

# Life Orientation lecturers' experiences of sexuality education: implications for curriculum development

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## DECLARATION

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

A handwritten signature in black ink, appearing to read 'L. J. Pretorius', written in a cursive style.

Signature

Date: April 2019

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## PREFACE

To the reader,

Before you engage with my research study, I would like to invite you to embark on a journey that is reflected in Rupi Kaur's work. Kaur is "bestselling author and illustrator of two collections of poetry" (rupikaur.com, 2017). Her first collection of poetry is *Milk and Honey* (2015), and the second collection is entitled *The Sun and Her Flowers* (2017). Kaur's poems in *Milk and Honey* (2015) focus on "the experience of violence. abuse. love. loss. femininity. [sic]" (rupikaur.com, 2017). This collection resonated with my research study because sexuality education, like this collection, has various dimensions and is multifaceted. Furthermore, sexuality education engages with violence, abuse, love, loss and femininity as part of the four main themes in the literature.

When reflecting on this dissertation, I see the themes within sexuality education as well as the curriculum, posited by Pinar (2012), as a complicated conversation; therefore, I have selected five poems which I feel reflect this position in my research study and the journey that took place in each chapter. The selected poems depict the essence of the chapter in its entirety or profound parts thereof.

Each chapter is a representation of the stages in this journey. Chapter One provides a background to the research study in which this is your first encounter with the topic and the research study's process. Chapter Two explores the literature, whilst Chapter Three situates the research design and data generation. Chapter Four presents the data generated; and Chapter Five brings together all the elements of this research study. The titles of the chapters reflect the stages of this journey you are about to embark on:

- Chapter One: Mapping the research study
- Chapter Two: A scholarly review of value-based curriculum, sexuality education and curriculum perspectives
- Chapter Three: Research design, methodologies, methods and processes
- Chapter Four: Presentation of data and data findings
- Chapter Five: Overview, reflections, limitations and suggestions

*Milk and Honey* (2015) "takes readers through a journey of the most bitter moments in life and finds sweetness in them because there is sweetness everywhere if you are just willing to look" (rupikaur.com, 2017). As depicted in this quote, journeys have bitter moments or challenges, and my journey was no different. To share the sweetness I found in even the most bitter moments

(challenges) of my journey, I concluded each chapter with a meta-reflection on a poem from *Milk and Honey* (Kaur, 2015), highlighting this sweetness. It is my wish for you to share in the experience of the sweetness of this journey with me. So enjoy the journey...

### **Chapter 1**

the first boy that kissed me  
held my shoulders down  
like the handlebars of  
the first bicycle  
he ever rode  
i was five  
  
he had the smell of  
starvation on his lips  
which he picked up from  
his father feasting on his mother at 4 a.m.  
  
he was the first boy  
to teach me my body was  
for giving to those that wanted  
that i should feel anything  
less than whole  
  
and my god  
did i feel as empty  
as his mother at 4:25 a.m.

### **Chapter 2**

i do not want to have you  
to fill the empty parts of me  
i want to be full on my own  
i want to be so complete  
i could light a whole city

and then  
i want to have you  
cause the two of us combined  
could set it on fire

### **Chapter 3**

you deserve to be  
completely found  
in your surroundings  
not lost within them

### **Chapter 4**

of course i want to be successful  
but i don't crave success for me  
i need to be successful to gain  
enough milk and honey  
to help those around  
me succeed

### **Chapter 5**

we began  
with honesty  
let us end  
in it too

- us

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To my supervisor, Shan Simmonds, thank you for the mentorship that you have given and wisdom you have shared with me. Your guidance has allowed me to see myself no longer as a student but as a scholar in the making. I look forward to our future endeavours.

To my parents (Liz and Herman Pieterse) for all the love, support and motivation that you have given me I am eternally grateful. My towers of strength, thank you for believing in me.

Rümando, thank you for all the emotional and moral support throughout this journey. Without your support, it would have been a road of solitude.

Anja Visser, dear friend, thank you for the conceptual guidance and emotional support you have given me throughout this journey. You have been a pillar of strength and a friendly voice on the lonely road of research.

To all my friends (you know who you are) and family, thank you for checking in and providing 'real talk' when it was needed. As Bernard Meltzer said, "A true friend is someone who thinks that you are a good egg even though he knows that you are slightly cracked."

## DEDICATION

*I dedicate this dissertation to my grandparents, Ferdinand and Ilona Conway (1947 - 2012 and 1946 - 2018), who have always believed in me.*

## ABSTRACT

Sexuality education is multifaceted and comprises themes on health, physical sexual behaviour, sexual diversity, and gender, power and relationships. In South Africa, it can be argued that sexuality education is not being optimally implemented due to barriers. Three of these barriers have been the lack of training and guidelines for sexuality education teachers, conflict of personal and community values juxtaposed to the expectations of curricula, and stigmas attached to sexuality education teachers by the community and other stakeholders. Teacher training has been suggested as a vehicle through which student-teachers and Life Orientation (LO) lecturers can address these barriers. For this reason, it was deemed necessary for this research study to explore LO lecturers' experience of teaching sexuality education.

This research study explored the experiences of LO sexuality education lecturers in terms of what constitutes sexuality education and how they experience teaching sexuality education. As this is a research study in the field of Curriculum Studies, thinking anew for curriculum development of sexuality education was a primary focus. By unlocking lecturers' experiences through a phenomenological methodological approach and an interpretivistic paradigmatic lens, this became possible. As this research study formed part of a larger NRF-funded project, I employed convenience and purposive sampling to identify participants for the semi-structured one-on-one interviews. Inductive content analysis was used to reveal the essence of the LO lecturers' response to their experiences.

To explore what constitutes sexuality education, I engaged with the scholarly literature on values-based curricula as one of the theoretical perspectives underpinning LO, sexuality education from both an international and national perspective, and curriculum development of sexuality education from multiple critical theory perspectives. This enabled me to conceptualise critical curriculum development perspectives for sexuality education.

The findings and interpretations derived from the empirical data revealed that sexuality education focuses on the holistic development of learners through creative and innovative hands-on pedagogical strategies. However, a challenge faced by some lecturers and student-teachers is a lack of resource materials specific to the South African context. Further challenges faced are limitations that religious, cultural and societal taboos bring to their classrooms. Nevertheless, the lecturers continue to empower their students, community and themselves.

The concluding chapter captures what Life Orientation lecturers' experiences of sexuality education reveal for developing critical curricula. Six reflective statements emerged: the (im)possibility of a comprehensive sexuality education curriculum; to abstain or not to abstain...

should that be the dominant approach?; empowering student-teachers with 21st century skills; taboos, prejudices and stigmas hindering the optimal teaching and learning of sexuality education; possible implications for curriculum development of sexuality education; the national Life Orientation debate... Where do we go from here? The dissertation concludes by highlighting possible limitations and suggestions for further research.

**Keywords:** sexuality education, Life Orientation, lecturers' experiences, curriculum development, values-based curriculum

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# CHAPTER 1 MAPPING THE RESEARCH STUDY

## 1.1 Introduction

In this chapter, I situate my research study and highlight the problem statement (1.2). Then I present my research questions (1.3) and aims (1.4). To answer my research questions and achieve my research aims, I present the research design (1.5) followed by the section on the strategies I used to ensure validity and trustworthiness (1.6) as well as the ethical considerations (1.7) I adhered to. Thereafter, I briefly discuss my role as a researcher (1.8) and conclude with my chapter outline (1.10).

## 1.2 Background to the research study and stating the problem

Life Orientation (LO), together with subjects such as History and Arts and Culture, was part of the driving force for rethinking and reforming curriculum within the principles and objectives of the democratic South Africa post-1994. These principles and objectives are inspired by the Constitutional values (South Africa, 1996a) and have been highlighted in all the Curriculum and Assessment Policy Statement (CAPS) documents in the Foreword by the minister of the Department of Basic Education (DBE), Mrs Angelina (Angie) Motshekga. They are as follows (Department of Basic Education (DBE), 2011d):

- *heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights;*
- *improve the quality of life of all citizens and free the potential of each person;*
- *lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law; and*
- *build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations.*

The subject Life Orientation (here on LO) was first initiated and designed for implementation in Curriculum 2005 (DBE, 2008:2). The necessity arose for the implementation of such a subject to eradicate the inequalities of the apartheid education system and provide learners with the necessary skills, values, knowledge and attitudes to make informed decisions that would help them live meaningful and successful lives in a rapidly changing society (DBE, 2008:7).

Before 1994, the topics now covered in LO were taught in the non-examinable subjects Guidance, Family Guidance, Vocational Guidance, Religious or Bible Education, Civic Education, Health Education and Physical Education (Magano, 2011:119; DBE, 2008:7). In 1997, these non-examinable subjects were combined to create the subject LO (DBE, 2008:2), which in the

foundation and intermediate phases is referred to as Life Skills and from Grades 7-12 is known as Life Orientation<sup>1</sup>. Irrespective of the difference in typology across grades, LO is underpinned by the same broader aim and is a compulsory subject throughout the formal schooling curriculum, namely from Grade R-12 (Rooth, 2005:9; Wood & Roller, 2014:525).

In recent years (2015-2019), the compulsory nature of LO in the Further Education and Training (FET) phase has been brought into question. This arises as a result of “vigorous discourse on the appropriateness of Life Orientation in making learners true South Africans and Africans, [leading] to a debate on making History compulsory” in the FET phase (Ramoroka & Engelbrecht, 2018:48). In 2015, the minister of the DBE, Mrs Motshekga, appointed a Ministerial Task Team (MTT) to conduct a research study on the possibility of implementing History in the FET phase as part of the topic citizenship within LO (South Africa, 2015:4; Van Eeden & Warnich, 2018:19). The MTT was also to strengthen and review the content of History, write a proposal on teacher development within History, and present their findings in a report to the Minister and Senior Management (South Africa, 2015:4; Van Eeden & Warnich, 2018:19). Further motivations highlighted by the DBE for the MTT were “the last bid attempt at the decolonisation of the African mind” (Motshekga, 2015) as well as to “overhaul the History Curriculum to make it more Afrocentric and relevant to South African learners” (DBE, 2018). In the report, the MTT recommended that History be a compulsory, stand-alone subject whilst LO be compulsory until Grade 9, thus removing it from the FET phase (Ndlovu *et al.*, 2018:130). Furthermore, the report posits that History should be compulsory in Grade 10 by 2023 and in Grade 12 by 2025. Van Eeden and Warnich (2018:38) warn against acting on this report:

*...the Report, as presented in the first 44 pages, cannot yet serve as a reliable and descriptive indicator for making any informed decision on whether History Education in South African schools should indeed be compulsory up to Grade 12 level. ... The Report's findings share no sound information to firmly, constructively and informatively suggest why South Africa should follow the route of compulsory History.*

Van Eeden and Warnich (2018:38) highlight several credibility concerns within the report and ask that “the DBE seriously reflect on all these concerns regarding the shortcomings of the History MTT” before a final decision be made. As the debate around whether LO should continue to be compulsory until Grade 12 is still being contemplated, it is necessary to understand the aims of LO so as to view it in its entirety.

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<sup>1</sup> I refer to the LO national curriculum and LO collectively which includes all phases; however I am aware that the foundation and intermediate phases refer to Life Skills.

The overarching aim according to the South African national curriculum is for LO to place emphasis on the “skills, knowledge and values about the self, the environment, responsible citizenship, a healthy and productive life, social engagement, recreation and physical activity, careers and career choices” (DBE, 2011d:9). With this overarching aim, specific topics that are covered in the LO curriculum include personal and social well-being, career and career choices, democracy and human rights, physical education, and the development of the self in society (DBE, 2011d:9). Therefore, it can be seen that LO addresses various topics, making it a complex subject that is multifaceted. As a pedagogical approach, the learning opportunities provided through this multifaceted subject are based on real-life situations where learners are to apply their knowledge, values and skills to the participation in physical activity, community organisations and initiatives (DBE, 2011d:9). The learners thus develop the skill to understand the self in relation to others and society.

Within the multiplicity of the topics constituting LO and embedded within and across its main foci, lie further sub-foci. One of these sub-foci is sexuality education. Before its inclusion in LO, the teaching of sexuality education was engaged with through subjects such as Sex Education, Guidance and Youth Preparedness (Rooth, 2005:9). Although sexuality education does not feature as a key focus on its own, it is integrated within the various foci and sub-foci of the LO curriculum.

The term sexuality education has been used as a blanket term to address themes such as sex education, identity, teenage pregnancy, sexual diversity, HIV/AIDS, and healthy decision-making as well as gender stereotyping, discrimination and violence (Francis, 2010:315; Meyer, 2010:48). In a review of South Africa's sexuality education programs by UNESCO (2012:6), it became evident that some of the themes within sexuality education are not being addressed. It is important to note that such selective emphases are not peculiar to the South African education context. In UNESCO's review, *Sexuality Education: A Ten-Country Review of School Curricula in East and Southern Africa* (2012), it became evident that countries such as Zambia and Malawi barely address or omit information about sexuality and sexual behaviour. For many of the countries listed in the review, sexuality and sexual behaviour are addressed in a way that it is fear-based and sheds negative light on these topics and promotes an abstinence-only approach if discussed (UNESCO, 2012:6-7). It is important to note that the negative light that the abstinence-only approach sheds on sexual behaviour deprives learners of an understanding of desire and of the pleasure that can come from these sexual behaviours (Simmonds, 2014:643). In the review, it was also found that Zimbabwe, Swaziland, Uganda, Kenya and Namibia address gender-based issues too vaguely in the information provided to the learners (UNESCO, 2012:6-7).

South Africa, however, does have a law, Criminal Law (Sexual Offences and Related Matters) Amendment Act (32 of 2007), which assists in motivating the importance of educating the youth about their bodies and sexual behaviours through sexuality education. This law states that children as young as 12 years old are allowed to have abortions without parental (guardian) consent (South Africa, 2007). The law further states that children of 16 years may have consensual sex but the age difference should not be more than two years (South Africa, 2007). As one can see, children as young as 12 are able to make decisions regarding their bodies and sexual matters, which implies that accurate information should be given to these children about their bodies and sexual behaviours through the teaching of sexuality education. This law guides teachers in what should be taught and how the teachers should approach the teaching of sexuality education.

Although the above-mentioned law implies the importance of teaching sexuality education, research done by DePalma and Francis (2014b:1694-1695) revealed that a theme such as sexual diversity often does not receive as much attention as the other themes within sexuality education. For these researchers, possible reasons for this omission include teachers' lack of experience in teaching sexual diversity as well as the lack of curriculum guidelines provided to teachers to facilitate its inclusion. Thus, teachers are uncertain of what exactly should be taught and how it should be taught, leading to a lack of conceptual clarity in sexuality education. The other reasons that have been highlighted for the omission of teaching sexual diversity or orientation are as follows: (1) teachers have not had sufficient training in sexuality education and sexual diversity or orientation; (2) sexuality education teachers are frowned upon by the community, and in many cases, their colleagues; (3) teaching sexual orientation goes against their beliefs, traditions and values; thus they refuse to teach it, which in turn does not only depict heterosexist behaviour but promotes it (Francis & Msibi, 2011:158&162). UNESCO's (2015a:25) report *Comprehensive Sexuality Education in Teacher Training in Eastern and Southern Africa* further echoes Francis and Msibi's (2011:158&162) reasons. The report (UNESCO, 2015a:25) continues to state that sufficient teacher training is essential for sexuality education because as a subject it deals with sensitive issues that require special pedagogical skills. Sexuality education also has the tendency to reveal the teachers' own personal, religious and moral inhibitions; therefore, teachers must receive training to provide them with the skills needed to be reflective of their own "attitudes, feelings, beliefs, experiences and behaviours and how these affect their ability to communicate" (UNESCO, 2015a:25; Rothmann & Simmonds, 2015:124).

According to UNESCO's review of South Africa's sexuality education curriculum (2012:64), sexual diversity is not the only theme within sexuality education that is omitted or poorly addressed in the school curriculum. Other themes include sexually transmitted infections (STIs)

other than HIV/AIDS and various forms of rape; it also noted that the curriculum is too dependent on religious framing of acceptable/unacceptable behaviours.

As explained by Halstead and Reiss (2003:3), sexuality education assists in the development of individual independence “and seeks to promote the interests of both the individual and the broader society”. This has necessitated the need to think critically about key areas such as teenage pregnancy, sexual violence and promoting sexuality diversity because often these areas form part of the legislation and policies governing schools. Too often, these laws and policies do not translate into practices that prevent exclusion and discrimination of learners (Francis, 2017:138; Meyer, 2010:48&62). There is therefore a need for teachers to ensure that these policies are being practiced, inside and outside of their classrooms.

Although some themes of sexuality education are being taught, many of the other themes are not. Francis and Msibi (2011) suggest that teacher training be a vehicle in which to prepare student-teachers not to shy away from themes that can create inner conflicts. It is for this reason that it was deemed important to undertake this research study to explore the experiences of LO sexuality education lecturers in terms of what they consider constitutes sexuality education and how they prepare sexuality education student-teachers.

### **1.3 Research questions**

What are Life Orientation lecturers’ experiences of sexuality education and what are the implications thereof for curriculum development?

#### **Sub-research questions:**

- What constitutes sexuality education?
- How is sexuality education experienced by Life Orientation lecturers teaching student-teachers<sup>2</sup>?
- What are the implications of the findings for curriculum development?

### **1.4 Aim of research**

The main aim of the study is to explore Life Orientation lecturers’ experiences of sexuality education and the implications for curriculum development.

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<sup>2</sup> These are students studying towards a teaching degree (B.Ed. programme) or a certificate in education (Postgraduate PGCE programme) either full-time or part-time, and they can be in-service or pre-service teachers. I have chosen to use this term as it best captures the students my participants engage with in their classrooms.

### **Sub-research aims:**

- To explore the nature of sexuality education.
- To explore how sexuality education is experienced by Life Orientation lecturers teaching student-teachers.
- To explore the implications of the findings for curriculum development.

### **1.5 Research design**

A research design is the systematic plan of how the researcher will generate and analyse the research data so as to engage with the research questions (Bertram & Christiansen, 2014:40). The research design is also seen as the plan a researcher follows to conduct the research. According to Punch (2006), there are five elements to a research design: methodology (1.5.1), paradigm (1.5.2), sample (1.5.3), data generation (1.5.4) and data analysis (1.5.5). Each element is vital for conducting a sound research.

#### **1.5.1 Qualitative research methodology: Phenomenology**

One of the first steps in planning research is to decide if the research study will be quantitative, qualitative or mixed-method research. I opted for qualitative research as my study aimed to unlock the essence of my participants' lived experiences and how meaning is socially constructed through their interactions in their world (Merriam, 2002:3). It is with this aim in mind that a phenomenological methodological approach was chosen. Phenomenology is used when researchers try to understand and describe how their participants make meaning of their experiences, feelings, beliefs and convictions which then allow for the essence of the phenomena to emerge (Fouché & Schurink, 2011:317; Leedy & Ormrod, 2014:147). Phenomenology enabled me to engage with my research questions and enabled my research study to unlock the essence of LO lecturers' experiences of teaching student-teachers sexuality education (see section 3.3 of this study for further elaboration).

#### **1.5.2 Interpretivist paradigm**

The belief that underpins the way in which one sees the world is called a paradigm, and in research, this paradigmatic belief guides one's thinking and interpretation of the research study. For this phenomenological research study, an interpretivist paradigm was embraced (Denscombe, 2010:96; Fouché & Schurink, 2011:310; Nieuwenhuis, 2016a:60). Nieuwenhuis (2016a:60) explains that from a phenomenologically influenced view of interpretivism, reality is not objectively determined but rather socially constructed. The socially constructed reality, from which participants make meaning of their experiences (Fouché & Schurink, 2011:310), allows for

one of three ontological positions that can be taken, namely materialism, realism and idealism (Nieuwenhuis, 2016a:57). For the purpose of the study, an idealistic ontological position was taken within the paradigm of interpretivism. This position claims that reality can only be constructed through the human mind and socially constructed meanings (Nieuwenhuis, 2016a:58). See section 3.4 for further elaboration.

### **1.5.3 Research environment and sample: Convenience and purposive sampling**

Sampling is done when the researcher selects a smaller subgroup of the population for research to represent the phenomenon being researched (Denscombe, 2010:23). In order to produce accurate findings that would answer my research questions, I used two non-probability sampling methods: convenience sampling and purposive sampling.

Convenience sampling was used to select the research environments as these environments were made easily and conveniently available (Denscombe, 2010:37; Maree & Pietersen, 2016:197) through my involvement in a national project. This national project is NRF-funded and is entitled *The Possibilities of Human Rights Literacies (HRLit) for Transformative Teacher Education* (De Wet, 2016). In my capacity as a student in this project, I was able to communicate with the project members who assisted me with identifying the participants that met the criteria of my research study.

Purposive sampling was then used to identify the participants. Purposive sampling is used when a sample is specifically selected based on the relevance to the phenomenon and the knowledge or experience they have (Denscombe, 2010:35; Maree & Pietersen, 2016:198; Punch, 2006:155). My purposive sampling criterion was lecturers teaching sexuality education to LO student-teachers. See section 3.5 for more detail.

### **1.5.4 Data generation method: Semi-structured one-on-one interviews**

Different methods of data generation can be used and should be selected based on the most suitable method for the research design (Nieuwenhuis, 2016b:81; Mouton, 2001:104). Qualitative data generation methods can include the following: observations, focus group interviews, semi-structured interviews, structured interviews and documents. I opted for semi-structured one-on-one interviews with my participants.

Interviews are considered to be a two-way conversation in which the interviewer poses questions to the participant as a data generation method about that person's beliefs, views and opinions (Nieuwenhuis, 2016b:92). Commonly, there are three forms of interviews: structured interviews, semi-structured interviews and unstructured interviews (Denscombe, 2010:174; Nieuwenhuis,

2016b:92). For the purpose of this research study, semi-structured one-on-one interviews were employed. Semi-structured one-on-one interviews are often defined by the researcher's open-ended questions which do not limit the participants in the range or intention of the answers that they provide (Bertram & Christiansen, 2004:76). The flexibility and authenticity of the participant's responses add value through allowing the participant the freedom to guide the interview in a direction he or she feels comfortable with (Greeff, 2011:351). This method of data generation assists in unlocking the essence of the phenomenon being researched. Semi-structured one-on-one interviews can be conducted in various ways; I opted to invite my sample to participate in either a face-to-face, Skype or telephonic interview. How the interviews were conducted, the questions that were asked and how the data were recorded are elaborated on in section 3.6.

### **1.5.5 Data-analysis method: Content analysis**

According to Mouton (2001:108), after the fieldwork of a research project is complete, analysis and interpretation of the data generated takes place. This process can be seen as "breaking up" the data into manageable themes, patterns and trends (Mouton, 2001:108). Wellington (2015:260-264) states that data analysis in qualitative research involves three main stages: (1) data reduction, (2) data display, and (3) drawing conclusions.

Qualitative data analysis methods often include hermeneutics, discourse analysis, narrative analysis, conversational analysis and content analysis (Nieuwenhuis, 2016c:110). I employed content analysis which is a method of analysing data using text to create a context which will help the researcher understand the message manifested in the content (Drisko & Maschi, 2015:3; Nieuwenhuis, 2016c:111). See section 3.7 for further details regarding my process.

### **1.6 Validity and trustworthiness strategies**

Validity and trustworthiness play a crucial part in any research study (Cohen *et al.*, 2011:180; Koonin, 2014:253). Researchers should strive for authenticity, which means opting for the notion of understanding and transferability (Cohen *et al.*, 2011:134). Cohen *et al.* (2011:180) emphasise several principles that foster understanding and transferability. These principles are as follows (Cohen *et al.*, 2011:180):

- The natural setting is the principle source of data.
- Research is context-bounded and 'thick description' is important.
- Data are socially and culturally saturated.
- The researcher is part of the researched world.

- The research is holistic.
- The research process is important.

Bearing in mind these principles, Lincoln and Guba (1985) argue that central elements of qualitative research are trustworthiness, credibility, transferability, dependability and confirmability. I used the following strategies to ensure these central elements of qualitative research in working with my data (Nieuwenhuis, 2016c:123): I verified my raw data; I used an audit trail; I coded my own data; I controlled my bias and chose my quotes carefully. Details of these strategies are provided in section 3.8.1.

### **1.7 Ethical considerations**

Strydom (2011:113) highlights that research should be based on “mutual trust, acceptance, cooperation, promises and well-accepted conventions and expectations between all parties involved”. Researchers have two basic categories of ethical responsibility: responsibility to both human and nonhuman who participate in the study and responsibility to the discipline of science to be accurate and honest in the reporting of data (Strydom, 2011:114).

Ethics implies preferences that influence human relations behaviour whilst conforming to a specific code of principles set out by the ethics committee (Strydom, 2011:114). To conduct my research study in an ethical manner, I adhered to the following considerations (Strydom, 2011:115-126): avoidance of harm to participants, voluntary participation, written informed consent, no deception of participants, respect for privacy of participants, anonymity and confidentiality, and no compensation for participants (see section 3.9 for further clarification).

### **1.8 Researcher's role**

The role of the researcher in qualitative research is important and cannot be eliminated. The subjective involvement of the researcher means that the researcher is often seen as a “research instrument” in the process of data generation because the researcher is responsible for obtaining the data from the participants (Poggenpoel & Myburgh, 2003:418). According to Maree (2016:44), the role of a researcher is to “enter into a collaborative partnership with your respondents”. In entering this partnership, the researcher collects and analyses data so as to gain an in-depth understanding of the phenomenon and to present the phenomenon under study accurately.

Applying for ethical consent from the NWU ethics committee was also my responsibility together with my supervisor. I also conducted the data generation and data analysis processes and took full responsibility.

## 1.9 Conclusion

*the first boy that kissed me  
held my shoulders down  
like the handlebars of  
the first bicycle  
he ever rode  
i was five*

*he had the smell of  
starvation on his lips  
which he picked up from  
his father feasting on his mother at 4 a.m.*

*he was the first boy  
to teach me my body was  
for giving to those that wanted  
that i should feel anything  
less than whole*

*and my god  
did i feel as empty  
as his mother at 4:25 a.m.*

The poem firstly reflects your, the reader's, first experience of and encounter with this research study. This chapter provides a background to the research study and briefly describes the research design and processes. The poem secondly reflects elements of sexuality education such as power in relationships; the psychological, emotional and physical aspects of the experience and its essence; and the element of identity. These elements re-emphasise the multifaceted nature of sexuality education.

## 1.10 Chapter outline

Table 1.1 provides a brief overview of each chapter.

