer learning might promote freedom of expression. This study thus engaged learners in teaching one another on sexuality. Moreover, on-going engagement helps learners to develop a deeper understanding of the material presented. A learner-centred

approach puts learners' interests first by acknowledging their needs as central to the learning experience. Therefore, instead of pushing content towards the learner who is simply a passive listener, the learner-centred approach encourages a dynamic relationship between learners and the teacher (Zulu et al., 2019). Equally important, learners are actively involved in the learning process (Gudyanga, Moyo & Gudyanga, 2015). When the learner rather than the teacher is the focus of instruction, learning becomes more meaningful to the learner and allows for a better understanding of the information. The learner-centred approach incorporates collaborative learning techniques like small work groups, allowing for discussion and the emergence of ideas. As noted by Francis and DePalma (2015b), collaboration offers more opportunities for learners to engage with the content and to build connections to improve knowledge transfer. This study was based on the assumption that antisocial behaviours result from misinformation on sexuality issues that is transmitted by peers. A learner-centred approach might encourage learners to reflect on what they were told by their peers and gain better information. This approach also enables the teacher to know what learners are learning on the subject and how they are learning it, thus developing life skills by encouraging them to embrace critical thinking and problem solving, and to make decisions, work as a team, analyse arguments and generate new ideas.

3.4.3 Peer education

The literature notes that young people frequently discuss sexual activities and reproductive health among themselves (UNAIDS, 2015). According to Sidze, et al (2017) and UNESCO (2017), peer education is a form of learning in which one person learns from another person, without one having to be a teacher and the other one being a learner. In this study, learners from Forms 3-6 constituted peers. These learners are similar in age, background or interests (UNESCO, 2017). Peer education can take place in small groups or through individual contact in a variety of settings, including schools or universities, clubs, churches, workplaces or in the street. This study included peers from the same school in the same community in Chivi district, Masvingo, Zimbabwe. Maviya (2019) observes that residing in close physical proximity to one another encourages interaction among people that, in turn, enables recognition of similarity in attitudes and behaviour. Young people spend more time engaged in activities with friends than with adults. In such face-to-face interactions, they talk more openly about their sexual attitudes and

behaviour, building a strong, positive relationship. Sidze et al. (2017) note that peers have a strong influence that is sufficient to overpower the influence of parents.

In this study, separate FGDs were conducted with learners in order to promote freedom of expression on sexuality issues. The youth are more likely to self-disclose to their friends than to their parents, including on sex-related issues (UNESCO, UNFPA & UNAIDS, 2016). Friends are often a source of information about sex-related topics and young people feel more comfortable talking to their peers and find the information that they obtain from them more helpful. Furthermore, the youth of today learn more from what they see on the street than what they read about in classrooms, and imitate this behaviour. This study engaged other stakeholders from the community who are good role models like a pastor and parents. The youth require sound, exciting sex education material because they will encounter harmful role models in the street. Many teachers do not offer holistic sexuality education that engages learners and enables them to express themselves honestly and openly (Alford, 2019). Failing to provide such education results in children learning behaviours through films, newspapers, books, different forms of media and their peers.

Not only is the peer group a primary source of information on sexuality; it may also create an environment where pressure is exerted on the teenager to indulge in sex because everyone does it or because they do not want to feel left out of the group (UNESCO, 2016). Comprehensive Sexuality Education offers learners sound information which empowers them to change their attitudes and health behaviours (UNAIDS, 2016). Furthermore, such programmes train learners to disseminate accurate information and provide their peers with skills and motivation to promote healthy sexual behaviour.

3.4.4 Out-of-school Comprehensive Sexuality Education programmes

People who are very active on social media could engage in riskier behaviours due to their large peer network that influences their attitudes and social norms. Different forms of media keep sexual behaviour on public and personal agendas. Moreover, learners that rely too much on social media have less interaction with fellow learners. Sexual behaviour can be influenced by exposure to pornography and sexual images on the Internet.

Out-of-school programmes deliver CSE information to young people in the community or in clubs as an extracurricular activity (UNESCO, 2016). They are extracurricular because they take place outside the formal classroom. These programmes were developed as a comprehensive set of teaching and learning materials for flexible use in different settings and are not predominantly school based (UNFPA, 2016). They have been widely used to reach out-of-school youth. For example, the My Future My Choice (MFMC) programme in Namibia provides CSE interventions to young people within their communities through community peer educators (UNESCO, UNFPA & UNAIDS, 2016). This study noted the influence of media and technology in young people's understanding of sexuality. It thus identified media and technology as assets which can be used for out-of-school CSE.

Community-based sexuality education programmes targeting out-of-school youth are being implemented in Zimbabwe through government agencies and NGOs in line with the Adolescent Sexual Reproductive Health Strategy and the Zimbabwe National HIV and AIDS Strategic Plan. The government has also developed a policy for out-of-school youth that will be implemented by the MoPSE to enable girls who fall pregnant to continue with their education. This study identified learners who dropped out of school due to unwanted pregnancies and out-of-school programmes could assist these learners. Unfortunately, most communities do not seem to be aware of the policy and school heads appear to be reluctant to raise awareness of it among learners and communities. There is also ongoing advocacy for learners with disabilities to be part of mainstream sexual education programmes to ensure that no youth subpopulation is left behind (UNAIDS, 2016). Out-of-school programmes also support youth organisations to strengthen social media messaging that encourages young people to access sexual education and SRH services.

3.4.5 Culture and tradition as barriers to Comprehensive Sexuality Education

Many countries have not been able to provide effective CSE in schools due to culture and tradition (UNESCO, 2018). Cultural practices have challenged CSE programme implementation in sub-Saharan Africa, where teachers adopt a biological approach to CSE through covering CSE issues in subjects such as Social Studies, Biology, and Home Economics, among others (Sidze et al., 2017). While in Zimbabwe, CSE is taught as a stand-alone subject in the form of GC, little is taught on gender issues and key areas

such as contraceptive methods, sexuality, and abortion are avoided, with the focus mainly on life skills and HIV.

In the African culture, there is resistance to discussing sex and sexuality, especially with the youth (Landai & Fushai, 2018). In Tanzania, children were traditionally taught about sex and sexuality by adults of the same clan, village or community (Chivaura, 2015). Among the specific subjects taught by parents was the process of giving birth and rearing children. This family education was functional and important since it provided the young with the knowledge, and technical, physical, social and cultural skills required to make them part of society in the future (Lee et al., 2017). The youth were prepared for the responsibilities of family life through initiation ceremonies at puberty. The evidence suggests that in some societies like Zimbabwe, aunts and uncles educated young boys and girls as they grew into puberty. However, in modern times extended families do not always live together. Many of these customs have been abandoned with no adequate substitute and the responsibility has now fallen on schools. Some practices have also been eroded by modern practices such as migration and access to television, radio and print media, which distort socio-cultural norms. This study was culturally sensitive and facilitated discussion of CSE without violating any culture.

From one perspective, CSE can be said to have existed for a long time as the elders of today received sex education to prepare them for marriage. A ten-year-old girl would start learning to cook and receive instruction on how to treat and respect the opposite sex. I thus argue that sex education has been part of Zimbabwean culture for generations, although it was gender-biased. In my view, CSE would balance the scales and provide accurate information, knowledge and skills to young people, debunking harmful norms and promoting equality.

3.5 Stakeholders' involvement in facilitating Comprehensive Sexuality Education

A stakeholder is defined as a person, group or organisation that has an interest in or concern about a certain phenomenon in an organisation (*Business Dictionary*, 2018). This study involved parents, teachers, a pastor, social worker and schools inspector, learners and the community as a group of stakeholders representing different organisations or interests. Maviya (2019) observes that stakeholders have the responsibility to harmonise

and coordinate existing programmes to ensure better alignment and more efficient use of resources. The stakeholders in this study were involved in facilitating the teaching and learning of CSE in order to help learners to make informed choices. Their roles are discussed below.

3.5.1 The religious sector

The churches have long been known to disagree with sexuality education which talks of sex before marriage, extramarital sex, masturbation, contraceptive use and homosexuality, especially for young people (Shiffman, Kumuji, Shawar & Robinson, 2018). Several religious sects in Zimbabwe actively reject programmes for young people that speak of anything other than abstinence until marriage, as some topics are believed to promote pre-marital and casual sex among learners and the youth. The Catholic Church as well as some understandings of the Koran discourage condom usage (Landai & Fushai, 2018).

Roodsaz and Raemdonck (2018) note that the sexual socialisation of Africans changed profoundly with the spread of Christianity to the continent. Christian missionaries discouraged practices such as homosexuality and polygamous marriages which were common in most African societies, as well as masturbation and open discussion of sex and sexual matters. The message delivered was that Christians do not engage in sex before marriage (Zulu et al., 2019). This jelled with Africans whose culture also discouraged open talk of sex and sexuality. Religious schools continue to prohibit sex education. Nonetheless, in modern day societies, the youth are re-defining who they are and calling for freedom of choice. Furthermore, religious perspectives view sexuality within the narrow spectrum of the sex act without exploring the extraneous factors that impact and shape people's multifarious sexualities (Zulu et al., 2019). It is in light of this that this study identified the religious sector as an asset which can teach CSE in church or school settings.

Rosey (2018) observes that low levels of religious adherence are associated with early sexual initiation. Furthermore, the more religious the individual, the more important the opinions of parents, peers and religious leaders in relation to sexual behaviour and delaying sexual debut are likely to be, although this represents external rather than internal morality. This study advocated for all-inclusive CSE. As noted by Francis (2015),

religious learners discuss sexual matters less frequently and when they do, the focus will be on abstinence. These learners are guided by the morals of their religious institutions, causing them to be less open and comfortable talking about sexual issues with friends. Religious learners tend to be more conservative in their attitudes and behaviour in relation to sexuality and such conservatism appears to extend to their conversations with friends (Landai & Fushai, 2018). From my own observations and experience as a Christian, most religious youth are denied their right to freedom of expression on sexuality issues, which forces them to portray a religious, community or school personality. More importantly, the religious sector uses top-down methods of communication, that is, from older members of the church to the youth. In addition, communication around sex is generally correctional, reactive and negative. Examples include statements that it is a sin to indulge in sexual activities before marriage and if one does, one will die of STIs and HIV/AIDS at a tender age. This study accommodated everyone regardless of age or whether they were sexually active or inactive, and aimed to include all learners in CSE.

3.5.2 Social workers

Most social workers in Zimbabwe represent NGOs in collaboration with civil society organisations (CSOs). These organisations are key in CSE implementation through their roles in advocacy, mobilisation of funds, teacher training, and tracking progress at every level. Training teachers improves their knowledge of and attitudes towards CSE, and their values around sexuality (UNESCO, UNFPA & UNAIDS, 2016). In this regard, UNAIDS (2016) and the UNESCO HIV and Health Education Clearinghouse (2016) launched a campaign to include CSE in the pre-service teacher training curriculum. This study mobilised a social worker who visited schools to teach learners and train teachers on CSE. A variety of methods were used, including drama and focus groups. The MoPSE has also involved social workers in teaching some aspects of CSE. However, due to political and economic problems, funding for CSE and establishing and coordinating sustainable programmes is difficult.

3.5.3 Political role players

Sexuality education has always been the subject of highly charged political debate and contention over whether the focus should be on CSE or AO education (Sidze et al., 2017). Indeed, globally, the development of HIV/AIDS policies, which predated the development

of sexuality education was marked by political contestation. While CSE policies have been adopted in Zimbabwe, implementation is poor, despite CSOs and the media's efforts to highlight issues like child marriage, the age of consent and unintended pregnancies (Alford, 2019). Comprehensive GC is not offered to learners in Chivi district, Masvingo, with certain CSE topics not receiving sufficient attention (Alford, 2019; UNESCO, 2018).

Furthermore, the delivery of CSE is poorly monitored and evaluated by the MoPSE. The fact that it is not an examinable subject also downgrades its importance in the eyes of stakeholders such as teachers (Maviya, 2019). Omission of certain topics result in learners not having adequate understanding of CSE and how it meets their needs. I would argue that the Ministry and the Zimbabwean government are mandated to nurture learning, life skills and information gathering expertise among all children and that denying them CSE is robbing them of the opportunity to be prepared for the future, as it hinders sustainable learning. There also appears to be disharmony among the different laws in the country, with most policies bunching together different categories of young people on the assumption that they are a homogeneous group. For example, the National Adolescent Sexual and Reproductive Health Strategy does not specifically provide for the youth who face different circumstances like living with HIV or disabilities and those who are forced into prostitution.

3.5.4 Academic issues

Academic issues like school readiness and teacher preparedness, resources and Information and Communication Services are of great importance in teaching CSE and, if not addressed, can act as barriers to delivery of CSE.

3.5.4.1 School readiness

Apart from the NGOs operating in Zimbabwe that are involved in health services, the government has not fully invested in GC in schools (Maviya, 2019). Training teachers in CSE and teaching the subject require resources and funding. In the absence of such, schools focus on other areas such as science subjects which receive full funding from the government in the form of scholarships. This is not the case for students who study social sciences. The social sciences play an important role in improving human well-being.

Furthermore, there is a high teacher: pupil ratio in Zimbabwe and the curriculum is tightly packed with exam oriented subjects, thereby inhibiting effective CSE.

The economic uncertainty in Zimbabwe has resulted in infrastructural challenges in schools, including a lack of access to electricity and the Internet, posing challenges to CSE programmes that require technology (Wekesah, et al., 2019). This study was conducted in rural ecologies with poor quality or no information technology. On-going shortages of medical supplies and deteriorating medical infrastructure, especially in rural areas, also negatively impact learners' access to health services offered by trained health professionals. Levels of modern contraceptive use among adolescents in rural areas have declined, but have risen in urban areas where infrastructure tends to be concentrated. This could result in an increase in unplanned pregnancies among rural adolescents.

3.5.4.2 Teacher preparedness

Misconceptions and deep-seated discomfort, biases, and objections to CSE have resulted in some teachers struggling to teach the subject, to the extent of watering down curricula content (Wekesah, et al., 2019). It has been reported that teachers withhold information from learners and tend to promote abstinence as the only way to prevent pregnancy, or even cancel sexuality education sessions (Browes 2015; Vanwesenbeeck et al., 2016). Parents often criticise CSE teachers for delivering messages that violate what is taught in the family (Browes, 2015) and this affects the way teachers teach the subject. Fearing parental judgement, they may fail to deliver CSE content as required, but seek to conform to local societal norms by modifying it as they are reluctant to provide information or promote practices considered taboo in their community. Where teachers recognise tensions between their cultural values and beliefs and CSE curriculum content, they adapt the content to conform to the norms, taking moralistic or neutral approaches in their teaching (Sani et al., 2018). They thus avoid or skip culturally sensitive topics such as abortion, homosexuality, and masturbation. In effect, such practices contradict the tenets of CSE. Some studies show that teachers replace CSE with sporting activities, maintenance work and club activities. Nonetheless, many teachers regard CSE as being beneficial to the youth.

Teachers in Zimbabwe are not specifically trained to teach CSE and therefore, whoever is free during the designated timeslot is allocated to teach sexuality education (Maviya, 2019). Haberland and Rogow (2015) also note that teachers lack competency in teaching CSE topics. This lack of direction has resulted in significant variations in the content taught, and when and how it is taught.

3.5.5 Parental engagement

The concept of sex education is not well understood by many parents and they often regard it with suspicion (Haberland & Rogow, 2015). Many are unsure of where to start or may feel uncomfortable having such conversations. However, avoiding the subject will not stop their children from having sex or keep them safe. This study was based on the assumption that parental involvement has the greatest impact on the teaching and learning of CSE among learners. It should be noted that some issues such as school girls falling pregnant do not necessarily occur because of a lack of sex education in schools, but due to a lack of parental engagement (Zulu et al., 2019). Sex education is an issue that concerns parents and society at large, since it involves changing traditional customs and beliefs which contribute to parents' resistance to the introduction of such education in schools (Germain, 2015).

Research conducted by gender expert Audrey Manyemwe who is also a senior health and safety officer with the Bulawayo City Council in Zimbabwe notes that, traditionally, young people's sexuality education was believed to be the responsibility of aunts, uncles or grandparents; however, urbanisation and the breakdown of the extended family have undermined this system. Mpondo et al. (2018) observe that parents find it hard to discuss matters relating to sexuality with their children. This can be attributed to their belief that children are innocent creatures that should not be sullied by knowledge of the facts of life and should certainly not be bothered with the hard realities and responsibilities of married life until it is their time (Germain, 2015; Haberland, 2015; Haberland & Rogow, 2015). However, children are not asexual or innocent, but are sexual beings who need to have access to information that keeps them healthy.

Parents often pass their own values and beliefs about sexuality to their children. They find it difficult to discuss the biological facts of life (Wekesah, et al., 2019) and discussions

with their children often adopt a moralistic approach in the form of warnings of the consequences of sex, specifically, pregnancy and HIV infection. Thus, parents are likely to support aspects of CSE that align with their cultural beliefs while opposing those that differ, such as topics on sexual activities and relationships. Indeed, it has been reported that some parents counter the CSE messages given to their children in school, reducing CSE programmes' effectiveness (UNESCO, 2016 & 2017). Wekesah et al. (2019) assert that it is important for parents to know that the most sensitive sex organ does not lie between a person's legs, but between the ears. While parents do their best to hide that they themselves have sexual desires and needs, their children know this. There is no ideal time for parents to impart sex education and it should be an on-going process.

Haberland and Rogow (2015) state that parents are hesitant and embarrassed when children ask about sex-related matters. However, youngsters have their own urges, passions and feelings. Parents should remember their own youth, impulses and sexual fantasies, and share these with their children (Germain, 2015; Haberland, 2015; Haberland & Rogow, 2015). In my view, what happens to our children now is more important than what happened yesterday, or will happen tomorrow. Sexual thoughts and fantasies are natural and reflect our ability to think in the abstract and to make free associations (Haberland & Rogow, 2015). Despite the responsibilities conferred on them, parents in African societies rely on other people to help their children transition from childhood to adulthood (Haberland, 2015).

The youth in sub-Saharan Africa confront many problems, including a lack of parental guidance, eroded community norms and a lack of access to health services (Brener et al., 2016). For their part, parents are concerned with the methodology used to deliver sexuality education. Wekesah, et al (2019) study notes that parents felt that the sexuality education curriculum was delivered in a haphazard manner due to the HIV/AIDS pandemic. This led to division among parents on this subject. Other studies have found that parental support or opposition to CSE is determined by their level of education and place of residence (Nyarko, 2014). Uneducated parents and rural residents are more likely to hold onto cultural beliefs and traditions on sexuality and are more likely to oppose CSE programmes (Nyarko, 2014). This study found that parents felt that sexuality education contradicts their methods of discipline and child rearing which, in turn, influence

their children's behaviour. They added that young people do not simply memorise their school lessons and apply them perfectly, but have their own understanding of their bodies based on personal experiences. Again, it was felt that education on contraceptives can lead to sexual experimentation, abortion, unwanted pregnancies and children being born out of wedlock. This study engaged parents in discussions on sexuality education to come up with ideas on how to protect the youth and improve their well-being.

3.5.5.1 Learner-parent engagement

Although direct communication between parents and children about sexuality is limited in many families, parents continue to be the source of guidance for their children as they directly and indirectly transmit their standards of conduct to them during socialisation (Wekesah, et al., 2019). This study encouraged parent-child communication as a key strategy to protect learners against anti-social behaviours which may result in HIV and unintended pregnancies. Germain (2015) and Zulu et al. (2019) note that when learners feel supported by and connected to their parents, they are less likely to initiate sex at an early age and they also have sex less frequently. If parents monitor and supervise their children appropriately, the result is likely to be positive. Haberland and Rogow (2015) concur that the extent to and manner in which parents are involved in their children's lives are critical factors in the development of children, especially in relation to sexual activities. A study conducted among secondary school students in the United States revealed that children whose parents talk with them about sexual matters and contraception at home are more likely to postpone sexual activity. Furthermore, when these children become sexually active, they have fewer sexual partners and are more likely to use contraceptives and condoms than those whose parents do not discuss sexual matters with them. I thus argue that parent-learner engagement reduces the risk of pregnancy, HIV and other STIs among the youth.

One of the functions of parent-learner engagement is to transmit the family cultural heritage from generation to generation (Wekesah, et al., 2019). It is within the family context that the initial and primary process of socialisation takes place as far as sexuality issues are concerned. Communication is an essential parental skill, and when parents communicate their beliefs and values about sex, condoms and other forms of contraception, this may affect sexual risk-taking (Haberland & Rogow, 2015).

Conversations between parents and their children about sex and contraception well before their teens may delay the initiation of sex or increase the use of condoms and other contraceptives (Zulu et al., 2019). However, for most parents, this is not an easy task.

Open communication between parents and children can help to lay the foundation for young people to mature into sexually healthy adults. However, many young people do not turn to their parents and teachers for accurate information on sexuality issues and their major sources of information tend to be friends (Zulu et al., 2019).

3.5.5.2 Parent-school engagement

Many parents do not appear to have a clear understanding and conception of sexuality education (UNPF, 2018; UNESCO, 2016). Opinions are divided on whether this is the task of parents or the school. Some parents believe that sexuality education should be the school's responsibility (Zulu et al., 2019), while teachers are of the view that parents should inculcate sexual values and norms in their children (UNESCO, 2018). An assessment by Zimbabwe's Ministry of Health and Child Welfare (MOHCW) in 2015 concluded that parents or guardians' involvement in providing sexuality education to young people is very important in preventing sexual abuse. However, if parents are anxious about the appropriateness of curriculum content or unwilling to engage in what their children learn through sexuality education programmes, personal growth choices for children and young people are likely to be limited (Wekesah et al., 2019). In the best case scenario, teachers and parents support one another in implementing a guided, structured teaching or learning process. I argue that if sexuality education is done in the proper manner, it would ease parental concern about their children's companions, how they spend their leisure time, and the community or environment's impact on their children's sexual behaviour. According to Charamba (2016) through, parent-teacher/school engagement, the school receives ideas, expertise and human resources, all of which improve decision-making and educational activities in rural ecologies. Edamo (2018) adds that parent-teacher/school engagement enhances the quality of education. While teachers are experts in their field, parents know how their children respond and learn. When schools fail to provide quality education, parents have the power to demand change (Wulandary & Herlisa, 2017).

3.5.6 Community involvement

Zimbabwe's Adolescent Sexual and Reproductive Health Strategy identifies community participation as important in sexual health interventions and sexuality education in general (Wekesah et al., 2019). It highlights the need for a multi-sectoral, participatory approach that also recognises the youth's participation. The strategy also states that adolescent reproductive health programmes should be implemented through a wide variety of sectors in consultation with the community (parents and emerging leaders). It adds that parents must continue to be responsible for their children's behaviour, even though some parents view sexuality and moral education as the responsibility of churches and schools. This study noted that the community has significant influence in empowering and skilling young people. Community mobilisation is vital in addressing matters relating to sexually. Young people should also lead and implement community campaigns (UNESCO, 2015b, 2017).

3.6 Scaling up Comprehensive Sexuality Education

In Zimbabwe, scaling up CSE involves strengthening the existing curriculum and subject syllabi to include topics that are not covered such as contraceptives, abortion, homosexuality, and others, strengthening teaching methodologies, and ensuring that CSE is integrated into monitoring and evaluation systems (Wekesah, et al., 2019). Research has shown what works and what can positively affect health and educational outcomes. Provision of quality CSE and adolescent sexual and reproductive health services need to be scaled up so that all young people can access them. Furthermore, national planning mechanisms are required as well as amendments to existing policies to ensure high quality scale up and nationwide coverage (Haberland, 2015). Schools should ensure that GC and CSE address knowledge gaps among learners and are relevant to their needs. This calls for strong collaboration between government, CSE organisations and the education sector.

Relevant stakeholders should be involved in the scaling up exercise since it requires proper planning and methodology, including a budget for resource mobilisation and the division of roles and responsibilities (Zulu et al., 2019). Various stakeholders would design activities that are sensitive to community values and consistent with available

resources (asset mapping) for effective CSE programmes in schools. Programmes should be pilot tested to obtain on-going feedback from learners on whether they are meeting their needs (UNESCO, 2016). Participatory teaching methods should be adopted to actively involve students and help them to internalise and integrate information, with sound activities designed to address various risks. For instance, scientifically accurate information should be provided about the risks of unprotected sex and the effectiveness of different methods of protection.

The stakeholders involved in scaling up CSE should also include researchers in the field of human sexuality, behaviour change and related pedagogical theory, who could assist in developing curricula (UNESCO, 2016, 2017). They would assess the reproductive health needs and behaviours of young people and specify health goals, the types of behaviour affecting such goals, the risk and protective factors affecting such behaviour, and activities to address risks and protective factors. Prevention of HIV, other STIs and unintended pregnancy should be included in the health goals.

3.7 CHAPTER CONCLUSION

The chapter reviewed the international, regional and local literature on CSE in rural ecologies. It showed that countries have adopted different approaches to sexuality education, with some focusing on AO. It was argued that learners are sexual beings who will engage in sexual practices regardless of messages that promote abstinence. This calls for CSE that aims to change behaviours to reduce STIs, and early pregnancies and marriage in rural ecologies.

The next chapter discusses the research design and methodology employed to conduct this study on CSE for sustainable learning in rural ecologies.

CHAPTER FOUR

RESEARCH METHODOLOGY

4.1 INTRODUCTION

The previous chapter presented a review of relevant international, regional and local literature on CSE for sustainable learning in rural ecologies. This chapter presents the interpretive research paradigm and case study research design using a qualitative research approach that was employed to conduct this study. It covers the research context, selection of participants and procedures and data generation methods, including FGDs, one-on-one semi-structured interviews, reflective narratives and document analysis. The chapter also discusses the thematic data analysis procedures employed, ethical considerations, and issues of trustworthiness including confirmability, transferability, credibility and dependability. The study's limitations are highlighted and the measures taken to counter them during the generation of data are outlined.

4.2 RESEARCH PARADIGM

According to Kivunja and Kuyini (2017), a paradigm is a set of beliefs that guides a research study. Similarly, Salvador (2016) states that a paradigm constitutes the abstract beliefs and principles that shape how one sees the world, and interprets and acts within that world. In this study, the knowledge of CSE acquired by people when they were children and as they grew up is their understanding of CSE. It includes cultural beliefs, religion, experiences and educational knowledge.

Norris, White, Nowell, Mrklas and Stelfox (2017) identify five paradigms, namely, positivism, interpretivism, emancipatory, critical and pragmatism. This study was underpinned by the interpretivist paradigm. Interpretivists believe that individuals shape society rather than being shaped by it and they thus introduce change to society (Niewenhuis, 2016). This suggests that individuals have consciousness and are not passive beings that react to and are driven by external forces, but have their own way of learning. In this study, people have control of the concept of CSE and decide what they want to teach or know around the subject. As explained by Du Plooy-Cilliers (2014), interpretivists also believe that individuals are complex beings as they understand things

differently. Similarly, Cohen et al. (2018) note that interpretivists believe that the study of human society involves subjective views, opinions, emotions and values which cannot be directly observed and counted but require interpretation. In this study, CSE was viewed as a complex issue which is understood in different ways across cultures. For example, one can understand CSE as education on SRH, AO education, teaching about contraceptives, gender equity, culture appropriateness and many other ways. The interpretive paradigm enabled different subjective views on CSE to be interpreted from the participants' perspectives of reality (Bertram & Christiansen, 2014). It was employed to understand each individual's ideas and experiences of CSE, conceptualised socially, culturally, morally or politically in the community or society.

Bertram and Christiansen (2014) add that interpretivists aim to gain in-depth insight into the lives of participants and an empathetic understanding of why people act in the way they do. Thus, each person's views are considered to determine why people behave the way they do when it comes to sexual issues. The researcher should be conscious of the fact that people are unique in the way they think and do things. The qualitative methods employed in this study, namely, FGDs, one-on-one semi-structured interviews, and reflective narratives, enabled close interaction with the participants, while the document review provided further insight. However, interpretivists have been criticised because they tend to believe that they provide a more in-depth and more meaningful understanding of social phenomena than that which is obtained from scientific data (Mbhele, 2015; Denzin & Lincoln, 2018). To counter this critique, I demonstrated such understanding in the presentation of the findings and conclusions emanating from the use of qualitative methods.

4.2.1 Ontological worldview

According to Sefotho and du Plessis (2018) and (Mackenzie, 2016) ontology is a paradigmatic and philosophical stance, perspective or position that the researcher declares in relation to his or her perception of reality. Interpretivists hold that reality is socially constructed by social actors and people's perceptions of a phenomenon (McDonald, 2017). Its basic ontological assumptions are that there are multiple realities, and that reality is socially constructed and dependent on the meanings that people assign to their own experiences and interactions with others (Cohen, Manion & Morrison, 2018). In other words, the social world is what people perceive it to be, since what is said to be

reality cannot be changed or broken, but only changes as people's perceptions change. In this study, the participants' stories and experiences of CSE varied due to their different backgrounds and lived experiences. Therefore, there is no single truth to understand the participants' social world; rather, people attach subjective meanings to a phenomenon such as sexuality education (Riyami, 2015). Francis (2015) also asserts that reality is multiple and relative and depends on other systems for meanings which makes it even more difficult to interpret in terms of fixed realities. This study included different stakeholders in rural ecologies who worked collaboratively to understand and identify strategies to enhance CSE in the community in order to improve teaching and learning. Reality is multilayered and complex and there can be multiple interpretations of a single phenomenon (Francis, 2016a). It was thus important to appreciate differences in the way the participants understand CSE so as to establish the motives, meanings, reasons and other subjective experiences (Francis, 2016b).

4.2.2 Epistemological worldview

Epistemology is a philosophical position in relation to how a researcher acquires knowledge about reality (Sefotho & du Plessis, 2018). According to Kivunja and Kuyini (2017), it is based on respect for the differences between people. Knowledge of the world is intentionally constituted through a person's lived experiences and people cannot be separated from their knowledge (Riyami, 2015). In other words, knowledge, is personally experienced rather than acquired or imposed from the outside. Furthermore, knowledge about sexuality is innate (Antwi & Hamza, 2015). Interacting with people in their social contexts creates greater opportunities to understand their perceptions of their own activities. Knowledge and understanding of CSE is limited to things to which one has been exposed and has experienced and the meanings one attaches to a particular phenomenon. For example, the earliest influences on sexuality are the household and societal sexual norms that an individual grows up with. If one is raised in a place where, for religious or cultural reasons, most people feel that sex is bad or to be feared, one might suppress one's own early sexual exploration. Du Plooy-Cilliers (2014) observes that in-depth understanding of human actions or behaviour is gained by listening to the points of view of the people or group under study and interpreting what they regard as common sense. In this study, I engaged the participants on CSE and their views were considered as common sense.

4.2.3 Axiological worldview

Biesta (2016) defines axiology as evaluating and understanding right and wrong behaviour in relation to research. The axiological worldview monitors whether the researcher upholds human values by not violating the participants' morals and cultural values (Riyami, 2015). In this study, the participants' integrity, dignity and right to social justice were respected. Ethical standards, including voluntary participation, confidentiality and anonymity were adhered to in order to avoid any harm. My role as a researcher was to direct the study. While I hold certain views on the phenomenon of CSE, the objective was to solicit the participants' conceptualisations of CSE in their rural community and how they could engage with their children on issues relating to sexuality in order to empower them. The participants were not coerced to participate in the study and were informed that they were free to withdraw at any time with no threat of sanctions. Again, the participants shared their stories in a conducive environment, with everyone encouraged to voice their experiences without me being judgmental and the generated data was not available to third parties. Before engaging in data generation I ensured that all ethical issues were addressed and consent was sought from the participants before releasing this thesis, while fairness and truthfulness were maintained during data interpretation without discriminating against any participant.

4.2.4 Methodology

According to Walsham (2018) and Cohen, et al. (2018), the methodology is the strategy or action plan that justifies the choice of certain research techniques. The techniques are the methods used to gather data for interpretation and inferences. One-on-one semi-structured interviews, FGDs, reflective narratives and document analysis were employed to gather information on CSE. Kivunja and Kuyini (2017) note that interpretivists utilise qualitative methods and these instruments enabled me to gain an in depth understanding of the relationship between the participants and the broader community in the context of their rural environment. The methods employed enabled individual and collective views to be expressed and revealed the participants' values, prejudices, feelings and perspectives of CSE. Babbie (2016) notes that interpretivist methodologies aim to explore and understand a phenomenon inductively through the experiences and views of relevant individuals. The methods employed in this study enabled face-to-face interaction with the participants, allowing me to take note of verbal and non-verbal cues, facial

expressions and hesitations (Kirimi & Muteti, 2016), all of which convey meaning. Such cues revealed information that might otherwise be concealed when using other data generation methods.

Interpretivists also rely on the use of documents and participants' reflections and this study utilised document analysis and reflective narratives. The latter enabled the learner participants to reflect on their unique experiences of sexuality education without fear or shyness. Document analysis provided in-depth information on the content taught in GC.

4.3 Research design

A research design is the plan and structure of an investigation that is used to obtain evidence to answer the research questions (McMillan & Schumacher, 2016). It is a planned activity to unearth new facts and information about a phenomenon using appropriate methods (Kirimi & Muteti, 2016). Therefore, a research design is a strategy which enables the research questions to be answered. Sound research is not accidental but calls for proper planning in order to produce credible results. This study employed a case study design. Other research designs include phenomenology, ethnography, grounded theory, surveys and action research. A case study was selected due to its effectiveness and ability to investigate a phenomenon within its real-life context (Walsham, 2018).

4.3.1 Case study research design

While psychologist, John Gerring (2004) defines a case study as an intensive study of a single unit for the purpose of understanding a larger class of similar units. Kumar (2019) and Hayes, Kyer and Weber (2015) note that this single unit represents a case drawn from the same unit and a case study treats the total study population as one entity rather than a single individual and focuses on collecting data from a single or multiple cases of a phenomenon. This study focused on a single unit. While it did not aim to generalise the findings across a larger set of units, it is hoped that the findings from this case (rural ecologies) will be useful in other cases where they could be applied. A case study design is grounded on the assumption that the case studied is distinctive among cases of a certain kind; therefore, a single case can offer insight into the situation prevailing in the

group from which it is drawn (Saldana & Omasta, 2018). Cohen et al. (2018) explain that a single case study design focuses on a critical, unique or extreme case that has not previously been studied, or limited research has been conducted. In this study, the case was CSE for sustainable learning in the rural ecologies of Masvingo, Chivi district in Zimbabwe. Limited research has been conducted on this case and the exact case has not previously been researched in Zimbabwe. Therefore, the aim of using a case study was to increase understanding of the studied phenomenon (CSE), generalised to rural ecologies.

Walsham (2018) state that a case study is a research strategy and empirical inquiry that investigates a phenomenon within its real-life context. The empirical inquiry is not based on theory or pure logic, but on direct observation in real life situations (Hans-Gerd, 2017). This enables an in-depth investigation of a single person, group, event or community in order to generate new ideas. A case study was selected as this study focused on a distinctive sample of people in a real-life situation, learners in rural ecologies' experience of CSE and the extent to which it enhances sustainable learning. Comprehensive Sexuality Education is the subject of much debate and a case study enabled the views of the selected participants to be explored within their context either singly through one-on-one semi-structured interviews, or in groups through FGDs. It should be noted that a case study does not necessarily mean that responses on a certain issue will be the same, as there may be many different observations of a particular case or phenomenon (Barlett & Vavrus, 2017).

A case study may take four different forms, namely, illustrative, exploratory, cumulative, and critical (Glen, 2015). This study involved an illustrative case study due to its descriptive nature. It was used to examine a familiar case in order to help others to understand it. Huang and Huayi (2015) note that illustrative case studies are used to describe a situation or phenomenon in terms of what is happening, and how and why it is happening. In this study, CSE was well-known in rural ecologies and needed to be examined in order to gain better understanding. While other forms of case study were incorporated, as the study was qualitative in nature (exploratory), involved building knowledge (cumulative) and covered a unique situation (critical instance), the central focus was an illustrative case study.

4.3.2 Relevance of a case study in this research

A case study was chosen due to its flexibility (Kirimi & Muteti, 2016). It allowed me to draw on a variety of data generation techniques (Passer, 2017) to explore approaches that could be employed to understand the research topic. The use of data from various sources enhanced the study's credibility (Glen, 2019). The case study provided rich descriptions of data (Smith, 2018), which enabled me to answer the research questions. A case study design is also a useful research design when examining a subject on which little is known or where the researcher aims to gain a better understanding of a particular concept (Kumar, 2019). There is limited understanding of the learning of CSE in Zimbabwe due to poor implementation of the subject. Through the use of a case study design, in-depth data was generated on CSE for sustainable learning in rural ecologies which will add to the body of knowledge on learning this subject in Zimbabwe. The large amounts of data produced by the case study design can be used to construct theory, produce a new theory, and discuss and challenge existing theories, thereby adding to existing knowledge (Manion et al., 2018). The fact that a case study is based on observation and experience rather than theory strengthened this study (Hans-Gerd, 2017) as its outcomes will enable readers to understand notions more clearly than if they were only presented in the form of theories. However, a case study design is criticised for being unreliable, too general, and open to bias. To counter this criticism, I conducted research in the natural setting and did not fabricate the findings. I also carefully planned and implemented the case study to avoid such pitfalls (Glen, 2015; Harrison, Birks, Franklin & Mills, 2017) by ensuring the alignment of the philosophy and methodology with the research purpose and the methods employed. I logically justify the philosophical position and research design and include a coherent argument for inclusion of the various research methods. Therefore, the study propositions, which include the topic, focus and purpose of the study, and the research questions operated as a conceptual framework that was aligned with the case to guide the design and determine the methods of data collection and analysis.

4.4 The qualitative research approach

According to Creswell (2014), qualitative research aims to understand a social phenomenon in a natural setting. In contrast to experimental research, it emphasises the

participants' experiences, views and meaning-making. Merriam and Grenier (2019) concur and observe that the term qualitative means that the focus is on the qualities of entities and on processes and meanings that are not experimentally examined or measured in terms of quantity or amount. Creswell and Poth (2018), state that in qualitative research, participants make sense of and interpret certain phenomenon in terms of meaning. The qualitative research approach was appropriate for this study as it enabled me to explore, understand, explain, and clarify situations, perceptions, feelings, and attitudes (Kumar, 2019) in relation to CSE in rural ecologies. The data was generated from participants in their natural settings (Merriam, 2015) where they experience the problem of CSE. I directly generated data from the participants as the research source (Creswell & Poth, 2018) through interviews, FGDs, narrative reflections and document analysis, resulting in an in-depth inquiry.

The qualitative approach offers several advantages. Firstly, it provides in-depth, rich data on a phenomenon (Creswell, 2014; Smith, 2018; Creswell & Poth, 2018). In this study, rich, descriptive and detailed narratives were generated from the research participants, providing in-depth understanding of CSE for sustainable learning in rural ecologies. I was guided by the well-structured research questions which strengthened the study and the methodological choices (Mthiyane, 2015). I did not rely on a single data source but used various forms of data generation methods including one-on-one semi-structured interviews, FGDs, reflective narratives and document analysis, with transcriptions used to make sense of the data. Secondly, Crossman (2017) states that qualitative methods are humanistic in nature; people's words, stories and experiences cannot be reduced to statistical equations as this would lose sight of the human side of social life. The methods used to study people affect how they are viewed. A qualitative approach enables the researcher to get to know people personally and experience what they experience in their daily struggles in society, in this case, in relation to CSE (Mitchell & Clark, 2018). Through the qualitative approach, the community learned about concepts such as beauty, pain, and suffering (Kirimi & Muteti, 2016).

However, Merriam (2015) and Mitchell and Clark (2018) note that one of the disadvantages of qualitative research is that, given that the researcher might identify with the researched phenomenon, this may lead to partiality and bias. Furthermore, qualitative

research is interested in the socially constructed nature of reality and there is a close relationship between the researcher, co-researchers and what is studied (Crossman, 2017; Merriam, 2015). In order to counter this critique, I kept records on the research process and data analysis, and maintained trustworthiness to avoid bias. Another disadvantage of the qualitative approach is that it is labour intensive and time consuming (Korstjens & Moser, 2018). To overcome this disadvantage, I involved the participants in the research design and data analysis. Overall, the qualitative approach was the most appropriate method to generate in-depth data that answered the research questions on CSE for sustainable learning in rural ecologies.

4.5 Research context

The study was conducted in Chivi rural district at a secondary school which is 80km from the city of Masvingo in Zimbabwe. This day school is located 2km from the Ngundu growth point. It has poor access to information and communication technologies that hinders the flow of information. There is a high rate of unemployment in the community, which is of low socio-economic status. Most community members rely on farming and selling their produce at the growth point. This is an over-populated area and the busiest growth point along the Masvingo-Beitbridge highway that connects Zimbabwe with other SADC countries like the Democratic Republic of Congo (DRC), Malawi, Mozambique, Zambia and South Africa. There are many child-headed and single-headed households in this rural community, mainly due to parents' migration to neighbouring countries like South Africa in search for job opportunities. Moreover, community members believe that this area has become a death trap, with many truck drivers who engage with commercial sex workers and child prostitutes. It is commonly known as '*ZviTokwe Mukorsi*'. This name originates from a dam 15km away called Tokwe Mukorsi. This dam flooded during its construction and the government relocated victims to arid regions with poor living conditions. The children of the relocated families who are still living in makeshift tents work as sex workers at the Ngundu growth point. Most families fail to send their children to school, causing young girls to leave home and frequent night clubs at the growth point. This situation negatively affects learners who are attending school, but are surrounded by an unsavoury environment. It has led to escalating rates of learner dropouts, early marriage, STIs, unwanted pregnancies and HIV/AIDS infection.

The school under study is a co-educational one with an enrolment of 1 261 learners. It offers Forms 1 to 6 (Grades 8-12 in South Africa). There are 50 teachers including the Deputy Head and the Head of the school. There are 38 male teachers and 12 female teachers. Most of the teachers have Bachelor's degrees and diplomas, while a few have a Master's degree and none a PhD. The teachers lack resources to develop themselves academically due to low incomes and other commitments.

Most learners come from poor families, without incomplete school uniforms or no uniform at all, and without the stationery and other resources required in school. There is a high level of absenteeism. Guidance and Counselling is part of the curriculum in all Zimbabwean secondary schools; however, it does not have the same status as subjects like Mathematics and Sciences and is not examinable. In some schools it is taught once per month and teachers decide what to teach. Non-Governmental Organisations like the Community-Based AIDS Program (CBAP) and National AIDS Council (NAC) support the school with awareness campaigns, orientation lessons and life skills around sexuality education.

4.6 PURPOSIVE SELECTION METHOD AND PROCEDURE

Antwi and Hamza (2015) and Norris, et al (2017) describe the selection procedure as a process to select a number of individuals or objects from a group such that the selected group contains elements that are representative of the characteristics of the entire group. I used purposive selection to select the school and the participants such that each participant played a significant role in the study. According to Babbie (2016), in purposive selection, members are selected on the basis of their knowledge, relationships and expertise regarding a research topic. It thus rests on the suitability and typicality of the participants (Kufakunesu, 2017; Kufakunesu & Dekeza, 2017). In this study, the participants had different characteristics; therefore, personal judgement was used to select participants who were expected to provide insight into CSE and stakeholders' engagement in it. Crossman (2017) observes that purposive selection of diverse participants offers rich insight into the phenomenon under examination. I selected a diverse group of 21 participants comprising of 12 learners, the Head of school, two teachers, three parents, a schools inspector, a social worker and a pastor. All the participants were selected due to their ability to offer insight into the phenomenon of CSE

in rural ecologies. The secondary school was also purposely selected due to its location in a rural context. In order to maintain anonymity; pseudonyms are used for the participants and the school is not named.

4.6.1 Profiling of participants

Profiling of participants is undertaken in order to identify individuals who are more likely to commit themselves to a study due to their experiences, knowledge and interest in the topic (Cohen, Manion & Morrison, 2018). I profiled the participants of this study according to their expertise and experiences of CSE. Each participant was selected with a view to answering the research questions in order to fulfill the research objectives. The profiles of the participants and the justification for how and why they were chosen to take part in the study are presented below.

4.6.1.1 Learners

Twelve learners were selected to participate in this study, that is, two girls and two boys in Forms 3, 4 and 5, respectively, so as to maintain a gender balance. These forms were selected as learners in these classes are adolescents that are likely to have directly or indirectly experienced or been affected by sexual behaviours and are therefore likely to have a better understanding of issues relating to sexuality education. Some of these learners were members of CSE clubs and some might have participated in other clubs like an HIV/AIDS club in previous grades. Teachers who interacted with learners on a daily basis and knew which ones might provide relevant and valuable information selected the learners who participated in the study on a voluntary basis. The 12 learners participated in reflective narratives and FGDs which were audio-recorded with their permission. The learners responded to all the study's objectives.

4.6.1.2 Teachers

The GC teacher, school head and a senior teacher were selected to take part in the study. The GC teacher was chosen because she taught sexuality education and engaged with NGOs that coordinate awareness campaigns and funding in schools. She was selected with the help of the Head of the school. The Head of the school is a school manager who is responsible for its day-to-day running and he was therefore able to provide information on sexuality education at his school. A senior teacher who spent most of the time with

learners addressing problems pertaining to health, safety, happiness, sexuality and other issues, assisted the GC teacher. The teachers specifically responded to the second objective of why CSE is addressed in the way it is for sustainable learning in rural ecologies.

4.6.1.3 Parents

Three parents/guardians participated in this study. They included the chairperson of the School Development Committee (SDC) who is responsible for assisting the school Head in governance matters. The SDC is well informed on matters affecting parents, teachers and learners at the school. The Head of the school assisted with the recruitment of the other two parents whose children were registered at the selected school. The parents were involved in discussions on sexuality/sex issues and how best CSE could be used to benefit adolescent learners. Their experiences of sexuality matters and parental involvement were likely to yield in-depth information. I scheduled an appointment with parents to participate in a FGD together with the teachers that focused on their experiences of CSE in rural learning ecologies. The parents responded to all the study's objectives.

4.6.1.4 Schools inspector

A Provincial Schools Inspector (PSI) for Masvingo Province was selected to participate in the study. I visited the Provincial Schools Inspector's office of the MoPSE to extend a written invitation. The PSI was important in this study because he is the coordinator of formal and non-formal education in the province and could provide information on how sexuality education is taught in schools and his experiences of the phenomenon. I scheduled an appointment with him, explained the purpose of visit and requested that he agree to a semi-structured one-on-one interview on an agreed date. The interview was audio-recorded with his consent.

4.6.1.5 Pastor

I approached a community pastor in the rural ecology, explained the study's objectives, and requested that she participate in the study. The community pastor was important to this study because she offers guidance and counselling services to various people in the community facing different challenges including, among others, relationships, sexual abuse, unwanted pregnancies, disease and domestic violence. She had experience in

dealing with issues pertaining to people's wellbeing and health and spiritual issues. She participated in a semi-structured one-on-one interview that was audio-recorded with her consent.

4.6.1.6 Social worker

A community social worker who is a representative of the Community Based AIDS Program (CBAP), an NGO in Masvingo Province was also selected to participate in this study. I visited the organisation, explained the study's objectives, and requested that he participate. The CBAP was important in this study since the organisation visited schools regularly, had knowledge of sexuality issues and sometimes did presentations in schools. A one-on-one semi-structured interview was conducted with the social worker that was audio-recorded with his permission.

4.7 DATA GENERATION METHODS

According to Kirimi and Muteti (2016), data generation refers to techniques used by the researcher to generate data. Data can be generated from participants using various methods. In cross-sectional and longitudinal studies, data generation refers to the theory and methods used by researchers to generate data from a selected source. Kirimi and Muteti (2016) add that data gathering is at the core of all research as, without factual material, there is no basis upon which to draw reasonable conclusions. This study utilised FGDs, one-on-one semi-structured interviews, reflective narratives and document analysis as data generation methods.

4.7.1 Focus group discussions

An FGD is a special type of interview in which research data is collected from small, manageable groups (Kufakunesu & Dekeza, 2017). Norris, et al (2017) note that it is a data gathering tool where a group of people are selected and asked about their opinions or perceptions of a particular topic. The group is usually facilitated by a group leader which in this study was the researcher. I used FGDs due to their strengths which include face-to-face interaction with the participants, which enables notes to be taken of their verbal and non-verbal cues, facial expressions and hesitations that reveal information that would not be obtained via other data generation methods (Alshengeeti, 2014). I was

also able to interject where necessary and at the same time ensure that the participants, specifically, teachers, parents and learners, addressed the research questions. However, Hayes, Kyer and Weber (2015) note that FGDs are time consuming since it takes more than one discussion to produce valid results. To overcome this limitation, I conducted two FGD sessions, one with learners that ran for an hour, and another hour-long session with teachers together with the parents. The learners were separated from the parents and teachers to encourage freedom of speech on matters concerning sex and sexuality issues. I used an audio-tape and note taking to record the discussions with permission from the participants and transcribed the conversations for analysis at a later stage. It is also important to note that online communication was done through use of video meetings via whats app platform due to covid 19 pandemic. The recordings were used for academic purposes only and were kept in the supervisor's locked cabinet, with back-up documents stored in a zipped folder (coded with a password) in the supervisor's computer.

4.7.2 One-on-one semi-structured interviews

From a scholarly point of view, an interview aims to understand the world from the subject's point of view and to unfold the meaning of people's experiences (Adhabi & Anozie, 2017). Interviews reveal different realities with regard to a certain phenomenon that stem directly from participants' experiences. Kimu (2012) describes an interview as a method of data generation which is used to communicate directly with participants. The three common types of interviews are structured, semi-structured and unstructured interviews (Edwards & Holland, 2013; Jameshed, 2014). This study used semi-structured interviews which enabled one-on-one interaction with participants. Such interviews allow for a series of broad questions to be asked and the researcher is able to probe and prompt for more in-depth information (Alshengeeti, 2014). The advantages of one-on-one interviews are that they are flexible, can be used to obtain information from participants with low or no literacy and are ideal for participants who prefer talking to writing (Walsham 2018). One-on-one semi-structured interviews were conducted with the schools inspector, social worker and the pastor to discuss CSE in rural ecologies and answer the research questions. However, some scholars note that one-one-interviews can suffer from interviewer bias (Adhabi & Anozie, 2017). To overcome this limitation, a schedule of interview questions was drawn up to obtain in-depth information and probing was done without revealing my personal views. The interviews took approximately 45 minutes each.

The participants were at ease, comfortable, secure, and in private surroundings of their offices since the interviews were done online through use of video meetings via whatsapp platform due to covid 19 pandemic.

4.7.3 Reflective narratives

Lamb (2017) and Dhaliwal, Singh and Singh (2018) describe a reflective narrative as a piece of writing or personal record by an individual that describes an experience. In this study, the learner participants used reflective narratives to write their stories and experiences of CSE in rural ecologies. These were used in data analysis. As noted by Joyce (2015) and Zalipour (2015), reflective narratives enable the analysis of key or critical moments from the beginning to the end and assist the thought process for reflection. Reflective practice is a strength in reflective narratives. Mthiyane (2015) observes that a reflective piece of writing/record is useful in searching for evidence and reflecting on it while trying to find meaning. I kept the records of the learners' reflective narratives to ensure the trustworthiness of this study. However, reflective narratives can be limited by a lack of expertise which could result in the reflection not honestly revealing the writer's perspective (Zalipour, 2015). To overcome this limitation, I introduced learners to how to write reflective narratives and emphasised the need for honesty and true responses.

4.7.4 Document analysis

According to Bond (2015), document analysis is a systematic procedure for reviewing or evaluating both printed and electronic documents. Rasch (2018) identifies three types of document that can be analysed, namely, public records, personal documents and physical evidence. Public records include the curriculum, financial and academic records, registers and disciplinary records, among others. Personal documents include health records while physical evidence includes scheme books, planning books, timetables, textbooks, exercise books and the syllabus, among others. In this study, I used printed rather than electronic material as the study was conducted in a rural ecology where ICT was not yet available to the school. This included the curriculum, textbooks, the syllabus, scheme books and the timetable. The selected documents were relevant in answering the research questions as they provided information on the content on CSE in textbooks

and the syllabus, where GC fits into the timetable and evaluation of progress in the scheme books.

(1) Guidance and Counselling textbooks: According to the Merrian Dictionary (2016), textbooks are one of the sources teachers can draw on in planning and delivering an effective lesson and they may offer a framework for guidance and orientation. The textbooks were used as sources of rich data to answer the research questions. However, textbooks do not meet learners' diverse needs, calling for teachers to apply their professional skills to adapt the content. Textbooks for Forms 3, 4 and 5 were provided by the teachers with the consent of the school Head and the information in them was discussed during FGDs.

(2) Guidance and Counselling Syllabus: A syllabus is a document that communicates information about a specific course and defines expectations and responsibilities (Murphy, 2018). It sets out the content that should be taught and when it should be completed. The GC syllabus for Forms 3, 4 and 5 was provided by teachers with the school Head's consent. However, a syllabus can be limited to a summary of points decided by a certain board or organisation regarding what or what not to teach, which in this study was done by the MoPSE. In this study, the syllabus was not limited to any topic, but covered all the topics expected to be covered in CSE. The syllabus helped to answer the research questions by revealing the content taught to learners in GC and CSE, which was one of the topics included in it.

(3) Guidance and Counselling Timetables: In educational terms, a timetable reflects a school's entire programme (Business dictionary). The timetable for Forms 3, 4 and 5 were provided by the teachers. Each teacher has a copy of the timetable, showing the details of academic and non-academic activities and the time allocated to perform the task. The learners also provided their daily class timetable with the consent of their teachers, showing the distribution of subjects in each class and the teachers for each period. Guidance and Counselling was allocated a slot once a week on Fridays for Forms 3, 4 and 5. While the teacher's name for each subject was indicated, this was not the case for GC. I discussed the information extracted from the timetable with teachers and learners during separate FGDs.

4.8 DATA ANALYSIS

According to Talib and Fitzgerald (2018), data analysis is the process of systematically searching and arranging textual and non-textual data in order to understand a phenomenon. Textual data include interview transcripts and observation notes, among others, while non-textual data involves tables, figures, pictures and others. Creswell (2014) defines data analysis as a procedure to examine and categorise facts gathered from participants. I define data analysis as a tool to find meaning in data that can be used to make informed decisions. Therefore, data analysis refers to methods that are employed to reduce the volume of raw information by identifying significant patterns in order to decipher meaning (Blanche, Durrheim & Painter, 2014). I coded and analysed the data from the FGDs, one-on-one semi-structured interviews, reflective narratives and document analysis. Guided by the study's objectives and using thematic analysis, I organised a large volume of raw information into themes in order to decipher its meaning.

4.8.1 Thematic analysis

Thematic analysis involves the search for themes that are important to describe a phenomenon (Maguire & Delahunt, 2017). Patterns or themes are identified by careful reading and re-reading of the data (Nowell, et al., 2017). Braun and Clarke (2006) define thematic analysis as a method used to systematically identify and organise, and offer insight into patterns of meaning across a data set. In my view, it involves searching for the main points after logically arranging ideas relating to a phenomenon. Thematic analysis thus identifies patterns in the data that are important or interesting and these are used to achieve the research objectives (Lehtomaki, Moate & Posti-Ahokas, 2016). I used the six steps of analysis proposed by Braun and Clarke (2006) to identify the themes in line with the research questions and objectives.