**Table 1.1: Brief overview of chapters**

<b>Chapter</b>	<b>Brief overview</b>
One: Mapping the research study	The chapter sets the scene for the research study. I provide the background to this research study, highlighting the research problem, the research questions and research aims as well as a brief description of the research design, the methodology and research processes.
Two: A scholarly review of value-based education, sexuality education and curriculum perspectives	The main purpose of this chapter is to respond to the first sub-research question (1.3). To do this, I first engage with value-based curriculum as a theoretical underpinning for LO and sexuality education. Second, I briefly explore the international perspective of sexuality education and then grapple with the South African literature on sexuality education themes. Lastly, I discuss the two

	curriculum perspectives and opt for a critical theory perspective for developing sexuality education curricula. Through this critical theory perspective, I conceptualise key elements that should form part of curriculum development for sexuality education.
Three: Research design, methodologies, methods and processes	The plan and empirical part of this research study is elaborated on in this chapter. I elaborate on my research design which consists of five elements: methodology (phenomenology), paradigm (interpretivism), sample (convenience and purposive sampling), data generation (semi-structured one-on-one interviews) and data analysis (content analysis). Then I elaborate on the strategies used to ensure validity and trustworthiness as well as ethical considerations that were adhered to throughout the study.
Four: Presentation of data and data findings	This chapter presents and discusses the data generated from the semi-structured one-on-one interviews. It concludes with a reflection on the main data findings juxtaposed with my second sub-research question.
Five: Overview, reflections, limitations and suggestions	A reflection on the main research findings is presented in this chapter in order to answer the main research question. I also discuss the limitations of this research study and make suggestions for further research.

The next chapter (Chapter 2) engages with scholarly literature so as to grapple with the first sub-research question: What constitutes sexuality education?

## **CHAPTER 2 A SCHOLARLY REVIEW OF VALUE-BASED CURRICULUM, SEXUALITY EDUCATION AND CURRICULUM PERSPECTIVES**

### **2.1 Introduction**

In this chapter, I engage with the scholarly literature on a values-based curriculum as this is the theory I used to make an argument for one of the theoretical perspectives underpinning LO (2.2); sexuality education from both an international and national perspective (2.3); as well as curriculum development of sexuality education from multiple critical theory perspectives (2.4).

### **2.2 Life Orientation in South Africa: A values-based curriculum**

Post-apartheid South Africa called for a new curriculum to address the injustices of the past. In 1997, Curriculum 2005 was implemented, and this included the introduction of the subject Life Orientation (LO). LO is a combination of several previously non-examinable subjects, namely, Guidance, Family Guidance, Vocational Guidance, Religious or Bible Education, Civic Education, Health Education and Physical Education (Magano, 2011:119; DBE, 2008:7). LO is one of the four fundamental subjects (Mathematics or Mathematics Literacy, Home Language and First Additional Language [Home Language or First Additional Language should be English]) making up the national curriculum (DBE, 2011d:4). LO is a fundamental subject because it is a compulsory subject from Grade R through to Grade 12 and prepares learners to be balanced, confident and responsible citizens who are able to make informed decisions about the possibilities of life in a rapidly changing and transforming society (DBE, 2011a:8; DBE, 2011b:8; DBE, 2011c:8; DBE, 2011d:8).

In South Africa, like many other countries in the world, contextual issues affect not only the learners' ability to learn but also the teachers' ability to teach these learners. LO addresses many of these contextual issues such as teenage pregnancy, HIV/AIDS, poverty, substance abuse, child-headed households, suicide, racism, and relationships and does so through a holistic, preventative and promotive approach (Diale *et al.*, 2014:83; Rooth, 2005:63). These contextual issues are more specifically addressed by means of promoting empowerment, democracy, equity and partnerships with communities (Rooth, 2005:58&64). It is important to note that through the promotion of empowerment, democracy, equity and partnerships with communities, specific values are also being endorsed. These values are also embedded in policy documents that teachers should consult. Examples of these policy documents are the SACE Code of Professional

Ethics (SACE, 2018); the CAPS General aims of the South African Curriculum (DBE, 2011a:4; DBE, 2011b:4; DBE, 2011c:4; DBE, 2011d:4) as well as the South African Constitution (1996a).

The purpose of this subject is to develop learners holistically with knowledge, skills, values and attitudes that will help them to adapt to the rapidly changing world around them and make meaningful choices in the 21st century (Diale *et al.*, 2014:83). LO, unlike other subjects, deals directly with human relationships which have a central moral dimension (Halstead & Reiss, 2003:3). As stipulated in the national curriculum, the outcomes of the LO curriculum revolve around learners attaining specific knowledge, skills, values and attitudes (Rooth, 2005:57). These values and attitudes underpinning the LO national curriculum can also be seen as the central moral dimension within the seven topics covered in the LO national curriculum that address the contextual issues mentioned above (DBE, 2011d:9). Many heated discussions have taken place on whether or not LO is a “value free” subject (Bruess & Schroeder, 2014:144). However, engaging with topics of such a nature, where one cannot separate the individual from his or her values system, proves that LO is in fact a value-laden subject. But what are values? Values are more than beliefs; they constitute “a worthiness of a norm or a principle” that we, as individuals, groups and belief systems live by (Bruess & Schroeder, 2014:143; Rhodes & Roux, 2004:25). ‘Universal’ values are values “that apply to everyone” which means “that everyone ought to recognise and respect” these values (Haydon, 2006:53). To understand how exactly values fit into LO, value education needs to be understood first as a theoretical underpinning.

Value education can be understood as placing certain emphasis on particular moral and civic values (Halstead & Taylor, 2000). The aim of value education, according to Naidoo (2013:67), is to “develop a culture of human rights in schools based on respect and dialogue between teachers and students”. Teaching values is risky in a society with rapidly declining morals, but it is of utmost importance that they are taught to learners so that they are holistically developed and can be citizens that contribute to society (Prinsloo, 2007:158).

According to Pandey (2005:1), value education should cut across the curriculum to achieve two very different tasks. The first task, also known as moral “socialisation” or “training”, is to nurture the virtues, beliefs, attitudes and values in learners that make them what society refers to as good citizens (Pandey, 2005:1). The second task of value education is to provide learners with the knowledge and skills that enable them to make informed decisions that are often difficult to make but are of moral importance (Pandey, 2005:1). This means that value education should not only take place in the classroom but also be fostered in school policies and extra-curricular activities (Pandey, 2005:2). Furthermore, parents, principals, school governing bodies and even LO teachers need to buy into the implementation of value education (Pandey, 2005:2; Rooth, 2005:86).

The literature refers to many themes that inform value (moral) education and the implementation thereof. Three of these are value (moral) pedagogy as moral habituation (2.2.1), value (moral) pedagogy as rationality (2.2.2), and value (moral) pedagogy as care (2.2.3) (Noddings & Slote, 2003:349; Simmonds, 2013:40).

### **2.2.1 Values (moral) pedagogy as moral habituation**

According to Barrow (2007:181), moral pedagogy as moral habituation is based on the nature of repeating a list of do's and don'ts and requiring of people to live according to these rules. Most often, a pedagogical approach to moral habituation is character education (Noddings & Slote, 2003:350). Character education, one of many pedagogical approaches to value education, aims to foster virtues such as integrity, courage, responsibility and respect for the dignity of others (Haydon, 2006:35; Pandey, 2005:3). According to Bennett (1993), character education prescribes "six pillars of character": honesty, respect, correct conduct, following rules, kindness and improving one's school and community. It can thus be said that in fostering these virtues and "pillars of education", knowledge, skills, attitudes and values are developed in the national curriculum. The knowledge, skills, attitudes and values are underpinned by a set of rules, formulated for the general social good (Haydon 2003:322). Simmonds (2013:41) posits that character education might not always be linked to or associated with habituation, hence the term moral habituation.

The development of moral habits needs to be constantly infused in moral education as well as what it entails (Downey & Kelly, 1978:7). Noddings and Slote (2003:351) emphasise that character education should first occur through "intelligent and caring interaction between adults and children" with a focus on practices. Second, the encouragement should expand further than traditional moral virtues, such as "encouragement of social, intellectual, and emotional virtues" (Noddings & Slote, 2003:351).

Covell and Howe (2001:29) explain that whilst parents are the first moral educators of learners, they often do not take on the responsibility to teach the desired moral virtues they expect of their children. Thus, the responsibility falls on the school and its teachers to teach the moral virtues that the parents have decided they want (Noddings & Slote, 2003:354). Teachers, according to Curren (2008:510), argue that some learners are too young to be able to understand moral reasoning and therefore inculcating moral virtues is the only way to ensure moral education. As a result, the teacher controls the rules of right and wrong, which are constructed by society, thereby using moral habituation to prevent learners from exploring other avenues in life (Curren, 2008:510), especially when looking at a topic such as diversity within a subject such as LO.

Barrow (2007:182) agrees with Curren (2008) and warns against the implementation of moral habituation and the far-reaching consequences thereof. This dogmatic stance defeats the purpose of true morality which means freedom (Barrow, 2007:182). Noddings (2003:167-168) makes three profound statements regarding the risks of moral education. First, once the virtues of a specific society are identified, then their 'truth' could discourage the extent to which critical examination takes place. The second is that no evidence has been provided to prove that learners raised by means of character education as an approach to pedagogy will practice what they have been taught. Thirdly, diversity is undervalued due to the dependence on moral habituation for traditional and authority purposes.

It would be important to note that moral habituation might not be the best suited theory for approaching the pedagogy of LO; however, this does not mean that moral habituation is not being implemented in the LO classrooms.

### **2.2.2 Values (moral) pedagogy as rationality**

Moral pedagogy as rationality contrasts with moral habituation. This theory resides in the larger liberalist paradigm of Kantian/Rawlsian ethics and Kohlbergian theory of moral development (Noddings & Slote, 2003:341). Kohlberg's model is based on 20 years of longitudinal research which led to the development of six stages of cognitively structured moral reasoning (Snarey & Samuelson, 2008:59). This model is rooted in liberal-democratic ideals of justice (Snarey & Samuelson, 2008:59). These six stages highlighted by Snarey and Samuelson (2008:59) are summarised by Simmonds (2013:42):

*...(i) a pre-conventional moral realm embedded in the egotistical moral actions of avoiding punishment (stage one) and maximizing own gains (stage two). (ii) Thereafter one progresses to a conventional moral realm where the focus is on mutual interpersonal relationships (stage three) and being a good citizen that advocates social order (stage four) and finally, (iii) one progresses to a post-conventional moral realm where one can uphold a social contract that preserves one's own rights and the rights of others (stage five) and reason that what is moral is guided by universal ethical principles (stage six) ...*

As the Kohlberg model is rooted in the Kantian/Rawlsian rationalist theory, Kant specifically contended that "morality is a matter of autonomously expressing one's rationality" (in Noddings & Slote, 2003:350). It is clear from the above that individualism is at the core of this theory and the focus is on individuals educating themselves morally.

An assumption about rationalism "is that all citizens are deserving of equal concern and respect" (Callan & White, 2005:96). This leads to the marginalisation of many, as this key factor in the discourse does not acknowledge the individuals' gender, sex, race, ethnicity, religion, or other

distinguishing characteristics (Blignaut, 2012:22). It could be said that the government is the driving force behind the discourse.

Teachers who follow this approach to moral pedagogy often try to look to science to find ways in which they can emancipate themselves and the learners, thus making life better by solving problems presented. Wringe (2007:57) explains that people follow the universal rules, but by their own free will. These decisions occur at different stages in the learners' lives (Kohlberg as cited in Downey & Kelly, 1978:80). This model focuses on moral growth which stresses "general patterns of cognitive or rational development and its freedom from reliance on particular community values" (Noddings & Slote, 2003:350).

According to Noddings and Slote (2003:350), rationality is made up of two principal constructions with distinct ideals. First, the learner must develop moral virtues individually, and these moral virtues are values that the learner is able to give as reasons for the decisions made; thus rationality is kept alive (Noddings & Slote, 2003:350). Second, "rationality consists in doing (or believing) things because we have good reason for doing so" (Siegel, 1988:32). In light of LO as a value-laden subject that aims to create balanced, confident and responsible citizens that are able to rationalise their decisions regarding their values, it could be argued by some that rationality should in fact be a core moral pedagogic approach.

### **2.2.3 Values (moral) pedagogy as care**

Moral pedagogy as care, as opposed to moral pedagogy as rationality, is considered by Ruiz (2004:283) to be infused with

*...feeling, 'pathos', [and] solidarity with other human beings who deserve happiness and recognition. It is not the faculty of reason which moves us to act without duty, but neither is it a mere irrational feeling. Rather, it is an affection (feeling affected, suffering) in our conscience for the recognition for others in certain circumstances.*

Moral pedagogy as care recognises the affective domain of morality, thus minimising the role of cognitive activity (Noddings, 2003:171). Care theorists expect learners to learn morals without a fixed list of virtues, but rather through interaction with peers and taking note of how they are treated daily (Noddings & Slote, 2003:353). Care theorists rely on establishing conditions favourable to the encouragement of goodness instead of teaching moral virtues directly (Noddings & Slote, 2003:355). Moral pedagogy as care recognises diversity and differences of opinion through moral understanding and moral sentiment (Barrow, 2007:182 &186).

There are four common forms of caring within the caring community according to Noddings (2002; 2003). These forms of care include care-for vs. care-about (2.2.3.1), the one-caring vs. the cared-

for (2.2.3.2), aesthetical caring vs. women and care (2.2.3.3) as well as an ethic of care (2.2.3.4) (cf. Noddings, 2002; 2003). A short description of each form follows.

### **2.2.3.1 Care-for vs. care-about**

The aim of caring-about is to eventually evolve into caring-for under the pretence that caring-about will lead to a kind a neglect as a result of one being “attentive just so far”: “one acknowledges”, “one affirms” and “one contributes five dollars and goes on to other things” (Noddings, 2003:112).

### **2.2.3.2 The one-caring vs. the cared-for**

The one-caring “receives what is there in the cared-for and responds to the needs expressed” at the same time as the cared-for “acknowledge[s] the efforts of the carer” attending to their needs (Noddings & Slote, 2003:346)

### **2.2.3.3 Aesthetical caring vs. women and care**

Aesthetical caring can be described as caring for and/or about things that evoke a “sort of passionate involvement with form or nonpersonal content” (Noddings, 2003:21) whilst “women and care” objects to the view that women naturally have the ability to care and are in fact inclined to care (Simmonds, 2013:47). Noddings (2002:37-38) cautions against making such claims. This form of care claims that not all women are inclined to express care towards others. Both aesthetical caring and women and care disrupt the terminology of care as they challenge the normative way of viewing care (Simmonds, 2013:47).

### **2.2.3.4 An ethic of care**

An ethic of care is an intertwined representation of the one-caring and the cared-for (Simmonds, 2013:48). The choices one makes regarding care for oneself and others place the responsibility on one to find ways in which to “establish, maintain and enhance relations or care” (Noddings & Slote, 2003:347).

These forms of caring assist in promoting genuine concern, interpersonal and intercultural understanding, dialogue and cooperative learning which are central to the outcomes of LO and thus key skills for successful implementation of value education (Joseph & Efron, 2005:527-528).

It can be concluded that value education, which can consist of theories such as value (moral) pedagogy as habituation, value (moral) pedagogy as rationality and value (moral) pedagogy as care, underpins the value-laden multifaceted subject LO. Thus, there lies the challenge of

ensuring that one does not indoctrinate learners with personal values but rather empowers them with the skills, knowledge, attitudes and values needed to be independent, accountable and respectful citizens within a diverse society such as South Africa (Wringe, 2007:72). The question that arises now is, how then does value education, as a theoretical underpinning, play out in the topic sexuality education? This will be discussed in the next section of this chapter.

## **2.3 A scholarly review of sexuality education**

A review of literature on sexuality education was done by first sketching a brief overview of international discourses around sexuality education so as to understand sexuality education beyond the South African borders (2.3.1). Then I provide a brief overview of issues or challenges relating to sexuality education highlighted by South African scholars (2.3.2). Lastly, I discuss how different themes in sexuality education are being implemented within the sexuality education programmes according to the literature (2.3.3).

### **2.3.1 International background to sexuality education**

Before I engage with South African perspectives of sexuality education, it could be useful to look at what is happening in international contexts which have direct correlation with South Africa. The purpose of this section is to frame a possible international stance, and only recent studies that have been done by UNESCO and the Southern African Development Community (SADC)<sup>3</sup> region will be drawn on.

#### **2.3.1.1 UNESCO perspective on sexuality education**

In this section of the literature review, I give a brief international background of sexuality education, based on the research done by UNESCO. UNESCO (2015b:12) advocates that sexuality education be grounded in human rights with the focus on empowering children and adolescents by promoting the fundamental principles of the right to education about their bodies, relationships and sexuality. Sexuality education programmes are known by many names, but common to all of these programmes is the desire to address some or many of the themes (bodies, relationships and sexuality, amongst others) within sexuality education. Some names these programmes go by are prevention education, relationships and sexuality education, family life education, HIV education, life skills education, healthy lifestyles and STI prevention education as well as the basics of life safety (UNESCO, 2015b:13). These programmes can either be integrated into the curriculum or be official programmes. The advantage of an official sexuality education

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<sup>3</sup> SADC member states include Angola, Botswana, Democratic Republic of Congo, Lesotho, Madagascar, Malawi, Mauritius, Mozambique, Namibia, Seychelles, South Africa, Swaziland, United Republic of Tanzania, Zambia and Zimbabwe.

programme (on its own or within a broader subject) is that specialised teachers can be trained for the themes. The official programme approach to sexuality education is quite beneficial to the process of monitoring and evaluating the programmes. The disadvantage of this placement of a sexuality education programme is that it could be seen a subject that can be sacrificed due to time and budget constraints as well as overcrowding of the curriculum (UNESCO, 2015b:24). However, should the sexuality education programme be integrated into the curriculum across subjects, it takes the pressure off overcrowding the curriculum, but it then becomes difficult to monitor and evaluate the programme (UNESCO, 2015b:24).

According to UNESCO (2014a:7), the existing programmes teaching sexuality education are not providing learners with sufficient knowledge to promote healthy development, which means that the lacuna in knowledge will continue to exist unless a change occurs. As a result, poorly informed learners are vulnerable to coercion, abuse, exploitation, unintended pregnancy and sexually transmitted infections (including HIV). Being poorly informed disempowers them, and thus they tend to make uninformed decisions (Unescobkk.org, 2014). One way to address the factors causing this disempowerment is through the teaching of sexuality education (Francis, 2013:1; Unescobkk.org, 2014).

For a sexuality education programme to be valid on an international level, the programme has to be age-appropriate, include a regional commitment to a comprehensive sexuality education programme, contain content adaptable to the context of the learners, and work in partnership with the community and parents (UNESCO, 2015b:18-21). Through UNESCO's research (2011; 2012a; 2014b; 2015b; 2016) and an analysis of the sexuality education programmes across 40 countries, of which South Africa was one, they and the Inter-Agency Task Team on Education developed an indicator to examine the quality, comprehensiveness and coverage of "life skills-based HIV" and sexuality education (UNESCO, 2015b:27). This indicator, according to UNESCO (2013a:48), divides the content into three main topics: 'generic life skills', 'sexual and reproductive health' and 'HIV-related content' (see Table 2.1). The indicator is further divided into essential and desirable topics. UNESCO (2013:48) considers a topic to be an 'essential' topic when it has the greatest direct impact on combating HIV/AIDS and addressing sexuality education (UNESCO, 2013:48). The 'desirable' topics, according to UNESCO (2013:48), tend to have a more indirect impact on combating HIV/AIDS but include other themes in sexuality education that are part of a comprehensive life skills-based HIV and sexuality education. For a school-based HIV/AIDS and sexuality education curriculum to meet the criteria of a comprehensive programme, "schools must have taught all essential topics and at least six of the desirable topics" (UNESCO, 2013:48). UNESCO suggests that schools can use this indicator to assess how comprehensive their HIV/AIDS and sexuality education programmes are (UNESCO, 2013:50). These topics of a

comprehensive school-based HIV/AIDS and sexuality education curriculum, according to UNESCO, increase the learners' knowledge whilst promoting positive attitudes and values, and develop their skills to make informed choices (UNESCO, 2016:23). These attitudes, values, skills and knowledge promoted by UNESCO are addressed in the LO national curriculum within sexuality education. Table 2.1 provides a breakdown of the topics/content of UNESCO's indicator for assessing the comprehensiveness of a school's sexuality education programme.

**Table 2.1: Indicator for life skills-based HIV and sexuality education**

<b>Topics/Content</b>	
<b>Generic life skills</b>	
<b>Essential topics</b>	Decision-making, assertiveness
	Communication, negotiation, refusal
	Human rights empowerment
<b>Desirable topics</b>	Acceptance, tolerance, empathy, non-discrimination
	Other gender life skills
<b>Sexual and reproductive health/sexuality</b>	
<b>Essential topics</b>	Human growth and development
	Sexual anatomy and physiology
	Family life, marriage, long-term commitment, interpersonal relationships
	Society, culture and sexuality (values, attitudes, social norms, the media in relation to sexuality)
	Reproduction
	Gender equality and gender roles
	Sexual abuse, resisting unwanted or coerced sex
	Condoms
	Sexual behaviour (sexual practices, pleasure, feelings)
	Transmission and prevention of sexually transmitted infections
<b>Desirable topics</b>	Pregnancy and childbirth
	Contraception other than condoms
	Gender-based violence and harmful practices, rejecting violence
	Sexual diversity
	Sexual and reproductive health services, seeking services

HIV-related content	
<b>Essential topics</b>	HIV transmission
	HIV prevention (practising safer sex including condom use)
	HIV treatment
<b>Desirable topics</b>	HIV-related stigma and discrimination
	Counselling and testing services, seeking counselling, testing, treatment, care and support
	Other HIV and AIDS-related specific content

It is important to note that UNESCO's intention with this indicator is to determine the effectiveness, direct or indirect, of life-skills based HIV and sexuality education programmes on the prevention of HIV/AIDS "within the formal curriculum or as part of extra-curricular activities" (UNESCO, 2013:45). UNESCO advocates that some of the advantages of implementing sexuality education programmes such as with the components mentioned in Table 2.1 include delaying sexual debut, reducing the number of sexual partners, and reducing unprotected sex, unintended pregnancy, HIV and other sexually transmitted infections (UNESCO, 2016:23; Wood & Roller, 2014:534). However, the reasoning provided by UNESCO could be perceived as reductionist and limiting because it is not possible to teach the essential topic *Human rights empowerment* without teaching the desirable topic *Acceptance, tolerance, empathy and non-discrimination*. One can also not teach the essential topic *Condoms* without teaching about *Pregnancy and childbirth, Contraception other than condoms* and *Sources for sexual and reproductive health services* which are desirable topics (Goldman, 2012:213). If teachers choose to leave out teaching of *Pregnancy and childbirth* because they don't feel comfortable teaching this topic based on their values and beliefs, the learners will not understand the necessity for safe sexual behaviours such as wearing a condom because they do not fully understand pregnancy and childbirth that comes as a result of unprotected sex. Therefore, UNESCO's indicator for assessing a school's sexuality education programme's comprehensiveness can be critiqued because these topics overlap and are intertwined; thus, there is a need to teach all the topics and not leave any out, again emphasising the complexity and interrelatedness of sexuality education (Goldman, 2012). Although UNESCO has presented these topics as either essential or desirable and I have critiqued the grouping of the topics, the very fact that these topics, whether essential or desirable, are included on this list highlights the importance of the topics within the 40-country analysis.

The next section of this chapter explores sexuality education in the SADC region to provide a sexuality education perspective that more directly relates to the South African context.

### 2.3.1.2 SADC perspective on sexuality education

*The SADC vision is to build a region in which there will be a high degree of harmonisation and rationalisation, to enable the pooling of resources to achieve collective self-reliance in order to improve the living standards of the people of the region. (SADC, 2012a)*

To achieve this harmonisation and rationalisation on common problems and issues, SADC put several protocols, strategic frameworks and policies in place. Themes such as HIV/AIDS, teenage pregnancy and gender equality are strongly represented in these protocols, strategic frameworks and policies. One of these strategic frameworks is *The Sexual and Reproductive Health Strategy for the SADC Region 2006 – 2015* (SADC, 2008) which aims to provide a “policy framework and guidelines to accelerate the attainment of healthy sexual and reproductive life for all SADC citizens” (SADC, 2008:6). The significance of discussing this strategic framework is the direct focus on themes within sexuality education in the context of the SADC region and the guidelines it provides to stakeholders involved in developing policy frameworks that address the sexual and reproductive life of its citizens.

*The Sexual and Reproductive Health Strategy for the SADC Region 2006 – 2015* (SADC, 2008) strategic framework addresses four priority pillars in the health sector: sexually transmitted infections, HIV/AIDS, reproductive health, childhood and adolescent health (SADC, 2008:6). According to this strategy, there are several sexual and reproductive health problems that call for attention. These are maternal mortality rates, antenatal care, safe termination of pregnancy, family planning, adolescent reproductive health, HIV infection, AIDS and STIs, and gender-based violence (SADC, 2008:11-13). It is not possible to isolate each problem as they are interlinked and affect one another directly or indirectly. For example, the high maternal mortality is caused by haemorrhage, sepsis, pre-eclampsia/eclampsia, complications of unsafe abortion, and obstructed labour (SADC, 2008:12) which could affect antenatal care. It is through antenatal care that women receive treatment for prevention of mother-to-child transmission of HIV. If the sexual and reproductive health services are not available to these mothers and children, the maternal mortality rate and mother-to-child HIV transmission rate continues to climb, thus leading to new challenges for sexual and reproductive health (SADC, 2008:14).

Another theme that the SADC region places emphasis on is HIV/AIDS. The SADC region has the highest level of HIV prevalence in the world (SADC, 2012b), and due to the political, economic and social challenges in the region, many of the countries now experience the impact of the matured HIV/AIDS epidemic which often goes hand-in-hand with an epidemic such as tuberculosis (TB). It is in the *SADC HIV and AIDS Strategic Framework 2010 – 2015* (SADC, 2009) that TB and other diseases linked to the HIV/AIDS epidemic are discussed and strategies

are put forth to address the issues and challenges that HIV and AIDS pose for the region. Although this document does not exclusively focus on sexuality education, it can be used as a guideline to address issues of STIs (other than HIV and AIDS), teenage pregnancy, abortion (safe and unsafe) and gender equality (especially with regard to the right to basic education) (SADC, 2009; SADC, 2012c). In 2016, *SADC Gender and Development Monitor 2016* (SADC, 2016) report was published. In this report, the progress of *SADC HIV and AIDS Strategic Framework 2010 – 2015* (SADC, 2009), which focuses on key areas such as prevention, care, treatment and support for all affected and infected groups (SADC, 2008:13) is discussed. According to this report, although this region still has the highest HIV/AIDS rate globally, countries such as Botswana, South Africa, Tanzania and Zambia were some of the first either to “abolish or slash the ... fees” for receiving treatment (SADC, 2016:45). These countries provide the following as strategies to reduce the HIV/AIDS rate in the region (SADC, 2016:46):

*... comprehensive HIV testing and counselling, diagnostic testing and counselling, client initiated counselling and testing, provision of quality health care in health institutions, in the community and in the homes, psychosocial support for infected persons and their families, nutritional care and support, ART and STI control and prevention, and family planning services.*

It is within the implementation of strategy frameworks, such as *SADC HIV and AIDS Strategic Framework 2010 – 2015* (SADC, 2009), that issues of gender inequality are indirectly being addressed. The *SADC Gender and Development Monitor 2016* (SADC, 2016) is evidence that much progress has been made on behalf of the member states to ensure that cultural, social, economic and political challenges are minimised to ensure maximum gender equality. Examples of such progress made by the member states are as follows: (1) representation of women in media in countries such as Swaziland, Zimbabwe and South Africa has increased significantly (UNESCO, 2016:69); (2) sexual offences acts have been developed to address sexual violations and sexual abuse of women and children in countries within the SADC region such as Botswana, Lesotho, Malawi, South Africa, Swaziland, Tanzania, Zambia and Zimbabwe (UNESCO, 2016:62); (3) policies regarding teenage pregnancy and education have been adapted to accommodate the teenage mother by allowing for re-admission or re-entry to school after delivery (UNESCO, 2016:37); and (4) the representation of women in parliaments in the SADC region has increased from an average of 20.6 percent in 2005 to 25.8 percent by mid-2013, indicating a slow but steady improvement over the past decade.