4.8. 1.1 Advantages of thematic analysis

According to Maguire and Delahunt (2017), thematic analysis offers theoretical freedom and a highly flexible approach that can be modified for the needs of many studies, providing a rich and detailed account of data. Since it does not require the detailed theoretical and technological knowledge called for by other qualitative approaches, it offers a more accessible form of analysis, particularly for those who are setting out on their research journey (Braun & Clarke, 2019). Braun and Clarke (2006) assert that

thematic analysis provides entry into a way of doing research that otherwise can seem vague, mystifying, conceptually challenging and overly complex. Vaismoradi and Snelgrove (2019) concur that thematic analysis is easy to grasp since few prescriptions and procedures are required to undertake the analysis. It does not involve broader critical analysis but simply the analysis of available data. In this study, I analysed the participants' different responses to the research questions highlighting similarities, differences and other insights on how CSE can be enhanced for sustainable learning in rural ecologies. The structured steps in thematic analysis enabled key features of a large data set to be summarised in order to produce a clear, organised final report. Although thematic analysis is accessible and flexible, this can lead to inconsistency and a lack of coherence when developing themes derived from the research data (Holloway & Galvin, 2017). To counter this, I promoted consistency by retaining the research data gathered from the participants' experiences.

4.8.1.2 Steps in thematic analysis

In analysing the data generated from all the participants, I followed Braun and Clarke's (2006) six steps of analysis, namely, familiarisation with the data, coding, searching for themes, reviewing potential themes, defining and naming themes and, finally, producing a report. Each step is discussed below.

4.8.1.2.1 Familiarisation with the data

Braun and Clarke (2006) note that familiarisation with the data involves immersing oneself in it by reading and re-reading textual data (transcripts of interviews, observation notes), listening to audio material and watching data in the form of videos. Similarly, Nind and Lewthwaite (2018), define it as the process of engaging with the data through rereading and reviewing transcriptions. Repeated reading of data and prolonged engagement with it triangulates the different data collection tools and enables the researcher to document his/her thoughts on potential codes or themes (Kvale & Brinkman, 2014). I familiarised myself with the data by reading and rereading interview transcripts, notes from the FGDs, the reflective narratives and notes from the document analysis.

Braun and Clarke add that one makes notes as one reads, rereads or listens to voice notes. Note making helps one to start to read the data as data, which means not simply

absorbing the surface meaning of the words but actively reading them in an analytical and critical manner (Braun & Clarke, 2019), allowing one to start thinking about the meaning of the data by asking oneself questions. These questions enable the researcher to picture the participants' experiences and interpretations of a phenomenon, depending on the world one lives in (Nowell, Norris, White & Moules, 2017). Therefore, the aim of this phase is to become familiar with the data set's content and to begin to notice aspects that might be relevant to the research questions. For example, below are five responses by participants when asked the question: Are there any benefits of learning CSE? I identified the key points by underlining them and the underlined words and phrases enabled me to code the data in order to address the research questions.

1. 'No benefit, we don't want experimentation, by telling immature people about sexuality education.'
2. 'Yes, learners know where to go in case of a sexual health problem.'
3. Yes, we are told that if we don't abstain from sexual activities we will end up having STIs, HIV/AIDS and unwanted pregnancies'
4. 'Yes, but we know we are Africans and not Westerners, we teach the accepted morals to young ones using the proper people.'
5. 'We are benefiting from Internet and our lovely friends.'

4.8.1.2.2 Coding

Coding is the process of identifying and assigning a label to a feature of the data that is potentially relevant to the research questions (Braun & Clarke, 2006). Braun and Clarke (2006) explain that codes are succinct and work as shorthand for something understood by the analyst. They do not have to be fully worked explanations, but brief statements. In short, coding is a process of reflection and a way of interacting with and thinking about data, simplifying it and focusing on specific characteristics (Bostrom, 2019). It involves the subdivision of a large amount of raw information or data to fit the research questions. Referring to the example in subsection 4.9.1.2.1 above, the words that are underlined point to subdivision of the data by assigning a label through underlining.

Braun and Clarke (2019) add that, at this stage of coding, everything identified by the analyst is potentially relevant to the research questions and must be coded because it is

too early to determine what might be relevant. Following generation of the first code, the analyst should keep reading the data until the next code is identified. As coding progresses, the analyst can modify existing codes to add new material. This stage ends when the data is fully coded and data relevant to each code has been gathered. Creswell (2014) explains that during coding, important sections of text are identified and labels are attached to data that relates to a theme. This is of great importance since codes identify a segment or portion of data that is related to a research question and a good code captures the qualitative richness of the research question. In the example below, I coded the data in the example in the first phase. It should be noted that the example was taken from the rich responses provided by participants. The question asked was based on the assumption that CSE benefits learners and the community.

Table 4.1: An example of coded data

Data	Code
1. CSE taken as education for adults not immature people	(i) Children are left out of CSE (ii) Fear of experimentation (iii) Children falling into sexual pitfalls (iv) High rate of STIs, HIV/AIDS, unwanted pregnancies, school dropouts, early marriage
2. CSE is learnt indirectly and in case of a problem of sexual health	(i) Sexual reproductive health (i) Sexual reproductive rights (iii) STIs, HIV/AIDS (iv) Fear and anxiety infliction
3. Abstinence is a norm among young people in the community	(i) Stakeholders endorse abstinence and dictate what to do
4. Partly agree on the benefits of CSE if taught according to their own culture, African /Western	(i) Associating the teaching and learning of CSE with race (ii) Culture and tradition (iii) Religion

5. CSE is coming from friends and Internet	(i) Uncontrolled CSE information from Internet and friends (ii) Peer pressure
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4.8.1.2.3 Searching for themes

Themes refer to meaningful and comprehensible patterns in the data that are relevant to the research questions (Braun & Clarke, 2006). In other words, a theme must answer the research questions and achieve the study's objectives (Mulvihill, Swaminatha & Bailey, 2015). According to Saldana (2019), searching for themes involves identifying relationships between codes that share the same meaningful pattern in the data and combining them into themes and sub-themes. Braun and Clarke note that, in this step, codes identify interesting information in the data and themes are broader and involve active interpretation of the codes. Therefore, searching for themes starts by sorting the codes and themes emerge through reviewing the coded data, and identifying similarities and commonalities between codes. It is important to note that themes do not come about on their own; rather, this is an active process where themes are generated rather than being discovered (Creswell, 2014). This active process involves collapsing or clustering codes that seem to share some unifying features, so that they reflect and describe a coherent meaningful pattern in the data. The word, 'searching' points to the fact that a theme is not stated by participants; the analyst generates it from the coded data. Themes must represent the analyst's story, not taking everything from the data, but rather undertaking careful exploration between themes and considering how they work together with the coded data. Braun and Clarke (2019) further elaborate that, where codes do not seem to belong anywhere, miscellaneous themes should be created and data or codes should not be abandoned at this stage (phase 3). The reason is that, it is uncertain whether the themes will hold, or be combined, refined, separated, or discarded. Moreover, themes that seem marginally relevant may play a significant role in adding to the background detail of the study. As seen in Table 4.1 in relation to phase 2, codes cluster around themes such as abstinence, the impact of stakeholders, sexual reproductive rights, sexual health, CSE as a problem-solving factor, CSE raising awareness, fear infliction to reinforce abstinence, culture and tradition, racism, the traditional way of teaching CSE through aunts and uncles, and religion. There is also high

reliance on media and technology, and peer influence, which fuel antisocial behaviour. Again, learners do not receive all pertinent information on sexuality information due to the fact that they are immature, which can lead to sexual experimentation using contraceptives, among other things. Furthermore, various stakeholders overprotect children, causing learners to depend on the media and technology for information.

4.8.1.2.4 Reviewing potential themes

This phase involves quality checking which requires re-reading the developed themes to determine their relevance to the coded data and the entire data set (Braun & Clarke, 2006). It involves checking the themes against the collated extracts of data, exploring whether the theme works in relation to the data and if not, discarding some codes or relocating them under another theme. In other words, this phase provides an opportunity to revise the potential themes by developing new themes, combining some themes into single themes, or even removing existing themes (Smith, 2015). It is also important to note that one should not force analysis into coherence but ask oneself questions on whether the point one has is a theme or a code, and if it is relevant to the research questions. The boundaries of the theme should also be checked to determine what it includes or excludes and whether there is enough data to support it. Asking these questions could result in a number of potential themes being collapsed together or broad themes being split into more specific ones.

Once the researcher has a coherent set of themes which relate to the coded data, the reviewing process begins. This involves reviewing what has already been viewed to check whether the themes give meaning to the coded data, and to the entire data set. The more meaningful themes are those that relate to the research questions. If such themes are not identified, further refining and reviewing will be necessary. Bostrom (2019) states that additional themes are created and some existing themes can be discarded in this phase. In this study, the themes reviewed were extracted from the example given in phase 3 and included a strong emphasis on abstinence among learners, stakeholders like parents, social workers, pastors, and the community are assets which need to be utilised in promoting sexual health, CSE is indirectly and negatively taught among learners, fear infliction to reinforce abstinence, culture and tradition, racism, and

religion. Media and technology, peer influence and contraceptives were viewed as potential themes.

4.8.1.2.5 Defining and naming themes

Themes refer to topics, ideas and patterns of meaning that come up repeatedly and are relevant to the research questions (Braun & Clarke, 2006). Braun and Clarke (2006) advise that, when defining themes, the researcher should clearly state what is unique and specific about each, summing up each theme in a few sentences. According to Watts (2014), sound thematic analysis has themes with a singular focus that are related but not overlapping, so that they are not repetitive but build on previous themes. During this phase, subthemes can be created in cases where there are one or two overarching patterns within the data in relation to a research question, but each plays out in a number of different ways. This phase involves deep analytic work where the crucial shaping of analysis into its fine grained detail is carried out. However, Braun and Clarke note that the separation between phases 5 and 6 is often slightly blurry. This phase involves selecting extracts to present and analyse and then setting out the story of each theme with or around these extracts. Moreover, each theme needs to be developed not only in its own right, but also in relation to the research questions and other themes, since conclusions are drawn from the whole analysis. The analysis thus needs to show the interconnections between themes (Saldana, 2015). In this study, a detailed analysis was conducted of each theme, clearly stating its important aspects, and how it related to the research questions. The themes which emerged from the study following the example in phase 4 included AO education, SRH, fear infliction, racial connotations, culture and tradition, media and technology, peer influence, contraceptives and stakeholders' involvement.

4.8.1.2.6 Producing the report

A report is a specific form of writing that is organised around concisely identifying and examining issues, events or findings from a research investigation (Braun & Clarke, 2006). For example, a journal article or dissertation is not a phase that begins at the end of the study. The purpose of the report is to provide a compelling story about the data base during analysis (Braun & Clarke, 2019). In other words, this phase involves summarising the analysis through a written report. The story should be convincing and

clear yet complex and embedded in a scholarly field. Mulvihill, Swaminatha and Bailey (2015) encourage researchers to clearly communicate the logical processes by which findings were developed in a way that is accessible to a critical reader, so that the claims made in relation to the data set are rendered credible and believable. Nind and Lewthwaite (2018) recommend that researchers keep methodological notes, trustworthiness notes, and audit trail notes to ease the reporting process. I used direct quotes by the participants extracted from the semi-structured interviews and FGDs in writing the final report. However, Braun and Clarke urge writers to avoid repetition, unnecessary paraphrasing and passive phrasing.

4.9 ETHICAL CONSIDERATIONS

Chiromo (2010) defines ethics as a moral philosophy or code of morals practiced by a person or group of people. I first sought permission from the Ethical Research Committee at the university where I am registered as a PhD student to conduct this research. I then wrote a letter seeking permission from the Zimbabwe MoPSE to conduct research in the selected school as well as a letter seeking permission from the school head as a gatekeeper. Finally, I obtained the parents, teachers and learners' consent to voluntarily participate in this study. I recruited teachers and parents through the school head and the SDC chairperson. Teachers were requested to identify suitable learners to participate in the study, and, since the learners are minors, permission was obtained from their parents for them to take part in the study. Thereafter, learners were given consent forms to sign after I thoroughly explained the purpose of the study to them.

Throughout this study, I was sensitive to ethics and ethical principles which include **voluntary participation, confidentiality** and **anonymity**, among others

Macmillan and Schumacher (2014) and Maxfield and Babbie (2018) state that **voluntary participation** means that participants are willing to participate in a study without being coerced to do so. They also have the right to withdraw at any time. Chiromo (2010) defines informed consent as a mechanism to ensure that people understand what it means to participate in a particular research study so they can consciously decide whether or not they want to do so. All the study participants signed an informed consent

form that set out the study's procedures and intentions. As noted above, parents' permission was obtained for their children to participate in the study. Data generation only commenced after all the consent forms were signed and handed to me. During the course of data generation, the participants were reminded that their participation was voluntary and that they had the right to withdraw without any sanctions.

According to King (2018), **confidentiality** means protecting the participants' privacy, while McMillan and Schumacher (2014) note that it means that third parties will not have access to the participants' information without their consent. I maintained confidentiality by not divulging the participants' names, identify or health status.

Macmillan and Schumacher (2014) observe that **anonymity** means that the reader cannot identify the research participants from the information or responses presented in the report. Anonymity was maintained by assigning pseudonyms to the participants and not naming the school.

4.10 ISSUES OF TRUSTWORTHINESS

Trustworthiness is the degree of confidence in data interpretation and the methods used to ensure the quality of a study (Polit & Beck, 2014; Connelly, 2016). The aim of trustworthiness is to affirm that the findings of a study are worth paying attention to (Lincoln & Guba, 1985). Trustworthiness depends on confirmability, transferability, credibility and dependability (Chindanya, 2011; Ganga, 2013; Gunawan, 2015), which are discussed below.

4.10.1 Confirmability

Confirmability is the degree to which the findings of the research study could be confirmed by other researchers. It occurs when credibility, transferability and dependability have been achieved (Miles & Huberman, 2014). In other words, confirmability is achieved when truth value, consistency and applicability have been addressed (Noble & Smith, 2015; Hadi 2016). This study used member checking; that is, participants reviewed the generated data and the way it was interpreted, as well as audit trails to ensure a high level of transparency. Moreover, participants' verbatim quotations and pseudonyms are

included in the presentation and discussion of the findings for confirmability. This helps to establish that the study's findings accurately portray the participants' responses.

4.10.2 Transferability

Transferability is concerned with the extent to which the findings of one study can be applied to situations other than the one researched (Clemens, 2011). In other words, the findings can be generalised to other subjects and contexts (Noble & Smith, 2015). Bassey (2013) notes that, even though a study's findings may be limited to a particular site and specific individuals, a rich, thick, descriptive narrative must be provided to enable the findings to be related to similar situations experienced by other practitioners. I was very much aware that it is impossible to generalise findings from case study research.

4.10.3 Credibility

According to Lincoln and Guba (1985), credibility refers to the confidence that can be placed in the truth of the research findings. In other words, the researcher should link the study's findings to reality to demonstrate the truth of the findings. If the research sets out the actual meaning made by the research participants and addresses the fit between participants' views and the researchers' representation of them, credibility is achieved (Nowell, et al., 2017). To ensure credibility, all the research participants were involved in data generation throughout the duration of the study. Credibility was further enhanced by the fact that I personally conducted the interviews and FGDs and facilitated the reflective narratives. I also analysed the documents and transcribed the audio-recorded data. Methodological triangulation, which, as Ganga (2013) notes, involves the use of either the same methods on different occasions or different methods on the same object of study, further enhanced the study's credibility. This involved the use of one-on-one semi-structured interviews, FGDs, reflective narratives and document analysis. Theoretical triangulation, which refers to the use of more than one theory to explain a single concept (Kufakunesu, 2015), also enhances credibility. This study employed the ABA and Ubuntu theory.

After completing the transcriptions, I set a date to visit each participant to validate the accuracy of the raw data and to enable them to make changes where applicable. Some minor corrections were made to the data, further validating the findings. I applied the

same strategy for the focus group transcriptions. A meeting was requested with the focus group participants for them to read the transcripts and to make changes if they felt they were not a true reflection of what they had said. Durkheim and Painter (2007) highlight that the researcher should consider returning transcriptions of interviews to interviewees to confirm that their views have been correctly recorded.

4.10.4 Dependability

Dependability is the extent to which the study could be repeated by other researchers with consistent findings (Chindanya, 2011; Bester, 2013; Anney, 2014). It is concerned with whether or not the same results would be obtained if one could observe the same thing twice (Anney, 2014). In this study dependability was achieved by accounting for the ever-changing context within which research occurs through the use of a case study research design, and triangulating the methodology (during data generation).

4.11 LIMITATIONS OF THE STUDY

All research suffers from limitations which Simon (2011) notes are potential weaknesses that are outside the researcher's control. In other words, limitations are restrictions and they include methodological, financial and time constraints, and participants' unwillingness to take part in a study.

This study was limited to FGDs which would influence poor and shy approach in expressing sexuality issues and I therefore used reflective narrative for better expressing of ideas. Moreover the use of one-on-one semi-structured interviews and reflective narratives limited me to have physical evidence. To overcome this, document analysis were used to provide the physical evidence such as timetable, syllabus and scheme books.

This study also confronted financial constraints as the parents and learners had to be transported to and from the meeting venue. To overcome this limitation, this study was restricted to a single school that was close to the highway of a nearby growth point, resulting in the researcher consuming less fuel. Again, the participants were selected from the community closest to the school where the meetings were held. I also had to travel to conduct one-on-one interviews with three other participants. To address this, I

made an arrangement to conduct the interviews on the same day since their offices are close to one another.

Some parents/guardians were unwilling to participate in the study due to perceptions that the topic of sexuality education was in conflict with their culture. To address this issue, I did my best to ensure privacy and uphold ethical values at all times. I assured the participants that participation would not undermine their morals and values and that their stories would be used for purely academic purposes. Furthermore, I also selected some parents/guardians who were members of the SDC who might have been more open to participation.

Time was a further limitation in that I had to balance my studies and my job. I put in extra effort and utilised tea breaks, lunch times and school holidays to concentrate on the study.

4.12 CHAPTER CONCLUSION

This chapter presented the research paradigm, design, approach and methods used to generate data on CSE for sustainable learning in rural ecologies. The use of a qualitative approach, interpretivist paradigm and case study research design enabled the generation of rich, in-depth data. The chapter also described the research site and the selection of participants. As well as the data generation methods which enabled the participants to freely disclose their experiences, thoughts and feelings. The steps in thematic analysis, which was employed to analyse the data, were outlined. Finally, this chapter focused on the ethical considerations taken into account in conducting this study, issues of trustworthiness, and the study's limitations. The next chapter presents, analyses and interprets the data generated on CSE for sustainable learning in rural ecologies.

CHAPTER FIVE

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

5.1 INTRODUCTION

The previous chapter provided a detailed outline of the research design and methodology used to generate data on CSE to answer the research questions that guided this study (see sub-section 1.6.2). This chapter presents, analyses and interprets the data generated from 21 research participants that was analysed following the six-step thematic analysis procedure (see sub-section 4.9.1.2). The data from the two FGDs was the collective voice of these participants. This was supported by data from one-on-one semi structured interviews, reflective narratives and document analysis. The data analysis presented in this chapter was guided by the three objectives that informed this study that were outlined in Chapter One (see sub-section 1.5.2).

5.2 PREPARING FOR DATA PRESENTATION AND ANALYSIS, AND INTERPRETATION OF MAJOR THEMES

The data was gathered in line with the study's three secondary objectives. Table 5.1 below sets out these objectives and the procedures used to gather data to achieve them.

Table 5.1: Objectives Restated and Procedure for Data Gathering

1. Understanding Comprehensive Sexuality Education and its role for sustainable learning in rural ecologies
Data were generated by means of FGDs and one-on-one semi-structured interviews to achieve this objective. The reflective narratives written by learners on their understanding of CSE and documents like GC textbooks were also utilised to fulfil this objective.
2. Addressing Comprehensive Sexuality Education for sustainable learning in rural ecologies

Data were generated by means of FGDs, and one-on-one semi-structured interviews. Moreover, assets like GC textbooks, the daily timetable and the GC syllabus were identified and mobilised to determine how CSE was addressed. Again, the learners reflected on the teaching of CSE through reflective narratives.

3. Stakeholders' involvement in the facilitation of Comprehensive Sexuality Education for sustainable learning in rural ecologies

Data to address this objective were generated in FGDs, one-on-one semi-structured interviews and reflective narratives. Assets like the social worker, pastor, parents, teachers and the schools inspector within the community responded to the research questions to achieve this objective.

The above-mentioned objectives were unpacked through the identified themes. Each objective had a theme and sub-themes. Since the participants' verbal and non-verbal discourse might convey multiple meanings, I utilised themes that enabled flexibility, but more robust findings. The data is presented, analysed and interpreted following the order of the study's objectives. I cited verbatim quotes from the participants in order to produce coherent arguments that strengthen the findings. Participants used the language that they were most comfortable with (English and Shona (the mother tongue)), to express their views. The emerging themes were grouped into sub-themes that are elaborated on below.

Table 5.2: Major Themes and Sub-Themes

THEME	SUB-THEME
5.3 Theme 1: Nuanced understanding of CSE	5.3.1 Sub-theme one: Sexual and reproductive health 5.3.2 Sub-theme two: Contraception in rural ecologies 5.3.3 Sub-theme three: Racial connotations

5.4 Theme 2: Multiple ways of addressing CSE	5.4.1 Sub-theme four: Abstinence only education 5.4.2 Sub-theme five: Fear infliction 5.4.3 Sub-theme six: Peer influence 5.4.4 Sub-theme seven: Media and technology 5.4.5 Sub-theme eight: Culture and tradition
5.5 Theme 3: Lack of collaboration among stakeholders	5.5.1 Sub-theme nine: Collaboration between the school and religious bodies 5.5.2 Sub-theme ten: Social workers' engagement with the school. 5.5.3 Sub-theme eleven: Cooperation between the health and education sectors 5.5.4 Sub-theme twelve: Coordination of the school and Education sector in teaching Guidance and Counselling 5.5.5 Sub-theme thirteen: Parental engagement 5.5.6 Sub-theme fourteen: Learner-parent interaction 5.5.7 Sub-theme fifteen: Community assets

5.3 THEME ONE: NUANCED UNDERSTANDING OF CSE

This section presents the findings from the data on the understanding of CSE in rural ecologies. This theme emerged from the participants' responses which emphasised sex, STIs, HIV/AIDS, contraception and the origins of CSE. This resulted in the formulation of sub-themes. It is important to note that the responses are verbatim quotes from the participants in order to preserve truthfulness. The vernacular was also used by some participants and where this is the case, translations are provided.

5.3.1 Sexual Reproductive Health

During the FGD, participants were asked to share their understanding of CSE and some responded that it mainly involves teaching SRH. A learner stated:

CSE idzidziso panhau dzezvirwere zvepabonde (CSE refers to teaching of STIs and HIV/AIDS). (Brod)

A teacher displayed a more professional understanding of CSE:

CSE is a deep understanding on sexual health and biological changes. (Mr Takawira)

For parents, the dangers associated with sex and sexuality were cited as important in developing children when it comes to CSE. A parent was supported by others when she said:

CSE is teaching on dangers of sexual matters and developmental stages among teenagers. (Mrs Muunga).

While the participants offered similar responses during the one-on-one semi-structured interviews, these depended on the lived experiences of different participants.

CSE deals with teaching of sexual matters to adults who are ready for marriage and not school going children. (Pastor Maidza)

*CSE is information about sexuality which is **all-inclusive**, no hidden information to the audience nor leaving gaps on information given. (Mr Nyoka)*

*CSE is a concept that deals with **all aspects** of sexuality so that one makes informed decision on sexual relationships and sexual abuse. (Mr Msuva)*

The CSE textbook highlighted STIs and the importance of early treatment, and noted that contraceptives can reduce the possibility of contracting STIs. It also focused on developmental changes in boys and girls.

The above responses confirm that most participants understood CSE as teaching learners about sexual health, and the biological and developmental changes that take place as they mature. The findings also show that CSE informs learners of the danger of sexual activities as they result in STIs and HIV/AIDS. The pastor, who is a role model in

the community, adopted a moral stance, stating that learners are expected to abstain from sex until marriage. The social worker's response was based on his professional experience and expertise in CSE and he emphasised that CSE should cover **all aspects and be all-inclusive**. The phrases, all-inclusive and all aspects suggest that CSE teaches about SRH, contraception and other aspects besides sexual health. The schools inspector also understood CSE as teaching all aspects of sexuality, but his understanding was based on knowledge acquired from books, policies and the literature on CSE since he has a higher level of education. This was seen in his use of phrases like informed decision, sexual relationships and sexual abuse. Schools inspectors require full understanding of CSE because they lead CSE in schools.

In summary, the analysis revealed that most of the participants felt that SRH is vital for all learners regardless of gender and age. Sexual reproductive health includes treatment of STIs, receiving contraceptives and care during puberty which involves menstruation and any hormonal imbalances. I thus deduced that, SRH is valued in rural ecologies as it keeps learners in school.

5.3.2 Contraception in rural ecologies

There are different views on contraception and its role in sexual health and well-being, especially among adolescents. As the following responses illustrate, the participants that took part in individual interviews expressed different views on teaching and/or supporting contraception:

Church settings or the religion sector restrict contraceptives neither abortions among youth congregants because we will be encouraging experimentation to sexually innocent people. However, some of our youths are falling into sexual problems so sometimes awareness is given to youths indirectly, like, 'protect yourselves from STIs and HIV/AIDS.' (Pastor

Maidza)

We (the Ministry of Education) do not support contraceptives to the minors.

(Mr Msuva)

If a child is already into sex and goes to the clinic or civil society organisations dealing with sexual reproductive health that child will be given

contraceptives with the reason that he/she has ceased to be a minor because of sex. (Mr Nyoka)

Mr Nyoka added that,

...but some of the experiences disclosed by learners pushed us as social workers to discuss on condom use and family planning pills as available options to those who fail to abstain from sexual engagements. E.g., I have come across some school learners who say, once you start sex it's difficult to stop especially if the person and space is available.

For some parents, contraception is unacceptable and clashes with cultural traditions:

Maticha muri kudzidzisa vana vedu kushandisa macontraceptives muchiuraya tsika dzedu siyanai nazvo havasati vakura ava. (Teachers are busy violating our culture in teaching our children on contraceptives, leave the children they are not yet mature). (Mr Nati)

For others, contraception can be a solution to some of the problems faced by learners.

Some parents agreed with Mrs Chivu's statement that:

Nyika yaipa (the world is so cruel) I am teaching my children on contraceptives. (Mrs Chivhu)

The teachers seemed to present contradictory messages on both teaching about contraception and who is the right person to do so:

We cannot talk of contraceptives and at the same time teaching of total abstinence. We only teach contraception as a way of preventing pregnancies, STIs and HIV/AIDS, but not losing focus in telling the learners to use them after marriage, yet, some parents give our school learners family planning while others received them from clinics. (Mrs Mobla)

The majority of learners felt that contraception is for adults:

Contraceptives are a no go area, it is a taboo, vulgar language to be discussed among children and adults. (Stebo)

Learners also highlighted difficulties in accessing information on contraception at school and at home:

Zvinoera hazvita urwi zvemacontraceptives, tichazama mapaper bag kana vasingadi necondom ravo. (It is a taboo to talk of contraceptives, we will try plastic bags if they do not want with their condom) (This reflective response was crossed out) (Takuta).

The textbooks also strongly suggested that contraception is a no go area by placing pictures of skeletons next to those who engage in sexual activities and displaying a red stop sign (for danger) on pictures of contraceptives.

These findings show that contraception was not accepted by most participants due to religious and cultural factors and the fact that learners are regarded as minors as well as views that contraception encourages sexual experimentation before they mature

However, the social worker supported supplying contraceptives to learners, as in his view, 'a child ceased to be a minor' when he/she engaged willingly in sexual activities and should be provided with protection. Based on his expertise and experience, recommending contraception to children who engage in sexual activities reduces problems such as school dropouts and STIs, among others. The pastor's statement that, due to the fact that young people suffered sexual pitfalls, awareness is raised in an indirect manner is surprising as churches are not known to accommodate such discussions that go against religious morals and values. His response shows that the church is not turning a blind eye to STIs and HIV/AIDS, but in order to maintain its integrity, indirect teaching is offered on contraceptives. However, Mr Msuva noted that the MoPSE is not in favour of contraceptives being given to minors. The responses from most parents shifted the blame for their children's behaviour to others and pointed to the erosion of their culture. Parents maintain authority over their children and tend to regard them as minors even after they have grown up. However, some parents acknowledged that times have changed and said that they taught their children about contraceptives. A parent's reference to '...my...' indicated that she was speaking for her biological child. This reflects the impact of modern life on this parent and the nature of the life she is living, which points to individualism.

The findings also suggest that there were differences of opinion on who is teaching and supplying contraceptives to learners, thereby creating disharmony between the school, parents and health care centres, although for the most part, the blame was placed on teachers. In supporting their stance, the teachers noted that they were following the

curriculum and at the same time, trying to respect the community's moral values. They added that other stakeholders are teaching learners about contraceptives. Mrs Mobla remarked that parents, clinics and other organisations supply learners with contraceptives. The teachers also observed that teaching about both contraceptives and abstinence is contradictory and that the only option was to remain silent on contraceptives and stick to AO education. Contraceptives can be used after marriage. Thus, teachers reflected the position taken in the textbooks which present contraceptives in a negative manner through, for example, the use of danger signs. The learners revealed that they are scared of mentioning the word contraceptives, as it is regarded as taboo, vulgar and uncommon in the presence of adults. On the one hand, the learners portrayed the image of passive minors who are told what to do and what not to do. On the other, it emerged that learners are improvising contraception using plastic bags, even though the response was crossed out after being written. Both responses suggest that parents were not discussing contraception with their children. Improvisation suggests immaturity and writing something, then striking it out suggests poor critical thinking and decision making. Overall, the participants responded negatively to teaching about contraceptives and making them available to learners. I deduced that there was no freedom of expression on sexuality issues among children and adults. The question therefore is, 'Are learners, minors who don't know anything about contraceptives, as represented by the majority of participants?' Silencing teaching on contraceptives might cause problems for uninformed learners who are already sexually active.

5.3.3 Racial connotations

As illustrated in the following responses, almost all the participants attached racial connotations to the teaching of CSE:

Munotorerei tsika dzevamwe muchidzidzisa vana dzidziso dzezvebonde muno muAfrica. Ndihowo hunhu here (why adopting teaching of sex to children in our African societies, is that unhuism?) (Mrs Chivhu)

Rusununguko rwamunotora kwevamwe muchiisa muAfrica rwaparadza humwe chete hwedu (the liberalism inherited and adopted from Western societies had destroyed the communal fabric that was very useful in building Ubuntu). (Mr Nati)

Sharaiwo dzidziso musangotora zvose vana veZimbabwe chero iri nhamo hatingatori zvekurasirwa. (Surf and select what to implement not taking everything, people of Zimbabwe even if its poverty stricken, but we are not dumping sites). (Mrs Muunga)

Mrs Muunga added:

CSE, ibere riri kuuya rakafuka makushe ehwai (CSE is a hyena coming to us, but covered with fur of sheep) ...siyai tsika dzevarungu, kutonyanya isu tigere mumusha hameno kumatown kwenyu (Leave the Western cultures, especially for us living in rural areas, maybe people in town).

Similar sentiments were echoed by one of the teachers:

Some of the children's rights on CSE are Eurocentric. We are no longer allowed to beat these kids as teachers or parents if they misbehave. Why? Is that African perspective? Spare a rod and spoil a child. We are having problems in controlling the sexuality behaviour of children because of these rights. Again, they (law enforcers) are blindly implementing laws and policies which serves the interests of Western settings. Moreover, we need an African and Zimbabwean context based research and then implementation follows [rather] than inheriting and blindly implementing CSE in the name of globalisation. (Mrs Huru)

The responses from the FGDs were different from the one-on-one semi-structured interviews. The schools inspector who knows the law indicated:

CSE has to be addressed by specialists or trained teachers who can observe all races otherwise, I don't see the topic with racial perspective. (Mr Msuva)

It was reported that some topics taught in CSE serve the interests of Western society. For example, teaching about contraceptives, sex and children's rights was not regarded as part of the African context. Moreover, the teaching of such topics was blamed for fuelling antisocial behaviour among children. Parents are embedded in their own culture of maintaining unhu. They are used to their way of life and felt that CSE was introducing

a new lifestyle that undermines what they believe in. They thus remarked that, even though they live in poverty, they are not dumping sites for foreign concepts. Others contended that CSE may be suitable for urban areas, but not rural ecologies. This suggests that different areas should follow different curricula, which is practically impossible.

The responses also inferred that the authorities are acting blindly by enforcing laws and policies based on limited or no research. Teachers noted that it is difficult for them as frontline workers to reinforce behaviour that concerns them. They stated that they could use other means to prevent antisocial behaviour among children, like corporal punishment. Only the schools inspector commented that CSE should be taught by an expert or trained teachers who are mindful of cultural diversity. It could be that the participants' responses were due to the fact that such experts are lacking. Furthermore, in focusing on the demerits of CSE, the participants ignored its merits. Nonetheless, there is a need for the authorities to conduct rigorous research and planning in order to avoid implementation problems in schools.

5.3.4 Synthesis of the theme

The findings on this theme point to nuanced understanding of CSE, with the participants limiting its coverage to SRH and contraceptives. Furthermore, most raised serious concerns in relation to racial connotations. Sexual and reproductive health is vital to learners and they have the right to receive health care from health care centres regardless of gender or age. Moreover, it keeps learners in school, thus enhancing sustainable learning. However, the findings show that there is a lack of freedom of expression on sexuality issues among children and adults. Resistance to teaching about contraceptives and the emphasis on AO education might cause problems for uninformed learners who are already sexually active. The findings on racial connotations suggest the need for experts who are aware of the need to respect cultural diversity to teach CSE. A holistic approach to CSE is thus required.

5.4 THEME TWO: MULTIPLE WAYS OF ADDRESSING CSE

This section presents the participants' views on the strategies that are used and should be used in addressing CSE in rural ecologies. They identified multiple ways of doing so, including AO education, fear, peer influence, the media and technology and the use of culture/religion and tradition.

5.4.1 Abstinence only education

Studies note that abstinence is the most effective and safest way to prevent sexual health problems and unwanted pregnancies among young people. The participants were unanimous in their support of AO. The following responses from learners were recorded in an FGD:

...tinoudzwa total abstinence. (...we are taught of total abstinence). (Privy)

*Kkkk, kunongoparidzwa vhangeri reabstinence vatopedza... [laughter]
(there is preaching of the gospel on abstinence only and its over). (Fats)
Hanzi muchiri vana, hamusati maroorwa, yenyu iabstinence. (You are still
young and not yet married, yours is to abstain). (Aleo)*

*...abstinence ndiyo yatakakura tichiudzwa kuti ukangoita mukomana chete
watove nemimba kkk. (We were taught of abstinence only since childhood,
that if you engage in a relationship with a boy it's an automatic pregnancy
on you. [laughter]. (Abot)*

Most of the parents also supported abstinence. One remarked:

*Kuzvibata ndiyo dzidziso kwayo kuvana vechikoro kunyanya kumamisha...
(Abstinence is the key especially for us living in rural areas). (Mrs Muunga)*

The teachers also support abstinence but there was a noticeable difference in their responses which could be attributed to the fact that they spend more time with children than parents:

*Abstinence in reality may be a 50/50 (half-half) issue, because our children
are engaging in sexual activities as early as thirteen years of age. (Mr
Takawira)*

The pastor based her response on biblical teachings:

...for theirs, its abstinence only, besides that we call it adultery or sexual immorality. Exodus 20:14, says, do not commit adultery. (Pastor Maidza)

However, she added:

Church settings do not allow us to talk of other ways except abstinence but I think we must not turn a blind eye on ever-changing environment because the youths are too forward.

The social worker also supported abstinence, but offered a more realistic perspective:

Schools do not expect children at Form 3-6 (Grade 9-12) to be sexually active; rather emphasis is on abstinence. However, sex is a private act, hence, some children may abstain and others may use contraceptives, but no one can see that except the act result in pregnancy or STIs. (Mr Nyoka)

He added:

'If there still exist some cases of reported pregnancies from the ministry, then it stand as a testimony that abstinence is not observed by all learners though much emphasis is on abstinence.

The schools inspector based his support for abstinence on statistical records that he compiled on school dropouts:

Abstinence is the key to school learners and the teachers are guided by the syllabus which strengthened the aspect. (Mr Msuva)

He commented further that:

...teaching is done and it is now left to the learners to take heed, of which I believe most learners do because there are few cases of pregnancies reported in schools.

Besides the participants' responses during FGDs and interviews, the reviewed documents highlighted AO in teaching CSE. In the textbook a heading prominently displayed in upper case read: NO SEX BEFORE MARRIAGE. SAY NO! ABSTINENCE

IS THE KEY. It also highlighted that girls and boys would not contract STIs and HIV/AIDS if they totally abstained from sexual activities.

In summary, the majority of the participants supported AO education as the best way to address CSE. The findings also point to one-way communication, either from parent to child or pastor to child. Thus, children are regarded as minors who operate as robots, being told what to do because they know nothing. This places learners in a passive zone with no freedom of expression when it comes to sexuality. The learners were taught abstinence, with lies and false information used to create the impression that if one engages in a relationship, it will automatically result in pregnancy. The fact that the learners who took part in this study responded to this issue with laughter and sarcasm suggests that they had acquired information from other sources, which could result in risky behaviour. The parents distanced themselves from urban settings by suggesting that AO should be the main message addressed in CSE in rural ecologies. Based on their daily interactions with learners, teachers reported that, although they continue to emphasise AO, not all learners take the lesson to heart. For her part, the pastor drew on biblical texts to state that unmarried youth should not engage in sexual activities. These findings point to the exclusion of topics apart from AO in the teaching of CSE. However, the sentiments expressed ignore the realities of the youth of today. Significantly, even the pastor acknowledged that young people are not abstaining from sex despite the church's teachings. The social worker also pointed to this reality.

In contrast, based on statistical reports, the schools inspector said that he believed that most learners abstain because few pregnancies were reported in schools. He also indicated that teachers' expertise assists in interpreting the CSE syllabus. However, his facial expressions during the interview suggested that his response was influenced by his position and that challenges do exist. In summary, it can be deduced that abstinence is the focus of CSE at the expense of other topics.

5.4.2 Inflicting fear

Most participants referred to inflicting fear among learners as a way to teach CSE. Parents commented as follows:

If you engage in sexual relationships, you will die at a very tender age. (Mr Nati)

I teach mine...things are changing...its better than kuti vafe neAIDS, STIs, abortion nezvimwe (I teach mine...things are changing...its better than leaving them to die of AIDS, STIs, abortion and other infections). (Mrs Chivhu)

If you engage in sexual activities at school, you won't finish your studies. (Mrs Muunga)

The learners reflected that fear was used as a tactic by both parents and the school:

Maticha vaiuya nemifananidzo yevanhu vakarohwa nemaSTIs, votiudza zvirwere kuti titye (teachers brought pictures of people suffering from STIs, telling us different infections and diseases so that we will have fear). (Takuta)

Mai vaiti ukaita mimba unobva pano (my mother would say, if you fall pregnant, I will chase you away). (Cleo)

If you date someone and get caught it's an automatic punishment by senior teacher. (Try)

Mumatextbooks eAIDS vakatoisa stop sign plus vakatonyora nered kutaridza kuti danger, unofa ukaita zvebonde (In AIDS textbooks issues pertaining to sex are shown by red colour and written danger with a stop sign). (Blessie)

Parents associated sexual activity among the youth with death at an early age, with some teaching their children CSE in order to avoid them dying from STIs or HIV/AIDS, or becoming pregnant. Teachers inflict fear by telling learners that they won't finish studies if they engage in sexual activities. Learners responded that teachers showed them pictures of people suffering from STIs in order to make them afraid to engage in sexual activities. Their textbooks also contained red danger signs next to the words "HIV/AIDS". Other learners said that their parents told them they would be chased from home if they fell pregnant. This could result in learners seeking abortions, with serious health consequences. Finally, some learners reported that, if their teachers discovered they

were dating, they would be severely punished. While all these tactics could induce fear among children who are not yet sexually active, those that are would likely suffer less fear.

5.4.3 Peer influence

The learners reported that peer influence was a strong factor in their acquisition of knowledge on sexuality issues:

*I was taught sexuality issues by a house maid while in Form 3, so it is easy for me to approach any girl at school because I have experience and to make things more easy for me, I have 'a **bright student tag**' which does it all. (Patra)*

Our friends tell us the truth about sexuality, not adults. (Nyara)

My friends arranged a boyfriend for me. (Preccy)

The parents were of the view that friends mislead one another:

Some children are looking for sugar daddies and mommies which they call them 'blessers'. Children are also looking for free gifts from older people which might result in sexual pitfalls. (Mrs Muunga)

Our children are crying for independence in wanting to stay alone which sometimes brought a lot of problems like, drug abuse, homosexuality, masturbation, incest and suicide. (Mr Nati)

A teacher reported that:

Our learners are under the influence of mob psychology without weighing the pros and cons of their actions. (Mr Takawira)

These findings show that, while learners regarded their peers as reliable sources of information on CSE, parents and teachers felt that peers were a negative influence. Parents were of the view that this could result in children engaging in sexual activities with adults in exchange for gifts, while others might fall prey to drug abuse or homosexuality. In my view, learners are misguided by their peers because they follow

what others are doing without critical thinking. As suggested by a parent, this could be due to their desire for independence before they are mature.

5.4.4 Media and technology

The data showed that learners are able to by-pass teachings on sexuality matters by parents, teachers, health services, religious organisations, culture and tradition by accessing the media and technology:

... I never felt lost when teachers and parents failed to address sexuality issues to us, we were lucky to have Internet services even in rural areas.
(Aleo)

A parent concurred:

Even if we choose not to talk of sexuality issues, there is a lot of information available nowadays, either censored or uncensored. (Mr Nati)

Teachers also noted that rural learners have access to these sources of information:

Learners without cellphones in rural areas were being taught by their friends who got information from social media. The modern music distracts the children's mind and behaviour. (Mrs Huru)

Pastor Maidza commented:

Let's teach them or else they will perish without knowledge because of Internet (Hosea 4:6).

The reflective narratives identified different types of modern music which misguidedly address matters of sexuality. They also revealed that learners obtain information on issues relating to sexuality on the Internet and that those without access to cellphones obtain information from their friends who have access. This can create challenges as some of this information is not accurate. Of interest is the fact that the pastor called on the church to teach sexuality education to the youth who are over-exposed to technology. Music, which includes messages on sexuality is played on radio in homes, communities, and public transport, among others. Overall, the responses suggest the need to guide

learners on the use of media and technology. At the same time, it can be used to make a positive impact in teaching and learning.

5.4.5 Culture and tradition

The teachers identified culture and tradition as assets in addressing CSE using professional competence, and support from other teachers. Mrs Huru said:

We value our culture in teaching CSE, hence, take a shy approach towards real issues in CSE. When we talk about, ‘those things’ (CSE issues) using our mother tongue is difficult, that’s why we make use of aunts and uncles in our tradition. We don’t have any other topic of this nature (CSE) in Shona neither any language except subjects which are done using English only.

The parents supported Mrs Muunga’s suggestion:

Let’s revisit the traditional approach of uncles and aunts to teach sexuality issues, though it is difficult nowadays to apply traditional approach due to the broken down of extended families but some cultures like the Shangani and Varembe are trying to preserve their own cultures.

However, the pastor did not agree:

We don’t rely on culture and tradition only because it is sinking every day, let’s make use of religion.

The responses revealed that culture and tradition had its own principles to address CSE, which could hinder the smooth flow of teaching and learning CSE in schools. The responses further indicate that teachers are bound by culture and tradition to fully address CSE, but the subject cannot be taught in the vernacular. This was indicated by the teacher who used the phrase, ‘those things’ with reference to sexual activities, demonstrating their shyness in saying it openly. The responses also point to the use of aunts and uncles to teach CSE and preserve culture and tradition. However, they suggest that teachers are caught between culture and tradition, and their jobs. The data shows that some cultures teach CSE to their youth. The pastor disagreed and argued that these practices are fading; she thus proposed religion as a better way of addressing CSE. I therefore deduce that culture and tradition should be used as an asset in teaching CSE.

5.4.6 Synthesis of the theme

Taken together, the sub-themes discussed here suggest that learners in rural learning ecologies in Zimbabwe are learning CSE in multiple ways, including AO education, inflicting fear, peer influence, media and technology and culture and tradition. I would argue that there is need for proper implementation of a comprehensive sexuality curriculum rather than sticking to AO. It should be recognised that young people are sexual beings and strategies such as peer education that are free from fear should be identified to teach CSE. Moreover, guided educative sexuality programmes on media could address the issue of misleading information obtained via the Internet. Finally, consideration and validation of the African culture and tradition in teaching CSE could avoid unnecessary tension among stakeholders.

5.5 THEME THREE: COLLABORATION AMONG STAKEHOLDERS

The findings indicated a lack of collaboration among stakeholders in facilitating CSE to inform and guide learners due to different understandings of CSE among different people and sectors, perhaps including the government.

5.5.1 Collaboration between the school and religious bodies

It was found that there is a lack of collaboration between the school and religious bodies in teaching CSE. I believe that pastors are role models for school learners. However, as revealed in the interview with the pastor, it seemed that the school expected her to stick to preaching the gospel:

Religion is not fully engaged in the teaching of sexuality education in schools because we (pastors) are called to preach the gospel to learners not specifically being called to talk of sexuality matters. We inform children on CSE in churches according to age, 12-15 years, 16-22 and 23 and above... but, the church settings limited us to excel on sexuality education.

Therefore, if called in school settings we could express everything without any limitations. (Mrs Maidza)

This response suggests that, while CSE messages are delivered to church youth grouped according to age, there was no freedom of expression. Furthermore, it seemed to be assumed that some children are too young to be engaged in CSE discussions. However, children of all ages are sexually active. Churches are important assets, especially in rural ecologies, and schools should bring them on board in teaching CSE.

5.5.2 Social workers' involvement in the school

Social workers are experts in the field of CSE, as they include psychologists, counsellors and therapists, among others. They work directly with children and could be engaged by the school in teaching CSE. The interviews with the social worker and the schools inspector yielded the following responses on this issue:

Usually we hold meetings or psychosocial camps with children on a monthly basis in schools for two-three hour sessions and include discussions on sexuality. The psychosocial camp meetings involve a myriad of methods when teaching like drama, open discussions, games and focus group discussions, among others. The NGOs must complement government line ministries' work and not compete with the ministries. As NGOs, we have clearly laid out operational procedures, policies and standards from the government ministries and failure to adhere to line ministries' expectations may lead to ceasing operations of the organisation in an area. (Mr Nyoka).

NGOs are helping us [the education sector] through training our teachers, community and learners in schools using their own resources, even though they are viewed as Eurocentric. (Mr Msuva)

The social worker outlined monthly school visits to educate learners on sexuality and the different methods employed in order to encourage learners to feel free to express themselves. He also noted that the Ministry of Education sets policies and standard for NGOs that must be complied with in teaching CSE in schools. The schools inspector's response showed that he does not view CSE as Eurocentric; this opinion is held by people in general. He agreed with the social worker that NGOs were training teachers in schools. Overall, the data point to engagement of social workers in schools and the community even though the time is limited.

5.5.3 Cooperation between the health and education sectors

The participants' responses indicated that the health and education sectors were not engaging each other in the teaching of CSE. A teachers stated in a FGD:

There is a durawall which is supposed to be broken into pieces between the school and health sector. (Mr Nati)

Learners also reported a lack of cooperation between these sectors in their FGD:

Kuclinic hakuendwi, kunotyisa uye tinotukwa. (We don't visit clinics so often. Nurses shout at us. Nurses tell us that we are underage to receive contraceptives even though they will give us later. (Abie)

Clinic haingoendwi unondosangana nemanurse anoziva mubereki wako ukazoreverwa (We don't visit clinics regularly, you might meet a nurse who knows your parent and get reported). (Patra)

Zviri nani kufa nemaSTIs pane kuzvitengesha kuclinic. (It is better to die of STIs than be a sell-out of ourselves in clinics). (Hamie)

Nyara's reflective narrative noted that:

Abortion is a crime, unoenda kujere, google inadzo nzira dzeabortion uye kuti upiwe pass kuenda kuclinic inyaya nasenior woman even if it's a period pain (Abortion is a crime, you will be imprisoned while Google offer ways of abortion and it is difficult to obtain a pass to go to clinic by a senior teacher even if it's a period pain, you will be questioned).

I was questioned by a male teacher upon bunking his lesson due to a period pain, and it was also difficult for me to explain to him. We will not go to clinic for a period pain but rather stay home.

The textbooks and syllabus were found to contain statements like: "think before you act", "abortion is a crime" and "it is the right for everyone to receive SRH".

All the respondents agreed on the lack of collaboration between the health and education sectors, with most learners revealing that they were denied access to sexual health by

nurses, parents and the school. They feared that clinic staff would reported them to their parents and teachers, since they are all part of the same community. This points to nurses failing to honour patient confidentiality and privacy. As a result, some learners shun the clinic and turn to the Internet on how to treat STIs and obtain an abortion. Those that opt for illegal abortions risk prosecution.

It was also reported that teachers were reluctant to allow learners to visit the clinic during school hours, with the result that learners with problems stay away from school. For example, one disclosed that a male teacher questioned her for bunking his lesson due to period pain and explained how difficult it was to explain this issue to a man. There thus seemed to be a disjuncture between the information in textbooks, that states that everyone has the right to SRH, and what occurred on the ground. If learners cannot receive treatment for non-controversial issues like period pain, they are highly unlikely to receive assistance when it comes to matters such as STIs and contraceptives. It can thus be deduced that learners are not receiving proper SRH care which, in turn, hinders learning, especially among those that are sexually active.

5.5.4 Learners' attitudes towards Guidance and Counselling

Learners responded as follows when asked about their attitudes towards the teaching and learning of GC:

GC yekusecondary haibetseri, vanovanda nyaya dzakawanda dzakuraramika sezvavanoita kumachurch kusataura kuti use condoms to avoid deaths and STIs. GC haina value, kungopanana fear chete. (GC taught in secondary is not important to us because they don't tell us the truth and facts of life like in churches, who fail to talk of condoms to avoid deaths and STIs. GC has no value, it's a fear factor. (Cleo)

GC is not an interesting subject and we don't feel lost to lose it because it is meant for abstinent learners not the sexually active. Again, GC is of no use in schools. We have Internet which is better than a senior woman who has an attitude and sometimes discusses our own matters in the staff room. (Stebo)

In contrast, Brod appreciated GC:

GC tinoida inotibatsira ramangwana, asi haipuwi nguva yakanaka since tisina exam (We love GC for our learning but it is allocated less time since it is unexamined). Therefore, learners view GC as a funny subject since, teachers normally created jokes until the time is over.

The GC textbooks used cartoons as illustrations, causing amusement among learners. Brod also referred to the fact that GC was allocated less time. In the school timetable it was allocated the last period once a week on Friday. In the learner timetable, this was indicated as a free period (*Hoza Friday, Injabulo*).

Most of the learners had a negative attitude towards GC as a subject. While they acknowledged that it was a vital subject, it seemed to be of little importance because of the way it was treated by the school and the education sector at large. Furthermore, given that it inflicted fear, and received poor attention by teachers, learners did not take GC seriously. The data suggested that teachers and churches are hiding the facts of life from learners, who thus show little interest in GC. Some commented that is for abstinent learners. Moreover, there was no indication that learners were penalised for bunking GC classes. The data also suggest that the fact that cartoons are used to represent people in GC textbooks results in learners regarding this subject as a funny one. Some learners pointed to free time on their timetables during GC time. Surprisingly, the scheme books were evaluated every week as proof of teaching GC, whilst learners reported that GC time was used by other teachers to teach examinable subjects. In my view, evaluating a subject that has not been delivered is a serious offence which misleads schools inspectors and the education sector and further undermines the effectiveness of GC. Moreover, learners stated that the information they received in GC was not useful to them, causing them to turn to the Internet and other sources, which might not always offer reliable information. Finally, the data suggests a lack of expertise among teachers in GC, as they resort to teaching AO. Unexpectedly, it indicated that GC is an important subject that prepares the youth for the future.

5.5.4.1 The Education sector's influence in Guidance and Counselling

The schools inspector responded as follows when asked about the education sector's influence in teaching and learning GC:

GC teachers are selected at the school, giving preference to the qualified in GC and a good model in terms of conduct at school and community. There are rare or no cases of teachers employed specifically to teach GC because it is a subject regarded as a shared responsibility. Also, one is allocated a bigger load in his/her main subject and less periods of GC, taking into consideration the expected minimum and maximum load. At times, learners will value one to teach the subject. (Mr Msuva)

This response indicates that it is the school's responsibility to select GC teachers based on qualifications and a good reputation. The schools inspector added that qualified GC teacher are not often employed; rather, available teachers with lighter workloads or senior teachers teach this subject. He added that learners sometimes select whom they want to teach them GC. Therefore, it can be deduced that GC is regarded as less important than other subjects.

5.5.4.2 Teacher concerns with regard to Guidance and Counselling

The teachers commented that not only was CSE not valued as it should be, but GC as a subject was ignored. They remarked:

There is need to be more vigilant and take an open and clear approach by clearly equipping and informing children on both abstinence and even teaching of contraceptives highlighting the pros and cons then let the children decide what is best. Even if we fail to teach children on condom use they will hear about it and if they fail to get it, we will hear that they are using other means which might cause problems of STIs and unwanted pregnancies. (Mr Takawira)

We lack proper and enough resources on this subject, above all incompetency is the big problem. We end up planning and evaluating the subject to secure our jobs from schools inspectors without teaching. (Mrs Mobla)

The data indicate that teachers feel that teaching CSE is important, but they lack competency, training and other resources. Of concern is the fact that teachers record and update GC books without teaching the subject in order to avoid sanctions by inspectors. Overall, the data revealed that GC is barely taught.

5.5.5 Mobilisation of parents

During FGDs, parents were asked about their involvement as stakeholders in teaching GC to learners. They responded as follows:

School invited us (parents) when there is a problem of misbehaviour and they discussed sexuality issues in passing during other meetings with us parents like consultation and speech prize giving days, but they must remember that parents have full control, teachers have great influence and offer health expertise to our children. (Mrs Chivhu)

As a parent I don't know how best I can teach/discuss sexuality issues with my children. Rather we leave the duties to be performed by aunts and uncles. But, zvinobatsira kukomberana vana, zvinoita punch uye kuva nemeaning (There is a great impact in teamwork when teaching children and meaning is constructed in their minds). (Mr Nati)

These responses show that parents are not part of the teaching and learning of CSE in schools. The school engaged parents when there was a meeting or when a child misbehaved. The parents also stated that they are unable to teach sexuality education to their children, but use the traditional approach of aunts and uncles. However, parents indicated the need for collaboration in teaching sexuality education. In my view, the parents' responses reveal a dilemma on who is the best person to teach their children on sexuality issues, because they asserted that they have control over their children. They

are thus well-placed to offer CSE, which would enhance their children's sustainable learning.

5.5.6 Learner-parent interaction

Asked about the role their parents played in sexuality education, learners stated that culture does not permit them to discuss sexuality issues with their parents. Some responded by laughing, suggesting that they are too shy or afraid to talk to their parents about such issues. The learners added that their parents did not tolerate discussions on sexuality and if such issues are raised, parents suspect that they are engaged in activities that they should not be part of. One learner shared that if an image of people kissing was shown on television at home, parents would order their children to leave the room.