As one can see, the international perspective on sexuality education focuses on key skills, values, attitudes and knowledge that need to be taught with the specific aim of promoting sexual and reproductive health development; this is similar to the aim of LO as mentioned in section 2.2. In

the next section, I briefly discuss the ontology, epistemology, methodology and axiology of sexuality education in the South African context.

### **2.3.2 Sexuality education in South Africa**

The South African Constitution (1996a) is seen as a transformative document that aims to better the lives of all who live in South Africa. According to Section 9 of the Constitution (1996a), everyone has the right to equality and protection against unfair discrimination. However, unfair discrimination based on race, gender, religion and sexual orientation, among other grounds, remains common in our schools (Rothmann & Simmonds, 2015). In education and the formal school curriculum, it is through subjects such as LO that these forms of discrimination can be addressed (DBE, 2011a; DBE, 2011b; DBE, 2011c; DBE, 2011d).

Sexuality education is seen as a blanket term that covers a broad range of themes. The broadness of this term makes it difficult to teach all the themes stipulated in the LO national curriculum (DBE, 2011a; DBE, 2011b; DBE, 2011c; DBE, 2011d). In the following paragraphs, I highlight four broad issues or challenges related to sexuality education research by South African scholars.

In the South African context, issues relating to the high HIV/AIDS rates and pedagogies related to this have been core in the literature on sexuality education (Baxen & Wood, 2013; Brown & Dickinson, 2013; Pattman, 2013; Wood & Roller, 2014). Much research has pointed out that due to the lack of accurate information on HIV/AIDS and STIs, the number of learners having sex without the use of condoms or other precautionary methods is on the rise (Bhana & Pattman, 2011:962; Brown & Dickinson, 2013:57). Another concern is that the HIV/AIDS rate is higher in rural areas than in urban areas. This could mean that learners in rural areas are either not being taught sex education or teachers have taken on an abstinence-only approach to sex education which means themes such as STIs, HIV/AIDS, teenage pregnancy and safe abortions are not being discussed with sufficient information (Bhana & Pattman, 2011:962; Brown & Dickinson, 2013:59&61; Simmonds, 2014:647). Often, teachers who take the abstinence-only approach to teaching these themes do not feel comfortable discussing them and assume that if learners are not exposed to the content of these themes, they will abstain from sex until marriage (Francis & DePalma, 2014:81). The lack of teaching on safe sex has been one of the leading reasons that South Africa has the highest HIV/AIDS rate in the world and in particular amongst the youth.

Another issue within the context of sexuality education that has been discussed in South African literature quite elaborately, by scholars such as Bhana, De Wet, Simmonds, Morrell and Msibi, is gender-based inequalities. The research emphasises how in the South African context, gender-

based roles are rigid and most often remain unexplored (Bhana, 2016; Bhana, Morrell, *et al.*, 2007; Msibi, 2018; Simmonds, 2013). Shifts in these gender-based roles have been met with corresponding protest action supported by heterosexual hegemonic ideologies (Bhana, 2014:67-68; Msibi, 2018:115). Often, the ideologies of certain groups about love, power and resources influence the way in which gender-based roles are viewed as a social construct of heteronormativity (Bhana & Pattman, 2011:962; Msibi, 2018:115). These views are often internalised and therefore considered one of the main contributors to gender-based inequalities.

Sexual diversity in the South African sexuality education curriculum context is another issue that has been extensively researched. It has been argued that sexuality education in South Africa is wedged within the triad of policy, personal and community values (Francis, 2011:317), which has led to the omission of an issue such as sexual diversity (DePalma & Francis, 2014b:1694-1695). As explained by Francis and Msibi (2011:158&162), there are several possible reasons for teachers omitting the pedagogy of this specific theme in sexuality education. Francis (2011) is in agreement with the one specific reason given by Francis and Msibi (2011:158&162) which explains that the teaching of sexual diversity goes against the beliefs, traditions and values of these teachers. Francis (2011) further elaborates that three factors, namely, policy, personal and community values influence teachers' willingness to teach sexuality education. Teachers experience tension when they have to teach sexuality education as stipulated in the LO national curriculum due to their personal beliefs, values and traditions that are in contrast with what the policy requires of them (Francis, 2011:320). It is for this reason that, in the majority of cases, some teachers feel they are not equipped to teach sexuality education. Research, however, has shown that the responsibility falls on the teachers to add the detail to the chosen content, thereby making it difficult for them to be unbiased in the values they teach (Francis, 2013:71).

The South African context brings with it unique cultural and traditional promises and challenges. I use the term promises as one must not only focus on the negative. However, when it comes to the teaching of sexual diversity, omission of this theme is often a result of the cultural traditions and beliefs about sexual diversity within a specific community and is thus seen as a challenge. In a study done by Francis and Msibi (2011:167), it became evident that their participants (Grade 10 LO teachers) experienced difficulties teaching sexual diversity in their classrooms as they feared that they would be excluded from the community. This reaction could have an extremely negative effect on the teachers as some of the teachers had moved to the specific community for the sole purpose of the teaching job and would not want to teach or behave in a manner that would lead to their exclusion from the community. As the research developed and came to an end, many of the participants had expanded their understanding of heterosexism and the forces that drive homophobia (Francis & Msibi, 2011:167). However, the participants' fear of rejection

and, to a certain extent, persecution outweighed the benefits of helping those non-heteronormative learners. From the research, it is evident that teachers have a need for support and approval by their communities.

As mentioned in the above paragraph, one of the common community factors that hinder teaching of sexuality diversity is the 'culture' factor (DePalma & Francis, 2014a:549&558). South Africa has many different cultures which call for different beliefs regarding gender and sexuality (DePalma & Francis, 2014a:551; Reygan & Lynette, 2014). There are traditions, for example, that the Xhosa community follows in order for a man to become 'a man' that are done in secret and kept a secret from women and uncircumcised men (DePalma & Francis, 2014a:551). This secrecy often creates a barrier to intercultural dialogue about sexuality education (DePalma & Francis, 2014a:551). In many of the African communities and cultures, homosexuality is viewed as 'un-African' and this has even been stated publicly by the previous president of South Africa, Jacob Zuma (2009-2018) who at the time was the deputy president of the African National Congress (DePalma & Francis, 2013:48; DePalma & Francis, 2014a; Francis, 2017:6; Francis & Msibi, 2011:162). The significance of the statement made by Mr Zuma is that a man of such calibre would utter such unconstitutional comments. The attitude that homosexuality is 'un-African' is dangerous as it restricts the possibilities that are available when the opportunities arise to teach sexual diversity (Francis & Msibi, 2011:162)<sup>4</sup>. Therefore, teachers should find ways to teach sexual diversity within the topic of sexuality education as it is of importance for learners to know about and understand sexual diversity which will lead to respect for the cultures, traditions and beliefs of others. For teachers, this means that they will need to be more aware of re-enforcing the heteronormative stance in their teaching which promotes homophobia and violence against those who are not heteronormative (DePalma & Francis, 2014c). It should be noted that the impact culture has on sexuality education is not limited to the teaching of sexual diversity but affects many issues which could include gender-stereotyping, puberty, teenage pregnancy and power within relationships (Bhana, 2017; Bhana & Nkani, 2014; Hunter, 2010; Jewkes & Morrell, 2012).

For the South African context, scholarly research has revealed the intersections that sexuality education holds with HIV/AIDS; gender stereotyping, discrimination and violence; sexual diversity; and cultural and religious beliefs about sex. It is often these unique contextual dimensions and social circumstances that either foster or limit the optimal potential of sexuality

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<sup>4</sup> The term homosexuality does not originate from Africa but had been used to place a label on same-sex attractions that occurred in Africa centuries before the West colonised Africa (Dlamini, 2006; Epprecht, 2013; Msibi, 2011), and thus elicits the cultural politics around homosexuality in terms of cultural discourses.

education to promote empowerment, democratic values, social justice and fundamental human rights. How these resonate within sexuality education will be explored next.

### **2.3.3 Themes of sexuality education**

LO has these seven topics<sup>5</sup> across the national curriculum (Grades R-12): physical education, creative arts, development of the self in society, health, social and environmental responsibility, careers and career choices, study skills, and democracy, human rights and responsibilities (DBE, 2011a; DBE, 2011b; DBE, 2011c; DBE, 2011d). Based on an initial content analysis that I have done of the LO national curriculum and these seven topics, I was able to see where sexuality education was explicitly referred to. The themes<sup>6</sup> of sexuality education reside in the LO national curriculum topics: 'development of the self in society', 'health, social and environmental responsibility' and 'democracy, human rights and responsibilities'. 'Development of the self in society' is described as addressing themes of self-image, sexuality, puberty, relationships, gender, power, sexual behaviour and sexual health (DBE, 2011c:10; DBE, 2011d:10). The topic 'health, social and environmental responsibility' includes themes such as HIV/AIDS, decision-making about health and safety, and common diseases like TB and anorexia (DBE, 2011c:10; DBE, 2011d:10). 'Democracy, human rights and responsibilities' addresses concepts of health and safety issues related to violence, dealing with abuse, diversity, discrimination, human rights violation as well as gender equity (DBE, 2011c:10; DBE, 2011d:10). Hsieh and Shannon (2005:1277) argue that there are three forms of content analysis: directed, conventional and summative content analysis (see section 3.7 for details). For this part of the literature review, using the LO national curriculum as a form of literature, I conducted a summative content analysis presented as an annexure (Annexure B) to depict the nature of each document as well as each phase. This summative content analysis was necessary to assist in deciphering the core themes of sexuality education within the seven LO national curriculum topics.

Drawing on the content analysis conducted as well as a scholarly review, I was able to identify the themes taught in sexuality education. Although sexuality education, in society and as part of the curriculum, is not taught in isolation, for the purpose of representing the multifaceted complexity of sexuality education, I discuss the following four themes that I arrived at separately: health (2.3.3.1), physical sexual behaviours (2.3.3.2), gender, power and relationships (2.3.3.3), sexual diversity (2.3.3.4). However, this does not negate the complexity and the intertwined nature

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<sup>5</sup> Topics refer to the seven topics stated in the LO national curriculum (Grades R-12), which are divided into concepts under each topic.

<sup>6</sup> Themes refer to prominent themes identified through the initial content analysis of the LO national curriculum and scholarly review.

of all these different components. In the next section, each of the four themes is discussed in detail.

### **2.3.3.1 Health**

In the LO national curriculum, the theme of health is one of the more frequently identified themes. This theme includes sub-themes such as changes in the body, puberty, contraception, teenage pregnancy, STIs (other than HIV/AIDS), HIV/AIDS and risky sexual behaviours (Bhana, 2017; Bhana & Nkani, 2014; Haberland, 2015; Hunter, 2010; Jewkes & Morrell, 2012; Shefer *et al.*, 2013; Wood & Roller, 2014).

The LO national curriculum introduces the theme of health in Grade R through the concept of *my body* (DBE, 2011a:16). It is within this concept that the sub-theme of changes in the body and safe sexual behaviours can be discussed. As the learners progress from one grade to the next, the content allows for more opportunities to engage with sub-themes directly linked to sexuality education. By the end of the Foundation phase (Grades R-3), the learners should have engaged with protection from illnesses such as HIV/AIDS and how to say 'No' to any form of abuse including sexual abuse. Once the learners enter the Intermediate phase (Grades 4-6) of the LO national curriculum, it explicitly calls for teachers to engage with HIV/AIDS education which includes "bad and good relationships" within this context (DBE, 2011b:19) as well as respecting one's body and others' bodies (DBE, 2011b:15). The senior phase (Grades 7-9) discusses the changes learners go through when reaching the development stage of puberty – emotionally and physically, decisions they need to make about health and safety especially in relation to HIV/AIDS – causes, symptoms, treatments and strategies (DBE, 2011c:10,15,18,20&22), unhealthy sexual behaviours as a result of peer pressure (DBE, 2011c:12) as well as sexual health which includes STIs, teenage pregnancy, teenage parenting and strategies to address unhealthy sexual behaviours like abstinence and behavioural change (DBE, 2011c:20). In the final phase of the LO national curriculum, Further Education and Training phase (Grades 10-12), learners should be able to engage with sub-themes such as puberty, teenage pregnancy, safe sexual behaviour and illnesses such as TB and STIs including HIV/AIDS (DBE, 2011d:12). See Annexure B for detailed descriptions pertaining to the context and content of how these sub-themes are addressed through the LO national curriculum. Before discussing the literature on these sub-themes, it would be of value to take a closer look at the legality of engaging in the sexual practices that are linked to these sub-themes.

In South Africa, the Criminal Law (Sexual Offences and Related Matters) Amendment Act (32 of 2007) assists in motivating the importance of educating the youth on their bodies and sexual behaviours through sexuality education. This law says that children as young as 12 are allowed

to have abortions without parental (parent/ guardian/ care giver) consent. The law further states that children of the age of 16 to 18 years may have consensual sex but the age difference may not be more than two years. This means that a 16-year old may not have consensual sex with someone who is over 18 years of age as this person will be charged with statutory rape (Paterson, 2017:317). Persons 18 years and younger engaging in consensual sexual behaviours must bear in mind the age difference between parties and the legal consequences that come with it. It is important to note that a child under the age of 12 cannot legally consent to sex or sexual acts even if willing to participate in the act. As one can see, children as young as 12 years old are able to make decisions regarding their bodies and sexual matters, which implies that accurate information should be given to these children about their bodies and sexual behaviours through the teaching of sexuality education. This law can be used as a guide for teachers as to what should be taught and how the teachers should approach the teaching of sexuality education.

From the dearth of literature, however, it is evident that there is a gap between the efforts of teachers, schools, communities and the government to decrease the rate of HIV/AIDS infections, teenage pregnancy and risky sexual behaviour (Bhana, 2017; Jewkes *et al.*, 2009). According to Draga *et al.* (2017:162), statistics show that in 2013, 99000 South African learners fell pregnant. Christofides *et al.* (2014:6) and Bhana (2017:71) state that unintended or mistimed pregnancies could lead to an increase in risky sexual behaviour and subsequent risk of HIV/AIDS. A huge problem with such a high pregnancy rate, as emphasised by Draga *et al.* (2017), is that many of these young mothers do not return to school after their pregnancy which means they do not complete their rightful basic education. There are many factors that contribute to the reasons that these young mothers drop out of school. To name a few reasons, teachers refuse to assist teenage mothers with catch-up sessions after the pregnancy, the school governing body has created policies that make it unpleasant for an expectant teenage mother to stay in school, the expectant mother is stigmatised by peers, teachers, staff and the community, the expectant mother is forced to pay an emergency medical fee or she will not be allowed onto the school premises, and the expectant mother could be sent home without notice of when she will be able to return to her education (Draga *et al.*, 2017:169). All the reasons listed above could infringe on the learner's rights stipulated in Section 29(1)(a) of the Constitution (1996a) which is the right to basic education as well as in Section 9(3) of the South African Bill of Rights (South Africa, 1996a) that the State must not discriminate against any person based on aspects such as gender, sex, pregnancy and marital status. Section 5(1) of the Schools Act (1996b) also highlights the infringement on the expectant mother's right to public education without being unfairly discriminated against, thus emphasising Section 10 of the Constitution (1996a) that states everyone has the right to dignity and to have their dignity respected and protected. Learners who experience such violations of their rights should follow steps to ensure that their rights are

protected (Draga *et al.*, 2017:170). There are many organisations that can assist these learners in fighting for their rights and ensuring that these violations do not continue to happen.

Various stakeholders are involved in sexuality education programmes, from schools to communities and government. Various school appropriate programmes exist to promote safe sexual behaviours and these include *First Things First* (HEAIDS, 2018), *DREAMS* (USAID, 2018), and *She Conquers* (She Conquers, s.a.). These programmes along with the free health services provided by the government should assist young girls with contraception and prevention of STIs, stated KwaZulu-Natal (KZN) Health MEC, Dr Sibongiseni Dhlomo (Mngadi, 2018). He continues to warn against engaging in sexual behaviours and pleads that young girls delay their 'sexual debut' (Mngadi, 2018). With these programmes and free health services available, learners should use the knowledge and resources given to them to avoid engaging in risky sexual behaviours.

However, one cannot deny the key role of the teacher within these health-related issues. Teachers are, thus, at the centre of this dilemma as part of the responsibility falls on them to equip the learners with comprehensive knowledge, skills and values to face the reality of teenage pregnancy, safe sexual behaviour, and STIs and HIV/AIDS. However, one of the problems teachers encounter is that the LO national curriculum does not provide them with effective strategies to cover these themes (Wood & Roller, 2014:526), so the teachers tend to lean more to an abstinence-only approach to teaching these themes in sexuality education (Francis & DePalma, 2014:83; Simmonds, 2014:647).

One of the major problems of the abstinence-only approach is that it is used with the assumption that young people will not have sex or engage in sexual behaviours until marriage (Goodson *et al.*, 2003:91). This leaves learners to search for information regarding sexuality and contraceptive methods, leaving lacunae in their knowledge on puberty, pregnancy, contraception and disease prevention (Francis & DePalma, 2014:81). It was found that although learners' knowledge, attitudes and intentions had improved through intervention studies, there was little evidence that indicated a major change in behaviour (Hindin & Fatusi, 2009:59).

Teachers who use this approach to teaching sexuality education often resort to "negativity, scare tactics and pathologisation" (Francis & DePalma, 2014:87) which position sex negatively overall. These teachers often view this tactic as a good strategy to deliver sexuality education. Contrary to this belief, this tactic has been highlighted as an obstacle to ensuring that learners have a balanced view of the pleasures and risks involved in sexual behaviours (Allen & Carmody, 2012; Lesko, 2010). It is important to note that the negative light that the abstinence-only approach

sheds on sexual behaviour deprives learners of an understanding of desire and the pleasure that can come from these sexual behaviours (Simmonds, 2014:643).

Bhana (2017) is in agreement with Allen (2005) who found that conversations about sex and relationships did not focus on the biomedical discourses and the dangers linked to sex such as unplanned pregnancy, HIV and STIs, but rather focused more on emotions and bodily feelings of desire and attraction; thus these learners should be seen as “sexual subjects who have choices” (Bhana, 2017:77). It is not to say that the learners will not engage in sex, but should they willingly or unwillingly do so, they will have access to comprehensive sexuality education information that informs them of the dangers and pleasures associated with sex and sexual behaviours (Bhana, 2017:77).

### **2.3.3.2 Physical sexual behaviours**

Physical sexual behaviours can include, but are not limited to, sub-themes of (un)healthy sexual behaviour, sex as a pleasurable act, sexting, and sexual violence which could include rape and more specifically corrective rape (which will be further elaborated on in section 2.3.3.4). The LO national curriculum makes provision for these sub-themes to be discussed either explicitly or implicitly.

From Grade R to 3, learners are taught about who may or may not touch their bodies (DBE, 2011a:16) and the practise of saying ‘No’ (DBE, 2011a:31) as well as when a situation is safe or unsafe (DBE, 2011a:31) and trusting ‘Yes’ and ‘No’ feelings (DBE, 2011a:54). These learners are also taught how to report any form of abuse (DBE, 2011a:54). In the next phase of the LO national curriculum (Intermediate phase), they engage with concepts of respect for their own and others’ bodies (DBE, 2011b:15) as well as dealing with abuse (DBE, 2011b:25). Concepts such as sexual behaviour and sexual health are only introduced in the senior phase in Grade 7 within the broader concept of peer pressure (DBE, 2011c:12). Furthermore, concepts such as abuse (DBE, 2011c:13), rape (DBE, 2011c:19) and strategies to deal with unhealthy sexual behaviour such as abstinence and change of behaviour (DBE, 2011c:20) are also discussed within the senior phase. The FET phase engages with concepts of sexual abuse (DBE, 2011d:12), discrimination and violation of human rights (DBE, 2011d:12), behaviours that could lead to sexual intercourse and sexual abuse including rape (DBE, 2011d:15), rights to privacy and how to protect oneself (DBE, 2011d:15), taking responsibility for one’s actions (DBE, 2011d:15), and skills such as decision-making, critical-thinking and negotiation skills (DBE, 2011d:15). See Annexure B for detailed descriptions pertaining to the context and content of how these sub-themes are addressed through the LO national curriculum.

However, nowhere in the LO national curriculum does the concept of sex as a pleasurable act come up. Instead the LO national curriculum has a strong focus on protection from risk and practices of safety as well as an abstinence-only approach to sexual behaviour (Simmonds, 2014). This is what Jones (2004:322) refers to as “risk anxiety”. Allen (2007:578) argues that the focus in sexuality education programmes should not be on disease prevention alone but should recognise teenagers as sexual beings who experience desire. For many teenagers, sexuality is much more than a matter of danger and disease; it is linked to strong feelings of love and commitment, but it also includes pleasures and desires (Bhana, 2017:73; Francis & Brown, 2017:1280). In order to design intervention programmes that will assist in decreasing teenage pregnancy, HIV/AIDS and risky sexual behaviour rates, one needs to understand that these learners are concerned with the pleasures and desires linked to sexual behaviour as they should be viewed as sexual beings informed with comprehensive knowledge on sexuality (Allen, 2007; Allen & Carmody, 2012; Bhana, 2017; Rasmussen, 2012). In stating that learners should be viewed as sexual beings who seek to experience pleasure and desire (Allen, 2005), one needs to examine how the inclusion of pleasure and desire would look in a curriculum and the implications it would have for all stakeholders’ beliefs.

Hirst (2014:39) explains that a sexuality education programme that promotes pleasure education will create a non-judgemental environment that recognises learners’ “sexual subjectivity and their right to the option of enjoying and expressing it” as well as a space where teachers and learners can have two-way dialogues about the content that aims to facilitate the needs and preferences of the learners. Thus, Hirst calls on teachers to find “support for ways [for learners] to enjoy and fully consent to and/or refuse sexual experiences free from guilt, shame, or harm”. In other words, a sexuality education programme that includes pleasure education creates a space in which the learners feel free to engage in discussions with their sexuality educator(s) on topics such as masturbation and pornography without fear of judgement and rejection. For these programmes to be successful, both teachers and learners should negotiate rules for such a space so that the space can be considered safe (Hirst, 2014:40). These rules drawn up by the learners, as stated by Hirst (2014:40), often include respecting one another and trying to understand the other person’s view; not speaking when someone else is speaking; “be[ing] sensitive and supportive; be[ing] inclusive and respect[ing] differences in sexual orientation, sexual experiences and opinions; and try[ing] to be genuine and honest”. It is also important that there be a word that is said when someone breaks one of the rules and both the learners and the teacher(s) can say this word. On hearing this word, the person responsible for breaking the rule will stop talking and rethink his or her statement or actions (Hirst, 2014:40). It has been proven that in these programmes, rules that the learners have set up are rarely breached, and the safe space continues to be a space in which honesty and ethical behaviour prevails (Hirst, 2014:40).

This above-mentioned approach to including pleasure education in sexuality education is, however, not approved by everyone. Many have questioned the necessity of including pleasure education in the sexuality education programmes, and some have questioned the necessity of sexuality education as a whole (Ingham, 2014:57-58). A common argument presented against teaching sexuality education is that by exposing learners to the sexual content, their innocence is destroyed and learners should remain innocent for as long as possible (Ingham, 2014:57-58). Ingham (2014:62) argues that these programmes can be seen as a “primary protection function” because they promote the avoidance of negative mental and physical outcomes. Ingham (2014:62) poses the question as to whether masturbation (“solo sex”) as a form of satisfying the need for pleasure can lead to a decrease in multiple (potentially risky) partnerships. Although this is not proven, the argument can be stated that “solo sex” (Ingham, 2014:61) assists in decreasing learners’ risky sexual behaviour. In acknowledging that pleasure is possible and acceptable, learners need not feel guilt or shame but rather use this knowledge to behave in a responsible manner (Ingham, 2014:74). An example of such behaviour is mentioned by Ingham (2014:66) in which some females who masturbate or engage in “solo sex” express confidence in what they want from their sexual encounters as well as insist on practising safe sex. Although reasons for masturbation vary, it is not to say that an individual is unpartnered and could easily be sending a partner sext messages as stimulation (Albury *et al.*, 2017:528; Ingham, 2014:73).

Sexting is a concept that is not explicitly discussed in the LO national curriculum within sexuality education; however, it should be according to Albury *et al.* (2017:527). Sexting is a combination of ‘sex’ and ‘texting’ (Van Ouytsel *et al.*, 2014:204). Broadly defined, sexting refers to sexually explicit content being sent, received and forwarded via text message or on social media networks (Albury *et al.*, 2017:527; Ringrose *et al.*, 2012:9). Young people, according to Albury *et al.* (2017:528), prefer to use the terms ‘nudes’, ‘semi-nudes’ and ‘selfies’ as they feel the term ‘sexting’ represents the overreaction or moral panic of adults.

Sexting has been proven to “occur within a committed relationship and amongst adolescents” (Ngo *et al.*, 2017:162); thus it would make sense that although young people are aware of the dangers of sexting, they still choose to engage in it because they trust their partners (Albury *et al.*, 2017:529). Other reasons that adolescents engage in the practise of sexting are peer pressure and social norms (Ngo *et al.*, 2017:162). It has been suggested by some that if these adolescents are sexually active, have multiple sexual partners, engage in unprotected sex and experience forced sexual intercourse, these factors could act as predictors of sexting (Dake *et al.*, 2012; Gordon-Messer *et al.*, 2012; Ngo *et al.*, 2017; Temple *et al.*, 2012). Even though the legal age in South Africa for consensual sex is 16, sending, receiving and forwarding of these ‘nudes’ or ‘semi-nudes’ of a person under the age of 18 would be considered distribution of child pornography

(Badenhorst, 2011:3; Ngo *et al.*, 2017:161). According to the Constitution of South Africa (1996a), a child is defined as someone who is under the age of 18. South Africa does not have laws that explicitly address sexting; however, the Criminal Law (Sexual Offences and Related Matters) Amendment Act (32 of 2007) and the Films and Publications Amendment Act (3 of 2009) as well as the Child Justice Act (75 of 2008) make provision for prosecuting offenders and more specifically the offence of child pornography (Badenhorst, 2011:9-13).