A learner noted that her parents would blame her if anyone proposed love to her and accuse her of luring the boy. African culture prohibits girls and women from proposing love to boys and men.

A few learners responded that their parents engaged with them, but they were not comfortable to tell them anything with regard to relationships and dating unless parents discovered them, such as through love letters found in school uniforms during laundry time. One shared that his parents only discussed sexuality issues in case of a problem like unwanted pregnancy and even then, the discussion was conducted indirectly. Waiting until there is a problem can have severe repercussions for children.

5.5.7 Community assets

The participants agreed that schools cannot be solely responsible for CSE, but need to work with the community. The schools inspector spoke of the need for shared responsibility to avoid stakeholders blaming one another. Thus, education on sexuality is the responsibility of everyone. This is reinforced by the African culture which regards parents as a parent to all children; as the Shona proverb states: *'kubereka ndokumwe'* (*giving birth is the same*). It does not matter who carried the child; he/she belongs to every parent in the community. Therefore, any parent or elder can discipline any child in the community if they misbehave. However, parents noted that, *'vana vemazuva ano*

havachatsiuriki, vanotokufuratira uchitaura navo’ (The youth of today are difficult to control; they would rather give you their backs while talking to them). For their part, teachers blamed some parents for their children’s behaviour, stating that, *‘some of the parents and elders are failing to act as role models but rather target of abusers of our school going children.’* Some parents agreed that some elders of today are abusing children, especially girl-children. This suggests that those who are expected to discipline children are fuelling antisocial behaviour since they are not exemplary role models. Finally, it was noted that some parents were very protective of their children when another parent tried to discipline children in the community, thus undermining the communal fabric of the community.

A parent also commented that, *‘much in communities is castigating, stigmatising the fallen and gossiping about the slipping ones.’* Another responded that, *‘the community based peer education is dying due to lack of funds.’* This was in reference to programmes run in communities such as sporting and other clubs that were suffering from insufficient funds, undermining peer-peer influence among children. The churches were identified as the only remaining places in the community to occupy young people; however, their emphasis on morals and preaching the gospel did not fully address children’s social and psychological needs.

5.5.8 Synthesis of the theme

The findings under this theme point to a lack of collaboration and coordination among stakeholders and the school. The stakeholders include religious bodies, social workers, and the health and education sectors, as well as teachers, parents, learners and the community. All of these could play a positive role in teaching CSE. Furthermore, collaboration between the school and the health sector could improve learners’ sexual health. It is also clear that there is a need to improve the teaching of GC in schools and again, collaboration among stakeholders could yield improved results. Were parents and the community to stand together, they could be powerful assets in offering sexuality education to school going children.

5.6 CHAPTER CONCLUSION

Guided by the themes that emerged from thematic data analysis, this chapter presented, analysed, and interpreted the study's findings. The results revealed that the participants had limited information with regard to CSE and understood it in multiple ways, mainly influenced by religion, culture and tradition, technology and political factors. This has resulted in learners turning to friends and the Internet for information on sexuality issues. Given that the social worker showed full understanding of CSE, social workers should either teach CSE in schools, or train teachers to do so.

The next chapter discusses the findings in relation to the research methodology, the literature review and the theoretical lenses used in the study, and highlights their implications.

CHAPTER SIX

DISCUSSION OF FINDINGS

6.1 INTRODUCTION

Chapter Five presented, discussed, and interpreted the data generated in line with the themes that emerged from thematic analysis. This chapter discusses the findings drawing on these themes. The literature review, theoretical framework, and research methodology are used to augment the results presented and interpreted in the previous chapter and conclusions are set out. The sections in this chapter are in line with the study's objectives and the themes, as outlined in Chapters One and Five. The emerging themes showed differentiated understanding of CSE; the multiple ways used to address CSE; and a lack of collaboration among stakeholders in facilitating CSE in rural ecologies.

6.2 PREPARING FOR THE DISCUSSION OF FINDINGS

The results are linked to the study's three objectives which are restated below:

- i. To understand Comprehensive Sexuality Education and its role in sustainable learning in rural ecologies.
- ii. To explore ways of addressing Comprehensive Sexuality Education for sustainable learning in rural ecologies.
- iii. To examine stakeholders' involvement in the facilitation of Comprehensive Sexuality Education for sustainable learning in rural ecologies.

6.3 IMPROVING UNDERSTANDING OF COMPREHENSIVE SEXUALITY EDUCATION

The following subsection discusses the participants' understanding of CSE and its role in rural ecologies.

6.3.1 Expand access to sexual reproductive health

The findings discussed in subsection 5.3.1 revealed that the participants understood CSE as teaching learners on all matters in relation to SRH. These concurs with Hadley, Ingham and Chandra-Mouli (2016) and Rutgers' (2017) studies (subsection 1.2 of this study) that noted that CSE covers a full range of topics that are important for all learners in relation to their sexuality. Oosterhof, Muller and Shephard (2017) and UNAIDS (2017) provide examples of topics covered in teaching SRH, which include sexual and reproductive anatomy and physiology, modern contraception, pregnancy and childbirth, among others. The findings further indicate that CSE is a way of informing learners of the dangers of early sexual activity and early marriage. This is in line with Gudyanga, et al (2017); UNESCO (2018) and Mangeya (2018) who noted that CSE reduces risky sexual behaviours amongst learners by delaying sexual debut. The dangers include STIs, HIV/AIDS and unwanted pregnancies.

Most of the studies conducted in sub-Saharan Africa have shown that CSE which teaches SRH can address the high prevalence of the HIV/AIDS among young people (Mhlauli & Muchado, 2015; Naezer, Rommes & Jansen, 2017). As observed by UNAIDS (2016, 2017), CSE provides accurate, complete, and developmentally appropriate information on human sexuality, including risk-reduction strategies and contraception that helps young people to take steps to protect their SRH. Pound, Langford and Campbell (2016) indicate that CSE helps young people to examine the forces that contribute to a positive or negative body image, with the latter having the potential to lead to unhealthy and even violent relationships. Thu-Huong Ha (2016) and Mangeya (2018) state that, given the severity of the HIV/AIDS pandemic, it comes as no surprise that most school education on issues of sexuality focuses on SRH, with teachers neglecting other important matters and focusing mainly on abstinence as the only strategy to secure a healthy sexual life. While teaching about SRH is vital to keep learners in school in rural ecologies, other sexuality issues should be included.

6.3.2 Knowledge of contraceptives

The findings in subsection 5.3.2 revealed that contraceptives are regarded as a taboo topic of discussion with learners. This is line with a study by UNFPA (2015) (subsection 3.3.2), that found that contraceptives are rarely discussed and where they are, they are presented in a negative light, causing learners to acquire information by other means. Foiley (2015); Secor-Turner, et al (2017) (subsection 3.2) and Rosey (2018) (subsection 3.3.3) note that not providing young people with information on sex, contraception and HIV/AIDS encourages early sexual debut and experimentation. However, skeptics like Shek and Leung (2016) and Brener, et al (2018) argue that sex education encourages promiscuity among young people. Browes (2015) states that regarding contraceptive use as taboo has caused levels of contraceptive use among rural adolescents to decline as compared to urban areas. Chivaura (2015) and Landa and Fushai (2018) (subsection 3.3.3) also discourage contraceptive use and teaching about contraceptives, arguing that this goes against societal expectations of acceptable behaviour. Lee, et al (2017) (subsection 3.3.3) observe that African societies are opposed to modern science that over-exposes children to sex.

The findings in subsection 5.3.2 further revealed that the participants were of the view that contraceptives are for married people, causing service providers to deny adolescents and unmarried youth access to contraception and SRH due to their personal prejudices. This contradicts Browes' (2015) (subsection 3.2) assertion that the government, in conjunction with the National Family Planning Guidelines, stipulates that all adolescents who are sexually active should be offered the contraceptive method of their choice to protect their health. The findings clearly demonstrate that parents regard the youth as too young to engage in such issues. This concurs with Chivaura's (2015) claim (subsection 3.2) that learners are minors that should not be taught sexuality education. However, the WHO (2015) (subsection 3.2.1) noted that, as at 2015, across the globe, more than 100 million cases of STIs were recorded among young people each year, as well as more than 2.5 million unsafe abortions. This suggests low usage of protection and contraceptives among this population. Francis (2016) (subsection 3.4.4) notes that, in the absence of information from parents and teachers on sexuality issues, children turn to media and technology.

In addition, the findings in subsection 5.3.2 indicated that children are only taught the basics about contraceptives, forgetting that children are explorers. Kalembo et al. (2015) and the UNFPA (2015) (subsection 3.3) also found that controversial topics are avoided or skipped, except when discussed in a negative light. Kelsey, Walker, Layzer, Price and Juras (2016) (subsection 3.3) concur that sexual expression is limited and controversial topics such as abortion, masturbation and sexual orientation are omitted. The current study found that contraception was neglected in favour of AO education. Leung et al. (2019) also maintain that providing students with information on where to obtain and how to use contraception undermines the abstinence-only message and encourage immorality amongst learners. Supporters of AO programmes such as Santelli, et al., (2017) believe that, unlike teaching on the use of contraceptives, it discourages sexual activity among young people. UNAIDS (2016) concurs that abstinence education excludes or limits mention of contraception, and tends to repeat biased findings on contraceptive methods like condoms and birth control pills. The current study found that danger signs are placed next to pictures of contraceptives in textbooks. Foiley (2015) and Kirby (2018) reiterate, that condoms are not fool-proof in preventing pregnancy or STIs, as breakages and leakages can occur, with serious consequences. However, the ABA (subsection 2.3) holds that resources (in this case, contraceptives) should be regarded as assets. Despite the fact that many participants had negative attitudes towards contraceptives, they have been scientifically proven to reduce STIs like HIV, syphilis and gonorrhea, among others.

6.3.3 Comprehensive Sexuality Education for all races

The findings in subsection 5.3.3 indicated that CSE is understood in terms of race, with perceptions that it serves the interests of Western rather than African societies. Browes (2015) affirms that disparities between different geographical locations have led to the assumption that people who reside in urban areas and the Western world have superior knowledge of sexuality issues, with rural people taken as uninformed and primitive. Okafor (2018) disputes this perspective and highlights the respect attached to such matters by African societies long before European contact with African traditional culture. The author argues that rather than being the result of primitiveness, this is evidence of developed human social life in harmonious coexistence. Leung, et al (2019) (subsection 3.3.3) concur and note that the Western perspective considers sex more in terms of gratification while, in the African perspective Okafor (2018) it is a natural act that is oriented towards procreation. Furthermore, African societies hold that sex is not for the

unmarried and look to uncles and aunts to deliver sexuality education. However, Gudyanga (2015) and Mangeya (2018) observe that the breakdown of the traditional extended family, together with political and economic hardship are undermining such practices. Uncles and aunts are no longer a permanent feature of children's lives and may play no role.

The findings also indicated that parents and teachers felt that children's rights are over-emphasised, resulting in antisocial behaviour among learners. It was observed that corporal punishment is no longer allowed, while Africans believe, '*spare the rod and spoil the child.*' Teachers and parents suggested that children must be punished if they misbehave to reinforce good behaviour. The parents added that they fear being prosecuted if they punish their children. Sentiments were expressed that thorough research is not conducted prior to the implementation of policies. This is in line with Chivaura (2015) and Landa and Fushai's (2018) (subsection 3.3.2) assertion that the wave of cultural globalisation has sunk the ships of most African societies. Africa is regarded as a dumping site because of poverty. In line with the literature reviewed in subsection 4.2.2, Golombek (2018) observes that accepted knowledge in one culture may not be valid in another culture. As noted in the discussion on the research design (subsection 4.3.1), Hans-Gerd (2017) and Barlett and Vavrus (2017) note that responses to a certain issue will not necessarily be the same, as there may be many different observations of a particular case or phenomenon. In another words, CSE is likely to be viewed differently by members of different races. Mangeya (2018) notes that the concept of sex and sexual relationships has not become part of mainstream African societies but is seen as serving Western society. In short, CSE should be delivered by well-trained personnel who are conscious of and value diversity.

6.3.4 Synthesis of the discussion on the findings

The study's findings point to the need for improved approaches to CSE to benefit learners. They also suggest that improved teaching of SRH would assist learners in understanding the use of contraceptives to reduce unwanted pregnancies and STIs, among other issues, and thus decrease the school drop-out rate. Finally, the study's results highlight the need to value and promote diversity in delivering CSE.

6.4 ENHANCING WAYS TO ADDRESS COMPREHENSIVE SEXUALITY EDUCATION IN RURAL ECOLOGIES

This section discusses the study's findings on the ways utilised to address CSE in rural ecologies. The findings presented in subsection 5.4 identified five themes, which showed that CSE was addressed through AO education, fear infliction, peer-peer influence, media and technology, and culture and tradition. The literature highlights the three themes of AO education, peer-peer influence and culture and tradition.

6.4.1 Effective implementation of the comprehensive sexuality curriculum

The findings (5.4.1) showed that the participants supported AO education above CSE. Haberland and Rogow (2015) observe that, despite evidence that AO programmes are ineffective, many countries and organisations continue to rely on them. Chivaura (2015) asserts that abstinence is regarded as the morally correct option, while Foiley (2015) holds that it is the only way to prevent STIs and unwanted pregnancies among the youth. Leung and Shek (2019) concur and argue that sex before marriage is immoral. While this study does not dismiss abstinence education as it is a component of CSE, it should not be regarded as the only option as other methods like contraception have been proven to be effective. Denford et al. (2018), Browes (2015), Vanwesenbeeck et al. (2018) and Sidze et al. (2017) (3.3) assert that, when only one type of prevention is offered, such as abstinence, a large percentage of sexually active youth are bypassed. Leung, et al (2019) (subsection 3.4.1) observe that AO programmes present scientifically inaccurate information, support stereotypical gender roles, discriminate against young people and overemphasise religious messages. UNESCO (2017) and Alford (2019) point to a substantial body of evidence that demonstrates that AO education is not effective in postponing sexual initiation, frequency of sexual activity, and the number of sexual partners, and preventing unintended pregnancy. Glover and Macleod (2016) argue that the value attached to virginity among girls has led young women to engage in unsafe alternative sex, such as anal sex which has the highest transmission risk of HIV/AIDS.

The findings also highlight the need for two-way communication. Gudyanga et al. (2015) state that learners are not passive participants who simply imbibe information, but are

actively involved in the learning process. Myende (2015) (subsection 2.3) agrees and notes that people are assets; doing things with, rather than to them and sharing their stories and experiences promotes positive change. The Ubuntu theory (Lefa, 2015) (subsection 2.2.1) also supports recognition of both individual and group suggestions in discussions. Working collaboratively enables people to uncover and speak about the buried histories of those that have been denied their essential humanity through oppression. However, Santelli et al. (2017) note that religion regards sexual activities outside of marriage as sinful, with people who engage in such acts liable to be punished by the church council or leaders.

The findings in subsection 5.4.1 also revealed that abstinence was reinforced with false information. For instance, learners were told that being in a relationship will result in pregnancy. Zimmerman (2015) observes that the children of today are more intelligent, alert, and curious, and are conscious of the fact that their parents and elders keep secrets from them. This could result in them developing undesirable habits. The UNDP (2015) and ENOC (2017) state that, if teachers and parents adopt a traditional and orthodox approach and do not offer holistic CSE, children are likely to obtain information on sex from unreliable sources, with negative consequences.

Finally, the study's findings showed that, while AO is reinforced by parents through restricting and monitoring their children's movement, learners continue to engage in sexual activities, raising the risk of STIs and HIV/AIDS. Indeed, the WHO (2015) has reported increased numbers of adolescents infected and dying of these diseases.

6.4.2 Recognise young people as sexual beings

The findings illustrated that the focus of CSE in rural ecologies was instilling fear of STIs, HIV/AIDS and unwanted pregnancies, among other things. Furthermore, the textbooks contained warnings in the form of red stop signs. It was reported that teachers brought pictures of people suffering from STIs to school to instill fear among learners and drive home the message that abstinence is the only option. Santelli et al. (2017) also note that AO programmes discourage sexual activity by employing tactics to instill fear, shame, and guilt in relation to sexual activity, whereas Wekesah, et al., (2019) observe that parents adopt a moralistic approach and warn their children about the consequences of engaging in sex. As noted in subsection 5.4.2, such attitudes discourage learners from

seeking help from health care providers. This is in line with Haberland and Rogow's (2015) (subsection 3.3) study that concluded that young people's invisibility when it comes to issues relating to sexuality places them at risk of sexual exploitation and HIV infection.

It was also reported that parents threatened to chase their children from home if they fell pregnant. However, the learners' responses in subsection 5.4.2 showed that some of them are not moved by the fear inflicting approach used to teach CSE as they are already sexually active. Duncan (2016) (2.3.1.3.1) notes that people experiencing a problem need to develop resilience to adapt to such situations for personal growth. Resilience connects with other values of Ubuntu like empathy, love, trustworthiness and compassion, encouraging relationships with people in the community so that one is not alone in the midst of difficulties. Therefore, teaching CSE by instilling fear of death worsens the situation. Recognising that young people are sexual beings, a comprehensive sexuality curriculum is required that responds to learners of all ages.

6.4.3 Peer education and a learner-centred approach to sexuality education in school

The findings indicated that peers are a major source of information on sexuality issues for young people. Learners need to feel that they belong and this is provided by relationships with other young people and friends with whom they spend more time than with adults. Sidze et al. (2017) (subsection 3.4.3) concur that peers can have a stronger influence than parents due to the amount of face-to-face time young people spend with their friends. UNESCO, the UNFPA and UNAIDS (2016) found that the youth are more likely to self-disclose to their friends than to their parents, especially in relation to sex related topics. Alford (2019) observes that teachers hide sexuality issues from children rather than finding ways of expressing them honestly and openly in conversation. UNAIDS (2016) supports peer education because it enables learners to talk more openly about their sexual attitudes and behaviour. Gudyanga, Moyo and Gudyanga (2015) (subsection 3.4.1) observe that when the learner rather than the teacher is the focus of instruction, learning becomes more meaningful and promotes improved understanding. Duncan (2016) and Nel (2017) (subsection 2.3.1.1.3.3) explain that open space technology encourages honest, frank and equal discussion among peers, while Jori, Chenais, Boinas and Stahl (2020) (subsection 2.3.1.1.3.2) note that discussion in small

groups creates a comfortable and creative, less formal environment for interactive engagement. This technique, which recreates a café environment, stimulates relaxed and open conversations. Finally, Francis and DePalma (2015) state that collaboration among learners provides more opportunities for them to engage with the content and to build connections to improve knowledge transfer. In summary, peer groups have a positive impact, as the children of today learn more from what they see on the street than what they read about in the classroom. Whereas peer groups dominate, peer education programmes have proven successful in imparting knowledge on sexual health, attitudes and health behaviours (UNAIDS, 2016). Such programmes train learners to disseminate accurate information, and provide them with skills and motivation to promote healthy sexual behaviour. Therefore, mobilisation and utilisation of peer groups could be of benefit in teaching CSE.

On the flip side, the study's findings also point to the negative influences of peer groups. Many studies have noted that they disseminate misinformation on sexual activities and reproductive health (UNAIDS, 2015). Maviya (2019) observes that close physical proximity and interaction results in peers adopting similar attitudes and behaviour. The findings indicated that learners succumbed to mob psychology without weighing the pros and cons of their actions. UNESCO, the UNFPA and UNAIDS (2016) (subsection 3.4.1.1) note that not only is the peer group a primary source of information on sexuality, it may also create an environment in which peer pressure is exerted on the teenager to indulge in sex because everyone does it and they do not want to feel excluded from the group. Peer pressure can lead to harmful or dangerous behaviours that could result in death. Furthermore, sustainable learning is affected by negative peer pressure such as convincing a friend to skip school, encouraging someone to experiment with drugs, encouraging bullying, or applying pressure to succumb to the sexual advances of older men to pay for their school books and personal expenses which, in turn, increases child marriage. Peer education and a learner-centred approach to CSE offer solutions to such challenges.

6.4.4 Guided educative programmes on media from a young age

The findings presented in subsection 5.4.4 revealed young people's over-reliance on the Internet for information on sexuality issues. Ward (2016) notes that even those that lack

access to media and technology are able to obtain such information via their peers. Strasburger (2014) observes that young people who are more active on social media could engage in riskier behaviours because of a larger peer network that influences their attitudes and social norms, while UNESCO (2016) and Sidze et al. (2017) state that peer-peer interaction is influenced by media and technology which undermines teaching by parents, teachers, health services, religion, culture and tradition.

The findings further indicated that media and technology enabled surfing that resulted in learners accessing both informed and misinformed information. Lenhart (2015) observes that media keep sexual behaviour in the spotlight. Music, which is freely available in homes, communities and public transport, can also send incorrect messages. Research suggests that some music promotes aggressive thoughts and encourages crimes like sexual abuse. Straugers (2014) states that it triggers powerful positive emotions, especially if it evokes personal memories. According to UNAIDS (2016), media exposes the reality of unguided sexual information. Both media and technology reduce interaction among learners. Exposure to pornography and sexual models on the Internet can result in young people imitating such acts.

These findings point to the need for guided educative programmes on media and technology from a young age to protect learners from inappropriate information. This would train learners to disseminate accurate information, and provide peers with skills and motivation to promote healthy sexual behaviour. Such programmes call for a comprehensive set of teaching and learning materials for flexible use in settings outside the formal classroom (UNFPA, 2015).

6.4.5 Considering and valuing African culture and tradition in teaching Comprehensive Sexuality Education

The findings presented in subsection 5.4.5 demonstrated that teachers and parents experienced problems in controlling children's sexual behaviour because of children's rights, which some regarded as having been imposed on African societies by Western countries. Chivaura (2015) (sub-section 3.3.2) notes that, traditionally, age-appropriate sexuality education was provided by uncles and aunts to those who were ready for marriage. Given that they are of the same clan, they will not disclose private, confidential family information to outsiders. This is in line with the Ubuntu theory (subsection 2.2.1)

(Lefa, 2015) that holds that an African is not a rugged individual, but a person living within a family or a community. However, as noted in subsection 5.4.5, the extended family has broken down. If parents are not valuing their culture, children are not likely to do so. Landa and Fushai (2018) (subsection 3.3.2) note that African culture sets out acceptable behaviours and forbids certain actions regarded as sacred. On the one hand, taboos are assets which could be utilised for the benefit of learners. On the other, they are not always respected by children. These findings point to the need to value culture as an asset in sexuality education (the ABA under asset mapping in subsection 2.3.1.1.1) as practices such as virginity testing and abstinence promotion can enhance the teaching and learning of CSE in rural ecologies.

The findings in subsection 5.4.5 also showed that the participants found it difficult to talk about sexuality issues, especially in the mother tongue. Okafor (2018) observes (subsection 3.3.2) that many people, especially those of African descent, are not comfortable talking about taboo subjects. This was confirmed by the participants in this study who felt that the focus should be on what suits African societies rather than dumping inappropriate approaches on them that violate cultural norms and values.

Furthermore, the findings revealed that culture and tradition dominate the teaching of sexuality education and that teachers were caught between their culture and children's sexual rights. Sidze et al. (2017) (3.3) note that African countries continue to struggle to incorporate culturally sensitive topics such as abortion, homosexuality, and masturbation in school curricula. In this study, parents also revealed that they were shy to discuss what they referred to as "**those things**". This is in line with Mangeya's (2018) (3.3) observation that culturally sensitive topics are avoided or skipped, except when discussed in a negative light. Kivunja and Kuyini (2017), Biesta (2016) and Teddlie (2018) (subsection 4.2.3) explain that interpretivists monitor whether a study is respecting human values by not violating participants' moral and cultural values.

This study found that many participants concurred with Zimmerman's (2015) (3.3.2) view that sex education encourages promiscuity among the youth. In contrast, the UNPF (2016) (3.3) asserts that CSE does not lead to earlier sexual debut or risky sexual behaviours. The study's findings also suggest that CSE should be delivered by a specialist who is culturally sensitive. This supports Leung, et al (2019) (3.3.2) assertion

that a social group has the right to collectively decide what is good for the image of society. The challenge is thus to strike a balance between providing holistic CSE and respecting traditional culture and values.

The participants (subsection 5.4.5) also noted that cultures like the Shangani and Varemba regard sexuality as a forbidden topic, with girls in particular not allowed to discuss anything pertaining to sex as a way of protecting them from becoming sexually active at a young age. Mangeya (2018) and Gudyanga, Lange and Khau (2019) (1.2) note that black Zimbabwean girls should never initiate sex. However, modern realities dictate that both partners should negotiate safer sex in order to avoid unwanted pregnancies and STIs which undermine learning.

6.4.6 Synthesis of the discussion of the findings

The findings discussed in this section suggest that effective implementation of a comprehensive sexuality curriculum calls for recognition of young people as sexual beings, peer education and a learner-centred approach. However, culture and tradition should be taken into account and African norms and values should be respected in teaching CSE.

6.5 STRENGTHENING COLLABORATION AMONG STAKEHOLDERS IN TEACHING AND LEARNING COMPREHENSIVE SEXUALITY EDUCATION

This section discusses the participants' views on stakeholders' involvement in facilitation of CSE in rural ecologies. The stakeholders include the education and health sectors, religious bodies, NGOs, parents, children and the community,

The findings in subsection 5.5 suggest that stakeholders, including NGOs, the education and health sectors, religious bodies, parents, teachers, learners and the community should not compete with, but complement the work of government line ministries and work together. The ABA (subsection 2.3) (Myende, 2015) enables people and communities to come together to achieve positive change using their own knowledge, skills, stories and lived experiences. Again, the principle of solidarity (subsection 2.2.1.2.2) (Mangena, 2014) holds that if people work in teams, life problems are shared

and addressed by exchanging a variety of ideas and inputs derived from relevant experience.

However, the study's findings point to a lack of collaboration, with parents expressing that teachers were responsible for teaching CSE, while teachers felt that health professionals were more suited to this task. Moreover, the teachers stated that they lack competency to teach CSE. UNESCO (2018) (3.5.2) observes that teachers feel that it is parents' responsibility to inculcate sexual values and norms in their children. In contrast, Wekesah, et al (2019) (3.5.2) state that, in the best case scenario, all stakeholders support one another in implementing a guided and structured teaching or learning process. The findings also revealed that learners were left out of planning and implementing sexuality education, which contradicts the ABA principle of coproduction. Mathie et al. (2017) (subsection 2.3.1.2.3) state that, if organisations are to successfully deliver services, they must understand the needs of their users and engage them closely in the design and delivery of such services. In this scenario, learners are the users of sexuality information but they are not recognised. In support of co-production (subsection 2.3.1.2.3) Oxfam (2016) assert that learners are also assets and it should be recognised that they can provide information on CSE. Again, the notion of time banking (subsection 2.3.1.2.2) (Henry, 2013) suggests that everyone has something to contribute, be it time, gifts, skills, assets or resources. Foot (2012) (subsection 2.3.1.1.1) notes that the ABA identifies unused assets through asset mapping and can inform service redesign or coproduction to address problems or inequalities, thus strengthening collaboration among all stakeholders for the benefit of learners.