This could in part be why teachers use abstinence-only approaches to the teaching of sexting and base their teaching on instilling shame and fear (Albury *et al.*, 2017:527). This abstinence-only approach further promotes the double standards that people have. The most common double standard that exists is that the victims of privacy violations (either sexting or rape) are often blamed for the actions of the privacy violator, even though those blaming the victims denounce privacy violations (Albury *et al.*, 2017:531). The blaming may come in the form of “slut-shaming”, which is “the common practice of blaming and undermining female victims who are deemed to have ‘asked for’ abuse by displaying sexual curiosity or active desire” (Albury *et al.*, 2017:529).

From their research, Albury *et al.* (2017:530-540) made seven recommendations as alternative approaches to abstinence-only sexting education:

1. Schools should be proactive in developing abuse prevention strategies that cut across both online and offline communities. This will assist in supporting the victims that have fallen prey to privacy violations and other forms of abuse (Albury *et al.*, 2017:530).
2. Teachers should focus on the learners’ development of recognising and negotiating affirmative consent. This model states that ‘no’ is the default and “that both parties need to engage in a process of negotiating voluntary, meaningful and explicit consent” (Albury *et al.*, 2017:530). It is important to note that unlike face-to-face communication, texting and image-sharing eliminates the non-verbal cues that many rely on for in-person sexual contact (Albury *et al.*, 2017:530).
3. Classroom discussions and activities provide opportunities to address the unfairness of double standards. Furthermore, teachers should try to integrate contemporary media cultures in their teaching and learning practices instead of labelling the learners’ online and mobile media practices as ‘risky behaviours’ (Albury *et al.*, 2017:531).

4. Teachers need to discuss the online disinhibition effect<sup>7</sup> with their learners so that they understand how these forms of media can amplify gender- and sexuality-based harassment (Albury *et al.*, 2017:532).
5. Learners are media producers and do not just receive empowering or harmful media messages; thus teachers need to embrace pedagogical strategies that recognise this (Albury *et al.*, 2017:533).
6. Sexuality education teachers should reinforce the social norm that forwarding a personal sexual image without permission is a privacy violation (Albury *et al.*, 2017:538).
7. Teachers can guide learners in exploring what specific social networking platforms consider as 'appropriate' and 'inappropriate' sexual representations (Albury *et al.*, 2017:540).

As one can see from these recommendations, not only will teachers allow for open discussion through embracing pedagogical strategies that encourage empowerment and address negative attitudes towards privacy violation victims, but the learners also gain skills such as being able to negotiate affirmative consent that could protect them from privacy violations.

### **2.3.3.3 Gender, power and relationships**

One of the core themes that are discussed within sexuality education discourses is 'gender, power and relationships'. Gender, power and relationships are three concepts that within sexuality education cannot be separated from one another (Francis, 2013; Ngabaza *et al.*, 2016:71). The intersectionality of gender, power and relationships can be seen throughout the LO national curriculum which has been analysed through an initial content analysis of these documents (see Annexure B).

In the LO national curriculum, gender, power and relationships is not only a prominent theme, but it is a theme that appears in four phases (DBE, 2011a; DBE, 2011b; DBE, 2011c; DBE, 2011d). The first-time learners encounter gender is in Grade R under the topic *Me - What makes me special* (DBE, 2011a:15). Gender is then only discussed explicitly again in Grade 5 (DBE, 2011b:20) and refers to "responsibilities of boys and girls". It should be noted that when the theme of gender is discussed in the LO national curriculum, reference is made only to male and female and the male nouns and pronouns are stated before female nouns and pronouns with the one exception of "contributions of women and men" (DBE, 2011b:20) mentioned in Grade 5. By omitting gender and gender-related topics from specific grades or age groups, it could imply that

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<sup>7</sup> The online disinhibition effect, as explained by Suler (2005), enables some people to pressure others into sending 'nudes' or 'semi-nudes' as well as sending unwanted sexts.

gender and gender-related topics are insignificant for these age groups (Simmonds, 2013:21). At the end of the intermediate phase, in Grade 6, sub-themes such as gender stereotyping, sexism and abuse are introduced for the first time (DBE, 2011b:25). These sub-themes allow for discussions of power within the context of personal and social relationships. Once the learners enter the senior phase of the LO national curriculum, they address relationships with self and others, gender constructions, gender equity and human rights (DBE, 2011c:12-19). These sub-themes further lay the foundation needed to address issues of power relations and gender role, diversity and discrimination (DBE, 2011d:10-23) as well as “abuse of power towards an individual, in family, cultural, social and work settings” (DBE, 2011d:20). It is by addressing of these issues that teachers can use power relations as a starting point to discuss, for example, how relationships are influenced by the power given to specific gender roles. See Annexure B for detailed descriptions pertaining to the context and content of how gender, power and relationships are addressed through the LO national curriculum.

UNESCO's (2017:13) definition of gender is the reference to “the social meaning given to being a woman or a man”. For Green and Maurer (2015:53), gender is more than UNESCO's definition; it is gender identity – “a person's deep-seated, internal sense of who they are as a gendered being; the gender with which they identify themselves”. When gender is discussed in the LO national curriculum, one can see that a definition similar to UNESCO's definition is used through the promotion of references to femininity and masculinity as well as boys and girls (DBE, 2011d:12). This pushes forward the hegemonic heteronormative approach that often places men above women and promote male dominance and female submission (Bhana, 2017, Bhana & Pattman, 2011; Msibi, 2018, Ngabaza *et al.* 2016, Simmonds, 2013).

As discussed in section 2.3.2, the unique South African cultures and traditions largely influence this hegemonic heteronormative approach to teaching sexuality education in terms of gender, power and relationships. Culture and society are somewhat to blame for the binary of gender stereotypes (Ngabaza *et al.* 2016:73). An example of this is the perception that in many schools, it is female learners from African backgrounds who are more often teenage mothers. It is against this cultural background that female learners experience pre- and post-pregnancy and the reinforcement of the responsibility and vulnerability for their actions (having unprotected sex) through forms of “scare tactics” used by teachers in hegemonic, heteronormative, abstinence-only approaches when teaching sexuality education as well as teaching sexuality education from a “risk framework” perspective (Ngabaza *et al.* 2016:75). Meanwhile, their male counter-parts are seen as irresponsible yet powerful, and some cultures might even consider these male learners to be ‘men’; on many occasions, it is the female learners who are left alone to take care of the baby as the male learners are no longer in the picture and do not wish to take responsibility for

their actions, the teenage mother and the baby (Bhana, 2017:75; Ngabaza *et al.* 2016:75). According to Ngabaza *et al.* (2016:76), by continuing to approach sexuality education in a hegemonic heteronormative manner, more inequalities are being created, the very same inequalities that the LO national curriculum aims to address.

One of South Africa's inequalities faced by women specifically is criminal acts of gender-based violence. According to the South African Human Rights Commission (SAHRC), gender-based violence, specifically sexual violence, has increased from 2015/16 to 2016/17 by 53% (SAHRC, 2016). In 2016/17, the crime statistics showed that on average 109.1 women reported being raped each day (SAHRC, 2016). It has been reported that three women die every day at the hands of their intimate partner (SAHRC, 2016). Intimate partner violence can also be classified as a form of domestic violence (SaferSpaces, 2019). Lamb (2019) posits that strategies to combat gender-based violence have not resulted in prevention of these crimes. Some strategies highlighted by Lamb (2019) include but are not limited to the following: *The National Crime Prevention Strategy* (Department for Safety and Security, 1996), the *Integrated Social Crime Prevention Strategy* (Department of Social Development, 2011), and the *Integrated Programme of Action Addressing Violence Against Women and Children* (Department of Social Development, 2014). Statistics South Africa (2018:22) suggests that a larger percentage of men experience violence and the problem in South Africa is rather the crime level, not crimes against women. Statistics South Africa (2018:22) further argues that should the level of crime decrease, so will the rate of crime against women. Whilst violence against women based on their gender (femicide) is a rare occurrence, it has been highlighted by Statistics South Africa (2018:22) that often violence against women is the result of domestic violence or intimate partner violence, which is often a way to exert or project power and force over another person (Department of Education, 2001:2).

A common trend that has become a phenomenon is 'blessers' and 'blessees'. Some might refer to this phenomenon of 'blesser' as a new version of sugar daddy, but much more power is given to him (Thobejane *et al.*, 2017:8716). This phenomenon came about as a result of young women posting pictures of themselves enjoying the luxuries of life on Instagram with the #blessed (Thobejane *et al.*, 2017:8716). Others have highlighted that it has always been present in society. The dynamics of such a relationship is based on the 'blesser' (a male) spending money on the 'blessee' to pay for accommodation, food, tuition, nails, hair, and other benefits on the condition some form of social or sexual favour is given in return for these 'blessings' (Luke, 2003:67). Unlike sugar daddies, there are different levels of 'blessers' as explained by Thobejane *et al.*, (2017:8719):

*Level one bleaser will sponsor you with airtime and data, level two sponsors with clothing and Brazilian hair, level three sponsors with iPhones and property and level*

*four will even set you up with flashy cars, trips to overseas mostly Dubai and even hook you up with some business opportunities.*

It is no wonder that in a country like South Africa where value-added tax (VAT) has increased from 14% to 15%, where only 19<sup>8</sup> food items are free from VAT (Fin24, 2018), where unemployment is extremely high and tuition at higher education institutions is not free that young women start looking for 'blessers' (Thobejane *et al.*, 2017:8716-8717). There are several complexities, however, with this type of relationship ('blesser-blessee'). The first is that some of these young women are under the age of 18, thus minors, which means that legally any form of transactional sex that occurs would be considered statutory rape and some might even refer to it as child prostitution (South Africa, 2007; Thobejane *et al.*, 2017:8718). Another complexity that arises in 'blesser-blessee' relationships is that the 'blesser' often has more than one 'blessee' (Thobejane *et al.*, 2017:8719). These 'blessees' compete with one another to be the 'blessed' woman which often gives the 'blesser' a sense of ownership over these women (Thobejane *et al.*, 2017:8719). The power given to these 'blessers' leads to the disempowerment and sometimes abuse of the women. These 'blessees' must give up their "freedom, dignity, or physical, emotional or mental wellbeing" (Thobejane *et al.*, 2017:8719). A final complexity that 'blessees' could encounter when searching for a 'blesser' on a dating site, such as *Blesser Finder*, is that many of these 'blessers' do not have a picture of themselves on their profiles because they are married and have children (Thobejane *et al.*, 2017:8719). Phamotse (2019:228) highlights that *Blesser Finder* has been shut down due to "countless reports of human trafficking". She further posits that 10% of 'blessers' registered on *Blesser Finder* came from Singapore, whilst 'blessees' registered on this website were given "promotional premium membership to students aged 18 and older if they registered with their university email address" (Phamotse, 2019:228). Many women and men are enticed by the lifestyle they can access as a 'blessee' and feel the "pressures of social media" to maintain this lifestyle (Phamotse, 2019:225). It is important to note that 'blessees' can also be young males; however, they are more often young females. The 'blesser-blessee' type of relationships not only demand that the older male ('blesser') has power over most often the younger female ('blessee') in which case the female should always be available to the male for sexual pleasure, but they also reinforce the hegemonic, heteronormative view of gender in society today and the role power plays in these relationships (Phamotse, 2019:233).

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<sup>8</sup> Brown bread, maize meal, samp, mealie rice, dried mealies, dried beans, lentils, pilchards/sardines in tins, milk powder, diary powder blend, rice, vegetables, fruit, vegetable oil, milk, cultured milk, brown wheat meal, eggs and edible legumes and pulses of leguminous plants (Fin24, 2018)

### 2.3.3.4 Sexual diversity

South Africa has one of the most progressive constitutions in the world (De Wet, 2018:2). South Africa prohibited employment discrimination based on sexual orientation in 1996 and incitement to hatred based on sexual orientation in 2000; it permitted joint-adoption by same-sex couples in 2002, the gender recognition legislation was passed in 2004, same-sex marriages were recognised in 2006, and legislation was implemented equalising the age of consent for homosexual and heterosexual acts in 2007 (DePalma & Francis, 2013:47; Francis & Reygan, 2016:182; Victor & Nel, 2016:352). The social realities, however, are not a true reflection of the implementation of South Africa's progressive Constitution that has accorded "full rights to queer people" (Msibi, 2012:518). According to Human Rights Watch (2011:3), people can experience discrimination and violence a result of gender identity and sexual diversity or orientation. Msibi (2013:68-70) explains that this discrimination against non-heterosexuals continues to take place within public institutions such as higher education institutions in many forms which violate the right to equality, dignity and freedom of LGBTQIA+ people. Some examples of discrimination against non-heterosexuals are corrective rape, verbal abuse, and ridicule by fellow students and lecturers (Brown, 2018:10; Msibi, 2013:67). Msibi's (2013:68) personal experiences as both student and staff demonstrate the homophobic nature that befalls the lecturing environments of pre-service teacher training, thus negatively influencing the future generation of teachers who are to teach sexual diversity without prejudice in schools (Jagessar & Msibi, 2015:63).

In the unique South African context, people confront different forms of diversity every day. Within the LO national curriculum, diversity is largely discussed in terms of cultural and religious diversity. Unfortunately, sexual diversity as a form of diversity is not discussed to the same degree as the other forms of diversity. The first time sexual diversity is introduced to learners in the LO national curriculum is in the senior phase in Grade 8 through the topic *Sexuality* (DBE, 2011c:16). Within the topic *Sexuality*, discussions can take place on how personal feelings impact sexuality, how peers and friends could influence one's sexuality, cultural influences on sexuality and social pressures that affect sexuality, including media (DBE, 2011c:16). The second and last time sexual diversity is discussed in the LO national curriculum is in the FET phase in Grade 10 (DBE, 2011d:15). These discussions could range from emotional changes regarding sexual interests, values and strategies to making responsible decisions regarding sexuality and lifestyle choices to optimise personal potential, development of skills such as self-awareness, critical thinking, decision-making, problem-solving, assertiveness, negotiation, communication, refusal, goal-setting and information gathering relating to sexuality and lifestyle choices and where one can find help regarding sexuality and lifestyle choices (DBE, 2011d:15). When looking at the different

types of discussion, it is clear that there are opportunities for teachers and learners to engage in depth with the theme of sexual diversity.

Francis (2017:58) argues that the teachers in his research took a stance that they were not aware of any non-normative students, so they did not exist within their schools or environments. However, in some cases where learners do openly acknowledge their sexual orientation, many of these teachers feel it is their duty and even obligation to police “who is really gay and who is not” (Francis, 2017:58) as well as labelling those learners as “immature and childish” (Francis, 2017:58). The implications of such behaviours by teachers – denying the existence of these learners’ identity – often leave these learners, who identify as non-heterosexual, feeling invisible through the reinforcement of heterosexuality and deprivation of recognition (Brighenti, 2007:329; Brown & Diale, 2018:8; Francis, 2017:59). This invisibility can be underpinned by “ideas of patriarchy together with ignorance” (Msibi, 2012:518).

One of the most common ways of depriving non-normative people of recognition is through the use of language (Brown, 2018:11; Francis, 2017:61; Rothmann & Simmonds, 2015:118). Discursive discrimination, as explained by Rothmann and Simmonds (2015:117), takes many forms, but more often, these forms are verbal, emotional and social discrimination instead of physical. Rothmann and Simmonds (2015:118) identified three main forms of discursive discrimination which pre-service teachers engage in when discussing sexualities, as well as four suggestions to address discursive discrimination within universities (Rothmann & Simmonds, 2015:121). Objectification of ‘the homosexual’ is the first form of discursive discrimination (Rothmann & Simmonds, 2015:118), in which dehumanising terminology is used by the normative person(s) either to describe or refer to the non-normative person(s). This terminology could include but is not limited to the expressions “it”, “they”, “stuff”, “thing”, “issues”, “such things”, “you know what I’m talking about” (Brown, 2018:13; Francis, 2017:61; Rothmann & Simmonds, 2015:118). Through this discriminatory objectification, a barrier is created separating ‘us’ from ‘them’. A form of othering occurs. Jensen (2011:65) defines othering as follows:

*... discursive processes by which powerful groups, who may or may not make up a numerical majority, define subordinate groups into existence in a reductionist way which ascribe[s] problematic and/or inferior characteristics to these subordinate groups. Such discursive processes affirm the legitimacy and superiority of the powerful and condition identity formation among the subordinate.*

Conflation of ‘the homosexual’ is the second form of discursive discrimination, in which people use either assimilation through indoctrination or assimilation through inferiority (Rothmann & Simmonds, 2015:119). Assimilation through indoctrination occurs when teachers who have been brought up to believe certain ideologies that could, for example, state that homosexuality is wrong, teach topics related to relationships, they use avoidance as a strategy so as to not teach non-

heteronormative relationships which reinforces heteronormativity (Rothmann & Simmonds, 2015:119). Assimilation through inferiority creates the illusion that one group of people is at a disadvantage and thus inferior to the normative group (Rothmann & Simmonds, 2015:119).

The final form of discursive discrimination is accommodation of 'the homosexual' (Rothmann & Simmonds, 2015:120). This form of discursive discrimination can often lead to more negative feelings developing as the non-normative person is excluded from the environment through the use of terminology that leads to othering (Rothmann & Simmonds, 2015:120).

As mentioned above, Rothmann and Simmonds (2015:122) suggest ways in which discursive discrimination can be addressed so as to minimise the volume of negative feelings. The first is to create a course within the pre-service teacher training courses to address issues relating to sexual diversity (Rothmann & Simmonds, 2015:122). In order for the course to be successful, a balanced and positive portrayal of non-normative individuals needs to be promoted, which is the second suggestion (Rothmann & Simmonds, 2015:122). The third is to foster critical discourse and reciprocal respect in the classroom climate (Rothmann & Simmonds, 2015:123). The final suggestion is to give first-hand accounts of experiences to facilitate a more positive learning environment (Rothmann & Simmonds, 2015:123). The moment that a "human factor" (a person standing in front of one and telling his or her story) is added, both teachers and learners will realise that we are all human beings even though we have different sexual orientations.

It is important to note that verbal, emotional and social discrimination are the more common forms of gender and sexuality violence; however, many times, these forms of violence become physical and lead to hate crimes such as acts of intimidation, threats, property damage, assault and corrective rape (Brown, 2018:14; Chabalala & Roelofse, 2015:54).

Corrective rape is an extreme homophobic violent act. It is described as the act of a straight man raping a lesbian for the purpose of 'curing' her of being a lesbian (Alfred, 2011:1; Brown, 2012:45; Chabalala & Roelofse, 2015:50; Mufweba, 2003:1). In South Africa, for example, many black lesbians living in townships or rural settlements are at risk of being raped (Chabalala & Roelofse, 2015:51; Nel & Judge, 2008:24). Two reasons that have been given for corrective rape by Chabalala and Roelofse (2015:51) are that the act of rape is supposed to (1) convince the lesbian rape victim to act according to the expectations of the African culture and (2) create a desire for men. A third possible reason for corrective rape of specifically black lesbians is that these women challenge the patriarchal gender norms and heteronormativity (Judge, 2009:9; Nel & Judge, 2008:24). Another group of people that experience this hate crime are transgender people and more specifically transgender men as they challenge the patriarchal gender norms and heteronormativity through their dressing and mannerisms (Chabalala & Roelofse, 2015:53;

Human Rights Watch, 2011:27; Judge, 2009:9; Nel & Judge, 2008:24). In many of the cases where this type of rape has been reported to the police or the survivors seek medical assistance, they experience “secondary victimization because of their sexual orientation and/or gender expression” (Human Rights Watch, 2011:24). As a result of fear of secondary victimization, many rape cases go unreported. In some cases, corrective rape can turn into a more violent crime – murder (Human Rights Watch, 2011). A well-known case where corrective rape has turned into murder is that of South African soccer star, Eudy Simelane, on 28 April 2008 in Kwa-Thema – a township close to Johannesburg – where she was gang raped and then stabbed to death because of her sexual orientation (Brown, 2012:45; Human Rights Watch, 2011:76).

As one can see from the above, sexual diversity in South Africa is not always welcomed and often has negative consequences when non-heteronormative individuals become visible to the public. As suggested by Francis and DePalma (2015:36) and Francis (2017:142), teachers are crucial to the success of sexuality education programmes and can significantly influence the way in which themes such as sexual diversity are addressed. It is therefore necessary to look at teacher education as a strategy for intervention through equipping student-teachers with content and pedagogical knowledge that will assist them in addressing the negative connotations surrounding sexual diversity.

Based on the four themes discussed, it became necessary to think about the implications for curriculum development of sexuality education. As sexuality education is part of the national LO curriculum, it is important first to understand the different curriculum theory perspectives that underpin curriculum development before looking at a possible approach to curriculum development of sexuality education proposed by this research study.

## **2.4 Curriculum development of sexuality education**

Curriculum development is seen as a broader aspect of the Curriculum Studies discipline and includes actions and processes related to the design, implementation and evaluation of curriculum (Van Den Berg, 2014:92). Some curriculum scholars prefer to use the technical production theory perspective, which is more structured in its processes (Van Den Berg, 2014:92) whilst others adopt a critical theory perspective when engaging with curriculum development that calls for a critical, deliberative approach to this complex process (Van Den Berg, 2014:93). The technical production theory perspective has been identified as a possible theory perspective as it is a dominant perspective within curriculum development (Posner, 2012:243&250; Van Den Berg, 2014:99). The critical theory perspective opposes the technical production theory perspective and thus provides an alternative approach for curriculum development (Posner, 2012:243&250). I first

use this specific perspective to consider the possibilities for sexuality education curriculum development.

#### **2.4.1 Technical production theory perspective**

The technical production theory perspective was developed by Ralph Tyler, known for developing a curriculum based on the so-called Tyler's rationale (Tyler, 2013:59). This rationale suggests four questions that should be asked when planning a curriculum. The aim of these questions is to see a change in the students' behavioural patterns (Van Den Berg, 2014:97). These questions are as follows (Booyse & Du Plessis, 2014:16):

1. What are the educational purposes?
2. What are the educational experiences?
3. How are the educational experiences organised?
4. How can it be determined whether the educational purposes are attained?

Different theory perspectives are provided, and when looking at developing a curriculum through a technical production theory perspective, firstly, one would look at what it is that needs to be achieved (aims and objectives), then what should be taught (content), next, organising the educational experience (teaching methods) and finally, assessing whether the purpose was attained (assessment). Using a technical production theory perspective for curriculum development would mean that the curriculum is developed from a product approach that is linear and procedural (Posner, 2012:245). This further means that when looking at curriculum from this perspective, one views each element of the curriculum as an individual entity on its own that is not interrelated and should be examined and measured (Graham-Jolly, 2012:249). According to Van den Berg (2014:99), the literature has warned against using this approach to curriculum development as it reduces the complexity of curriculum development in over-simplifying the multifaceted social issues that play a large role in the development of a curriculum. In practice, the technical production theory perspective could lead to the lecturer and the student only considering the achievement of objectives as the learning experience, which means that any social interactions that are not objectives-related will not be considered part of the learning experience.

In developing a curriculum through this perspective, one would formulate objectives from "systematic studies of the learners, from studies of contemporary life in society, and from analyses of the subject matter by specialists" (Posner, 2012:244). These objectives will then be filtered through the school's philosophy and specified to be as clear and precise as possible. In making

these objectives unambiguous, the evaluation of the extent to which the objectives are achieved can be done with ease. What could happen, for example, with the pedagogy of such a curriculum is that the lecturer scaffolds the students by building on the objective-related learning experiences so as to enable them to understand the content and achieve the objectives.

#### **2.4.2 Critical theory perspective**

Paulo Freire, forefather of critical theory, challenged the technical production theory perspective by stating that the approach to teaching and learning at that stage was oppressive and that learning should be based rather on the critical reflection and analysis of the learners (Freire, 2013:157). He explains that the technical production theory perspective should be seen as a 'banking system' of education because this theory perspective views teaching and learning as the teacher depositing knowledge into the learners who are considered to be empty vessels (hooks, 1994:14). Pinar (2012:xii) is in agreement with Freire (2013) and hooks (1994) and states that the schooling system has returned to the technical production theory perspective that promotes standardised testing instead of the discovery and cultivation of the learners' talents and understanding of the world in which they live. Freire (2013) suggested that curriculum be viewed from a critical perspective that allows for the power between parties (students and lecturers or teachers and learners) to be perceived critically within their reality that leads to transformation – which bridges the gap between theory and practice. This perception of power is called critical consciousness. It is through critical consciousness as a pedagogy that the oppressed can be defended and liberated (Freire, 2013:162).

Freire developed a series of steps by which to foster critical consciousness when developing curricula (Posner, 2012:248; Van Den Berg, 2014:105):

1. Generate themes that represent the reality of education and the broader society.
2. From these themes, both the professional and non-professional teachers identify themes that can be used for the development of curriculum materials. This occurs co-operatively through "dialogue".
3. These materials are then used as the focus of the discussions to provoke critical reflection.
4. Following the above-mentioned steps will lead to action and critical reflection which is the purpose of Freire's pedagogy, thus realising the ideal of the critical theory perspective.

These steps, in practice, would select the content according to themes that are relevant to the students' reality. After the themes are selected, lecturers would engage with other professionals, non-professionals and students to decide on an approach to pedagogy and on curriculum

materials that evoke critical reflection. This often leads to a learner-centred approach. Unlike the technical production theory perspective, critical theory perspective can be viewed as a broad perspective on curriculum, in which the elements of curriculum are interrelated and inclusive, that focuses on the process rather than the product (Graham-Jolly, 2012:247; Simmonds, 2013:19). This can be seen in Pinar's (2012:xiii & 2) explanation of curriculum as a complicated conversation with the focus of curriculum as an educational experience, where curriculum-as-plan and curriculum-as-lived come together.

For sexuality education, curriculum development needs to be approached through a critical lens, a focus on developing critical consciousness. For this to happen, the teacher needs to be de-centred as the learners become more actively involved in learning, curriculum choice and pedagogical decisions (Martin, 2017:7). This is one of many ideals of critical theory that underpin feminist pedagogy. This research study, therefore, proposes a feminist pedagogical lens for curriculum development from which most themes in sexuality education can be theoretically addressed and promoted.

### **2.4.3 Toward a critical curriculum for sexuality education**

When developing curriculum from a critical theory perspective, one could "use themes addressing social, economical and/or political issues to embrace hegemonic and ideological curriculum questions" (Du Preez & Simmonds, 2014:5). The radical transformative nature of a critical theory perspective makes it important to explore the possibilities for sexuality education because of the complex and multifaceted nature of sexuality education. However, feminist theory on its own might be useful when conceptualising it within a critical theory perspective, but for the purpose of this research study, I deemed it necessary to think further than this or to expand the borders of what curriculum development for sexuality education should entail. For this reason, I decided to reflect critically on the South African context and its post-conflict, post-colonial society but also to reflect about education. Because to draw just on feminist theory might negate the complexity of the socio-political and diverse context underpinning the South African education system, I opted rather for a tripartite lens for conceptualising and thinking about what implications could come to the fore when developing curricula for sexuality education. To present the implications this might have based on this tripartite lens, I choose first to unpack each of these theories: feminist pedagogy, anti-oppressive education, and engaged pedagogy. Thereafter, I present my meta-reflections on how these theories could inform and influence how we can develop a sexuality education curriculum from a critical theory perspective.

Curriculum development from a critical theory perspective positions my topic, sexuality education, within feminist pedagogy as I thought about the South African context in the light of this theory

(2.4.3.1). Because South Africa is a post-conflict, post-colonial context, I found the theory of anti-oppressive education, founded by Kumashiro (2000), to be valuable here (2.4.3.2). Then, I thought of curriculum as transformative from a critical theory perspective which led me to consider the essence proposed by an engaged pedagogy (2.4.3.3). In the last section of 2.4.3, I think anew about how to develop a critical curriculum for sexuality education by drawing on these theories (2.4.3.4). First, however, I unpack these theories briefly to provide an orientation for the reader.

#### **2.4.3.1 Feminist pedagogy**

According to Crabtree *et al.* (2009:1), feminist pedagogy is a “philosophy of and set practices for classroom-based teaching that is informed by feminist theory and grounded in the principles of feminism”. Feminist pedagogy can therefore be seen as “a movement against the hegemonic educational practices” (Crabtree *et al.*, 2009:1) and structures based on the intersections of race, gender, class, ethnicity and sexuality. Furthermore, feminist pedagogy is grounded in critical pedagogy and feminist theory which can be seen in the approaches to content, the assumption of knowledge and knowing, the teaching and learning strategies, and the instructional relationship (Crabtree *et al.*, 2009:2). Before discussing what feminist pedagogy entails, I briefly engage with feminism as its underpinning.

The feminist movement can be viewed in waves, starting with the first wave which called for women to be seen as equals to their male counterparts (Simmonds, 2013:74). The second wave developed as the needs of women increased to be not only acknowledged as equals but to be no longer discriminated against based on gender and their sexuality, especially when it came to opportunities in education and employment (Somerville, 2000:95). However, there were some who felt that the feminist agenda was in favour of the promotion of white, well-educated middle-class women and thus neglected the experiences of women of other races and classes (Somerville, 2000:97-98). This gave rise to the third wave of feminism which focused largely on the experiences of black women (Somerville, 2000:98). A pioneer in this movement, bell hooks, aimed to capture the experiences and struggles of black women (hooks, 1994; 2000; 2010; 2015). She furthermore, focused on the interplay of race, gender and class as aspects of oppression of women within pedagogical practices (hooks, 2000:4).

Feminist teachers often cite Freire as the educational theorist closest to the approach and goals of feminist pedagogy (Weiler, 1995:13). As with Freire’s critical pedagogy, feminist pedagogy is concerned with consciousness-raising and power; however, feminist pedagogy places an equal focus on critiquing the teacher’s consciousness and the social environment as they affect the students and their identities (Crabtree *et al.*, 2009:3). Feminist pedagogy aims to create social change through the empowerment of individuals in order to reach the goals of “consciousness-

raising, social action and social transformation” (Crabtree *et al.*, 2009:4). It is through an ethic of care that teachers use feminist pedagogy to teach their learners, embracing the validity of the learners’ individualism and personal experiences (Crabtree *et al.*, 2009:4). In embracing the learners as individuals and their personal experiences, teachers help the learners make connections between their experiences and the content of the curriculum (Crabtree *et al.*, 2009:5). It is through this process that a key characteristic of feminist pedagogy becomes evident: there is a non-hierarchical relationship between the teacher and the learner (Crabtree *et al.*, 2009:5). It is only then that one can address and challenge the oppression experienced.

According to feminist theorist Iris Marion Young (1988:271), there are five “faces” that can function as criteria for oppression. These “faces” are exploitation, marginality, powerlessness, cultural imperialism, and violence (Young, 1988:271). She advocates that “[b]eing subject to one of any one of these five conditions is sufficient for calling a group oppressed” (Young, 1988:287). However, not everyone who experiences a specific form of oppression will experience it in the same way due to the possible overlap of the different forms for different groups of people oppressed (Young, 1988:288).

#### **2.4.3.2 Anti-oppressive education**

When thinking and engaging with oppression in the curriculum from a critical perspective, it becomes necessary to consider the context of South Africa as post-colonial and post-conflict (Jansen, 2009; Kumashiro, 2000). It is within this context that one could look at the work of Jansen (2009); however given the nature of sexuality education, South Africa’s history and its current context, anti-oppressive education is one possible theory for curriculum development of sexuality education. I found that Kumashiro’s work (2000), the father of anti-oppressive education, is interesting in that he posits that the very notion of troubling education implies the recognition that oppression can privilege some and marginalise others. This means that in order for one to engage successfully with oppression, one needs to understand that where there is oppression, there will always be a privileged group of people and a marginalised group of people as a result of their otherness. Therefore, one can say the aim of oppression is to divide people into two groups – the privileged and the oppressed or the dominant and subordinate (Francis & Msibi, 2011:159). Given South Africa’s history of oppression during apartheid, Christian values were promoted and “severely policed sexuality, introducing ‘social and moral hygiene’ in sex education” which led to the reinforcement of abstinence and compulsory heteronormativity (Francis & Reygan, 2016:183). With this in mind, one can examine the four different approaches to anti-oppressive education as explained by Kumashiro (2000). These four approaches are (1) education for the other, (2) education about the other, (3) education that is critical of privileging and othering, and (4) education that changes students and society. In the section below, I discuss each approach as

well as its limitations and an example of how this approach would be carried out in terms of a sexuality education curriculum.

### *Education for the other*

*Education for the other* focuses on improving the lives of those who have been othered in terms of treatment and condition. Kumashiro (2000:28) argues that separate spaces should be created where the other can access “help, support, advocacy and resources”. These spaces should be therapeutic in nature and offer a sanctuary where the other will not experience any form of harm (Kumashiro, 2000:28). Furthermore, this approach aims to recognise the diversity within society and calls for teachers to not ignore their students’ different identities by assuming these learners are ‘normal’ (Kumashiro, 2000:29). A weakness of this approach is that it tends to ignore the structural forces that reinforce social power and privilege (Francis, 2017:22). Further limitations are that the focus is mainly the treatment of the other which ignores the manner in which the oppression takes place; oppression is conceptualised from the perspective of the oppressor, and this approach implies that if the other was not part of the society, then the problem would not exist (Francis, 2017:22).

Within the South African context, many students are victimised in schools because of their sexual orientation, as discussed in section 2.3.3.4. Many a time, to include the other, in this case LGBTQIA+ learners and staff, content is added to the curriculum so as to “address incomplete and inaccurate knowledge, myths and stereotypes” (Francis, 2017:21). However as mentioned above, this inclusion of the content is from the point of view of the oppressor; thus the manner in which the oppression takes place is ignored, and the other is further othered.

### *Education about the other*

*Education about the other* exposes what the privileged (oppressor) and marginalised (oppressed/other) know about each other (Kumashiro, 2000:31). Kumashiro (2000:31-32) highlights that there are two kinds of knowledge that could cause harm to the other: (1) “knowledge about what society defines as normal and what is normative”, and (2) “knowledge about the other but [that] encourages distorted and misleading understanding of the other that is based on stereotypes and myths”. These kinds of knowledge leave the other feeling excluded, invisible and silenced as these partial ‘knowledges’ are taught through the ‘hidden’ curriculum (Kumashiro, 2000:32). Recommendations to improve this approach are to create specific units in the curriculum on the other and teachings about the other’s needs to integrate otherness throughout the curriculum (Francis, 2017:23; Msibi, 2014:391). Some limitations highlighted by Francis (2017:24) are that feelings and intentions do not guarantee action and change in

behaviour, privilege remains prominent as the self-other binary remains intact, and teaching about the other does not force the oppressors to challenge their privilege.

In South Africa, students are stereotyped based on their sexual orientation, as illustrated by Bhana (2012:312) who quoted a teacher who stated the LGB learners "... need to be taught how to behave...". This approach within the South African context calls for non-heterosexuals to comply with the 'normalisation' created by compulsory heterosexism (Francis, 2017:22; Rothmann, 2014:63).

### *Education that is critical of privileging and othering*

*Education that is critical of privileging and othering* calls for an understanding of those who are privileged as well as those who are othered, thus examining the relationship between schools, other social institutions and cultural constructs in terms of the privilege and the other (Brown & De Wet, 2018:130; Kumashiro, 2000:35; Msibi, 2014:391). Kumashiro (2000:36) puts forth the argument that in order to understand the structures that oppress a specific group of people, there is a need to examine the structures and systems in place that reinforce the power of the oppressor. It is only once an understanding of these structures and systems has happened that the destabilisation and challenging of these structures and systems can occur. It has been noted by Kumashiro (2000:36) that within the schooling context, legitimisation of privileging and othering often occurs through the use of language that specifically reinforces the ideology of 'normalcy'. This approach, unlike the previous two, calls for the disruption of the process of othering and privilege (Jansen, 2009:259; Kumashiro, 2000:35). *Education that is critical of privileging and othering* calls for more than just understanding of the structures; it requires critical thinking on how privilege is masked and how privilege should be unmasked (Kumashiro, 2000:37). This means that one needs to unlearn what has been previously labelled as normal. In order for unlearning to happen, there needs to be a moment of crisis, which means that the self is questioned in terms of the privilege and oppression experienced by the individual. It is within this crisis that the individual could realise that he or she is categorised as the other (oppressed) in many aspects of life whilst at the same time experiencing privilege in another aspect. This is a key element in critically understanding, challenging and changing the role that privilege and othering play in the schooling system and larger society (Kumashiro, 2000:37).

To ensure that this approach is used critically, a participatory pedagogy in the curriculum must be used which forces the addressing of issues of socialisation, privilege and context (Francis, 2017:26). This requires both teachers and learners alike to embody critical consciousness, thus actively participating in change.

### *Education that changes students and society*

*Education that changes students and society* is a fourth approach that can be closely linked to the third approach as it advocates the necessity of crisis for change. *Education that changes students and society* argues that oppression originates in discourse which influences the way in which one thinks (Kumashiro, 2000:40; Msibi, 2014:392). One's thinking is, however, not only influenced by what is said but also by what is *not* said (Kumashiro, 2000:42), thus, highlighting the importance of the hidden curriculum. Kumashiro (2000:42) advocates that for this approach to address the harmful associations in society, it requires reworking history and not shying away from the ugliness associated with oppression. In order to rework history, the call for unlearning that disrupts known knowledge is sounded and furthermore stopping the repetition of harmful 'knowledges' that often lie within what is not said (Kumashiro, 2000:43).

Francis (2017:26) suggests troubling "practices and imagining different possibilities for teaching and learning", which includes looking at the role language plays in reinforcing oppression as well as how the use of language during dialogue frames the thinking, feeling, acting and interaction of people. Furthermore, this approach to anti-oppressive education requires unlearning to take place to "stop repetition and rework history/discourse" through crisis (Kumashiro, 2000:42). In order to unlearn that which has been previously learned, one needs to enter a crisis mode that cannot be entered rationally (Kumashiro, 2000:44). When worldviews are challenged, it often causes great confusion and inner conflict. As this might be paradoxical and possibly traumatic or upsetting for some, teachers need to make it clear to learners that often the "ways in which we think and do things can be oppressive" (Kumashiro, 2000:44). It is only through entering and actually working through the crisis that the change in thinking, feeling, acting and interaction can truly occur. This approach calls for the active participation of all involved to "strive to produce and to enable" change (Kumashiro, 2000:44). This is done especially through self-reflection and self-reflexivity, which requires not only an examination of the role one plays in oppression but also of how this knowledge impacts one's sense of the self (Kumashiro, 2000:45). This approach asks people to engage with relevant aspects of critical theory and extend its terms of analysis to their own lives, but then critique it for what it overlooks and for what it forecloses, what it says and makes possible as well as what it leaves unsaid and unthinkable (Kumashiro, 2000:46; Msibi, 2014:392).

Kumashiro states that teachers are agents of change that shape the minds of learners to identify and act against obstacles to their oppression and freedom as well as change the context they live in (Francis, 2017:28). He further posits that "there is a deep commitment to changing how we think about education from curriculum and pedagogy, to school culture and activities, to institutional structures and policies" (Francis, 2017:28). Kumashiro concludes by calling for a combination of these approaches and a commitment from teachers to abolish the traditional views

of “(1) purpose of education; (2) roles and responsibilities of teachers; (3) how we want learners and society to change” (De Wet, 2018:130; Kumashiro, 2000:48). This will not be easy, but it is not impossible.

### **2.4.3.3 Engaged pedagogy**

Renowned feminist bell hooks (2010:22) describes engaged pedagogy as “a mutual relationship between teacher and learners that nurtures the growth of both parties, creating an atmosphere of trust and commitment that is always present when genuine learning happens”. Engaged pedagogy furthermore focuses on a facilitation of growth through interactive participation and the teacher discovering what the learners know and want to know (hooks, 2010:19).

Inspired by Freire’s work to challenge the ‘banking system’ of education and view education as a practice of freedom, hooks developed strategies for Freire’s notion of ‘conscientisation’ which translated into critical awareness and engagement (hooks, 1994:14). These strategies called for active participation or action of all parties involved in the classroom and reflection upon the world around them (hooks, 1994:14). hooks (1994:139) posits that teachers/lecturers should return to “a state of embodiment” so as to deconstruct the power within the classroom that often takes place in the form of pedagogy. hooks continues to emphasise that teachers/lecturers should be willing to share their experiences just as they expect the learners/students to share theirs (Chahine, 2013:24; hooks, 1994:139&152). Furthermore, both the teacher/lecturer and learner/student need to listen respectfully and hear what the other has to say and share (Chahine, 2013:24). In doing this, they recognise the subjectivity of individuals and the limits of identity which, in turn, disrupts the dominant objectification (hooks, 1994:139).

In addition, these pedagogical strategies call for a holistic approach to teaching and learning (hooks, 1994:14). This means that the teachers/lecturers and learners/students should view one another as ‘whole’ beings with knowledge not only about books but also about the world they live in, and thus a union of mind, body, and spirit exists in each individual (Chahine, 2013:23; hooks, 1994:15). hooks (1994:155) posits that the classroom should include the passions of all parties, creating excitement and often emotional responses. Traditionally, classrooms are not viewed as spaces for emotions, and emotional display is seen as disrupting the intellectual agenda (hooks, 1994:155). This is not true, according to hooks (1994:155), as she argues that emotions of either pleasure or pain enhance the classroom environment by keeping all alert and awake so as to engage with curriculum, thus creating critical consciousness. hooks (1994:109) argues that there needs to be a productive space for critical dissent dialogue where the expression of intense emotions can take place so as to continue the probing “intellectually and search for insight and strategies of confrontation”. This leads to self-actualisation.

hooks (1994:16) posits that classrooms should be spaces where self-actualisation can take place, thus demanding more from teachers/lecturers than the traditional and critical pedagogy. hooks (1994:19) further explains that once teachers/lecturers 'buy-into' engaged pedagogy and foster a space in which self-actualisation can take place by means of receiving enriching and enhancing knowledge, knowledge that is meaningful and heals the uninformed, an unknowing spirit is created in students. These spaces are only possible when the teacher/lecturer is open to liberatory education and genuine learning takes place, even though that might not be the goal (hooks, 1994:18-19; hooks, 2010:21). However, much resistance from teachers/lecturers to participate in an engaged pedagogy is often the result of the fear of loss of power and authority within their classrooms (hooks, 1994:17). The embodied experience does not focus on the fear of the loss of power and authority but rather, as highlighted by De Wet and Simmonds (2018:203), calls for "participation, struggle, critique, discomfort, conflict, recognition" leading to an engaged pedagogy.

#### **2.4.3.4 Thinking anew when developing sexuality education curricula**

The above-mentioned theories (2.4.3.1; 2.4.3.2; 2.4.3.3) call for the practice of freedom through education to oppose oppression and discrimination based on the intersectionality of race, sex and class (Brisolara & Seigart, 2012:296; Freire, 2000:172; hooks, 2015:xvi; Kumashiro, 2001:3). Oppression is "structural, socially constructed, externally imposed and both consciously and unconsciously internalised" (Brisolara & Seigart, 2012:296). Therefore, when addressing oppression, especially through education, one should remember that challenging oppression goes beyond what is taught in the classrooms and the shift in consciousness of those in the classroom and necessitates a shift in consciousness by all stakeholders (Florence, 1997:220).

Through thinking anew about how to develop a critical sexuality education curriculum, I draw on the essence of the theories (2.4.3.1; 2.4.3.2; 2.4.3.3) to conceptualise three possible elements that should take centre stage when designing, developing and implementing a critical sexuality education curriculum.

##### *Call for critical consciousness*

Critical consciousness is vital for addressing all aspects of oppression. From an engaged pedagogy, critical consciousness can be unlocked from a methodological approach which refers to the pedagogical strategies used in the classroom such as critical dissent dialogue (hooks, 1994). An anti-oppressive pedagogy unlocks critical consciousness through the contextualising of space and place in terms of South Africa being a post-colonial, post-conflict society where oppression is of relevance (Francis, 2017; Jansen, 2009; Kumashiro, 2000). Feminist pedagogy

places focus on the epistemic or theoretical essence of critical consciousness (Crabtree *et al.*, 2009). To develop critical consciousness, there is a need for individuals to become critically aware of oppression and actively engage with oppression through reflection on privilege as well as the marginalisation that occurs. This furthermore means that teachers and learners (lecturers and students) alike need to examine how, in certain aspects of their lives, they are privileged and thus oppress, as well as how, in other aspects of their lives, they are oppressed and marginalized. Praxis, which is reflection and action, is part of critical consciousness and when combined with the practice of freedom, transformative action can take place (Freire, 2000:32; Maseko, 2018:84). This leads me to then next element *agent of change*.

### *Agent of change*

This element calls for a safe space in which teachers and learners (lecturers and students) alike can explore and work through crisis (Kumashiro, 2000:44) for teaching and learning to take place. Crisis can be explained as the “process that moves a student to a different intellectual/emotional/political space [and requires] living through a crisis ... [in a] performative[ly] ... to produce and to enable change” (Kumashiro, 2014:44). To be an agent of change, students need to grapple continuously with self-reflexivity and self-actualization as new crises arise. For example, as South Africa is a diverse country with a history of oppression and what Jansen (2009) refers to as *knowledge in the blood*, teachers (lecturers) need to take into consideration that each learner (student) in their class and schooling context has set beliefs, views and knowledge about the past, present and the future that might not be their personal experiences, which makes this indirect knowledge. The “Born Free” generation of learners (students), South Africans born after 1994 who “can be regarded as the first generation that is free from oppression of colonialism and apartheid” (Roux, 2019:12), carry this indirect knowledge that is often hampered with stereotypes which have direct links to oppression. In order to challenge this indirect knowledge that influences the way in which thinking, feeling, acting and interaction take place, crisis needs to occur on an internal and subconscious level that creates a conflict and awakening within the person (Jansen, 2009:261). As the process of experiencing and working through crisis is often uncomfortable, unknown and unpredictable, it is crucial for teachers to facilitate this process as much as possible as well as ensure that they are willing to be vulnerable and work through their own crisis to reach a point of self-actualisation (Kumashiro, 2000:44; hooks, 1994:15). Once self-actualisation occurs, that is when consciousness-raising can become actions that filter into society. One of the most important aspects of this element is a commitment to embodiment to promote the practice of freedom (hooks, 1994:22&139).

### *Life-experiences at the core*

As stated in the previous element, each learner comes into the pedagogical space with their own unique direct and indirect experiences that influence thinking, feelings, acting and interaction (Jansen, 2009; Kumashiro, 2000). For a sexuality education curriculum to be successfully implemented, teachers must understand and acknowledge the background, experiences and differences of the learners in their pedagogical space as being at the core for transgression (hooks, 1994:164; Kumashiro, 2000:29). To effectively engage with content that not only interests the learners but also directly confronts oppression, teachers should choose initial content that is relevant to the life-experiences of the learners as well as their own life-experiences (Kumashiro, 2000:37). Using characteristics of engaged pedagogy, there should be mutual participation within the classroom in which case the voices, experiences and opinions of learners and teacher are exchanged and validated, assisting in creating meaningful working relationships that nurture growth and create an atmosphere of trust and commitment. When a space like this is created, genuine learning can take place (hooks, 1994:132).

Should these elements be used for critical curriculum development for sexuality education, then the oppressed will be given an opportunity for their voice to be heard, hierarchical pedagogic practices will be critiqued and the impact of the oppressor's values on marginalized groups will be exposed (Florence, 1997:226). This begs the question, what would the above highlighted elements (2.4.3.4) mean for curriculum development of sexuality education in South Africa? It would mean that our curriculum needs to be attentive to a call for critical consciousness; it means that our curriculum needs to be disruptive so that it can be an agent of change; and it means that our curriculum needs to put at its core lived experience. Taking cognisance of these three elements makes it possible for sexuality education to engage in complicated conversations.

Pinar (2004:208) posits that "curriculum as complicated conversation invites students to encounter themselves and the world they inhabit through academic knowledge, popular culture, grounded in their own lived experience". Once these complicated conversations occur, individuals engage with self-reflection leading to self-transformation and self-mobilisation (Pinar, 2004:200-201). It is through this labour every day that they begin to "understand themselves and the world they inhabit" (Pinar, 2004:258). It is with the commitment to embodiment of these complicated conversations that, as hooks (1994:21) explains, "[a]ny classroom that employs a holistic model of learning will also be a place where teachers grow, and are empowered by the process".

## **2.5 Conclusion**

As pointed out by Diale *et al.* (2014:83), the purpose of LO is to develop learners holistically with the knowledge, skills, values and attitudes that will assist them in making meaningful choices and adapting to the rapidly changing world. The poem (Kaur, 2015:49) echoes the purpose of LO in

terms of the holistic development of the self, as posited by Diale *et al.* (2014:83), as well as symbolising that sexuality education is multifaceted and contains many parts.

*i do not want to have you  
to fill the empty parts of me  
i want to be full on my own  
i want to be so complete  
i could light a whole city  
and then  
i want to have you  
cause the two of us combined  
could set it on fire*

In the next chapter (Chapter 3), the scene is set by elaborating on the research design, methodology, methods and processes employed.

## **CHAPTER 3 RESEARCH DESIGN, METHODOLOGIES, METHODS AND PROCESSES PERTAINING TO THIS RESEARCH STUDY**

### **3.1 Introduction**

A research design can be described as the systematic planning of how the researcher will generate and analyse the data that are needed to answer the research question (Bertram & Christiansen, 2014:40). In this chapter, I elaborate on my research design which, as explained by Punch (2006), consists for five elements: methodology (3.3), paradigm (3.4), sample (3.5), data generation (3.6) and data analysis (3.7) – see Figure 3.1: Research design. I furthermore, elaborate on the validity and trustworthiness of the data generated to guarantee that the quality of the data was of high standard as well as the ethical considerations that took place within the research study (3.8).

### **3.2 Research design**

A research design can be viewed as the blueprint or plan for conducting a research study that consists of underlying philosophical assumptions, specification of selected participants, data-generation methods and data-analysis methods (Nieuwenhuis, 2016b:72). The research design is there to assist the researcher in focusing on and answering the research question as well as to guide the data generation process (Maree & van der Westhuizen, 2009:6).

Punch (2006) proposes these five elements to a research design: methodology (3.3), paradigm (3.4), sample (3.5), data generation (3.6) and data analysis (3.7). Each element is vital for conducting sound research. The research design has been adapted and illustrated through the elements explained by Punch (2006). My research design is illustrated in Figure 3.1 below.

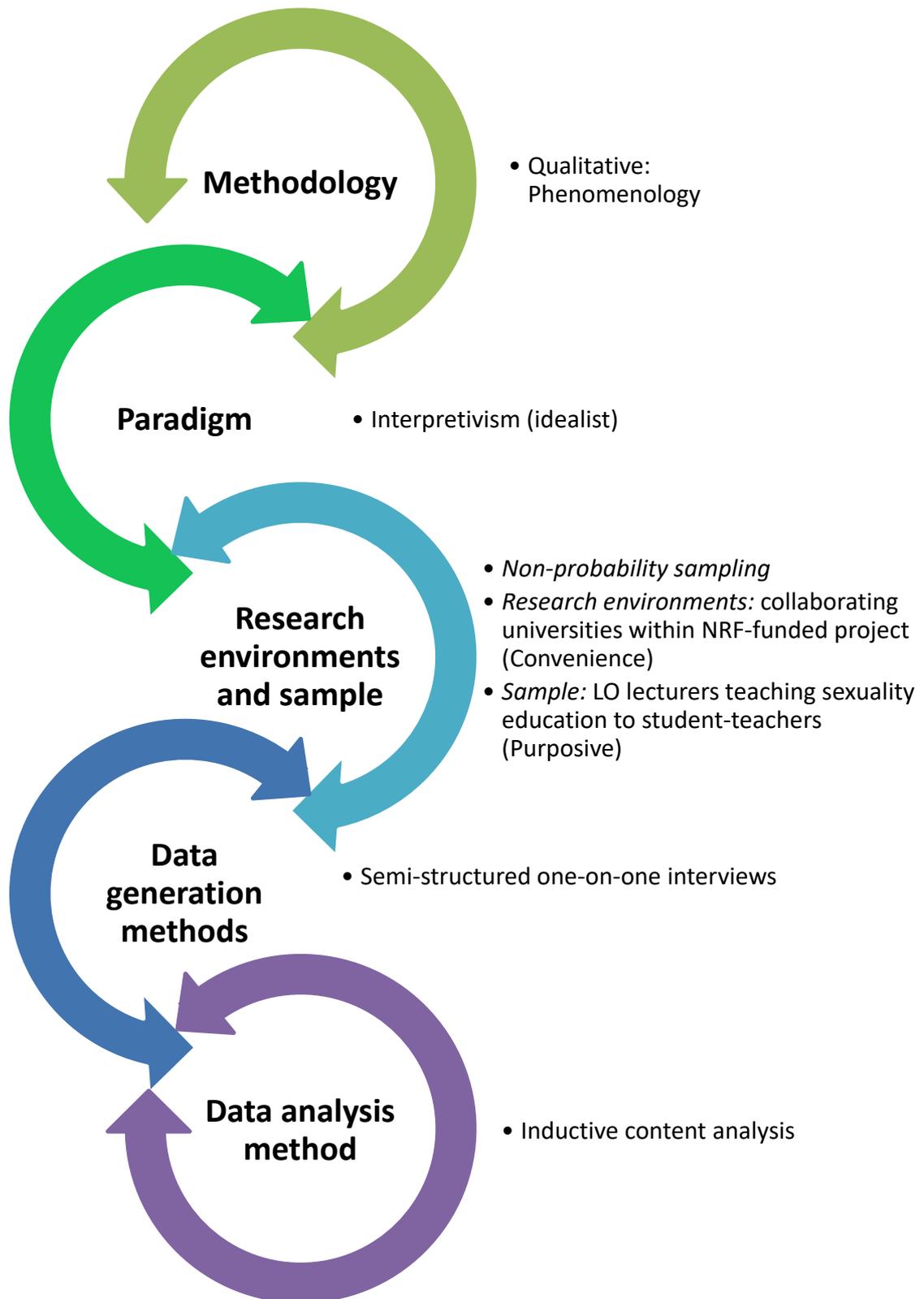


Figure 3.1: Research design of this research study

Figure 3.1 shows that I approached my research study with a phenomenological methodology and with an idealist interpretivistic paradigm. I also used convenience and purposive methods of sampling which guided the selection of research environments and participants for the semi-structured one-on-one interviews. Finally, I used inductive content analysis to analyse the data generated.