6.5.1 The religious sector as an asset to the school

The findings revealed that there was no teamwork among schools and the religious sector on sexuality education, since pastors were only called on to preach the gospel in schools. Zulu et al. (2019) (3.5.1) note that religious schools continue to prohibit sex education in order to preserve their religion, tradition, culture and morality, thereby delivering the message that Christians do not engage in sex before marriage. Again, the findings showed that the church places much emphasis on abstinence until marriage. This is in line with Rosey's (2018) (3.5.1) conclusion that churches neglect sexual matters and where they do discuss them, they focus on abstinence. Roodsaz and Raemdonck (2018)

(3.5.1) add that Africans' way of life changed profoundly when Christianity was introduced to the continent, as it discouraged practices such as homosexuality and polygamous marriages that are common in most African societies, as well as masturbation and discussion of sex and sexual matters. Nonetheless, this study's findings illustrate that Christian youth engage in sexual activities. This concurs with Zulu et al.'s (2019) (3.4.2.3) observation that today's youth are re-defining who they are and make a strong case for personal choice. While the religious sector views sexuality within the narrow spectrum of the sex act without exploring the extraneous factors that impact and shape our multifarious sexualities, it can be argued that this sector is an asset that should be tapped into by the school for the benefit of learners and the community. Fisher (2016) (subsection 2.3.1.3.2) notes that churches are strong social networks which protect people against the impact of stressors (mental or physical) and build resilience. Hence they need to be part of CSE.

6.5.2 Full involvement of social workers as CSE educators in schools and communities

The findings in subsection 5.5.2 suggest that social workers' involvement in teaching CSE in schools promotes better understanding by learners. Ideally, they should complement the work done by teachers to avoid confusing messages. This is in line with the Ubuntu principle of solidarity (Lefa, 2015) (2.2.1.2.1), which shuns individualisation and promotes collective efforts. In the same vein, Myende (2015) (2.3) notes that the ABA brings different sectors together to render visible invisible things in the community, in this case, resources, organisations and people within the community. Social workers are assets in the community; the findings show that they periodically visit schools to teach CSE using various participatory methods. Asset mapping (subsection 2.3.1.1.1) (Jakes, Hardison Moody, Bowen and Blevins, 2015) reveals interconnections among stakeholders, promoting new connections and possibilities.

However, the study's findings also showed that social workers that work under the auspices of NGOs are influenced by Eurocentric perspectives. This is not in line with asset-based community development (Henry, 2013, subsection 2.3.1.2.1), calling for a change in mind-set if social workers are to be involved in teaching CSE in schools.

6.5.3 Improved collaboration between the health sector and education sectors

The findings in subsection 5.5.3 revealed that the health and education sectors are not working together in teaching and learning CSE. Learners reported that they are reluctant to visit clinics when in need of health services because of nurses' attitudes. They said that they are denied access to contraceptives and harassed during service delivery. The UNFPA (2015) and UNESCO (2017) (subsection 3.3.1.3) assert that when young people are equipped with accurate and relevant information as well as access to counselling and SRH services, they will perform better in school. Despite the fact that nurses were acting as *loco-parentis*, they failed to accept teenagers who fell pregnant or needed contraceptives in clinics. Alford (2019) (3.3.1.3) reiterates that everyone has the right to access health care. It would seem that nurses sometimes take on the role of biological parents and feel frustrated to the extent of violating children's rights. This can result in the spread of infections.

The findings showed that, while the school does engage the health sector where necessary, the latter has not established youth-friendly facilities. The National AIDS Council (2015) (3.3.1.3) observes that it is a challenge to assert young people's right to a sexual life because Zimbabwe remains a primarily rural nation, despite increased urbanisation, with around 67% of its population living in rural areas where traditional culture remains entrenched. Furthermore, Zimbabwe is experiencing a shortage of medical supplies and deteriorating health infrastructure, especially in rural areas, which negatively impact learners' access to health services (Wekesah, et al., 2019) and could lead to a rise in unplanned pregnancies among rural adolescents. Therefore, as assets in the community, there is a need for schools and clinics to work together to enhance such services.

6.5.4 Improving the standard of teaching and supervision of Guidance and Counselling in schools

The findings in subsection 5.5.4 noted that the teaching of GC in rural ecologies leaves much to be desired, with learners reporting that it focused on abstinence. Browes (2015) and Vanwesenbeeck et al. (2016) (3.5.4.1) state that teachers tend to withhold certain information from learners and promote abstinence as the only way of preventing unwanted pregnancies. The learners also noted that fear was used to promote

abstinence. Browes (2015) (subsection 3.5.4.1) argues that teachers may fail to deliver CSE content as required for fear of being judged by parents or violating societal norms. Mangeya (2018) (1.2) asserts that school based sexuality education is grounded in a language of fear and morality which does not acknowledge the reality of children's multiple sexualities.

The findings also revealed that GC was regarded as an unimportant subject. Sidze et al. (2017) and Vanwesenbeeck et al. (2016) (subsection 3.5.4.1) concur and note that some teachers even drop the subject altogether. Zulu et al. (2019) found that some teachers engage learners in outdoor and sporting activities which are not related to CSE, or involve them in maintenance work and club activities instead of teaching CSE. Moreover, learners regarded GC as an extracurricular and amusing subject because teachers cracked jokes during the lesson and cartoons were used in textbooks to represent people. The findings also illustrated that where teachers did teach GC, they failed to provide learners with useful, detailed information, forcing learners to resort to other sources, with negative repercussions. Sani et al. (2018) (3.4.2.4.1) assert that, when teachers recognise the tensions between their cultural values and beliefs and the CSE curriculum, they adapt the content to conform to the norms, adopting moralistic or neutral approaches in their teaching.

Again, the findings revealed that teachers lacked expertise in the subject of GC. Maviya (2019) (subsection 3.5.4.1) notes that teacher training in Zimbabwe does not include specific modules in GC. Furthermore, it tends to be taught by any teacher who is free during its allocated timeslot. The current study found that GC teachers were selected on the basis of their familiarity with the subject, but if none were qualified, their conduct at school and in the community, and their workload determined who was appointed. This is in line with Gudyanga, Moyo and Gudyanga (2015) and Mugweni, Hartell, & Phatudi's (2015) findings (subsection 1.2). Mangeya (2018) also noted that teachers with lighter workloads were selected to teach sexuality education. This suggests that any teacher is capable of teaching GC. While learners stated that senior teachers or practical teachers were appointed to teach the subject, the schools inspector said that teaching workloads were used as criteria. This contradicts the teachers' assertions (5.5.4.2) that they could not do justice to GC as they had to focus on examinable subjects. Moreover, teachers complained of inadequate resources and a lack of competence to teach CSE, and added

that teachers who were trained were transferred from one school to another, leaving the burden to other teachers (see subsection 5.5.4.2). Wekesah, Nyakangi, Onguss, Njagi, and Bangha (2019) (subsection 3.5.4.2) affirm that training teachers on CSE and teaching the subject requires resources and funding. Examples include transport and accommodation for teachers in training and providing resources like sanitary pads, contraceptives and other items to learners.

The study also found that learners resorted to accessing information on sexuality issues on Google. The UNFPA (2016) (1.2) states that the Internet can provide misleading information. Thus, teachers need to adopt a more open approach and provide holistic sexuality education. Chandra Mouli (2015), UNESCO (2015, 2017) and the UNFPA (2015) (3.2.1) observe that there is no one-size-fits-all approach that will meet the needs and preferences of all learners. However, high standards of teaching and supervision could improve learners' behaviour.

6.5.5 Parental engagement on Comprehensive Sexuality Education

The findings suggested that parental engagement is vital in facilitating CSE. However, parents struggled to find ways to teach/discuss sexuality issues with their children. Zulu et al. (2019) (3.5.2) observe that opinions are divided on whether parents or teachers are best placed to address sexuality education and add that parents believe that it should be the responsibility of the school. The current study found that some parents felt that it was unethical to discuss sex with their own child. Furthermore, learners shared that it was inappropriate for them to raise sexual issues with their parents. This is based on the cultural belief that aunts and uncles should perform this task, which sometimes leaves learners with no one to guide them. Haberland (2015) (3.5) comments that parents in African societies rely on others to help their children transition from childhood to adulthood. However, Mangeya (2018) (subsection 1.2) points to the breakdown of the traditional extended family amidst political and economic hardship, which means that aunts and uncles are no longer a permanent presence in children's lives. It is thus important for parents to be fully engaged in teaching CSE to their children and for there to be strong collaboration among parents, learners and the school.

The learners also reported that their parents required them to leave the room if a scene of a sexual nature was shown on television. Zimmerman (2015) (3.3.2) states that today's children are more intelligent, alert and curious, and conscious of the fact that their parents

and elders hide secrets from them. The current study found that parents only discussed sexuality issues in case of a problem like unwanted pregnancy and that the discussions aimed to serve as a warning to everyone in the family. This is in line with Wekesah et al.'s (2019) (3.5) finding that parents often adopt a moralistic approach replete with warnings on the consequences of sexual activity. This study also found (subsection 5.5.6) that, where parents were willing to discuss sexual issues with their children, the latter felt uncomfortable due to the fact that they are required to show respect to their elders (Bondai and Kaputa, 2016).

While the parents that participated in this study felt that sexuality education should be delivered by experts, Naicker (2015) (subsection 3.5) argues that everyone within a community should be part of the change process and contribute to the realisation of the desired educational outcomes. In my view, full collaboration by parents will be difficult to achieve since, as noted Wekesah et al. (2019), the sexual education curriculum is delivered in a haphazard manner.

6.5.6 Community engagement as an asset in facilitating Comprehensive Sexuality Education

The findings set out in subsection 5.5.7 suggest that schools cannot deliver their mandate on their own, but need to engage the community. The ABA (Myende, 2015) (2.3) advocates for the mobilisation of communities to bring about change. The findings highlighted that every child belongs to every parent in the community and the need to share responsibility among stakeholders to avoid blaming one another. This supports the ABA's principle of participatory appraisal (2.3.1.1.2), which aims to engage meaningfully with local people in order to ensure that their voices are heard. The GCPH (2011) (2.3.1.1.2) asserts that this promotes flexibility and empowers learners for sustainable learning. In the same vein, the ABA's principle of community cohesion (Jenjekwa, 2016) (2.3.1.3.4) binds community members together with the aim of building the community. This is in contrast to the current situation, where community members stigmatise and discriminate against children (see subsection 5.5.7).

As noted by the SCHC (2011) (2.3.1.1), the ABA involves identification of a community's assets, strengths and contributions. The findings in subsection 5.5.7 note that elders should act as role models in the community. However, as observed in 5.5.3, participants

said that some parents and elders are not good role models for children. The ABA (Nel, 2017) (2.3) does not suggest that challenges should be ignored, but that ways need to be found to meet needs and strengthen the capacity of people and communities. However, the findings presented in subsection 5.5.7 showed that communities were not supporting children, but creating divisions by stigmatising and castigating those that fall. This contradicts the Ubuntu theory (Lefa, 2015) (2.2.1.2.1) that holds that an African is not a rugged individual, but a person living within a community and that it is only through the solidarity of such community that hunger, isolation, deprivation, poverty and any emerging challenges can be overcome. Chisale (2018) (2.2.1.2.1) adds that through compassion, community members develop a shared vision, recognise others' vulnerabilities, and assist one another. The ABA supports social networks (SCHC, 2011) (2.3.1.3.2) that are the hub of resources and activities, whether formal or informal, providing a sense of belonging and security in the community. However, this study found that communities were not supporting children in formal or informal networks (schools, churches, shopping centres). Furthermore, the principle of appreciative inquiry (Duncan, 2016) (2.3.1.1.3.2) highlights that while community members may experience conflict, community consultation is important to develop a realistic vision for the future and a commitment to sustainable action.

Furthermore, the findings revealed that learners were not regarded as stakeholders in CSE, but as minors. This contradicts the Ubuntu theory (Naicker, 2015) (2.2.1.2.1) that holds that everybody should be given a chance to express their opinion. It ties in with the ABA concept of resilience (Nel, 2017) (2.3.1.3.1) that draws on knowledge, talents and experiences to enable people to cope with their own problems. Duncan (2016) (subsection 2.3.1.3.1) states that resilience encourages connections and relationships so that one does not feel alone in the midst of difficulties.

6.5.7 Synthesis of the discussion on the findings

Taken together, these findings suggest that stakeholders such as religious bodies, NGOs, the health and education sectors and others are important assets to the school. Social workers' involvement as CSE educators in schools and communities is vital, as is collaboration between the health and education sectors. Parents and community members should also be engaged to facilitate CSE. Overall, the findings suggest that

improving the standard of teaching and supervision of GC in schools would render CSE more successful.

6.6 Conclusions

This study explored the utilisation of CSE in secondary schools to enhance sustainable learning in rural ecologies. The findings showed that, firstly, the participants had different understandings of CSE, suggesting the need to adopt an approach that enhances understanding that it is not limited to SRH and contraceptives. Secondly, the study found that CSE was addressed in multiple ways, raising the need for implementation of a comprehensive sexuality curriculum that recognises young people as sexual beings by including peer educators and the use of a learner-centred approach in teaching guided educative sexuality programmes via media. At the same time, African culture and tradition should be valued in teaching CSE. Thirdly, the findings point to the need for collaboration among all stakeholders in facilitating CSE in order to improve the standard of teaching and supervision of GC in schools.

Despite uneven acceptance of the teaching of sexuality education, the stakeholders accommodated the topic due to antisocial behaviours portrayed by children. In order for GC to be taken more seriously, it should be examinable.

Overall, culture and tradition are valuable assets which encourage Ubuntu through interconnectedness. Therefore, the community should mobilise elders and parents to engage in storytelling to transfer knowledge between generations, maintain their cultural heritage and warn young people of the dangers of certain activities. Resources like the curriculum, education programmes and campaigns by health stakeholders and NGOs, contraceptives and the traditional practices of virginity testing and abstinence promotion are strengths and assets which assist the teaching of CSE in rural ecologies. All the stakeholders supported abstinence as the major component of CSE, but it should not be promoted at the expense of other components like contraceptives. Furthermore, stakeholders should revisit taboo subjects that could be used as assets to educate school learners on the dangers of early sexual activities.

There was a disjuncture between the learners and teachers' opinion that GC was not taught, and the schools inspector's assertion that it was. Furthermore, parents assumed

that teachers were responsible for teaching their children about contraceptives, while teachers assumed that parents and the health sector would perform this duty. Leaving learners to acquire information on sexuality issues from other sources places them at risk. Finally, there is a need to monitor and support relevant stakeholders at all levels for improved implementation of CSE.

In conclusion, a plethora of strategies were identified that could be utilised in CSE for sustainable learning in rural ecologies. These included awareness campaigns for learners, parents, schools and communities, and workshops to equip learners with life skills and for parents on positive parenting. The government, NGOs and schools should source funding for disadvantaged learners so as to avoid them resorting to risky behaviour to support themselves. Teachers need to be trained to teach GC and role models in the community should be identified to assist in teaching this subject. Learners could also be taken on visits to hospitals to learn more about this subject. Although this study was conducted in Zimbabwe, which is suffering from economic uncertainty, countries across Africa and in other parts of the world could benefit from its findings.

6.7 CHAPTER CONCLUSION

This chapter discussed the findings which were presented in Chapter Five in relation to the study's objectives. The findings were discussed against the backdrop of the research methodology, the literature reviewed and the theoretical framework employed in the study. They revealed that CSE can be improved by teaching concepts relating to SRH regardless of age or race. They also identified multiple ways of addressing CSE to include sexually active and abstinent learners without inflicting fear. The positive and negative impacts of peer influence and media and technology were discussed while culture and tradition were highlighted as valuable assets in promoting CSE, it was noted that some cultural practices should be revisited. Finally, the chapter emphasised the importance of collaboration among all stakeholders to ensure successful CSE. The discussion thus demonstrated that the study's objectives were achieved and the research questions were answered.

The next chapter presents the proposed framework on CSE for sustainable learning in rural ecologies.

CHAPTER SEVEN

PROPOSED FRAMEWORK ON CSE FOR SUSTAINABLE LEARNING IN RURAL ECOLOGIES

7.1 INTRODUCTION

Chapter Six discussed the study's findings in relation to the literature, the theoretical framework and the research methodology. This chapter draws on the findings and those from other studies to propose a framework on CSE for sustainable learning in rural ecologies. It also sets out the monitoring and evaluation mechanisms and implementation strategies that will be required for improved CSE in rural ecologies. A consolidated plan of action is presented to effect change in rural ecologies. The chapter also discusses the study's contributions and offers recommendations based on the findings, as well as suggestions for further research.

7.2 SUMMARY OF THE FINDINGS

The study's findings pointed to differentiated understanding of CSE among stakeholders, with the majority defining CSE as information on SRH. This is because teachers placed more emphasis on sexual health at the expense of other CSE issues. The findings also indicated that contraceptives are not discussed with young people for fear that this will encourage sexual experimentation, and that they are regarded as something to be addressed with adults who are ready for marriage. Lack of information on contraception has resulted in adolescents engaged in risky sexual behaviours, fuelling STIs and HIV/AIDS infections, among others.

The results further revealed that CSE is regarded as addressing the needs of Western rather than African societies and that globalisation and the influence of other cultures through migration and industrialisation have resulted in new norms and values being introduced to CSE. Many participants thus felt that, while learners need to be taught CSE, this should be done in a culturally sensitive manner. The participants identified multiple ways of addressing CSE that are employed by various stakeholders, including AO, inflicting fear, peer education, media and technology, and culture and tradition. All participants were well informed about AO; however, the findings pointed to over-emphasis on this aspect of CSE. It was noted that the use of scare tactics and the fact

that certain issues are taboo have led to learners relying on their peers for information. Given that such information is often inaccurate, and that this opens learners up to peer pressure, it can result in risky behaviours. Participants added that media and technology can mislead young people. Thus, some favoured the traditional approach of aunts and uncles informing young people about issues in relation to sexuality. It was also suggested that teachers that deliver CSE in schools need to be culturally sensitive.

The study's findings also pointed to lack of collaboration among stakeholders in addressing CSE and the need for interconnectedness. While the religious sector prefers AO rather than CSE to preserve religious norms, values and beliefs, the pastor that participated in this study expressed her willingness to educate learners in schools on CSE. However, it appeared there was no space. The results also pointed to a disconnection between the education and health sectors. This has hampered learners' efforts to gain access to contraceptives. Furthermore, the negative and overly-moralistic attitudes of nurses in local health care centres discourages learners from utilising their services.

The results indicated that social workers visit schools two to three times a month and teach CSE. They also distribute contraceptives. However, it was noted that the NGOs that social workers represent favour a Eurocentric approach.

It was found that parents were not fully involved in teaching CSE to their children and that many were afraid that it would encourage them to become sexually active before their time. As noted previously, traditionally, teaching about sexuality issues was the responsibility of aunts and uncles. Parents also revealed that they were shy to talk about sex with their children. The lack of parent-child interaction is of concern, as it also led learners to not fully engage with other stakeholders. The lack of unity among stakeholders resulted in learners engaging in antisocial and risky behaviours. The results also revealed that parents felt that their children did not respect them as they are protected by laws which are at odds with cultural expectations. Calls were made for policymakers to conduct rigorous research before promulgating laws.

It was observed that teachers conducted weekly assessments and evaluations to track progress in CSE. However, this was largely a compliance exercise as the results showed that some learners were not taught CSE, yet evaluations were recorded.

The results also indicated that the community was not involved in teaching CSE. Indeed, the participants stated that community members castigated, stigmatised and gossiped about fallen children rather than supporting one another. Assets were identified in the community that could be tapped for successful teaching of CSE. These include tangible and intangible assets like people, churches, gifts, strengths, experience and local businesses. It was found that the MoPSE relied on local stakeholders such as the business sector for donations, local nurses, psychologists and counsellors for health services, and social workers from the National AIDS Council and NGOs for social services.

The challenges in implementing CSE included most parents' failure to cooperate. Furthermore, teachers receive minimal to no training in CSE and schools lack the necessary resources to sustain teaching and learning of this subject. The state provides very little or no financial support for GC in schools.

Finally, the study found that there is poor monitoring by schools inspectors. While district GC officials reported that GC was being well-implemented, the study's findings revealed numerous challenges that need to be addressed at district and provincial level for effective teaching and learning of CSE in schools.

7.3 THE STUDY'S CONTRIBUTIONS

This section discusses the study's contributions to theory, practice and methodology.

The study contributes to the literature on CSE internationally, in sub-Saharan Africa and in Zimbabwe. It is unique in that it integrated the three concepts of CSE, sustainable learning and rural ecologies.

The study will inform young people on life-threatening activities and negative consequences like early sexual debut, early marriage, STIs, unwanted pregnancies, peer pressure and HIV/AIDS, among others. It is hoped that it will encourage teachers, parents, community members, pastors, social workers, and health workers to engage with learners on sexuality issues. Teachers and parents need to support one another in teaching CSE to learners, while the community should stop castigating and discriminating against fallen children and address antisocial behaviours. Churches are strong social

networks that could enhance CSE, while the health sector should offer youth friendly facilities.

This study also contributes to the literature on the use of the Ubuntu theory and the concept of ABA within the field of education, especially in Educational Psychology in rural ecologies. Again, the methodology used in this study is expected to be useful in informing future research among learners, specifically on the concept of CSE in rural ecologies in Zimbabwe. Finally, the study contributes to the enhancement of sustainable learning among all learners, not only those who participated in this study.

7.3.1 Contributions to theory

This study employed the ABA and the Ubuntu theory as its theoretical framework. Studies by Thu-Huong Ha (2016); Clarke, Yankah, and Aggleton (2015); Gudyanga, Lange and Khau (2019); Manzira (2014); Mufuka and Tauya (2013); Chivaura (2015); UNESCO (2018); Mangeya (2018); Gudyanga, et al (2017); Gudo (2014) and Machimbirike (2017) were reviewed and it was noted that none used Ubuntu and the ABA to conduct research in rural or urban areas. Combining the two theoretical lenses contributes to the interconnectedness of assets in communities, either tangible or intangible, and other stakeholders interested in the field of education, particularly educational psychology.

The Ubuntu theory emphasises togetherness and interwovenness, coinciding with the values of the ABA that holds that individuals in their own settings value their strengths and work collaboratively as a community. The use of the Ubuntu theory and the ABA will enable stakeholders to address issues around CSE by establishing collaborative frameworks. The theories also have the ability to link traditional practices and people's current experiences in society.

Another unique theoretical contribution is that this study does not duplicate the approaches adopted in other studies. The two theories were selected to make stakeholders aware of the assets in rural ecologies that are capable of enhancing CSE. Ubuntu brings values of solidarity, compassion, respect and dignity while the ABA contributes the principles of asset mapping, participatory appraisal and appreciative inquiry which allowed diverse groups of participants to work together on a conflicting issue, CSE. The planning process involved in integrating the theories was useful as the

limitations of one theory were overcome by the other, strengthening this study's contribution to the body of knowledge. The theories also contributed to sustainable learning among learners and the community because they ignored personal interests and collaborated to contribute to CSE. I discovered that it is important to work with the most dedicated and committed people in order for CSE to be successful. This assists in retaining community capacity or expertise in the community. Therefore, the study highlights that communities have the ability to find solutions to the problems they face through utilisation of the two theories, rather than depending on external assistance. In short, this study demonstrated the effectiveness of Ubuntu and the ABA in a Zimbabwean context, particularly in relation to rural ecologies.

7.3.2 Contributions to methodology

The study's methodological contributions include methodological triangulation and the use of participatory activities in gathering and analysing the data. This enabled the participants to come together to address CSE issues that hinder sustainable learning in rural ecologies. The participant-centred data collection methods included FGDs, one-on-one semi-structured interviews and reflective narratives that created a conducive environment for all participants. Importantly, they appreciated the need for a collective approach that led to improved relationships. They were also able to move away from thinking that they were not able to address CSE.

Furthermore, the case study method and thematic analysis meant that the participants were fully involved as drivers of data generation and analysis. Recounting the vivid experiences of real people experiencing a problem in a real life situation placed the participants at the heart of the research process. This helped them to accept that they have something of value to offer others while also providing them with strategies to deal with problematic situations.

The other methodological contribution was gathering data to understand complex issues in real world settings. Therefore, this study was based on real stories and experiences rather than theory or pure logic. While the participants were fully engaged throughout data generation, the degree to which they were empowered cannot be measured since this is an ongoing process. I am of the view that the use of a case study exposed the

research team to different research procedures. The study also laid the foundation for other scholars in the same field.

7.3.3 Contributions to practice

This study contributed to practice in enhancing sustainable learning through CSE. This was achieved through the collaboration of all stakeholders who bring different ways to teach CSE. The engagement and active contributions made by all stakeholders as participants showed that transformation for improved CSE is possible, thereby reducing antisocial behaviours. For the purposes of this study, CSE involved all matters pertaining to sexuality, including abstinence education (Leung, et al., 2019). This approach has the potential to provide young people with the knowledge, skills and attitudes they need to make healthy and informed decisions and to access the services required to stay healthy. This study enhances understanding of CSE since it is the first to focus on three dimensions (CSE, sustainable learning and rural ecologies) to enable different stakeholders to work together to find solutions to prevailing challenges.

Asset mapping and mobilisation of intertwined relationships among people within the same community contributed to the practice of CSE. Participation of all stakeholders in the same community assisted in identifying strengths and weaknesses as well as challenges in teaching and learning of CSE, and designing solutions. Not ignoring challenges contributed to practice to check progress. The study will hopefully foster unity among diverse groups and respect for culture, tradition and religion that will enable people to work together for improved practice of CSE. It will also hopefully encourage curriculum developers, policy makers, parents and teachers to revisit cultural barriers in order to design an improved CSE curriculum.

Engaging all stakeholders enabled comprehensive recommendations to be formulated (UNAIDS, 2017; Chisale, 2018) that will be forwarded to the MoPSE. In Zimbabwe, it is mandatory for all scholars who conduct research in the country's schools to submit a copy of the final research to the ministry. In turn, the MoPSE submits recommendations to curriculum makers, policy makers and law enforcers. The findings, conclusions, and recommendations from this research also lay the foundation for other researchers to conduct further research in this field.

Finally, the planning, evaluation and proposed framework show that practice will be enhanced and that this study will not remain on paper, thus promoting sustainable learning in the Zimbabwean context. The study contributes to practice by identifying the need for teacher capacity development in GC and for the MoPSE to employ counsellors or engage health workers to promote improved SRH among learners.

7.4 Planning the programme

According to McMillan and Schumacher (2016) and Pearson (2016), there is a need to prepare an action plan for a study, aimed at establishing new facts and information about a particular phenomenon through using an appropriate method(s) to approach the problem. The planning process determined the success of this study. Planning is regarded as the most important stage that lays the basis for a well-managed research process that has a bearing on the results. A conducive environment should be created for participants (Chinyoka, 2013) and the appropriateness of the language of communication should be seriously considered. There is also a need to discuss the ethical principles to be followed. Following this process can inspire rural learners to actively find solutions to their problems. Reliable results are produced when the planning process suits the environment and the people living in it, contributing to the credibility and reliability of the results. Likewise, it is useful to identify weaknesses in planning the course of action in that they may impede its successful implementation. Most important to note are ethical considerations and time issues, which can cause participants to withdraw.

7.5 Evaluation of the programme

The study found that statistics indicate that school learners are abstaining from sexual activity, evident in reduced drop outs due to unwanted pregnancies. However, contraceptives and abortion also reduce STIs and unwanted pregnancies. I propose that the MoPSE should also conduct qualitative evaluations, as statistical records downplay people's experiences. Moreover, the findings revealed that learners are not abstaining from sexual activities but resorting to abortions and the use of contraceptives, relying on knowledge sourced from the Internet with and without parental consent (see subsection 5.3.2).

Evaluation should also involve the community working with the school to avoid cultural conflict. Some norms and values should be revisited in light of the ever changing environment. The study found that children are ahead when it comes to the use of media and technology (see subsections 5.4.4 and 6.4.4). Therefore, all stakeholders should address sexuality education in the knowledge that children are over-exposed to sexuality information, censored or uncensored (see subsections 5.4.4 and 6.4.4). Again, the churches need to provide information on sexuality to the youth since the findings revealed that many young people are not heeding their call to abstain from sex (see subsections 5.5.1 and 6.6.1). In my view, it is better to provide learners with comprehensive information. Teachers and parents noted that, whether or not children are privy to such information, they engage in sexual activities (see subsections 5.3.2 and 6.3.2). Indeed, one learner indicated that if he wasn't able to obtain condoms, he would resort to using plastic bags, a risky practice which could result in STIs and unwanted pregnancies (see subsections 5.3.2 and 6.3.2). In the absence of proper teaching on CSE, peer pressure, mob psychology and media will prevail.