One of the first steps in planning the research process is to decide whether the research will be quantitative, qualitative or mixed-method research. Unlike quantitative methodologies, qualitative methodologies place emphasis on participants' lived experiences which are fundamentally well-suited for locating the meaning that people ascribe to events, processes and structures in and of their lives, including their perceptions, experiences, assumptions, prejudgments, and presuppositions, and for connecting these meanings to their social world (Creswell, 2012:14; Miles & Huberman, 1994:10). In qualitative research, meaning is socially constructed through the participants' interaction with their world (Merriam, 2002:3). The interpretations of their interactions are not fixed and change over time. Merriam (2002:4) posits that qualitative researchers aim to understand the interpretations at a particular time in a specific context. Consequently, opting for qualitative methodology allowed me, as researcher, to explore and interpret the personal, social and educative perspectives related to sexuality education that have been experienced by the participants. This can also be explained as "qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them" (Denzin & Lincoln, 2018:43).

Qualitative methodologies are usually employed to study social phenomena, situations and processes that involve people, illuminating them from a variety of perspectives (Denzin & Lincoln, 2018:43; Hazzan & Nutov, 2014:2; Vishnevsky & Beanlands, 2004:234). Thus, qualitative methodologies can be seen as an investigation to explore, understand and interpret the social happenings that influence people's views and thoughts regarding these happenings. Qualitative research has both advantages and disadvantages. According to Denscombe (2010:304) there are four main advantages to qualitative research and the data generated:

1. The data are rich and detailed and allow for thick descriptions.
2. Ambiguity and contradictions are tolerated, highlighting the complexity of socially constructed experiences.
3. Alternative explanations may occur during the analysis of the data which highlight the multiplicity of realities within a phenomenon.

4. The data analysis is represented authentically as it has its roots in the conditions of social existence.

As mentioned above, there might be disadvantages to conducting qualitative research. These possible disadvantages have been highlighted by Denscombe (2010:304-305) as follows:

1. Data generated might be less representative if the researcher does not provide thick description of the conditions of social existence which could lead to generalisation of experiences.
2. The interpretation of the data could be influenced by 'the self' of the researcher as qualitative research recognises the beliefs, background and identity of the researcher, which leaves room for the possibility of 'the self' intruding on the interpretation of the data.
3. Words and/or images from the data may be taken out of context during the process of coding and categorizing; thus it is important to represent the data according to the sequence of data and the surrounding circumstances at the time of the data generation.
4. Social phenomena are complex, and the analysis of the qualitative data should illustrate this, not oversimplifying the explanation.
5. Unlike quantitative data, qualitative data take longer to analyse.

Nieuwenhuis (2016b:75) avers that there are five broad qualitative research approaches that one might consider using, namely, narrative studies, phenomenology, grounded theory, ethnography and case study research. These approaches can also be referred to as methodologies (Merriam, 2002:6; Nieuwenhuis, 2016b:75). The best suited methodology for my research study is phenomenology.

As my research study is aimed at exploring LO lecturers' experiences of teaching sexuality education to student-teachers, a qualitative approach to my research was deemed the best suited approach to interpret these experiences as a phenomenon. This means that my research study did not focus on how many participants took part in this phenomenological study (quantity) but rather on the quality of the data which were generated.

### **3.3 Qualitative research methodology: Phenomenology**

Phenomenology is used when researchers attempt to understand and describe how their participants perceive or make meaning of their experiences, beliefs, attitudes, feelings and convictions, which then allows for the 'essence' of the phenomena to emerge (Creswell,

2014:223; Denscombe, 2010:94; Fouché & Schurink, 2011:317; Leedy & Ormrod, 2014:147; Patton, 2002:104; Schutz, 1962:59). Denscombe (2010:93) says that phenomenology emphasizes “subjectivity, description, interpretation and agency” and is often viewed as a direct contrast to a positivist methodological approach. The aim of phenomenology as a methodology is thus to attempt systematically to understand how participants structure and make sense of their experiences as well as reflect on these experiences, subjective interpretation and description of this phenomenon so as to elicit the essence of the phenomenon through a point of consciousness (Denscombe, 2010:94; Koopman, 2017:10; Patton, 2002:104; Van Manan, 1990:10). Van Manen (1990:10) notes that consciousness of the phenomenon being studied “is not introspective but retrospective” which means that it is a reflection on the lived experience. Furthermore, to understand the essence of the phenomena, the assumption that culture exists is crucial (Patton, 2002:106). Denscombe (2010:101) highlights that phenomenology could commonly take two main forms; one focuses on the essence of the experience (existential phenomenology), and the other focuses on the ways in which people interpret social phenomenon (social phenomenology). Based on Denscombe’s (2010:101) methodological insight, my research study is a combination of both forms as the research study aimed to understand the essence of LO lecturers’ experiences of teaching sexuality education whilst also attempting to understand the ways they interpreted sexuality education as a social phenomenon.

Denscombe (2010:103) admits that phenomenology could lack scientific rigor as it is focused on subjectivity, description and interpretation rather than objectivity, analysis and measurement. This is often as a result of the strong focus on understanding the nature of the social world and generalisation of the data (Denscombe, 2010:103; Schutz, 1962:38). However, phenomenology allows for a humanistic approach to research so as to unlock the possibility of authentic accounts of the complex social phenomenon at hand (Creswell, 2014:223; Denscombe, 2010:102; Fouché & Schurink, 2011:317; Merriam, 2002:7; Patton, 2002:104; Schutz, 1962:59). These accounts are quite detailed and could attract a wide readership as they describe the authentic feelings of the participants (Denscombe, 2010:102).

### **3.4 Interpretivist paradigm**

A paradigm is a belief or ‘lens’ through which one sees the world, and in research, a paradigm guides one’s thinking and interpretation of the research study. Nieuwenhuis (2016a:60) explains that from a phenomenologically influenced view of interpretivism, reality is not objectively determined but rather socially constructed. This socially constructed reality should thus be interpreted through the meaning that participants make of their experiences (Creswell & Poth, 2018:25; Fouché & Schurink, 2011:310). Thus, their historical, cultural and social realities are influenced by their understanding of their unique lived experiences. According to Nieuwenhuis

(2016a:57), there are three distinct ontological positions that can be taken, namely, materialism, realism and idealism. The ontological position of materialism claims that reality exists but only through material features and that values, beliefs or experiences arise from but do not shape the material world (Nieuwenhuis, 2016a:58; Richie & Lewis, 2003:11). Realism claims that reality exists separate from the beliefs and understanding of an external reality (Nieuwenhuis, 2016a:57; Richie & Lewis, 2003:11). In other words, the reality of the world is viewed as separate from the meaning-making of people. The ontological position of idealism claims that reality can be constructed by what the human mind knows to an 'outer' reality (Nieuwenhuis, 2016a:58; Richie & Lewis, 2003:11; Smith, 1983:8). Thus, from a position of idealism, one could argue that reality is a mental construct (Schnelker, 2006:45).

My research study took an idealist positioning within the interpretivist paradigm. Idealism, unlike realism, posits that reality cannot exist without the influence of "perceptions, feelings, motives, values, or experiences of it" (Schnelker, 2006:45). Smith (1983:8) highlights that from an idealist position, the researcher should seek to identify what the participant deems significant and relevant values to ensure that the study's values relate to the participants. Smith (1983:8) further argues that for an idealist researcher to understand the essence of reality, the researcher needs to acknowledge that human experiences are context-based. Thus, reality is constructed through the mind of the participants, based on their contextual experiences, feelings, perceptions and the values that they deem most important. Smith (1983:12) makes the following argument for an interpretivist-idealist researcher to be able to portray reality as the participant's reality: "To understand in this way [an interpretivist-idealist understanding] further implies that one knows what another is experiencing by engaging in a recreation of those experiences in oneself".

As my research study aimed to understand the essence of the experiences of LO lecturers teaching sexuality education, an idealist positioning within interpretivism allowed me to understand the essence of my participants' experiences through engagement with and recreation of those experiences within myself during the semi-structured one-on-one interviews (as elaborated on in section 3.6).

### **3.5 Research environment and sample: Convenience and purposive sampling**

Sampling is done to "produce accurate findings without the need to collect data from each and every member" of the population (Denscombe, 2010:23). A sample is often a smaller subgroup of the population chosen to participate in the research study to engage with the phenomenon being researched. For qualitative research, samples can be exploratory with the intention to generate new insights and information (Denscombe, 2010:24). To identify a research sample, two common methods can be employed: probability sampling and non-probability sampling

(Denscombe, 2010:24; Maree & Pietersen, 2016:192; Strydom, 2011:228). Probability sampling is often associated with representative samples, whilst non-probability sampling aims to produce an explorative sample (Denscombe, 2010:25). Non-probability sampling permits “an element of discretion or choice on the part of the researcher at some point in the selection process” (Denscombe, 2010:25; Maree & Pietersen, 2016:192; Strydom, 2011:228). This discretion or choice is influenced by the technique chosen within the sampling process. Possible non-probability sampling techniques are quota sampling, purposive sampling, theoretical sampling, snowball sampling, convenience sampling, deviant case sampling and volunteer sampling (Denscombe, 2010:34; Maree & Pietersen, 2016:197; Strydom, 2011:392).

As illustrated in Figure 3.1, I chose to follow a non-probability sampling approach to obtain an explorative sample. In doing so, I employed two techniques of non-probability sampling: convenience sampling (for my research environment selection) and purposive sampling (for my participant selection).

Convenience sampling is the sampling of an environment that is selected based on the fact that it is easily and conveniently available (Denscombe, 2010:37; Maree & Pietersen, 2016:197). Convenience sampling often reduces costs and can be accessed without complication (Denscombe, 2010:37; Maree & Pietersen, 2016:197). As my research was part of a larger NRF-funded project entitled *The Possibilities of Human Rights Literacies (HRLit) for Transformative Teacher Education* (De Wet, 2016), I conveniently involved the same four universities collaborating in this NRF-funded project. These universities (with their respective campuses) formed my research environments as they were easily accessible and ethical clearance at these environments had already been obtained through the collaboration.

The identification of participants was determined by the employment of purposive sampling. A purposive sample is defined as a sample that has been deliberately selected (Punch, 2006:155) with a specific purpose in mind (Maree & Pietersen, 2016:198). When employing purposive sampling, the researcher must have specific pre-selection criteria which are created on the basis of relevance to the phenomenon being researched and the knowledge or experience of the phenomenon (Denscombe, 2010:35; Strydom & Delport, 2011:392). For the purpose of my research study, the purposive sampling criterion was lecturers teaching sexuality education within the subject LO to student-teachers. The selection process was done through the collaboration with the project members at each university to identify which lecturers met the criterion. All lecturers meeting the criterion were invited to participate voluntarily.

Table 3.1 provides an overview of the four collaborating university environments within the larger NRF-funded project. This information was obtained through each university’s website.

**Table 3.1: Profiles of university environments**

	<b>University A1</b>	<b>University B1</b>	<b>University C1</b>	<b>University C2</b>	<b>University D1</b>
<b>Institution<sup>9</sup> category</b>	University	Comprehensive university	University	University	University
<b>Province</b>	Gauteng Province	Limpopo Province	North-West Province	North-West Province	Western Cape Province
<b>Environmental setting</b>	Urban setting	Rural setting	Urban setting	Urban setting	Urban setting
<b>No. of lecturers invited</b>	2	1	2	1	1 and 1 outsourced
<b>No. of lecturers participated</b>	1	1	1	1	0

The majority of the participating institutions were universities with the exception of one comprehensive university. Although the majority of the participating institutions were in urban settings with the exception of one institution located in a rural setting, the institutions are found in different provinces. As a result of the different locations of each institution, the medium of instruction varies from institution to institution; however, English is present at all. The majority of the institutions have more than one campus. All four institutions have a large number of students across the campuses.

For my research study and through communication with members collaborating in the NRF project, I was able to identify and invite two lecturers per institution that met the criterion. At each institution, one lecturer was willing and available to participate voluntarily in my research study, which brought the total number of participants to four.

One institution did not have a representative participant. Below, I describe the process I followed to invite possible participants from University D. The project member had placed me in contact with a particular lecturer who teaches LO in the Department of Educational Psychology. Her workload was at full capacity, but she snowball-referred me to a colleague who was teaching the module for the first time. This colleague felt that she was not able to assist me in the data generation process because of her lack of experience with the module. To counter this misfortune, I as the researcher invited this lecturer on numerous occasions at different times in the year 2018

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<sup>9</sup> According to Cloete *et al.* (2015:34), there are three categories of universities. The first is universities which are “pre-merger universities, and defined as institutions that offer primarily university-type academic programmes” (Cloete *et al.*, 2015:34). The second is comprehensive universities that are “institutions that offer a mix of Technikon-type and university-type academic programmes” (Cloete *et al.*, 2015:34). The final category is universities of technology. These institutions are “mostly Technikons, and are defined as institutions that offer primarily Technikon-type academic programmes” (Cloete *et al.*, 2015:34).

to participate. At the beginning of the second semester, I flew to University D as part of the larger NRF project's (De Wet, 2016) data collection. While I was collecting the NRF project's data at the University D, I arranged to meet personally and invite this lecturer to participate. At this point in the process, she revealed to me that they outsourced this section of the LO course to a person from a different department. This lecturer contacted and invited the outsourced person to participate in the research study; however this person was also stretched to capacity. I did, however, continue to invite this lecturer to be involved in the project until the end of 2018 at which time I had to conclude my data generation due to the submission of this research project being early 2019. I also asked this lecturer if she was willing to provide me with the contact details of the outsourced person, but she was not. This created an additional challenge which made it impossible to get a representative from this institution. In consultation with my supervisor, I looked at the transcriptions from the other interviews. These proved to provide the in-depth descriptions needed to address the research questions, and it was decided that data saturation had been reached.

### **3.6 Data generation method**

In order to generate data, one could use different methods and should select the most suitable method/s for one's research design (Nieuwenhuis, 2016b:81; Mouton, 2001:104). Qualitative data generation methods can include the following: observations, focus group interviews, semi-structured interviews, structured interviews and documents. For the research study, I used semi-structured one-on-one interviews as my method of data generation.

#### **3.6.1 Semi-structured one-on-one interviews**

Interviews are considered to be a two-way conversation where the interviewer asks one or more participants questions as the method of generating data about that person's beliefs, views and opinions (Nieuwenhuis, 2016b:92). Denscombe (2010:172) posits that an interview draws on the researcher's ability to engage in conversation but differs from conversation because (1) consent is required to take part, (2) the interviewee's words can be treated as 'on the record' unless stated otherwise, and (3) the researcher sets the agenda for the discussion. Interviews are, thus, complex dialogues that take place with a specific agenda and must be conducted according to the intended purpose (Denscombe, 2010:173). Interviews are often used to generate data that give the interviewer a better understanding of the interviewee's experiences, opinions, emotions and feelings regarding a specific topic, issue or phenomenon (Denscombe, 2010:174; Nieuwenhuis, 2016b:92).

There are three common types of interviews: structured interviews, semi-structured interviews and unstructured interviews. Structured interviews have a strict interview schedule that does not allow for deviation from this schedule so that there is a strong focus on controlling the format of the interview (Denscombe, 2010:174; Merriam & Tisdell, 2015:109). Unstructured and semi-structured interviews provide a continuum of going back and forth between questions as well as being able to deviate from the interview schedule (Denscombe, 2010:175; Merriam & Tisdell, 2015:109-111). To answer my research question, I opted to conduct semi-structured one-on-one interviews. Semi-structured one-on-one interviews are often defined by the open-ended questions set by the researcher which do not limit the participants in the range or intention of the answers that they provide (Bertram & Christiansen, 2004:76; Denscombe, 2010:175). This type of interview is valuable when it comes to the flexibility and authenticity of the participant's responses as it allows the participant the freedom to guide the interview in a direction the participant feels comfortable with (Denscombe, 2010:192; Greeff, 2011:351). Although semi-structured interviews allow for flexibility, their main focus is unlocking the phenomenon under study. During the interviews, the open-ended nature of the questions created a space where the participants were able to draw on ideas and respond more broadly to the phenomenon at hand (Denscombe, 2010:175; Merriam & Tisdell, 2015:110). An advantage of semi-structured interviews is that they enable probing (Denscombe, 2010:175; Greeff, 2011:345). Probing is used when the researcher seeks to deepen the response and can involve probing techniques such as contradicting, linking, challenging, encouraging, acknowledging, direct questions, procuring details, and showing understanding and allowing time for elaboration (Greeff, 2011:345-346; Merriam & Tisdell, 2015:122). To ensure that probing was possible, the pre-structured list of questions was structured in such a way that it was open to probing. These questions were structured with general questions about sexuality education followed by questions relating to the teaching and learning of sexuality education within the participant's specific higher education institution. See Annexure D – Interview schedule.

### **3.6.2 Recording of the generated data**

As the locations of the universities participating in my research study were not in close proximity to NWU Potchefstroom campus, it was not financially possible for me to conduct face-to-face interviews with all of the participants. In instances where face-to-face interviews were not possible, the participants were provided with the option of Skype or telephonic interviews. In order for me to obtain accurate transcriptions, I needed to voice-record these interviews (Greeff, 2011:359).

In the instance where I was not able to conduct a face-to-face interview, I ensured that the venue where I was conducting the telephonic interview did not allow for interruptions or additional sounds

that would distort the quality of the voice-recording. Before the interview took place, the following occurred:

- I made contact with the participant through the collaborative assistance of the project members.
- I introduced myself as the researcher via an email.
- I explained my research study and its purpose.
- Once the participant had agreed to participate voluntarily, I asked that the informed consent document be completed and signed, and the participants received a copy of the interview schedule beforehand.

On the day of the interview, the following process was followed:

- I reminded my participants that their participation was voluntary and thus should they feel uncomfortable with a question or wish to stop the interview at any time, they could do so without any consequences.
- I requested permission from my participants to voice-record the interview for the sole purpose of accurate transcriptions.
- I provided my participants with a copy of the interview schedule on the day to assist the participants in following the structure of the interview (Note: this structure served as a guideline for the interview).
- Then only did I start conducting the semi-structured one-on-one interview with the participants.

The qualitative data generated through one-on-one semi-structured interviews with the participants was typed into a password protected Microsoft Word document. This was done so that codes could be easily identified from the data. The interviews were recorded using an electronic recorder. All recordings were password protected. The recordings were used for accurate transcriptions and were abolished thereafter to ensure all ethical considerations. As agreed when I received ethical clearance from my university, these voice-recordings have to be kept by my supervisor for a period of seven years at which time, all copies of the data will be destroyed.

### **3.7 Method of analysis: Content analysis**

Mouton (2001:108) states that all fieldwork leads to analysis and interpretation of the data that were generated. Mouton (2001:108) furthermore states that data analysis can be seen as the “breaking up” of data into manageable themes, patterns and trends. Data analysis is, therefore, the sorting, analysing and concluding of the data that were generated. It is a non-linear process and oscillates between generating, processing, analysis and reporting of data (Nieuwenhuis, 2016c:109). With regard to the research study, the process in which the data were analysed was

non-linear, meaning that throughout the analysis, there were occasions where the collecting phase had to be repeated as well as the processing and analysing phase between the reporting. This was done to ensure that the data were analysed and reported accurately.

Most often, in qualitative data analysis one can use hermeneutics, discourse analysis, narrative analysis, conversational analysis and content analysis (Nieuwenhuis, 2016c:110). No matter what method of analysis, qualitative data analysis would involve three main stages (Wellington, 2015:260-264):

- *Data reduction* which consists of data selection and condensation. This stage consists of the coding of themes, clusters and categories.
- *Data display* is where the data are organised and displayed in a visual form. This allows the researcher to conceptualize the data which leads to interpretation and conclusion drawing.
- *Conclusion drawing* is the stage in which the data are interpreted and given meaning. This stage, unlike the previous two stages, has sub-stages which are as follows:

Immersion – getting to know the data through reading and re-reading of transcriptions

Reflection – standing back from the data or taking a break from the data

Taking apart/analysing data – breaking down each component of the data which could be done by breaking the data up into manageable units, selecting units, coding units or categorising units that do not fit into an existing category

Recombining/synthesizing data – putting it all back together. This process starts with the grouping of similar categories with the continuous process of refining the categories to decrease the total number of categories. Then one would decontextualize and re-contextualize the data

Relating and locating data – comparing and contrasting own data with previous data highlighted in Chapter 2

It is important to note that, in practice, this process is not linear and could become complicated and messy (Wellington, 2015:261). Bearing these important stages in mind, for the purpose of this study, content analysis was employed.

Content analysis is a method of analysing data using text to create a context which will help the researcher understand the message that manifested in the content (Drisko & Maschi, 2015:21; Nieuwenhuis, 2016c:111). This type of data-analysis allows the researcher to sift through large

amounts of data in a systematic manner, once the researcher decides that the purpose of the analysis is to understand the message or the meaning within the content (Nieuwenhuis, 2016c:111). Drisko and Maschi (2015:85) further state that this analysis is not only a systematic analysis of the manifested content in the text but also includes the themes and core ideas in the content. Patton (2002:453) points out that content analysis refers to searching text for recurring words, phrases or themes in an attempt to identify patterns and meanings. Furthermore, Krippendorff (2004:xiii) states that content analysis, unlike other methods of analysis, analyses the text within the context in which it is used. Thus, when analysing text using content analysis, one seeks to depict the literal content within the context in which it was used (Krippendorff, 2004:22). As opposed to another common method of qualitative data analysis (discourse analysis), the intention was not to look for hidden meanings or messages (Nieuwenhuis, 2016c:113) because I wanted to depict the experience as it was and the opinions of participants as they were. Therefore, for an authentic depiction of my findings to answer my research question, I deemed content analysis the most suitable method of analysis. Hsieh and Shannon (2005:1277) name three approaches to content analysis in qualitative research:

- The directed approach is where the analysis is guided by a theory or relevant research findings to generate initial codes.
- The conventional approach generates coding categories directly from the text.
- The summative approach involves counting and comparing keywords and content followed by the interpretation of the underlying context.

For the purpose of this research study, I employed a conventional approach to the analysis of the interviews. An advantage highlighted by Hsieh and Shannon (2005:1279) of the conventional approach to content analysis is the ability to gain direct information from “participants without imposing preconceived categories or theoretical perspectives”. An analysis is often done using an inductive or a deductive approach (Wellington, 2015:173). For the purpose of the research study, an inductive approach was used for the content analysis.

Cohen *et al.* (2011:564-569) identified 11 steps that need to be followed for content analysis:

1. Define the research questions to be addressed by content analysis.
2. Define the population from which the units of text are to be sampled.
3. Define the sample to be included.
4. Define the context of the generation of the document. In this research study, the documents to be analysed came from interview transcriptions.

5. Define units of analysis. This step involves deciding the level of unit of analysis. These units could be a word, phrase, sentence, paragraph, whole text and themes. This research study made use of words and phrases.
6. Decide the codes to be used in the analysis. This step consisted of reading and rereading the text.
7. Construct categories for analysis. Categories are the main groupings or key features of the text.
8. Conduct the coding and categorising of data. This concerns the actual ascription of codes and categories to text.
9. Conduct data analysis. The researcher can count the frequency of each code or word in the text.
10. Summarize. The investigator will be in a position to write a summary of the main features of the situation that have been researched so far.
11. Make speculative inferences. This requires the researcher, on the basis of the evidence, to posit some explanations for the situation.

Following these steps in content analysis ensures that the research immerses, reflects, analyses, synthesizes, relates and locates the data as posited by Wellington (2015:260-264).

My data analysis process was as follows: after the interviews were conducted, the verbatim transcriptions of the interviews were analysed inductively. This meant that during the analysis where I identified patterns, similarities and differences from the general ideas, data codes emerged as opposed to applying predetermined codes from literature and elsewhere to categorise the verbatim data (Nieuwenhuis, 2016c:116). Employing content analysis, categories were derived from the codes (Nieuwenhuis, 2016c:119). These categories were further analysed and grouped by using different coloured highlighters. This process involved thematic analysis. Thematic analysis opts for labelling portions of the data as thematic statements instead of shorter codes, thus using phrases or a sentence to represent a theme (Saldaña, 2013:177). Employing thematic analysis, I was able to identify 12 main themes to depict how LO lecturers experience teaching sexuality education to student-teachers.

### **3.8 Validity, trustworthiness and ethical considerations**

In the following section of this chapter, I discuss the validity and trustworthiness strategies of the research study, as well as the ethical considerations. Validity, trustworthiness and ethical considerations are crucial for the credibility of a study (Denscombe, 2010:297). Denscombe (2010:297) states that without following strategies to ensure validity and trustworthiness as well as ethical considerations, there is a possibility that researchers will not conduct the research process in an ethical and trustworthy manner. In order to ensure the credibility of this study, I used the following validity and trustworthiness strategies as well as ethical considerations discussed below.

#### **3.8.1 Validity and trustworthiness strategies**

Cohen *et al.* (2011:180) argue that in qualitative research, one should, as suggested by Guba and Lincoln (1989), strive for authenticity, which means opting for a notion of understanding and transferability. In qualitative research, the accounts of the participants and the meaning given to and inferences from the data are important (Cohen *et al.*, 2011:180). Cohen *et al.* (2011:180) emphasise several principles that foster the notion of understanding and transferability. These principles are as follows (Cohen *et al.*, 2011:180):

- The natural setting is the principle source of data.
- Research is context-bounded and ‘thick description’ is important.
- Data are socially and culturally saturated.
- The researcher is part of the researched world.
- The research is holistic.
- The research process is important.

Bearing in mind these principles, Lincoln and Guba (1985) argue that central elements of qualitative research are trustworthiness, credibility, transferability, dependability and confirmability. According to Sandelowski (1993:2), trustworthiness within an interpretivist paradigm “becomes a matter of persuasion whereby the researcher is viewed as having those practices visible and, therefore, auditable”. Nieuwenhuis (2016c:123) considers trustworthiness the most important element in ensuring that data analysis is accurate and viable. Bertram and Christiansen (2014:188) argue that one should consider credibility, transferability, dependability and confirmability in order to judge the trustworthiness of a study, especially in the case of studies done from an interpretivist epistemological stance.