7.6 COMPREHENSIVE SEXUALITY EDUCATION: A PROPOSED FRAMEWORK

The proposed framework for CSE is planned as a collaborative effort between the school and various appropriate stakeholders in the community. It calls for the school, with guidance from GC officials in the MoPSE to embrace such collaboration to plan the content and implementation of CSE as well as decide collectively on who will teach what, based on the stakeholders' ability and expertise. Engagement with other stakeholders is likely to enhance the acceptability and sustainability of CSE.

The GC syllabus should be reviewed to identify gaps and the strategies used to deliver CSE should be revisited to close any gaps. A child's learning and development cannot be separated. Moreover, some health related problems like STIs and HIV/AIDS require interventions by experts. Thus, stakeholders responsible for the development of a child include teachers, parents, community health care professionals, social workers, and pastors.

7.6.1 In-service training of teachers and evaluation of training

The literature shows that progress has been made in the implementation of CSE through institutionalisation of GC in secondary schools. However, much remains to be done to

improve the quality and coverage of CSE through training of trainers. Where training has been provided, its effectiveness needs to be evaluated. This study found that GC teachers were not capacitated to teach the subject because they are specialised in other areas like Home Economics or Mathematics and cannot integrate CSE in their teaching.

Following training, the education authorities should make regular visits to schools to monitor progress and supervise subject delivery. Strict measures should be applied to teachers who act unprofessionally by evaluating untaught subjects. In training the trainers, it is important to highlight the use of local languages as some parents may feel more comfortable and be better able to understand if information is provided in their language. Thus, such seminars could be multi-lingual.

7.6.2 Teacher-parent relationships

As the institutions mandated to deliver CSE, schools have a responsibility to build ongoing teacher-parent relationships. The study found that the traditional practice of using aunts and uncles to teach CSE is being eroded due to social, political and economic challenges. Both teachers and parents play significant roles in CSE. While the latter have full control over their own children, the former also exert considerable influence. Parents teach from birth until the child starts school. Once in school, the teacher-parent relationship is established. They should thus forge a strong relationship. This study found that parents are bound by cultural norms and values which hinders a biological parent to discuss sexual matters, therefore taking a shy approach in teaching CSE. Therefore, a need for a better teacher-parent relationship on how best to approach this subject. Parents should teach CSE at home in the child's natural environment and the teacher should teach it in school. The teacher should report to parents on the behaviour of their children and parents should do the same and not cover up for their children.

7.6.3 Policy guidelines on teaching Comprehensive Sexuality Education

The findings indicated that schools focus on AO to preserve cultural values. Comprehensive policy guidelines on the teaching of CSE would assist teachers in knowing what to teach and how to teach it. Such guidelines should not dismiss AO, but provide for more far-reaching CSE. The findings also suggested that, in promulgating

legislation, the government should consider the Zimbabwean context in order to avoid violating people's culture, religion and traditions. Children's rights should also be upheld.

The study participants were of the view that, due to the importance of GC, it should be taught by trained teachers or social workers and should be an examinable subject. My view is that GC should not be examinable, but should be taught by a skilled social worker to inculcate survival skills. The reason is that examinations trigger fear and anxiety among learners, hence undermining the main goal of the subject. The aim of CSE is to enable individuals to reach their full potential and to build healthy, educated citizens who can contribute to their own development and that of their communities and nation. The findings clearly indicated that CSE was hindered by inculcating fear among learners through the use of danger signs and skeletons. While this might work with some learners, it will not be effective with others.

In my view, paying insufficient attention to GC has a knock-on negative effect on all other subjects, as an individual cannot progress in any field without the life skills that are developed by GC.

7.6.4 Public opinion on Comprehensive Sexuality Education

Successful CSE does not only rest with the school. The findings showed that community engagement plays a very important role in empowering learners. Failure to properly implement and deliver CSE not only has negative effects on learners, but affects teachers, parents, stakeholders and the community at large. If learners drop out of school, parents face problems and the community is labelled a failure. Proper communication channels need to be established in communities which create open, safe social spaces in which people can engage in free dialogue on issues in relation to children's sexuality. Regular awareness campaigns on children's rights should be run by local social workers in communities. Furthermore, aunts and uncles should be encouraged to take up their duty of teaching CSE to young boys and girls.

Headmen and chiefs could also be used as assets to discourage antisocial behaviours among the youth in rural ecologies. These leaders already adjudicate disputes among families such as when a young man impregnates a young woman outside marriage. They could also be approached to suggest ways of accommodating culture and traditions in

CSE. For example, the cultural emphasis on virginity could be supported by CSE because virginity prevents STIs, HIV/AIDS and unwanted pregnancies and thus keeps learners in school, enhancing sustainable learning.

Rural ecologies are well equipped with resources and their geographical location does not mean that they cannot succeed. Through harnessing public opinion in rural ecologies, CSE can be effectively delivered to improve rural people's lives. This is important in a country like Zimbabwe which is experiencing political and economic problems and is thus unable to provide all the resources required to uplift rural people.

7.6.5 On-going partnerships among stakeholders

The findings also point to the need for on-going partnerships among schools and other organisations to support the teaching of CSE, including the community, the education and health sectors, religious bodies, parents, government agencies and NGOs. It is important for stakeholders to agree on the focus and purpose of CSE in order to accomplish its objectives. A common vision enhances ownership of set targets. The ABA used in this study brings stakeholders together through mapping assets available within communities.

7.6.6 Bridging courses and activities for school-going and school-dropout learners

The findings indicated that CSE addresses risk factors and offers options to avoid such risks, including contraceptives. However, it was also found that CSE does not cover contraceptives, calling for the need to create awareness of their importance among parents, teachers and learners. Funding should also be sourced to offer bridging courses like sewing, hairdressing, metalwork or other practical courses to school drop-outs in order to promote sustainable learning. The bridging courses which are proposed to school drop outs would assist learners to get work and eradicate poverty which is the highest drive to engage in antisocial behaviours such as substance and drug abuse, prostitution, early marriages and unwanted pregnancies. Such courses would also occupy their minds and prevent them engaging in risky behaviour and being a bad influence on learners that are still in school. Furthermore, the school should engage learners in activities like AIDS clubs, scripture unions and sporting activities. Available assets in the community like

playgrounds or social groups which offer educational services or entertainment could be used to occupy children after school.

7.6.7 Incorporating CSE in local and national broadcasting stations and telecommunication services

The study found that learners in rural ecologies source information on sexuality issues from unreliable sources, including media and technology, and their peer groups. Proper communication channels would address this issue. Media and technology are assets or resources that could be utilised for the benefit of learners. Educative programmes could be placed on the Internet and social media, online CSE lessons could be offered, and CSE information could be broadcast on television, radio and cellphones. Given that the study also found that rural ecologies have poor access to ICT, local businesses could be approached for assistance. Moreover, the findings indicated that many rural school learners have cell phones and those that don't are told about what is happening by those with phones. The telecommunication service could send chain messages containing CSE information on cell phones. Companies like Econet, Telecel, Netone, Telone and others in Zimbabwe that offer telecommunication services could assist in this regard. National commemorations like Youth Day in Zimbabwe could be used to address CSE with the youth. Legal practitioners, the National AIDS Council, UNICEF, the Students and Youth Working on Reproductive Health Action Fund, Youth Advocates in Zimbabwe, the Youth Empowerment and Transformation Trust, and the Zimbabwe Human Rights Association, among others should be part of these efforts.

7.6.8 Orientation and workshops for stakeholders

The findings suggested that CSE should be scaled up nationwide through workshops, seminars, use of resource persons, role plays, and drama, among other strategies in secondary education in order to equip, inform and empower young people. For instance, the religious sector could conduct workshops with pastors, church leaders, elders, the youth, and congregants to teach children good morals. The study pointed to conflicts of interest among teachers, parents, pastors, learners, social workers, curriculum development, the community, and the education and health sectors in relation to culture, tradition, religion, and state policies. Therefore, all stakeholders should share ideas

before policies are introduced and implemented. In addition, funding should be sourced from NGOs or individuals to engage children, teachers, parents and community members in workshops to empower them on sexuality education. In Zimbabwe trained counsellors and social workers are assets that the findings showed are not fully utilised in the school environment due to political and other factors.

7.7 IMPLICATIONS, RECOMMENDATIONS AND SUGGESTIONS FOR FURTHER RESEARCH

The study's findings imply the need for external stakeholders to be more involved in decisions regarding the teaching and learning of CSE. Officials from social development agencies, psychologists, and other professionals should be asked to provide their services to schools on an *ad hoc* basis to counsel learners.

Based on the findings, the following recommendations are also made:

- ❖ Research should be conducted prior to designing or implementing CSE policy in order to avoid conflicts of interest.
- ❖ Possible assets (ABA) should be mapped to determine how they could be harnessed to scale up CSE. Furthermore, possible stumbling blocks that could cause parents and communities to resist the delivery of CSE should be identified. There is also a need for holistic, systematic orientation of communities with regard to the teaching of CSE in schools.
- ❖ Teaching and learning materials based on the curriculum should be developed and disseminated. Outdated content in current textbooks should be revised.
- ❖ There is a need for a policy framework with short- and long-term targets to facilitate the scale-up of CSE, rather than continuing to use a curriculum that was designed ten years ago.
- ❖ There is a need for out of-school programmes and health service providers should provide sexuality education to the youth.
- ❖ The MoPSE's monitoring and evaluation mechanisms should be strengthened, and departmental and technical persons should be responsible for oversight of GC rather than schools inspectors who already carry a heavy workload.

- ❖ The MoPSE should adopt policies that promote a holistic approach to teaching CSE that builds independence rather than dependence. It should constantly monitor the implementation of the proposed updated curriculum to ensure that it equips learners with life skills (self-direction, organisational skills, problem-solving, collaborative skills, and on-going learning).
- ❖ The Government of Zimbabwe should adopt policies that prioritise decolonisation of the poverty mentality in rural communities and promote independence (selfreliance) rather than dependence (the donor syndrome).

The following suggestions are made for further research:

- ❖ Case studies of more than one school in rural ecologies to test the trustworthiness and strategies suggested in this study.
- ❖ Case studies on how Ubuntu values and the ABA could enhance CSE for sustainable learning in rural ecologies.
- ❖ Case studies on how Ubuntu values and ABA principles could be incorporated in education so as to enhance CSE in rural ecologies.

7.8 CHAPTER CONCLUSION

This chapter summarised the study's findings and discussed its contributions to theory, methods and practice. It also presented a proposed framework for CSE for sustainable learning in rural ecologies. The chapter concluded by discussing the study's implications, and provided recommendations and suggestions for further research.

This study has challenged the assumption of the obvious negative characteristics of rurality by focusing on the strong sense of local community and what rural people can offer. Drawing on these assets, it is possible to deliver effective CSE that empowers learners to take charge of their health and remain in school, thus enhancing sustainable learning.

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APPENDICES

APPENDIX A

REQUEST FOR PERMISSION FROM THE PROVINCIAL EDUCATION DIRECTOR

17378 Kopje Street
Target kopje
Masvingo
Zimbabwe

5 August 2019

The Provincial Education Director
The Ministry of Primary and Secondary Education
Masvingo province
Box 89
Masvingo, Zimbabwe

Dear Sir

RE: APPLICATION FOR PERMISSION TO UNDERTAKE RESEARCH IN CHIVI DISTRICT (MASVINGO PROVINCE)

My name is Eustina Mudhumu, a Doctor of Philosophy (PhD) (Educational Psychology) student at the University of KwaZulu-Natal. I am entailed to conduct research as part of my degree requirements. In this respect, I kindly seek permission to conduct research in [REDACTED] High School (Masvingo Province). The title of my study is: **Comprehensive Sexuality Education for sustainable learning in rural ecologies.**

The aim and focus of this research is to propose on how Comprehensive Sexuality Education can be utilized to enhance sustainable learning in rural ecologies. The planned study will include three (3) teachers including the school head, twelve (12) learners, three (3) parents, one (1) schools inspector, one (1) pastor and one (1) social worker. There is voluntary participation and participants can withdraw at any time without reprisal.

Confidentiality and anonymity will be upheld in this study. Data will be generated through the use of one-on-one semi structured interviews, focus group discussions, reflective narratives and document analysis.

At the end of the study, participants will be given soft copies of the findings. All participating schools and the Zimbabwe Ministry of Primary and Secondary Education will be given soft and hard copies of the research findings.

I am also aware that if I have any further questions/concerns or queries related to the study I may contact the researcher at: Cellphone: +263772687891, email: eusie84@gmail.com; the supervisor at: Cellphone: +27825474113, E-mail: mthiyanen1@ukzn.ac.za and co-supervisor at: Cell phone: +27833799328E-mail: hlaleled@ukzn.ac.za.

I understand that if I have any questions or concerns about my rights as a study participant, or if I am concerned about any aspects of the study or the researcher, then I may contact the Humanities & Social Sciences Research Ethics Administration Research Office, Westville Campus, Govan Mbeki Building Private Bag X 54001 Durban, 4000 ; KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609 Email: HSSREC@ukzn.ac.za

Thank you in advance. Yours faithfully



Eustina Mudhumo

<p style="text-align: center;">APPENDIX B</p> <p>REQUEST FOR PERMISSION FROM THE HEAD OF THE SELECTED SCHOOL</p>
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17378 Kopje Street
Target kopje
Masvingo
5 August 2019

The School Head
[REDACTED] High school
P Bag 9139
Masvingo Zimbabwe

Dear Sir

RE: APPLICATION TO CONDUCT A STUDY AT [REDACTED] HIGH SCHOOL.

My name is Eustina Mudhumu, a Doctor of Philosophy student in the School of Education (Educational Psychology) at the University of KwaZulu-Natal. As part of my degree, I am required to undertake a research. I am pleased to inform you that I have sought for permission to conduct a research from the Ministry of Primary and Secondary Education and the permission has been granted. Therefore, I hereby write to kindly request for the permission to conduct a research study at your school. The title of my thesis is: **Comprehensive Sexuality Education for sustainable learning in rural ecologies.** The proposed study focuses on how Comprehensive Sexuality Education can be utilized to enhance sustainable learning in rural ecologies. The planned study will include three (3) teachers including the school head, twelve (12) learners, three (3) parents, one (1) schools inspector, one (1) pastor and one (1) social worker. The duration of your participation if you choose to participate and remain in the study is expected to be three (3) to six (6) months. In this planned study you will be required to participate in focus group discussions.

Please note that:

- The information you will provide will be used for scholarly research only.

- Your participation is entirely voluntary. You have a choice to participate, not to participate or stop participating in the research. You will not be penalised for taking such an action.
- Your views in the focus group discussion will be presented anonymously. Neither your name nor identity will be disclosed in any form in the study.
- The focus group discussions will take about 45 minutes.
- The record as well as other items associated with the discussion will be held in a password-protected file accessible only to myself and my supervisors. After a period of 5 years, in line with the rules of the university, it will be disposed by shredding and burning.
- If you agree to participate please sign the declaration attached to this statement (a separate sheet will be provided for signature)
- If you are consenting (willing to participate), please indicate (by ticking as applicable with an X) whether you are or you are not willing to allow the discussion to be recorded by the following equipment:

	Willing	Not willing
Audio-equipment		
Focus group discussions		

I am also aware that if I have any further questions/concerns or queries related to the study I may contact the researcher at: Cellphone: +263772687891, email: eusie84@gmail.com; the supervisor at: Cellphone: +27825474113, E-mail: mthiyanen1@ukzn.ac.za and co-supervisor at: Cell phone: +27833799328E-mail: hlaleled@ukzn.ac.za.

I understand that if I have any questions or concerns about my rights as a study participant, or if I am concerned about any aspects of the study or the researcher, then I may contact the Humanities & Social Sciences Research Ethics Administration Research Office, Westville Campus, Govan Mbeki Building Private Bag X 54001 Durban, 4000 ; KwaZulu-Natal, SOUTH AFRICA
Tel: 27 31 2604557 - Fax: 27 31 2604609 Email: HSSREC@ukzn.ac.za Thank you in advance.

Yours faithfully



Eustina Mudhumu

<p style="text-align: center;">APPENDIX C</p> <p style="text-align: center;">CONSENT LETTER FOR SCHOOLS INSPECTOR</p>

17378 Kopje Street
Target kopje
Masvingo
Zimbabwe

5 August 2019

The Schools Inspector
Box 89
Masvingo, Zimbabwe

Dear Sir

RE: APPLICATION FOR PERMISSION TO UNDERTAKE RESEARCH IN CHIVI DISTRICT (MASVINGO PROVINCE)

My name is Eustina Mudhumo. I am a PhD student studying at the University of KwaZuluNatal, School of Education (Edgewood Campus). As part of my degree requirements, I am required to conduct research. I have identified you as one of my potential research participants. I therefore kindly seek your permission to be part of my research project. The study title is: **Comprehensive Sexuality Education for sustainable learning in rural ecologies.**

The aim and focus of this research is to propose on how Comprehensive Sexuality Education can be utilized to enhance sustainable learning in rural ecologies. The planned study will include three (3) teachers including the school head, twelve (12) learners, three (3) parents, one (1) schools inspector, one (1) pastor and one (1) social worker. The duration of your participation if you choose to participate and remain in the study is expected to be three (3) to six (6) months.

Please note that:

- The information you will provide will be used for scholarly research only.

- Your participation is entirely voluntary. You have a choice to participate, not to participate or stop participating in the research. You will not be penalised for taking such an action.
- Your views in the interview will be presented anonymously. Neither your name nor identity will be disclosed in any form in the study.
- The interview will take about 40 minutes.
- The record as well as other items associated with the interview will be held in a password-protected file accessible only to myself and my supervisors. After a period of 5 years, in line with the rules of the university, it will be disposed by shredding and burning.
- If you agree to participate please sign the declaration attached to this statement (a separate sheet will be provided for signature)
- If you are consenting (willing to be interviewed), please indicate (by ticking as applicable with an X) whether you are or you are not willing to allow the interview to be recorded by the following equipment:

	Willing	Not willing
Audio-equipment		
One-on-on semi structured Interviews		

I am also aware that if I have any further questions/concerns or queries related to the study I may contact the researcher at: Cellphone: +263772687891, email: eusie84@gmail.com; the supervisor at: Cellphone: +27825474113, E-mail: mthiyanen1@ukzn.ac.za and co-supervisor at: Cell phone: +27833799328E-mail: hlaleled@ukzn.ac.za.

I understand that if I have any questions or concerns about my rights as a study participant, or if I am concerned about any aspects of the study or the researcher, then I may contact the Humanities & Social Sciences Research Ethics Administration Research Office, Westville Campus, Govan Mbeki Building Private Bag X 54001 Durban, 4000 ; KwaZulu-Natal, SOUTH AFRICA
Tel: 27 31 2604557 - Fax: 27 31 2604609 Email: HSSREC@ukzn.ac.za

Your anticipated positive response in this regard is highly appreciated. Thank you for contributing to this research.

Yours faithfully



Ms Eustina Mudhumu

<p style="text-align: center;">APPENDIX D</p> <p style="text-align: center;">CONSENT LETTER FOR TEACHERS</p>
--

17378 Kopje Street
Target Kopje
Masvingo
Zimbabwe

5 August 2019

Dear Teacher

My name is Eustina Mudhumo. I am a PhD student studying at the University of KwaZuluNatal, School of Education (Edgewood Campus). As part of my degree requirements, I am required to conduct research. I have identified you as one of my potential research participants. I therefore kindly seek your permission to be part of my research project. The study title is: **Comprehensive Sexuality Education for sustainable learning in rural ecologies.**

The aim and focus of this research is to propose on how Comprehensive Sexuality Education can be utilized to enhance sustainable learning in rural ecologies. The planned study will include three (3) teachers including the school head, twelve (12) learners, three (3) parents, one (1) schools inspector, one (1) pastor and one (1) social worker. The duration of your participation if you choose to participate and remain in the study is expected to be three (3) to six (6) months. In this planned study you will be required to participate in focus group discussions.

Please note that:

- The information you will provide will be used for scholarly research only.

- Your participation is entirely voluntary. You have a choice to participate, not to participate or stop participating in the research. You will not be penalised for taking such an action.
- Your views in the focus group discussion will be presented anonymously. Neither your name nor identity will be disclosed in any form in the study.
- The focus group discussions will take about 45 minutes.
- The record as well as other items associated with the discussion will be held in a password-protected file accessible only to myself and my supervisors. After a period of 5 years, in line with the rules of the university, it will be disposed by shredding and burning.
- If you agree to participate please sign the declaration attached to this statement (a separate sheet will be provided for signature)
- If you are consenting (willing to participate), please indicate (by ticking as applicable with an X) whether you are or you are not willing to allow the discussion to be recorded by the following equipment:

	Willing	Not willing
Audio-equipment		
Focus group discussions		

I am also aware that if I have any further questions/concerns or queries related to the study I may contact the researcher at: Cellphone: +263772687891, email: eusie84@gmail.com; the supervisor at: Cellphone: +27825474113, E-mail: mthiyane1@ukzn.ac.za and co-supervisor at: Cell phone: +27833799328E-mail: hlaleled@ukzn.ac.za.

I understand that if I have any questions or concerns about my rights as a study participant, or if I am concerned about any aspects of the study or the researcher, then I may contact the Humanities & Social Sciences Research Ethics Administration Research Office, Westville Campus, Govan Mbeki Building Private Bag X 54001 Durban, 4000 ; KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609 Email: HSSREC@ukzn.ac.za

Your anticipated positive response in this regard is highly appreciated

Thank you for contributing to this research. Yours faithfully



Ms Eustina Mudhumu

DECLARATION

I have been informed about this study entitled:
Comprehensive Sexuality Education for sustainable learning in rural ecologies. I have also received, read and understood the written information about the study. I understand everything that has been explained to me and I consent voluntarily to take part in the study.

I declare that my participation in this study is entirely voluntary and that I am at liberty to withdraw from the research project any time should I so desire.

_____	_____ Signature of Participant
Date	

<p style="text-align: center;">APPENDIX E CONSENT LETTER FOR PARENTS</p>
--

17378 Kopje Street
Target kopje
Masvingo
Zimbabwe
5 August 2019

Dear Parent/ Guardian

My name is Eustina Mudhumo. I am a PhD student studying at the University of KwaZuluNatal, School of Education (Edgewood Campus). As part of my degree requirements, I am required to conduct research. I have identified your child as one of my potential research participants. I therefore kindly seek your permission for your child to be part of my research project. This study title is: **Comprehensive Sexuality Education for sustainable learning in rural ecologies.**

Please be informed that I have sought in advance the necessary permission from the Ministry of Primary and Secondary Education; Masvingo Province and has been granted. This proposed study is being ethically reviewed for approval by the UKZN Humanities and Social Sciences Research Ethics Committee.

The aim and focus of this research is to propose on how Comprehensive Sexuality Education can be utilized to enhance sustainable learning in rural ecologies. The planned study will include three (3) teachers including the school head, twelve (12) learners, three (3) parents, one (1) schools inspector, one (1) pastor and one (1) social worker. The duration of your participation if you choose to participate and remain in the study is expected to be three (3) to six (6) months.

Please note that:

- The information you will provide will be used for scholarly research only.

- Your participation is entirely voluntary. You have a choice to participate, not to participate or stop participating in the research. You will not be penalised for taking such an action.
- Your views in the focus group discussion will be presented anonymously. Neither your name nor identity will be disclosed in any form in the study.
- The focus group discussions will take about 45 minutes.
- The record as well as other items associated with the discussion will be held in a password-protected file accessible only to myself and my supervisors. After a period of 5 years, in line with the rules of the university, it will be disposed by shredding and burning.
- If you agree to participate please sign the declaration attached to this statement (a separate sheet will be provided for signature)
- If you are consenting (willing to participate), please indicate (by ticking as applicable with an X) whether you are or you are not willing to allow the discussion to be recorded by the following equipment:

	Willing	Not willing
Audio-equipment		
Focus group discussions		

I am also aware that if I have any further questions/concerns or queries related to the study I may contact the researcher at: Cellphone: +263772687891, email: eusie84@gmail.com; the supervisor at: Cellphone: +27825474113, E-mail: mthiyane1@ukzn.ac.za and co-supervisor at: Cell phone: +27833799328E-mail: hlaleled@ukzn.ac.za.

I understand that if I have any questions or concerns about my rights as a study participant, or if I am concerned about any aspects of the study or the researcher, then I may contact the Humanities & Social Sciences Research Ethics Administration Research Office, Westville Campus, Govan Mbeki Building Private Bag X 54001 Durban, 4000 ; KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609 Email: HSSREC@ukzn.ac.za

Your anticipated positive response in this regard is highly appreciated Thank you for contributing to this research.

Yours faithfully

A solid black rectangular box used to redact a signature.

Ms Eustina Mudhumu

DECLARATION

I have been informed about this study entitled:
Comprehensive Sexuality Education for sustainable learning in rural ecologies. I have also received, read and understood the written information about the study. I understand everything that has been explained to me and I consent voluntarily to take part in the study.

I declare that my participation in this study is entirely voluntary and that I am at liberty to withdraw from the research project any time should I so desire.

_____	_____ Signature of Participant
Date	

_____	_____ Signature of Witness
Date (Where applicable)	

<p style="text-align: center;">APPENDIX E</p> <p style="text-align: center;">TSAMBA YECHIBVUMIRANO KUMUBEREKI</p>

17378 Kopje Street
Target Kopje
Masvingo
Zimbabwe
5 August 2019

Wadiwa Mubereki

Ini ndinonzi Eustina Mudhumo. Ndiri mudzidzi wedzidzo weDoctor of Philosophy (PhD) weEducational Psychology. Ndinodzidza pachikoro cheyunivhesiti yeKwaZulu-Natal (UKZN) ndakanangana nekupa vana zivo yekuzvibata pamwe nenzira dzekudzivirira pamuviri nezvirwere zvepabonde zvichienderana nezera kuitira kukurudzira budiriro yamangwana yevana vanodzidza kumaruwa. Ndinokumbira bvumo kwamuri kuti muve umwe wevabereki vachabatsira kuti tsvakurudzo ino ibudirire. Imi pamwe chete nevamwe vabereki vachasarudzwa tichaita hurukuro maererano **nekupa vana zivo yekuzvibata pamwe nenzira dzekudzivirira pamuviri uye zvirwere zvepabonde zvichienderana nezera kuitira kukurudzira budiriro yamangwana yevana vanodzidza kumaruwa.** Tsvakurudzo iyi ichaitwa maererano nemitemo inodiwa neyunivhesiti pakuita tsvakurudzo.

Tsvakurudzo iyi ichaitwa zviri pachena zvisina njodzi mukati. Kodzero dzevatsovakurudzwi dzichachengetedzwa. Hazvimanikidzwi kuti munhu apinde mutsvakurudzo ichaitwa. Zvakare vana vachapinda mutsvakurudzo iyi vane mvumo yekubuda mutsvakurudzo iyi chero pavanenge vangofungira kuti havachadi kuenderera mberi netsvakurudzo iyi zvisina njodzi mukati. Umbowo huchawanikwa mutsvakurudzo iyi ruchashandiswa patsvakurudzo iyi chete.

Hapana mari ichapiwa kuvatsvakurudzi. Ndinovimbisa kuti muchange makachengetedzwa zvakanaka. Patichange tichiita tsvakurudzo uye tapedza ndinovimbisa kuti tichashandisha mazita emadunhurirwa. Shandisai chitsvunha muchibhokisi kuratidza HONGU/KWETE pahurukuro dzichaitwa.