In the research study, I used the following strategies (Nieuwenhuis, 2016c:123-125):

- During the interviews, I **verified my raw data** by asking the participants to verify my understanding of what they had said. This was done to ensure credibility as it provided my participants with the opportunity to correct my understanding of what they had shared (Nieuwenhuis, 2016c:123).
- **Audit trail.** During the research process, procedures and decisions needed to be made and documented. The purpose of an audit trail is to ensure that other researchers, who are in a position to confirm the existence of the data and the decisions made during the generation and analysis phases of the research process, will be able to do so (Denscombe, 2010:300). For the research study, the raw data, transcribed data and interview schedules were seen as the audit trail.
- I **coded my own data** to ensure greater trustworthiness in terms of further familiarising myself with the data because I had conducted and transcribed the interviews before engaging in the coding process (Nieuwenhuis, 2016c:115). I clustered similar ideas and related concepts together to analyse data better. This was done to enable a better comparison of my findings and the literature.
- **Controlling for bias** was vital for confirmability (Nieuwenhuis, 2016c:125). I stayed objective at all times, admitting any predispositions that I had, put my own ideas aside so as to see what the data presented to me. This was done with the collaboration of my supervisor.
- **Choosing my quotes carefully** was a crucial aspect of presenting the findings as a representation of the participants' voices; thus I did not use participants' words out of context and chose only the most significant quotes (Nieuwenhuis, 2016c:125).

Making use of the above strategies for the research study provided me with certainty that the data generation process was valid and trustworthy.

### 3.8.2 Ethical considerations

Ethics implies preferences that influence human relations behaviour whilst conforming to a specific code of principles set out by the ethics committee (Denscombe, 2010:329; Strydom, 2011:114). Within the context of research conducted with humans, ethical considerations are crucial to avoid causing harm to the participants and to ensure they are recognised not as mere objects but rather as individuals that experience emotions and trauma and have the ability to express it (Strydom, 2011:114). Ethics can therefore be seen as a set of principles that guide the data generation process (Denscombe, 2010:329).

To conduct my research study in an ethical manner, I employed the following considerations (Denscombe, 2010:329-342; Punch, 2014:43-52; Strydom, 2011:115-126):

- **Avoidance of harm** to participants. The fundamental rule of social research is that no harm should come to the participants. To avoid psychological or emotional harm, I did not ask invasive questions during the semi-structured one-on-one interviews.

- All participation in research should be **voluntary**. It is important to note that the participant may withdraw from the research at any time without any consequences, and this was clearly communicated to the participants in both the letter of informed consent and during the research process.
- Written **informed consent** is vital for ethical research to be conducted. The participant needs to be informed of the expectations, the duration of involvement, the procedure that needs to be followed, possible advantages and disadvantages, as well as the credibility of the research. This was done by means of the letter of informed consent.
- Withholding information from participants or misrepresenting facts is considered to be deceptive. **Deception of participants** is unacceptable. Therefore, I was transparent in my communication with the participants.
- **Privacy** refers to the element of personal privacy. In this study, I ensured the privacy of my participants by first scheduling a meeting with them to obtain the data through the semi-structured one-on-one interview; I did not encroach on their time or space otherwise.
- **Anonymity** means that the identity of the participants remains confidential and only a few individuals (such as the researcher and a few members of the researcher's staff) know the identity of the participants. The data base containing the participants' details was archived following my supervisor's directives. When reporting the participants' responses, pseudonyms were used.
- **Compensation** is not unethical unless it manipulates the participants. I did not provide participants with compensation.

Before my research study could commence, I needed to obtain ethical clearance from the North-West University's ESREC ethics committee (see Annexure A). As my research formed part of an NRF-funded project which had already gained ethical clearance (project leader Dr Annamagriet de Wet), my application was, where possible, submitted to the gatekeepers as a sub-project of this larger NRF-funded research project. I obtained permission from the gatekeepers at all four universities before contacting any potential participants. In my collaboration with the project members, possible participants were identified and invited to participate voluntarily in my research study. Informed consent was received from willing and available participants to conduct the interviews. Next, I scheduled the semi-structured one-on-one interviews on a date and time that best suited the participants.

In the next section of this chapter, I discuss my role as the researcher.

### 3.9 Researcher's role

The role of the researcher in qualitative research is important and cannot be eliminated. Often, the researcher is seen as a "research instrument" in the process of data generation, due to the subjective involvement as the researcher is responsible for obtaining the data from the participants (Poggenpoel & Myburgh, 2003:418). According to Maree (2016:44), the role of a researcher is to "enter into a collaborative partnership with your respondents". In entering this

partnership, the researcher generates and analyses data to gain an in-depth understanding of the phenomenon and to present the phenomenon under study accurately.

I applied for ethical consent from the NWU ethics committee as well as permission from the gatekeepers, which was my responsibility together with my supervisor. Throughout the research process, I ensured that I conducted my research study in an ethical manner and adhered to ethical considerations. I also conducted the data generation and data analysis processes and took full responsibility for these processes.

### **3.10 Conclusion**

Phenomenology enabled me to become immersed in the participants' lived experience of being a LO sexuality education lecturer. This enabled me, as the researcher, to generate in-depth descriptions and rich data on how these LO lecturers experience teaching sexuality education and what shapes how they come to conceptualise and engage with it. As this poem suggests, to be completely found, I, as the researcher, needed to immerse myself in these lived experiences, using these research design tools to navigate the journey.

*you deserve to be  
completely found  
in your surroundings  
not lost within them*

In the next chapter (Chapter 4), I present my data and findings.

## **CHAPTER 4 PRESENTATION OF DATA AND DATA FINDINGS**

### **4.1 Introduction**

In this chapter, I aim to give voice to my participants' experiences through the verbatim responses and engage with my primary research question: What are Life Orientation lecturers' experiences of sexuality education and what are the implications thereof for curriculum development?

To be able to engage with the primary research question, I used the following secondary research questions:

- What constitutes sexuality education?
- How is sexuality education experienced by Life Orientation lecturers teaching student-teachers?
- What are the implications of the findings for curriculum development?

To engage with these research questions, content analysis was employed. This chapter discusses the data generated through semi-structured one-on-one interviews. First, the participant profiles are discussed (4.2). Second, the content of the semi-structured one-on-one interviews is presented, analysed and interpreted according to the research questions (4.3). Lastly, I reflect on the main data findings juxtaposed to my research question (4.4).

### **4.2 Participant profiles**

In this section, I elaborate on the participants' profiles in terms of their affiliation, research interest, years of experience in lecturing sexuality education, highest qualification, publications and general approach to their teaching. In the interest of confidentiality and anonymity, pseudonyms are used for the participants.

#### **4.2.1 Fiona**

At the time of the study, Fiona was a principal tutor at University A1 within the Faculty of Education and holds a doctoral degree from Stellenbosch University. She has taught at school level for 10 years, teacher training colleges for a further 10 years, and at the time of the study, for 16 years at university level. She has had teaching experience with undergraduate and postgraduate students in the form of PGCE, honours, master's and doctoral students. Fiona specialises in diversity studies, human rights and values education. She has written numerous articles and chapters as author and co-author. She often collaborates with the Department of Basic Education and the Human Rights Commission about infusing human rights education into the curriculum

and textbook writing. Fiona takes a hands-on approach to teaching her students and often takes them on excursions.

#### **4.2.2 Belinda**

Belinda was a senior lecturer for contact students at the time of the study in the Faculty of Education at University C1 with 12 years' teaching experience and five years' experience at university level. She has taught both BEd. and PGCE students. Belinda holds a doctoral degree from University of the Free State and has authored and co-authored numerous articles in the areas of practical theology, resilience, reflective practice, teacher wellness, and teaching and learning. She is passionate about her teaching and aims to provide learners with the necessary skills and values to teach topics such as sexuality education.

#### **4.2.3 Rita**

Rita was a lecturer for distance students, at the time of the study, in the Faculty of Education at University C2 with 17 years' experience at university level and a total of 41 years' teaching experience. She specialises in Adult Basic Education and Training and holds a master's degree from University of Pretoria. Rita has taught post-matriculant, BEd. and PGCE students. She has also co-authored chapters and articles. Rita is passionate about community projects that assist and equip post matriculants with basic skills such as healthy living and life preparedness.

#### **4.2.4 Ndanganeni**

Ndanganeni was a part-time lecturer, at the time of the study, in the Faculty of Education at University B1 with 7 years' experience at university level and a further 29 years' teaching experience not at university level. He specialises in Life Orientation. His highest qualification is a master's degree from UNISA. Ndanganeni is passionate about educating students and community members. He believes that if he educates the students well, they will help educate the community.

### **4.3 Presentation of data from the semi-structured one-on-one interview data**

In the following section of this chapter, I present the data generated through semi-structured one-on-one interviews. Using content analysis, which can be described as a controlled analysis of the text within the context of communications such as interviews (Drisko & Maschi, 2015:6), I analysed the verbatim responses to derive the main themes which assist in answering the research questions. In Table 4.1, I provide structural details of the interviews.

**Table 4.1: Structural details of interviews**

	<b>Fiona</b>	<b>Belinda</b>	<b>Rita</b>	<b>Ndanganeni</b>
<b>Form of interview</b>	Face-to-face interview	Face-to-face interview	Face-to-face interview	Telephonic interview
<b>Date conducted</b>	18 May 2018	20 June 2018	18 July 2018	12 July 2018
<b>Duration</b>	51:00 minutes	53:14 minutes	45:23 minutes	01 hour and 01:37 minutes
<b>Place</b>	In lecturer's office	In lecturer's office	In lecturer's office	Telephonic

The participants were invited to select the form of interview which best suited them: telephonic, Skype or face-to-face. The majority of participants opted for face-to-face interviews with the exception of one telephonic interview. These interviews took place between May 2018 and July 2018. Their duration ranged from 45 minutes to an hour and one minute. The face-to-face interviews took place in the lecturers' offices at their respective campuses.

The main themes were derived as a result of identifying initial codes from the semi-structured one-on-one interviews by looking for patterns, similarities and differences between participants' responses. The main themes are as follows: Structure of sexuality education modules (4.3.1); definition and purpose of sexuality education (4.3.2); institutional experience as sexuality education lecturer (4.3.3); pedagogical strategies for optimal engagement with sexuality education (4.3.4); the need to create contextualised resource materials for sexuality education (4.3.5); whether sexuality education should be a compulsory module for all student- teachers (4.3.6); cultural taboos limit engagement in sexuality education (4.3.7); religious taboos – abstinence and separation approaches (4.3.8); societal prejudice (4.3.9); empowering students and community (4.3.10); further training and development for sexuality education lecturers (4.3.11); and lecturers' perspectives of the development of the sexuality education curriculum over the next five years (4.3.12).

#### **4.3.1 Structure of sexuality education modules**

The necessity for lecturers to pay attention to the structure of the sexuality education modules was unmistakable as it plays a central role in how they design and develop their curriculum. Different elements were raised when the module was elaborated on by the participants. The first was with regard to the credits, second was the time allocated to the content, and third was the structure of the content according to the four LO topics. When asked how much time or credits of the LO module is spent on sexuality education and if they thought it was sufficient, Fiona and Belinda both stated that several weeks were dedicated to the teaching and learning of sexuality

education as the content of sexuality education made up 2 of 12 credits for the B.Ed. courses. This totals 14 hours dedicated to the teaching and learning of sexuality education at University A1 at a third-year level. Belinda, at University C1, allocates 1 hour to sexuality education, but she pointed out that topics of sexuality education are intertwined into many other topics in “development of the self”. For both Fiona and Belinda, the PGCE course is a “very overcrowded curriculum” as stated by Fiona. Belinda stated that at University C1, the PGCE course awards roughly “2 to 3 credits no more than that” to sexuality education which is equivalent to one lesson on sexuality education and a study unit on HIV and its impact. Rita, however, coming from a distance education situation, is only able to have two 45-minute periods to cover the whole curriculum, thus leaving her with only a few minutes to spend on sexuality education. Rita said that even though her time is limited, more than most, one can cover a number of topics if planning is done thoroughly. Ndanganeni, unlike Fiona and Belinda, is able to spend only 6 hours of 24 hours per semester on sexuality education which he feels is enough time to cover the content. He continued that “initially there wasn’t, not even sexuality education but when the institution realised that this education is very, this part discipline is very important. It’s then that they had to allocate these hours, which I believe they are adequate myself.” This highlights the progress made institutionally in recognising the need for such content to be covered. It is important to note that sexuality education content is explicitly covered in LO modules and makes up a small part of the credits. And as Fiona has stated, “something is better than nothing”.

In terms of the layout of content to be covered, at all four institutions, the content had been divided into the four topics in LO. Fiona, Rita and Ndanganeni address the topic “personal development” and “development of the self” within the same semester or year as the other three LO topics. This is not the case, however, with Belinda as the new LO course focuses on personal development and development of the self in the first year; “second year is citizenship, environmental educational and human rights; third year is movement, and fourth year is careers. So, there’s no gaps there”. The change in programme

*was made because they thought we could go more into depth if we do one topic at a time rather than repeating it every year and the students do not necessarily see the scaffolding happening, so they think it’s just repetitive.*

Belinda highlights that giving more focus to addressing “one topic at a time” could lead to engaging “in-depth” with the topic at hand.

#### **4.3.2 Definition and purpose of sexuality education**

Lecturers defined sexuality education as predominantly consisting of three core elements: physical (biological), emotional and identity. Fiona explained that for her sexuality education

addresses the being holistically and therefore focuses on not just the physical act of sex but includes aspects of “identity” and one’s “sexual rights”. Furthermore, Fiona stated that one’s sexuality is an integral “part of being human” and thus sexuality education’s “purpose in LO is to explore that very important part of what it means to be human”. One can see that Fiona’s definition of sexuality education is influenced by her interest in human rights. Belinda, like Fiona, defined sexuality education as a “holistic concept” that not only addresses the physical aspects of sexuality, but also places emphasis on “identity”. She posits that sexuality education is often seen as “simplistic but it is an extremely complex issue”. The purpose of LO, according to Belinda, is to educate individuals on becoming “well-rounded individuals and this is part of it and this is part of the whole concept of wellness”. As with Fiona and Belinda’s definition of sexuality education, Rita advocated that sexuality education today can be described as a holistic approach to educating individuals on reproductive health, “interpersonal relationships, affection, body image and gender roles” whilst teaching them how to manage and understand their feelings as well as their behaviour. Rita provided an acronym (PRIDE) to best explain her understanding of the purpose of sexuality education:

*Preparing the learners for physical changes because that is important; and then Removing fears and misconceptions regarding sexuality; if teachers could do this it would be wonderful; then Informing and providing insight into one’s sexuality, attitudes, etc.; and Developing positive self-esteem, you see that is part of the whole it’s not something separate; and then Education about responsible sexual relationships because especially from Grade 10 onwards, especially then.*

The acronym highlighted the definition of sexuality education, but it also illustrated the “assistance” and progression that takes place in teaching sexuality education content. Ndanganeni’s definition of sexuality education highlighted the importance of understanding “intimacy” between individuals who are sexually involved as well as the need to educate people on “diseases” associated with sexual intimacy so as not to “lose life in terms of sexuality”. He pointed out that the purpose of sexuality education is not only to portray the “bad” associated with it but to also explore the “good” aspects of sexuality education.

#### **4.3.3 Institutional experience as sexuality education lecturer**

The institutional experience is part of the involvement of everyday lecturing. From the responses, it became evident that these experiences are often shaped by the stigmas associated with lecturing sexuality education (4.4.3.1) and the lecturers’ interactions with their students (4.4.3.2). Although lecturers did not directly elaborate on the institutional culture, the essence of their experiences at their institution emerged in their responses.

#### 4.3.3.1 Stigmas associated with lecturing sexuality education

Stigmas are associated with sexuality education lecturers because of the content taught and topics that are viewed as having negative connotations as well as being frowned upon. Fiona prefers to view stigmas as “problems” associated with sexuality education that hinder the successful delivery of the knowledge, skills and values of it. Taboos, however, are content or situations that are forbidden by a specific group of people. “Cultural and religious taboos” are some of the sources for these problems. These taboos are elaborated on in 4.4.7 – 4.4.8. Fiona notes that considerations need to take place and that “in every instance nobody is opposed to sex education but it is where, the timing of it and the company”. These considerations assist in ensuring sexuality education is taught.

Belinda, like Fiona, believes that there is a need for sexuality education to be taught but it should be an “open” environment where there is “no judgement” and most importantly the content should be “on a relevant age level”. Belinda explained that from her experience, in addition to placing the students “in a position where somebody is willing to talk to them but on a relevant age level”, “age relevant content ... the words that you choose will determine which stigmas will, will pop its head out and if something goes wrong, handle the situation”. She also noted that “one of the biggest stigmas is children, children are going to ask you things that are going to make you uncomfortable, children are going to make jokes that will, they don’t”.

Ndanganeni expressed that he has experienced stigmas being attached from the community both institutional and beyond. He elaborates by saying

*There could be stigma, especially when people who are not that much, who are not well informed about what one, what this is all about. Because those people, when they see you they are seeing the person who teaches something which is against their culture. They see you as the person who is, in a way, according to their own interpretation, not man, the people who is a pervert, the people who is not living without the subscription of their own norms and culture because when you are talking about sexuality education, especially in tribal gatherings these old folk might even stand up and say, “No, wena don’t tell us about these because you are such a young teach, you don’t tell us about sexuality education or about anything related to sex because you are just our son or our daughter”. Mmm, so in a way they attach that stigma to you when they see you, they are seeing the person who cannot be, who is a bit, who should not have the welcome in the society. As simple as such, in other words, they’re seeing a person who is a wayward, let me put it that way.*

Rita advocates for pedagogical approaches that limit the offense people might feel when engaging with sexuality education content. Although she did not elaborate on the stigmas associated on a higher education institutional level, from her many years of experience as an in-service teacher, Rita noted

*stigma has got a bad connotation, it's not something good. Um, it's because the, the, the children don't have an idea of what to expect so when they see this sexuality education, they think "ooh, the teacher is going to teach us more tricks. You know some more positions that we haven't Googled" or something like that. And the parents would think, uh, the teachers are, um, trying to promote free sexual relationships and so on. There is a stigma about that, but I think that is a little bit of the past.*

The above point made by Rita is in contrast to Belinda's experience that students and learners "don't have an idea of what to expect" of discussions on sexuality education and thus make remarks.

#### **4.3.3.2 Lecturers' interactions with their students**

As students are at the institutional grassroots level, lecturers' interactions with them form a prominent part of the pedagogical experiences. The shared lecturer experience of LO students was that students enjoyed the sexuality education lectures and were willing to engage in open discussions on the content. Although students were open to the content, Fiona and Belinda acknowledged that their teaching environments were influenced by the nature that has developed because of "South Africa [being] such a conservative society" (Fiona). Fiona posits that in her lectures, although many students might not have experienced these types of conversations "at home around the dinner table", her students are open to engage in conversations about sexuality. Furthermore, Fiona expressed that when she has students who have both LO and Life Sciences as subjects, they tend to be more confident in addressing the biological aspects of sexuality education and "don't bat an eyelid" when learners ask questions that would usually cause discomfort.

Belinda speculates that "we are working with a very conservative group of students who are much more sexually active than [she] would want to believe". She explains that her aim is "not only about teaching them skills to go teaching, it's about teaching them skills full stop". In order for this to take place Belinda highlights that

*... it's important to create a space where you tell those learner "you know, I don't know everything and I'm not here to judge you or I'm not here to try to make you change your mind, I'm here to give you information so that you can make an informed decision and if you ask me something I do not know, I will go and find out and I will treat you like adults in this situation and I expect you to return the favour".*

She points out that, as a lecturer, if she does not feel and express her confidence in her role, it will filter into her teaching and learning which affects her interaction with the students.

Most of Rita's students are in-service teachers with several years of experience. She explained that due to her lectures being taught through "interactive whiteboard session", her students were "very shy to do interactive, you know any interaction while they are being taught ... [i]t's like a

lecture where they sit and watch”, but we have had lots of lovely discussions after class or on email or phone or whatever when we talk”. Rita highlights that as a result of the lack of interaction she received, most of her feedback regarding their understanding of topics “with the assessment[s] ... [she] tr[ies] to get their own opinion and so on in exams and in their assignments ... that’s the time when [she] can really see what’s going on in their hearts”.

Ndanganeni explained that “two Sundays per month” he would be “teaching the community in OHS and even training some community members in OHS, HIV, sexuality education, you name it”, in which case he would include his students who would try “... to help the community on what to do in order to equip themselves in terms of sexuality education, in terms of general life upliftment”. In his responses, Ndanganeni described his interaction with his students as proactive and practical. He feels that it is crucial for the content to be “relevant to the students’ lives” as they tend to express more interest in and motivation to teach sexuality education, especially during their practical teaching periods.

#### **4.3.4 Pedagogical strategies for optimal engagement with sexuality education**

Due to the nature of sexuality education, it emerged from the responses that pedagogical strategies are one of the keys to unlocking the optimal engagement. The participants explained in one way or another that development of critical-thinking skills is at the core of their engagement. Fiona, on the one hand, described their strategy as “our method of teaching is not to impose any ideas on the students but rather to give them the pedagogical tools to develop critical-thinking skills, interactive communication, conversational type sessions, and to share their information.” She would, for example, find additional international sources on sexuality education, such as “American” “course online”. Then she would ask of the students to “critique” the structure and topics as well as its relevance to the South African context. These tasks were given in a “project-based” format that allowed students to create a portfolio of contextualised resources. She aimed to give them “pedagogical tools to develop critical-thinking skills”. Belinda, on the other hand, uses Jonathan Jansen’s concept of “pedagogy of discomfort” to unlock the development of critical-thinking skills in her students. She posited that “to create discomfort, I say so how can we swop the discomfort out with comfort because that’s what we want to do.” Belinda would, for example, give a ‘hot topic’ scenario, such as transgender bathrooms for school, and then “ask the questions and I need to get them to critically think about the answers” and “I want you [the students] to reflect”. Furthermore, Belinda believes that the critical-thinking skills that develop will assist the students in becoming reflective practitioners who will act as “agents of change”. Ndanganeni, unlike Fiona and Belinda who take a direct approach, approaches developing critical-thinking skills indirectly. Ndanganeni makes the discussions and content “relevant to the students’ lives”; as he states on multiple occasions, “this is part and parcel of our daily lives”. In doing this, he

pointed out that it assists them in improving their understanding of the issue at hand as well as their motivation to engage with and teach sexuality education.

Furthermore, Belinda highlighted that she feels that the pedagogical strategies are not “clear-cut teacher-centred or a clear-cut student-centred approach. It is something that needs a bit of both.” Often, these strategies are directly linked to “co-operative learning” that occurs in “critical spaces” and “practical examples” or demonstrations (Belinda, Fiona, & Ndanganeni). Rita, however, might not be able to use these approaches in her two 45-minute distance education classes, but she does promote the use of the strategies, such as “role-play”, to her in-service students. Rita noted that she would not recommend debate as a strategy because it tends to have a default effect of “you’re right and I’m wrong” which does not allow the essence of sexuality education to come through. Rita pointed out that “very rarely ever [has she] taught new students straight from school” and as a result she finds “it’s very interesting [to] teach adults about things and it’s very challenging to I suppose to teach on campus guys face-to-face. It’s a quite different thing.” It is with this in mind that it becomes clear that her pedagogical approach differs from those of Fiona, Belinda and Ndanganeni due to her context.

#### **4.3.5 The need to create contextualised resource materials for sexuality education**

All four participants said that there is a need for contextualised resource materials because of the limited amount of South African context-specific resource materials and many of those that are contextualised are outdated. It is with this motivation that all the participants engage in contextualising international resource materials, create their own, and use articles of current events rather than textbooks. According to Fiona, she and her students spent a lesson in which they discussed the “availability of materials” which led her to adjust their module assessment to a project. In this project, which counted “half of the exam mark”, the students had to create “a portfolio of lessons and materials”. She also made use of a “sex, sexuality and sexual orientation course online”, which was “American” and students had to “make it relevant to the South African context”. Fiona also makes use of footage “shown on probe television” that reports on current issues, such as “corrective rape”, as resource materials. As a result of her involvement with the Department of Education, Fiona was exposed to many organisations, some of which produce South African resource materials (e.g., Soul City Institute for Social Justice). In her sessions with her students, she “made available” resource materials by bringing “a heap of stuff to the class ... [and had] actually given this to [the students].” Some of the materials given to her students were “stuff like the soul buddies [and] soul city” resources.

Belinda and Rita are part of the same subject group within the same institution, and “the subject group decides” on a textbook that is relevant for their teaching; however, they are allowed to add

additional sources. Belinda is able to upload links to “internet resources” or “articles” to the student portal and does so frequently. She said that she uses “two or three journal articles ... but for the greater part, [she] use[s] internet resources”. Rita makes use of the selected textbook and “YouTube” videos. As Rita is part of the distance centre, she points out that it is difficult to change material because “[i]t takes 2 years to phase in and 2 years to phase out”. Also, Rita noted that the students only receive the module’s resource materials once-off when the programme commences which means that should they have the module during the phase-in or phase-out period of new books, they might have resources that are outdated. In other words, “they [going to] stick with it for 5 years”. She states that this is mainly a problem for the paper-based courses. The courses linked to the student portal online allow for recent and relevant resources to be uploaded.

Ndanganeni said his resource materials include the

*use [of] the textbook and I’ve got a lot of magazines even the Press, the newspaper, Star, you name it, we’ve got a lot stuff which our students even enjoy. Even the community when we go out we use [these resources].*

Ndanganeni continued, stating that “[t]hen obviously we use posters and those posters, sometimes, we use the scary posters of people” and “the pictures [on the posters] of some other people doing nasty things but all in all that conveys the true message to the community” and his students who are “trying to help the community on what to do in order to equip themselves in terms of sexuality education”. It is in his creating of his own posters using magazines and newspapers that he contextualises his resources.

#### **4.3.6 Should sexuality education be a compulsory module for all student-teachers?**

Talking about sexuality education as compulsory or not is relevant based on the dilemma of the place of LO in the curriculum. Fiona’s initial response was to state that sexuality education was not something that all pre-service teachers would be interested in teaching and stated that “I think the student studying for maths is absolutely not interested in [it]”. However, as she gave more thought to it, she pointed out that “perhaps some kind of something needs to be done with all teachers”. This point was motivated by the example that “horrible attitudes that people have towards teenage sex and pregnancy are not helping our young people whatsoever” and these people include teachers. Yet Fiona believes that “you not going to get some of those teachers being as effective as someone whose heart and soul is in sexual, in any Life Orientation topic including sexuality education”; thus, her final answer was no. Rita had a similar explanation and motivation as to why she does not think all pre-service teachers should have sexuality education as a compulsory module. She explained,

*No, I don't think so because I think the skilled Life Orientation teachers should be able to do what they supposed to do. I don't think the maths teacher... it all depends on character, you know every teacher has a different approach ability and you know that you expect a maths and a science teacher not to be a person with lots of feelings kind of thing, so but it depends but I might be totally wrong.*

Ndanganeni and Belinda both agreed that sexuality education should be a compulsory module that all pre-service teachers take. Ndanganeni emphasised that sexuality education is “part and parcel of their daily lives” and therefore should be an “independent module” or incorporated into their current compulsory module on “HIV and AIDS”. Belinda argued that in schools, teachers’ timetables are filled up by having “to teach Life Orientation” even though they “have been trained in maths and science”. She continues by positing that sexuality education is part of being a teacher and posed the following example scenarios:

*So that's why it should be generic and you are, any teacher that, you are going to have a pregnant child in your class somewhere. How are you going to handle it? You're going to have, again the holistic approach, again the child who is crying through the whole day and somebody will say she broke up with her boyfriend. That's sexuality education! Somebody who was abused. Now suddenly you are a male teacher, it's a female child. She is scared of you; how do you approach it? Maybe you touch her on the arm; that's sexuality education! What do you do with a student who flirts with you; that's sexuality education!*

Belinda concluded her argument by stating, “[I]n capital letters YES!” sexuality education should be a compulsory module for all student-teachers.