	Ndinobvuma	Handibvumi
Muchini wekutapa manzwi		

Kana muine mibvunzo maererano nemafambisirwo echidzidzo chino kubva izvezvi zwichienda mberi ndapota batai mutungamiriri wangu kana mutevedzeri wake pa: mudzidzi Cellphone: +263772687891, email: eusie84@gmail.com; mutungamiriri: Cellphone: +27825474113, E-mail: mthiyanen1@ukzn.ac.za and mutevedzeri: Cell phone: +27833799328E-mail: hlaleled@ukzn.ac.za.

Munokwanisa kubata zvakare veUKZN the Humanities & Social Sciences Research Ethics Administration Research Office, Westville Campus, Govan Mbeki Building Private Bag X 54001 Durban, 4000 ; KwaZulu-Natal, SOUTH AFRICA
Tel: 27 31 2604557 - Fax: 27 31 2604609 Email: HSSREC@ukzn.ac.za

Ndinokutendai nekunditsigira

Wenyu Mudzidzi



Eustina Mudhumo

CHISUNGO

Ini, semubereki, ndinobvuma kuti tibate pamwe chete naMs Eustina Mudhumu mukuita tsvakurudzo iyi. Ndaverenga tsamba iyi ndikanzwisisa uye kugutsikana kuti ndipinde mutsvakurudzo iyi.

Siginecha yemubereki

Zuva

Siginecha yechapupu

Zuva

APPENDIX F:
LEARNER INFORMED CONSENT AND DECLARATION

(Child participant)



Project Title: Comprehensive Sexuality Education for sustainable learning in rural ecologies.

Researchers name: Eustina Mudhumu

Name of participant:

.....

1. Has the researcher explained what s/he will be doing and wants you to do?

☐ YES

☐ NO

2. Has the researcher explained why s/he wants you to take part?

☐ YES

☐ NO

3. Do you understand what the research wants to do?

YES

NO

4. Do you know if anything good or bad can happen to you during the research?

YES

NO

5. Do you know that your name and what you say will be kept a secret from other people?

YES

NO

6. Did you ask the researcher any questions about the research?

YES

NO

7. Has the researcher answered all your questions?

YES

NO

8. Do you understand that you can refuse to participate if you do not want to take part and that nothing will happen to you if you refuse?

YES

NO

9. Do you understand that you may pull out of the study at any time if you no longer want to continue?

YES

NO

10. Do you know who to talk to if you are worried or have any other questions to ask?

YES

NO

11. Has anyone forced or put pressure on you to take part in this research?

YES

NO

12. Are you willing to take part in the research?

YES

NO

Signature of Child

Date

APPENDIX G
PARENTAL CONSENT LETTER FOR CHILD

17378 Kopje Street

Target Kopje

Masvingo

Zimbabwe

5 August 2019

██████ High School

P O Box ██████

Masvingo

Zimbabwe

Dear Parent/Guardian

RE: APPLICATION TO CONDUCT A STUDY AT ██████ HIGH SCHOOL.

My name is Eustina Mudhumu. I am a PhD student studying at the University of KwaZuluNatal, School of Education (Edgewood Campus). As part of my degree requirements, I am required to conduct research. I have identified your child as one of my potential research participants. I therefore kindly seek your permission to consent for your child to be part of my research project. The study title is: **Comprehensive Sexuality Education for sustainable learning in rural ecologies.**

The focus of the study is on Comprehensive Sexuality Education for sustainable learning in rural ecologies. The purpose of the study is to explore how Comprehensive Sexuality Education could be used to enhance sustainable learning in rural ecologies. The planned study will include three teachers, six learners, three parents, two schools inspectors, two pastors and two social workers. Teachers comprise of Guidance and Counselling teacher, school Head and one senior teacher. The G&C teacher teaches sexuality education lessons, the head of the school is a school manager and responsible for the

day to day running of the school and a senior teacher spend more time with learners offering assistance in problems pertaining to health, safety and others. Learners include one girl and one boy in each of the Forms, that is, Form three's, four's and five's. The Form three's, four's and five's will be selected because they are in their adolescent years and might have directly or indirectly experience or affected by sexual behaviours and therefore are likely to have a better understanding of issues on sexuality education. Parents to be selected include a chairperson of the School Development Committee (SDC) because he/she is responsible for assisting the school head in the governance in school and the other two parents from the rural school community whose children are registered in this selected school. The parents are hoped to add value in the study as they will be involved in discussion on sexuality /sex issues. Schools inspectors, will participate as the coordinator of formal and non-formal education in the province and has information on how sexuality education is taught in schools. Pastors will offer guidance and counselling services to various people in the community and a social worker from a Non-Governmental Organisation normally do presentations in schools offering knowledge about sexuality issues. This study will probably benefit policy makers to develop policies that might address the needs of rural communities and ways to address Comprehensive Sexuality Education to enhance sustainable learning and how these could be of benefit to teachers who are implementers of the curriculum. The duration of your child participation in the study is expected to be three months. The duration of your child participation if you choose to sign this consent letter is expected to be three months and learners will participate in the reflective narratives and focus group discussions. The session for focus group discussions will last for 45-60minutes whilst audio recorded upon your consent.

Please note that:

- The information provided will be used for scholarly research only.
- The participation is entirely voluntary. There is a choice to participate, not to participate or stop participating in the research. Learners are not going to be penalised for taking such an action.

- Learners' views in the focus group discussion and reflective narratives will be presented anonymously. Neither their names nor identity will be disclosed in any form in the study, conference presentation and the research report (Thesis).
- Reflective narratives will be written at home on their spare time and to be collected within five days
- Each focus group discussions will take about 45-60 minutes.
- The record as well as other items associated with the discussion will be held in a password-protected file accessible only to myself and my supervisors. After a period of at least 5 years, in line with the rules of the university, it will be disposed by shredding and burning.
- If you accept participation of your child please sign the declaration attached to this statement (a separate sheet will be provided for signature)
- If you are consenting (willing your child participation), please indicate (by ticking as applicable with an X) whether you are or you are not willing to allow the discussion to be recorded by the following equipment:

	YES	NO
AUDIO RECORDING		

If you have any further questions/concerns or queries related to the study please contact me (the researcher) at: Cellphone: +263772687891, email: eusie84@gmail.com; the supervisor at: Office No.: +27(0)312603424, E-mail: mthiyanen1@ukzn.ac.za and cosupervisor at: Cell phone: +27 (0) 3126038588E-mail: hlaleled@ukzn.ac.za.

I understand that if I have any questions or concerns about my rights as a study participant, or if I am concerned about any aspects of the study or the researcher, then I may contact the Humanities & Social Sciences Research Ethics Administration Research Office, Westville Campus, Govan Mbeki Building Private Bag X 54001 Durban, 4000 ;

KwaZulu-Natal, SOUTH AFRICA. Tel: 27 31 2604557 - Fax: 27 31 2604609 Email: HSSREC@ukzn.ac.za

Your anticipated positive response in this regard is highly appreciated

Yours sincerely

A solid black rectangular box used to redact a signature.

Ms Eustina Mudhumu

<p style="text-align: center;">APPENDIX H</p> <p style="text-align: center;">CONSENT LETTER FOR PASTOR</p>
--

17378 Kopje Street
Target kopje
Masvingo
Zimbabwe
5 August 2019

Dear Pastor

My name is Eustina Mudhumu. I am a PhD student studying at the University of KwaZuluNatal, School of Education (Edgewood Campus). As part of my degree requirements, I am required to conduct research. I have identified you as one of my potential research participants. I therefore kindly seek your permission to be part of my research project. The study title is: **Comprehensive Sexuality Education for sustainable learning in rural ecologies.**

The aim and focus of this research is to propose on how Comprehensive Sexuality Education can be utilized to enhance sustainable learning in rural ecologies. The planned study will include three (3) teachers including the school head, twelve (12) learners, three (3) parents, one (1) schools inspector, one (1) pastor and one (1) social worker. The duration of your participation if you choose to participate and remain in the study is expected to be three (3) to six (6) months. In this planned study you will be required to participate in focus group discussions.

Please note that:

- The information you will provide will be used for scholarly research only.
- Your participation is entirely voluntary. You have a choice to participate, not to participate or stop participating in the research. You will not be penalised for taking such an action.

- Your views in the interview will be presented anonymously. Neither your name nor identity will be disclosed in any form in the study.
- The interview will take about 45 minutes.
- The record as well as other items associated with the interview will be held in a password-protected file accessible only to myself and my supervisors. After a period of 5 years, in line with the rules of the university, it will be disposed by shredding and burning.
- If you agree to participate please sign the declaration attached to this statement (a separate sheet will be provided for signature)
- If you are consenting (willing to participate), please indicate (by ticking as applicable with an X) whether you are or you are not willing to allow the discussion to be recorded by the following equipment:

	Willing	Not willing
Audio-equipment		
One-on-one semi structured interview		

I am also aware that if I have any further questions/concerns or queries related to the study I may contact the researcher at: Cellphone: +263772687891, email: eusie84@gmail.com; the supervisor at: Cellphone: +27825474113, E-mail: mthiyanen1@ukzn.ac.za and co-supervisor at: Cell phone: +27833799328E-mail: hlaleled@ukzn.ac.za.

I understand that if I have any questions or concerns about my rights as a study participant, or if I am concerned about any aspects of the study or the researcher, then I may contact the Humanities & Social Sciences Research Ethics Administration Research Office, Westville Campus, Govan Mbeki Building Private Bag X 54001 Durban, 4000 ; KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609 Email: HSSREC@ukzn.ac.za

Your anticipated positive response in this regard is highly appreciated Thank you for contributing to this research.

Yours sincerely



Ms Eustina Mudhumu

DECLARATION

I have been informed about this study entitled:
Comprehensive Sexuality Education for sustainable learning in rural ecologies. I have also received, read and understood the written information about the study. I understand everything that has been explained to me and I consent voluntarily to take part in the study.

I declare that my participation in this study is entirely voluntary and that I am at liberty to withdraw from the research project any time should I so desire.

Date

Signature of Participant

APPENDIX I
CONSENT LETTER FOR SOCIAL WORKER

17378 Kopje Street
Target kopje
Masvingo
Zimbabwe
5 August 2019

Dear Social Worker

My name is Eustina Mudhumu. I am a PhD student studying at the University of KwaZuluNatal, School of Education (Edgewood Campus). As part of my degree requirements, I am required to conduct research. I have identified you as one of my potential research participants. I therefore kindly seek your permission to be part of my research project. The study title is: **Comprehensive Sexuality Education for sustainable learning in rural ecologies.**

The aim and focus of this research is to propose on how Comprehensive Sexuality Education can be utilized to enhance sustainable learning in rural ecologies. The planned study will include three (3) teachers including the school head, twelve (12) learners, three (3) parents, one (1) schools inspector, one (1) pastor and one (1) social worker. The duration of your participation if you choose to participate and remain in the study is expected to be three (3) to six (6) months. In this planned study you will be required to participate in focus group discussions.

Please note that:

- The information you will provide will be used for scholarly research only.
- Your participation is entirely voluntary. You have a choice to participate, not to participate or stop participating in the research. You will not be penalised for taking such an action.
- Your views in the interview will be presented anonymously. Neither your name nor identity will be disclosed in any form in the study.
- The interview will take about 45 minutes.

- The record as well as other items associated with the interview will be held in a password-protected file accessible only to myself and my supervisors. After a period of 5 years, in line with the rules of the university, it will be disposed by shredding and burning.
- If you agree to participate please sign the declaration attached to this statement (a separate sheet will be provided for signature)
- If you are consenting (willing to participate), please indicate (by ticking as applicable with an X) whether you are or you are not willing to allow the discussion to be recorded by the following equipment:

	Willing	Not willing
Audio-equipment		
interview		

I am also aware that if I have any further questions/concerns or queries related to the study I may contact the researcher at: Cellphone: +263772687891, email: eusie84@gmail.com; the supervisor at: Cellphone: +27825474113, E-mail: mthiyanen1@ukzn.ac.za and co-supervisor at: Cell phone: +27833799328E-mail: hlaleled@ukzn.ac.za.

I understand that if I have any questions or concerns about my rights as a study participant, or if I am concerned about any aspects of the study or the researcher, then I may contact the Humanities & Social Sciences Research Ethics Administration Research Office, Westville Campus, Govan Mbeki Building Private Bag X 54001 Durban, 4000 ; KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609 Email: HSSREC@ukzn.ac.za

Your anticipated positive response in this regard is highly appreciated

Thank you for contributing to this research. Yours sincerely



Ms Eustina Mudhumo

DECLARATION

I have been informed about this study entitled:
Comprehensive Sexuality Education for sustainable learning in rural ecologies. I have also received, read and understood the written information about the study. I understand everything that has been explained to me and I consent voluntarily to take part in the study.

I declare that my participation in this study is entirely voluntary and that I am at liberty to withdraw from the research project any time should I so desire.

_____	_____ Signature of Participant
Date	

APPENDIX J

REFLECTIVE NARRATIVE PROMPTS FOR LEARNERS

Study topic: Comprehensive Sexuality Education for sustainable learning in rural ecologies

1. The concept of Comprehensive Sexuality Education

1.1 What do you understand by Comprehensive Sexuality Education?

1.2 What can be done for learners to improve the level of understanding of Comprehensive Sexuality Education?

1.3 What is your experience in learning of Comprehensive Sexuality Education?

1.4 From your opinion, what is the proper place for learning Comprehensive Sexuality Education?

2 The Curriculum

2.1. Which subject(s) at your school teach you on sexuality issues?

2.2. Do you feel the subject empowers you to have full control over yourselves? Why do you say so?

2.3. Is the subject adequately resourced in terms of reading literature? Give examples?

2.4. Do you think Guidance and Counselling lessons are of value to you and why do you say so?

3. Sexuality education and sustainable learning

3.1. Do you ever receive visitors from officials from the Non-Governmental Organisations, Ministry of Primary and Secondary Education and Ministry of Health and Child Care? If so, what aspects of sexuality do they discuss with you?

3.2. Which problems normally affect you as learners and who teaches you on preventive measures on the different problems that affect you and the community where you come from?

3.3. What do you think must be done by the government so that Comprehensive Sexuality Education becomes a success story in rural ecologies?

4. Comprehensive Sexuality Education and parental engagement

4.1 Is it of importance to engage parents so as to achieve Comprehensive Sexuality Education with sustainable learning in rural ecologies?

4.2 Do you think your parents and your community value and believe in teaching of sexuality education? Why do you say so?

4.3 What are the benefits (if any) of learning abstinence only or Comprehensive Sexuality Education in rural ecologies?

4.4 What other strategies can be employed to gain access to information on Sexuality Education to enhance sustainable learning among learners in rural ecologies?

4.5 Do you have any suggestions for future on Comprehensive Sexuality Education?

Optional: Suggest or indicate any important issues which might not have been covered in these guiding prompts.

APPENDIX K

FOCUS GROUP DISCUSSION GUIDE FOR LEARNERS.

STUDY TOPIC: Comprehensive Sexuality Education for sustainable learning in rural ecologies

The overview of the study.

1. What the study is all about.
2. Explaining the objectives of the study.
3. Participation in the study.
4. Suggestions on how to conduct Focus Group Discussions

1. What are the understandings of Comprehensive Sexuality Education for sustainable learning in rural ecologies?

1.1 What do you understand by the term Comprehensive Sexuality Education?

1. 2. In your own opinion, how do you access Comprehensive Sexuality Education material at school and in the community where you come from?

1. 3. What are the challenges (if any) is your school and community facing in regards to Guidance and Counselling area?

1. 4. From your own assessment of the current situation, are you adequately equipped with Comprehensive Sexuality Education information and what do you think should be done by the Government to adequately capacitate you?

1. 5. Do you feel your school is adequately capacitated to meet your sexuality demands and that of your community? If so, why?

1. 6. In your opinion, which burning issues in regards to Comprehensive Sexuality Education do you feel should addressed as a matter of urgency at your school and community by those in the corridors of power?

2. How is Comprehensive Sexuality Education for sustainable learning addressed in rural ecologies?

2. 1. What do you think are your rights in regards to sexuality education issues?

2. 2. Do you ever receive sexuality education lessons at your school?

2. 3. In your own opinion, what are the means which the Ministry of Primary and Secondary Education as well as the Ministry of Health and Child Care use in promoting sexuality issues at your school and community?

2. 4. The nearest Non Governmental Organisation has a role it plays in sexuality education. How is this centre assisting you to access Comprehensive Sexuality Education?

3. What is the relationship between Comprehensive Sexuality Education and parental engagement in enhancing sustainable learning in rural ecologies?

3. 1 What do you think the term sustainable learning implies?

3. 2 From your own opinion and experience, is there a need for parental engagement in sexuality education in rural ecologies and if so, why?

3. 3 What do you think should be done by the Government of Zimbabwe and Ministry of Primary and Secondary Education so that your voice is heard in contributing to the success of parental engagement to promote sexuality education that you alluded to?

3. 4 Who in particular are the personnel who teaches sexuality education to you and your community if any and what methods do they use to do so?

3. 5 Do you have access to internet or print and electronic media to obtain sexuality education literature or information and if so, which means do you use to access sexuality education information?

3.6 Suggest strategies that you feel can talk to your needs as learners and needs of this community and how these can be effectively implemented and by who?

APPENDIX L

FOCUS GROUP DISCUSSION GUIDE FOR PARENTS

STUDY TOPIC: Comprehensive Sexuality Education for sustainable learning in rural ecologies

The overview of the study.

1. What the study is about.
2. Explaining the objectives of the study.
3. Participation in the study.
4. Suggestions on how to conduct Focus Group Discussions

1. What are the understandings of Comprehensive Sexuality Education for sustainable learning in rural ecologies?

- 1.1 What do you understand by the term Comprehensive Sexuality Education?
- 1.2 In your community, what is the real situation in regards to sexuality and Comprehensive Sexuality Education?
- 1.3 Which problems and other sexuality related challenges if any are affecting your community due to lack of sexuality education? What are the current happenings in your community which are designed to improve sexuality education?
- 1.4 Do you receive visitors from the Ministry of Primary and Secondary Education, NonGovernmental Organisations, Health and Child Care officials? If so, what do they normally impart to you?
- 1.5 Comparing your past experiences and present experiences, which situation is better in regards to teaching of abstinence only or Comprehensive Sexuality Education and why?

2. How is Comprehensive Sexuality Education for sustainable learning addressed in rural ecologies?

- 2.1 Which activities occur in your community which are designed to promote sexuality education?

2.2 Do you feel these activities you listed promote sexuality education in your community and if so, why?

2.3 Who in particular is enabling your community to have full control over the aspects of sexuality education?

2. 4. Which activities in your opinion might enhance sexuality education in your community? Give reasons?

3. What is the relationship between Comprehensive Sexuality Education and parental engagement in enhancing sustainable learning in rural ecologies?

3.1. In your opinion, is there a need for sexuality education in rural ecologies and why do you say so?

3.2. If there is a need for sexuality education in rural ecologies, what are some of the possible benefits does your community enjoy?

3. 3. What is your role as a parent in enhancing sexuality education for sustainable learning in rural ecologies?

3. 4. From your own point of view, what are the strategies that can be employed by both school and community to fully engage parents in the topic under study?

3.4. As parents, which actions do you think must be taken to empower learners and families and how do you implement these actions to enable sexuality education to be a success story?

Each session will last for 45-60 minutes and will be recorded with the permission of participants.

APPENDIX M

FOCUS GROUP DISCUSSION GUIDE FOR SCHOOL HEAD AND TEACHERS

STUDY TOPIC: Comprehensive Sexuality Education for sustainable learning in rural ecologies

The overview of the study.

1. What the study is about.
2. Explaining the objectives of the study.
3. Participation in the study.
4. Suggestions on how to conduct Focus Group Discussions

1. What are the understandings of Comprehensive Sexuality Education for sustainable learning in rural ecologies?

- 1.1 What do you understand by the term Comprehensive Sexuality Education?
- 1.2 Compare Comprehensive Sexuality Education and Abstinence only education?
- 1.3 How do you view the topic under study? Is it cultural, social, political, spiritual or moral practice? What are your views?
- 1.4 Does the knowledge of learners on Comprehensive Sexuality Education at your school a result of what happens at schools, community or homes?

2. How is Comprehensive Sexuality Education for sustainable learning addressed in rural ecologies?

- 2.1 What do you understand by the term sustainable learning?
- 2.2 How do you work together with parents to achieve sustainable learning through Comprehensive Sexuality Education?
- 2.3 How do you address issues of Comprehensive Sexuality Education during teaching?
- 2.4 Whom do you think is responsible for teaching Comprehensive Sexuality Education so that learners can achieve a sustainable learning? Give reasons?

3. What is the relationship between Comprehensive Sexuality Education and parental engagement in enhancing sustainable learning in rural ecologies?

- 3.1 What is the importance of parental engagement in teaching and learning of Comprehensive Sexuality Education to enhance sustainable learning?
- 3.2 What can be done by parents to make teaching and learning of Comprehensive Sexuality Education successful among learners in rural ecologies?
- 3.3 From your own point of view, what are the strategies that can be employed by both school and community to fully engage parents in the topic under study?
- 3.4 What action do you think must be taken to empower parents and learners in order to enhance sustainable learning through Comprehensive Sexuality Education?

APPENDIX N

ONE-ON-ONE SEMI STRUCTURED INTERVIEW GUIDE FOR SCHOOLS INSPECTOR

Study topic: Comprehensive Sexuality Education for sustainable learning in rural ecologies

Question 1

What do you understand by the term Comprehensive Sexuality Education?

Question 2

What is your role as a schools inspector in enhancing sexuality education among rural ecologies?

Question 3

What strategies do you think are the most appropriate in teaching Comprehensive Sexuality Education in schools?

Question 4

What are the benefits (if any) of teaching and learning Comprehensive Sexuality Education and Abstinence only education or in rural ecologies?

Question 5

What are some of the major challenges that are faced by teachers in imparting of Comprehensive Sexuality Education in rural ecologies during your course of inspection?

Question 6

In your opinion, what do you think should be done to address the challenges being experienced with particular reference to rural ecologies?

Question 7

Which groups or organisations are supporting the teaching of sexuality education in your province and what kind of support is offered?

Question 8

Why is it important to engage parents in teaching and learning of Comprehensive Sexuality Education for sustainable learning in rural ecologies

Question 9

How effective are the collaborative mechanisms between the Ministry of Primary and Secondary Education, ministry of health and social welfare and Non-Governmental Organisation and why do you say so?

Question 10

To what extent can say that the Zimbabwean government is fulfilling the Policy Circular Number 16 of 1993 and Number 23 of 2005 expected that all secondary schools institutionalise CSE in Guidance and Counselling (G&C) in rural ecologies and why do you say so?

APPENDIX O

ONE-ON-ONE SEMI STRUCTURED INTERVIEW GUIDE FOR A PASTOR

Study topic: Comprehensive Sexuality Education for sustainable learning in rural ecologies

Question 1

What do you understand by Comprehensive sexuality education?

Question 2

Do you discuss sexuality issues in churches or communities? What is your role as a pastor in enhancing sexuality education among learners and the community where you minister?

Question 3

What are some of the major challenges that the community encounters in trying to understand sexuality issues?

Question 4

In your opinion, what do you think should be done to address the challenges being experienced with particular reference to rural ecologies?

Question 5

Do you ever visit the secondary school in your community and how often do you do that and why?

Question 6

How is sexuality education addressed in rural ecologies where you minister? Give different strategies?

Question 7

What aspects in sexuality education do you impart to the community and as a result with this interaction, what issues or concerns have you noted?

Question 8

Which groups or organisations are supporting the teaching of sexuality education in your community and what kind of support is offered?

Question 9

How effective are the collaborative mechanisms between the religion and the Ministry of Primary and Secondary Education and why do you say so?

Question 10

To what extent can say that the Zimbabwean government is fulfilling the Sustainable Development Goals and why do you say so?

APPENDIX P

ONE-ON-ONE SEMI STRUCTURED INTERVIEW GUIDE FOR A SOCIAL WORKER

Study topic: Comprehensive Sexuality Education for sustainable learning in rural ecologies

Question 1

What do you understand by Comprehensive Sexuality Education?

Question 2

Do you ever visit the secondary school in your community and how often do you do that and why?

Question 3

What is your role as a social worker in enhancing sustainable learning among learners and the community where you stay?

Question 4

What aspects in sexuality education do you impart to learners and as a result with this interaction, what changes have you noted?

Question 5

What are some of the major challenges that the learners and community encounters in trying to understand sexuality issues?

Question 6

In your opinion, what do you think should be done to address the challenges being experienced with particular reference to rural ecologies?

Question 7

How is sexuality education addressed in rural ecologies? Give different strategies?

Question 8

Which groups or organisations are supporting the teaching of sexuality education in your community and what kind of support is offered?

Question 9

How effective are the collaborative mechanisms between the Non-Governmental Organisations and the Ministry of Primary and Secondary Education and why do you say so?

Question 10

To what extent can say that the Ministry of Primary and Secondary Education is implementing the Guidance and Counselling subject and why do you say so?

APPENDIX Q

DOCUMENT ANALYSIS

The documents to be analysed will be within a period of two previous years to date.

The documents comprises of

1. Guidance and counselling textbooks will be checked which show content taught
2. Guidance and Counselling syllabus will be analysed revealing the frame work of what is expected to be taught
3. Daily timetable to be studied checking how often Guidance and Counselling is done
4. Scheme books shall be reviewed showing the planning and evaluations of lessons done.

The documents will be used to triangulate the data generated from narratives and focus group discussions so as to enlighten the trustworthiness of the findings.

A letter of permission from Ministry of Primary and Secondary Education

ALL communications should be
addressed to
"The Provincial Education Director for
Primary and Secondary Education"
Telephone: 263585/264331
Fax: 039-263261



Ministry of Primary and Secondary
Education
P. O Box 89
Masvingo

5 February 2020

Eustina Mudhumo
1738 Kope Street
Target Kope
Masvingo


**RE: PERMISSION TO CARRY OUT RESEARCH ON CHIVI DISTRICT:
MASVINGO PROVINCE.**

Reference is made to your application to carry out research at schools in Masvingo District on the research topic titled:

**"COMPREHENSIVE SEXUALITY EDUCATION FOR SUSTAINABLE LEARNING IN
RURAL ECOLOGIES."**

Please be advised that the Secretary for Primary and Secondary Education has granted permission to carry out your research.

You are also advised to liaise with the District Schools Inspector who is responsible for the schools which are part of the sample for your research.


Provincial Education Director
MASVINGO PROVINCE



ETHICAL CLEARANCE



01 June 2020

Ms Eustina Mudhumo (218076157)
School of Education
Edgewood Campus

Dear Ms Mudhumo,

Protocol reference number : HSSREC/00000823/2019

Project title: Comprehensive Sexuality Education for sustainable learning in rural ecologies

Degree : PhD

Approval Notification – Full Committee Reviewed Protocol

This letter serves to notify you that your response received on 08 April 2020 to our letter of 22 January 2020 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has 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.

This approval is valid for one year until 05 June 2021.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

All research conducted during the COVID-19 period must adhere to the national and UKZN guidelines.

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours faithfully



Professor Dipane J Hlalele (Chair)

/ms

Humanities & Social Sciences Research Ethics Committee
UKZN Research Ethics Office Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Tel: +27 31 260 8350 / 4557 / 3587
Website: <http://research.ukzn.ac.za/Research-Ethics/>

Founding Campuses: Edgewood Howard College Medical School Pietermaritzburg Westville

INSPIRING GREATNESS

EDITOR'S LETTER

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Glenwood
DURBAN 4001
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Email: deanne.collins30@gmail.com

8 December 2021

This serves to confirm that I have edited the thesis, "Comprehensive Sexuality Education for Sustainable Learning in Rural Ecologies", by Eustina Mudhumo, student number 218076157, excluding the List of References.

DISCLAIMER: The editor cannot be held responsible for any errors introduced due to changes being made to the document after the editing is complete.

Yours sincerely,



(Ms) Deanne Collins (MA)

Thesis

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