#### **4.3.7 Cultural taboos limit engagement in sexuality education**

Culture plays a large role in the South African context; it determines what is discussed and what is not discussed. Belinda, Fiona and Ndanganeni all emphasised the cultural diversity in their classes pointing out that “cultural differences” and “different cultures” need to be taken into consideration when teaching sexuality education. Belinda pointed out that it is important for teachers to ask, “Am I, as a teacher, culturally sensitive and responsive enough, what I can say and what I shouldn't say?”, especially when in a class there are “5, 6, 7 different cultures”. As Fiona also experiences different cultures in her class, she explained that although some students are “conservative culturally”, many others express “openness” to discussions on sexuality education. Fiona said that many cultures “will not have discussions about sex around the dinner table”, thus creating a “taboo surrounding discussions about sex between parents and children”. Fiona further elaborated on the societal changes that influence the cultural and traditional aspects of sexuality education in the following quote:

*You know historically and traditionally children would go to the initiation schools and they would learn from their elders of their communities about sex and sexuality, not sexual orientation. But how to satisfy your wife or how to satisfy your husband or how*

*to be a good sex partner. But not, but those discussions wouldn't happen around the dinner table. And so, a lot of the problems that we are facing with teenage pregnancy are because the parents, the initiation schools are not doing that anymore.*

Ndanganeni, similarly to Fiona, believes that “European culture exposure” has forced discussions on sexuality education to take place because of “the dangers attached to it”. He pointed out that should “intimacy” take place between individuals, their culture views it as “something which should be done secretly, which should not even be spoken of”. Ndanganeni further explained that “the department realised that has to be taught to the learners” even though “our cultures are closed to any kind of sexual and intimacy discussion, sexual matters”. Moreover, he explained, “Our cultures are closed but realising that we cannot, we can't promote our lives with these kinds of closure or without talking about sexuality education.” According to Ndanganeni, this is not easy and stigmas could develop from the institutional and general community explained by his statement: “Because those people, when they see you they are seeing the person who teaches something which is against their culture”. He explained that it is often “people who are not ... well informed about what one, what this is all about”.

#### **4.3.8 Religious taboos – abstinence and separation approaches**

Religion, like culture, plays a large role in the teaching of sexuality education. Two dominant religious views were highlighted by Belinda in terms of pedagogy, “Christian[ity]” and the “Muslim” religion, Islam. Christianity was positioned within the context of not expressing one's bias when teaching sexuality education,

*I might have a very strong Christian view of not having sex before marriage. I cannot go and preach abstinence simply according to that reason. If I teach abstinence, it must be for various reasons, STDs, pregnancy, emotional consequences, blah, blah, blah, blah, blah. All of those things so that is important.*

Furthermore, Belinda posed a reflective question: “If I have Muslim children in my class, do I give them the same sexuality education as my Christian children, my non-religious children?” This question emphasises the role that “religion play[s]” in teaching these topics. From her experience, Fiona has learned that religiously Islamic students prefer to be separated according to gender as one student stated to her “you should have told us because ... we don't mind sex education but we don't want to be in the class at the same time with men talking about these very personal sensitive issues”. This statement came as a result of the LO lecturers inviting a guest speaker who “spoke about condoms and unprotected sex and anal sex and all sorts of very sensitive issues”. Fiona explained that

*in religions where you have a separation of the sexes, there are taboos surrounding the conversations and when the conversations are held. So, in every instance, nobody is opposed to sex education but it is where, the timing of it and the company.*

The point Fiona makes here is that when teaching sexuality education one must be cognisant of the surroundings.

#### 4.3.9 Societal prejudice

Societal prejudice often filters into the classrooms and can be a result of community beliefs, institutional beliefs and personal beliefs making up a society that seep into the teaching of sexuality education. Many topics within sexuality education are classified as taboos or stigmas as a result of societal prejudice. A point highlighted by Fiona is "... the cultural and religious taboos that the teacher holds, and the teacher sees that as a restraint to teaching it. So when that's the case, it has an impact on our students here." As teachers are part of the larger society, their personal beliefs filter into the classroom at primary and secondary levels, which the students then carry with them to their tertiary institution. Fiona continued

*I think what I have seen over the years with many of my students ... some of them are very keen and want to do sexuality education, so then they come to the courses with interest with an open mind. But I can't say that's true for everybody. People don't like talking about sex.*

This general point was reiterated by Belinda when she explained that "[she] always say[s] to [her] students 'children have sex but they don't want to talk about sex so we need to put it on the table and create a safe space for the teacher and the learners'". Belinda reiterates that she "think[s] we focus too much on the physical act but we don't teach our kids enough about the emotional consequences of these decisions." This illustrates that in pedagogical settings, which are part of society as a whole, sexuality education should be approached as "it's not only about sex, it's about the sexuality, the spirituality, the emotional, the physical, the social all those aspects come into play [however] we don't get around to talking about those things."

A more specific prejudice highlighted by Belinda is that teenage mothers experience some form of prejudice. This is illustrated in Belinda's quote below:

*I had a first-year student in my LO class who had a baby last year. It was her matric farewell pregnancy and I had a discussion with her and she said, "I still feel judged in class". So, we want to believe we have these enlightened students but we don't and it's very polarised. So, you have a lot that is extremely conservative and outspoken about that and the others that try to hide what they do over weekends, so it's the same set of groups that you sit with in a school classroom, you sit with at the university and it's important that we educate them as well.*

In her interview, Fiona explained that one of her PhD students was doing her research on teenage pregnancy. She continued to explain,

*[s]ome of the horror stories that come through about the stigmas of being pregnant whilst still at school and the right, we are talking about it within ... a rights perspective,*

*the violation of, you know, stopping girls from finishing their schooling. ... the horrible attitudes that people have towards teenage sex and, and pregnancies are not helping our young people whatsoever.*

Ndanganeni said that in his community setting, pregnancy is not necessarily the main issue; however, he pointed out that “what they know is just that if they label this, this kind of stuff as dark like ... pregnancy termination ... that is a taboo”.

As with Ndanganeni’s description of his community’s prejudice, he also highlighted that “same-sex marriages ... is a taboo”. However, he commented that “... this same-sex and this homogeneous marriage this is something people in the community should be aware of it: the position of the law in terms of sexuality education, the position of the law for prosecution”.

Although Belinda did not focus on the community, she reflected on her own education as well as her teaching practice to highlight the way in which societal perception and prejudice of gender and sexuality have changed over the years.

*I think, let me answer it by going back, initially when I was at school and we spoke about a boy and a girl, then homosexuality came in and it was a boy and a boy, then we started taking more openly about abuse, [discrimination towards non-normative sexualities So it’s becoming more and more and more transgender people, people who choose not to have any gender, so I think the gender thing is becoming way more important.*

Rita, like Belinda, reflected on her experience of sexual diversity in Namibia from a teacher’s perspective:

*[a]nd when you think about laws of other countries, when I was in Namibia and you see that people get killed because of [homosexuality]. It’s terrible what’s going on there. So, one has to educate them on sexual diversity and especially you know the whole scale of you know, nobody’s perfectly one or the other. We all vary on a bisexual scale*

Fiona, as mentioned in 4.3.5, showed a video of survivors of corrective rape and explained the incident in the following quote:

*It was the resistance from the students to something we showed them and taught them in a course that is now being phased out quite a number of years ago. We showed them some footage that had been shown on probe television it was, do you remember there was a time when there was a real spate of lesbophobic rape, corrective rape, and so there were some interviews on two different news reels on television, Carte Blanch and Special Assignment, I think, and we showed the students, and our intention in showing the students was more to do with wanting to show them the pain experienced by these young women who were willing to be interviewed but their identities removed. It was quite some years ago. ... But when we showed this to the students, there was a lot that we were naïve about and that was because we don’t, as white lecturers, didn’t understand the township lingo and the derogatory terminology. And the students started to laugh in the class and the homophobes*

*amongst them... Oh they just thought it was fantastic and missed the point. They slapped their hands on the desk and making noise. I wasn't there that day, but the students came afterwards and a colleague that ran that lecture came to tell me what happened. They were distraught because they were my LO students and they were on a different level. So, I mean it's a long story but I mean that was it.*

This scenario emphasises the societal prejudice held against non-normative sexualities, which Fiona described as “[q]uite challenging because many of them are such homophobes, you know”.

Belinda took the stance that “... we are so inundated with talking about HIV that things fall away that are way more relevant to the South African learners”. In the interview, discussions took place on topics like pornography and sexting. Belinda described the case where her friend in London wanted to throw “a birthday party 5-year old daughter and it was at the Wet and Wild theme park. This little girl who could type ... just typed in ‘wet and wild’. You don’t want to know what she came across.” Further discussions took place, on what Belinda considers a “massive issue”, “pornography”. She explained that “23 years ago, if you wanted to look at pornography, you had to see through plastic or shop or hide the mattress, something under the mattress and now everything is easily available with one click.” This was further contextualised by an example of primary school learners viewing porn on their cell phones and showing it to other learners. A second case was discussed in which sexting in schools, especially primary schools, highlighted that nude pictures were being sent. This prompted the reference to “Margaret” van Wyk, who in 2016, accidentally sent a nude picture on WhatsApp to a group of parents instead of her husband. This picture was then forwarded to other people without her consent. Belinda’s attention then turned to questioning what consent meant in terms of sexting as there are no non-verbal cues.

Fiona said, “I will address other areas of sensitive issues, like prostitution”, as another societal prejudice. She elaborated on this point by explaining that she would pose certain questions and points like “Is prostitution, prostitution or sex work? ... And the sexual rights of women and link it to the constitution bill of rights”. Belinda also grappled with the blesser-blessee phenomenon as a possible form of prostitution.

*Do you know how many students we have who does that and who is actively participating in prostitution just to pay for their studies. It's shocking. And they don't see the problem with the whole blesser thing. That's a wonderful example of the real thing because if I talk about that in class, my white kids go “what?! It's prostitution!” I know! But our previous president does it so how can it be wrong?*

In the discussion, Belinda noted from a social stance that these blessees “hav[e] an abortion[s] ... they don’t use protection... [a]nd how many [blessees] leave school because they have to be at [the blesser’s] beck and call 24/7 because so [they] can’t be in school.” She then linked it to the concepts of “self-worth, self-esteem [and] all of those things”. She continued to explain that “it’s

the guilt thing that makes people and our Calvinistic way of being brought up, you don't talk about sex and politics and church."

A last societal prejudice that has become less prominent in society as highlighted by Belinda is "[s]omething simple like intercultural couples or interracial couples; it's not something we were very used to 15 to 20 years ago, now it's part of the, I hate the word, but it's part of the normal."

#### **4.3.10 Empowering students and community**

It was noteworthy how these lecturers aspired and made it their desire and mission to empower their students and community. In particular, they wanted to empower students in terms of helping them to be prepared for what they could expect when they went into practice as well as enabling them with the skills to develop both personally and professionally. Fiona along with her colleague, who specialises in educational psychology, "tries to offer young people other opportunities or other options I should say than sexual activity". Furthermore, Fiona said that "the best thing to do was going to be to expose them to different kinds of literatures" which not only allowed the students to "explore [the literatures], analyse them and then to develop their own resources" that are context specific that they can use in their classes; she asked her students to "present [their resources] to the class". In this way, Fiona is able to create "interactive communication conversational type sessions and to share their information". Fiona is committed to empowering her students through thinking critically about their teaching. She motivates this commitment:

*I wouldn't want my students to go teaching pre-prepped lesson plans that you just have to roll out like a machine, you know. I would have liked for them to have thought very deeply about their, about sexuality, about what they present in the classroom in different context in South Africa; from the private independent religious school to the very big public school where there are very big issues associated with sex, sexuality and rape.*

Fiona did, however, point out that students tend to struggle to implement these skills that have been learned at university level when they "have got to step out there [in schools] and teach the materials". Yet, she argued that "because they are Life Orientation students, they're a step ahead. I mean, I must brag my Life Orientation students are definitely a cut above the rest when it comes to teaching very sensitive topics such as sexuality education."

Belinda, like Fiona, believes in equipping her students with the necessary skills: "[I]t's not only about teaching them skills to go teaching, it's about teaching them skills full stop." Her aim is "to prepare students to be academically ready and emotionally ready to teach". In successfully doing this, Belinda is empowering her students by focusing her practice on "teach[ing] them more the values and skills". She stated that these "...values and skills [are] associated with emotional readiness, with decision-making, with handling the repercussions of it and the come backs that

there always is". Belinda noted that in her practice, she "... think[s] it's the more knowledge is there but the skills and the values is almost superseding it." Belinda said that she

*know[s] at this current moment [she is] sending [her] students into a world where they are not ready so it would be wonderful to have a broader forum to, a broader platform to talk about all of these things and at the same time to contribute to their own personal development. Not only their professional development.*

Furthermore, Belinda stated that

*... teaching stuff like homosexuality is not something you can say fact, fact, fact, fact, fact. We need to teach acceptance; we need to teach creating a safe space; we need to teach respect and those things you teach in the hidden agenda, in the hidden curriculum.*

She made the point that it is important to get "reflective practitioners out there and getting our students to become agents of change in the schools that they're going to without judging, without being judgemental".

Rita, although she has much less contact with her students than the other participants, empowers her students by promoting outsourcing in their teaching practice when her students do not know enough about a topic. She explains that she would tell her students that

*[a] teacher is not the source of all information at all and if they could learn to adopt and adapt so that they can invite people from outside to contribute to their class, it would make such a difference and it doesn't have to be a physical presentation but it, you know there are so many ways. But to invite somebody over with experience is always a winner.*

Her perspective is that she "just hope[s] that we can convey some positive attitude towards ... sexuality education". This can "really make the life better for many people", according to Rita. She also pointed out that

*... mak[ing] teachers aware of different family structures and how to deal with that and also to inform the children to be a bit more tolerant towards the different diverse families. And that, I think to teach tolerance, you know will definitely fight the ignorance around that.*

Ndanganeni believes that "[t]his education should be taught in all the institutions, private and public institutions". Ndanganeni is "two Sundays per month ... out in the community", and he includes his "students we're ever out in the community trying to help the community on what to do in order to equip themselves in terms of sexuality education, in terms of general life upliftment, you name it". Thus, he not only empowers his students to give back to the community but aims to uplift the general community. Ndanganeni further elaborated on this:

*In other words, it's either the government send out the people or they are certain all these tertiary institutions are allocated nearby these communities, including the public and the private institution wherein the lecturers and the students should go all out to teach sexuality education because at this point in time, even if we introduce it at the university level at each university level like we proposing with you for, as a fully-fledged module, it won't reach the innocent populations outside that quickly. Because some people will not have time to come to attend the classes at school but once we can send out the lecturers and the students, in fact lecturers and institutions should be using its own products, the students. The lecturers should be accompanied by the students to various institutions. This will empower the institutions, the communities, the private sector, the public sectors about the knowledge of sexuality education.*

It is with this that Ndanganeni explains that “tertiary institutions ... should ascertain that the tertiary institutions and the government should come together, train the community in the private sector and the public sector about sexuality education”.

#### **4.3.11 Further training and development for sexuality education lecturers**

It was clear from the responses that all the participants deemed it worthwhile to attend any further training and development on sexuality education. Fiona motivated her stance by stating that “if [she could] learn from the research and the contributions of other fellow specialists, [she] would definitely”. Belinda pointed out that she “would love to hear how other people do it” because “it’s a very isolated topic, much of academics is isolated”. Rita, like Belinda, viewed an opportunity like this from a pedagogical lens as she stated

*I would definitely because it's such a vital part of Life Orientation and Life Skills and you know the more ideas one can get ... You know the more ideas, the more creative one can be and the more innovative one can be after such course ... and the input of the, all the other lecturers and professors from other universities made such a difference.*

Ndanganeni motivated his willingness to participate in further training and development “as a matter of must, that [he] will attend as a matter of must because [he] want[s] to build more knowledge and [he] want[s] to share some experiences with other people about sexuality education”.

#### **4.3.12 Lecturers’ perspectives of the development of the sexuality education curriculum over the next five years**

As mentioned in chapter 1, the compulsory nature of LO has come into question for the FET phase. As recommended by the History Ministerial Task Team (Ndlovu *et al.*, 2018:127), it is being considered that LO be phased out of the FET phase by 2025 (see section 1.2 for motivation of recommendation). Thus, it was deemed necessary to engage with the lecturers’ perspectives of the development of LO over the next five years. When asked where she sees the place of LO five years from now, Fiona responded that

*[she] wouldn't want to see sexuality education, because of time constraints, ... it being removed; but [she] think[s] [they] are going to get much bigger classes and the emphasis for Life Orientation is going to be mostly on, secondary teachers, mostly high school; which gives [them] a very good opportunity to do a methodology in one of the methodology courses.*

Fiona continued that they “will have two methodology courses... that focuses predominantly on Grades 7 to 9 and the other one that will focus ...[on] FET, Grade 10 to 12”. Furthermore, she stated that she does not think it will be seven weeks as with the current third-year module, “but [they] will definitely be able to focus significantly [on sexuality education]”. Fiona explained that she could not “say much more than that because it would definitely be in collaboration with my colleague and also because of the Department of Education’s relook at the place of it.” She did however, point out that she

*... wouldn't want [her] students to go teaching pre-prepped lesson plans that you just have to roll out like a machine. [She] would have liked for them to have thought very deeply ... about sexuality, about what they present in the classroom in different context in South Africa; from the private independent religious school to the very big public school where there are very big issues associated with sex, sexuality and rape. ... It's the sexual rights part of it all that I'm very determined to deal with.*

Belinda reflected on the development of sexuality education from “when [she] was at school and [they] spoke about a boy and a girl, then homosexuality came in and it was a boy and a boy, then [they have] started talking more openly about abuse ... [and] LGBTQ”. She further posited that she “think[s] the gender thing is becoming way more important [as] ... it has exponentially grown and [she's] interested to see where [it is] going”. Belinda continued to highlight that

*the way we teach sexuality education has to become bigger, more open and it needs to be more inclusive. ...it's going to have to include emotional, spiritual, social [issues]. All those issues need to be addressed and we need to think of sexuality in a broader context than just the physical act of sex.*

Rita, like Fiona, “would never take it out of the curriculum” and posited that through “preparation ... one can build only from strength to strength”. She further explained that “the more you attend workshops, the more you are able to teach sexuality education in a way that the teachers will enjoy [it] and also enjoy teaching [it] one day”. Rita did however highlight that she does not “think it would change at all at this stage ... the CAPS [has] wonderful subtopics to choose from [and] it's what you do with that”.

An institutional perspective of sexuality education curriculum development was taken by Ndanganeni as he envisages that there should be a four-year course, in which the first year is

*an introductory module [that] should not go very deep but it should embrace aspects such as marriage, what is marriage, what is the intention of marriage, why do people get married to each other; then the issue of sex, why do people have sexual*

*intercourse; then the issue of prostitution, why do people sell their body, ... [and] the issue of sex slave. But not going deeper ...*

Ndanganeni continued by highlighting that

*the second and the third-year module should go deeper into ... talk[ing] about sex, ... the aftermath of sex. In other words, what comes after sex? There is pregnancy, ... there are sicknesses, there are STDs, there are HIV, there is what we call the risks in life, there are things such as ... divorce or unstable marriage. What causes divorce, what causes instability in marriage? ... How can we get rid of these, how can I minimise that?*

And in the final year, fourth year of the course, Ndanganeni posited that

*[they] have to go deeper into ... how do [they] remedy HIV or reduce its stigma, how do [they] remedy the issue of STDs, how do [they] remedy divorces, how do [they] reduce divorces, what role do community members, churches, ... play in terms of HIV. ... all these other stakeholders, ... what role do they play and how do[es he and his students] encourage them to continue with these kinds of roles, how do [the lecturers] train [their] students to reach to the communities.*

Ndanganeni believes that these are topics that most optimally prepare student-teachers and that sexuality education should be “part and parcel of the curriculum”.

#### **4.4 Reflecting on the main data findings juxtaposed to my research question**

As advocated by the lecturers, sexuality education has a place in the curriculum and should not be removed. In this section of the chapter, I grapple with and reflect on the main data findings juxtaposed to my research question. Sexuality education addresses “not only the physical act of sex” (Belinda) but also “sexuality, sexual orientation ... identity ... [and] sexual rights” (Fiona). Furthermore, sexuality education should be taught as a “holistic concept ... [that addresses many] complex issue[s]” (Belinda). Due to this complexity and time constraints of the curriculum for the majority of participating institutions, LO is only allocated two credits and thus only an hour or two is allocated to sexuality education exclusively. However, it is important to note that sexuality education is “integrated” in many of the other LO topics. Some lecturers feel that sexuality education should be compulsory only for LO students, but others believe it should be a compulsory module for all student-teachers.

Next, the lecturers’ experiences from an institutional perspective were divided into two main sections: stigmas associated with lecturing sexuality education (4.4.3.1) and the lecturers’ interactions with their students (4.4.3.2). The stigmas highlighted by the lecturers often portray sexuality education content as controversial, and they explained it could place them in a “negative” (Fiona and Rita) light, having implications for their practice. Lecturers’ interactions with their students are predominantly positive; their teaching and learning environments are non-

judgemental, and an atmosphere of openness is promoted. These lecturers find that their LO students are willing to engage in “discussions” (Fiona and Belinda) and “critically think” (all participants) about the topics within the LO curriculum. The pedagogical strategies that these lecturers use facilitate optimal engagement with sexuality education in their classes. Strategies highlighted by the lecturers include development of critical thinking (all participants); assisting students in the development of contextualised resource materials (all participants); using Jansen’s theory of pedagogy of discomfort (Belinda); presenting students with ‘hot topic’ scenarios (Fiona, Belinda and Ndanganeni); creating reflective practitioners (Fiona and Belinda); using context relevant content and resources (Fiona, Belinda and Ndanganeni); co-operative learning strategies (Fiona, Belinda and Ndanganeni); and practical examples (all participants). In order to achieve this optimal engagement with the use of these strategies, lecturers need to contextualise their sexuality education resource materials. This is done by making use of the content on current sexuality education issues in “newspapers, videos, documentaries, article[s] and magazines” (all participants).

Cultural and religious taboos still play a large role in the South African context, especially when addressing sexuality education. LO lecturers often experience initial resistance from student-teachers in terms of openly discussing the concept of sex. Religious taboos were highlighted by positing that when teaching sexuality education, one should not express religious “bias” (Belinda) through one’s teaching and that there are certain religious practices that prefer to separate the sexes when discussing “very sensitive issues” (Fiona).

Societal prejudices, unlike the cultural and religious taboos, are beliefs and attitudes held by many in society about that which is not socially accepted. According to these lecturers, there are numerous societal prejudices that arise when engaging with sexuality education. As lecturers, they find that their surrounding society does not deem it acceptable to “openly discuss” (Fiona) sex even though many of their “students are sexually active” (Belinda). This further poses challenges when they address issues such as “teenage pregnancy” (all participants), “abortion” (all participants), “STDs” (all participants), “pornography” (Belinda) and “sexting” (Belinda). Fiona and Belinda posited that teachers, as part of the larger society, may hold their own societal prejudices that filter into their teaching of sexuality education. This has a ripple effect, and their learners, who are now attending university as students, carry these prejudices with them into the lecturers’ classes. These prejudices are not limited to the issues mentioned above. They also include “sexual orientation” (all participants) and “gender” (all participants) as well as topics on relationships such as “interracial” (Belinda) and “blesser-blessee” (Belinda) relationships.

However, these lecturers do not allow the challenges of prejudices and taboos to hinder their goal of empowering their students. They aim to empower their students with the development of 21st

century skills, such as “critical thinking” (Fiona and Belinda), “problem solving” (all participants) and “communication” (Fiona, Belinda and Ndanganeni) so as to create “agents of change” (Belinda). These lecturers not only wish to improve the practice of their students but also are willing to develop their professional skills through further training and development opportunities.

Lastly, these lecturers envision the continuous development of sexuality education curricula as they highlighted that as society changes the curriculum should also change to stay relevant to student-teachers and to improve praxis.

#### **4.5 Conclusion**

*of course i want to be successful  
but i don't crave success for me  
i need to be successful to gain  
enough milk and honey  
to help those around  
me succeed*

It is in the reflection on this poem that the desire to empower expressed by lecturers is highlighted as well as a reflection of the essence of their experiences. A second reflection from this poem to the chapter is that I, the researcher, aimed to give voice to my participants and unlock the essence of their experiences through their verbatim responses.

Next, Chapter 5 concludes the research study by presenting an overview, reflections, limitations and recommendations.

## **CHAPTER 5 OVERVIEW, REFLECTIONS, LIMITATIONS AND SUGGESTIONS**

### **5.1 Introduction**

This chapter presents an overview of the research study (5.2) as well as reflections on the main findings (5.3). It also highlights the limitations of this research study (5.4) and puts forth suggestions for further research (5.5).

### **5.2 Overview of the research study**

Chapter One set the scene for the research study by providing a background to this research study and highlighting the research problem. This chapter also stated the research questions and research aims as well as providing a brief description of the research design, the methodology and research processes.

Chapter Two engaged with scholarly literature on value-based curriculum, sexuality education and two curriculum perspectives. This chapter responded to the first sub-research question (1.3). I also briefly explored the international perspective of sexuality education and grappled with the South African literature on sexuality education and its themes. Lastly, this chapter engaged with three possible critical theory perspectives for curriculum development for sexuality education, namely, feminist pedagogy (2.4.3.1), anti-oppressive education (2.4.3.2), and engaged pedagogy (2.4.3.3). This chapter concluded by highlighting three elements (2.4.3.4) within the critical theory perspectives that could be used to think anew when developing sexuality education curricula.

Chapter Three focused on the empirical part of this research study. I elaborated on my qualitative research design which employed phenomenology as methodology, interpretivism as paradigmatic lens, and convenience and purposive sampling to select the universities and sample which consisted of four participants. The data were generated through semi-structured one-on-one interviews, and content analysis was used to analyse the data. I explained the methods and described the purpose of each element of the research design and how they were employed in my research study. This chapter also engaged with how I met the requirement of validity and trustworthiness as well as the ethical considerations for the data generation process of this research study.

In Chapter Four, I provided the profiles for my four participants (4.2) in which I elaborated on their biographical information and academic specialisation and interests. Then I presented and

discussed the themes that emerged from the main findings of the semi-structured one-on-one interviews (4.3). These themes were as follows:

- Structure of sexuality education modules (4.3.1)
- Definition and purpose of sexuality education (4.3.2)
- Institutional experience as sexuality education lecturer (4.3.3)
- Pedagogical strategies for optimal engagement with sexuality education (4.3.4)
- The need to create contextualised resource materials for sexuality education (4.3.5)
- Should sexuality education be a compulsory module for all student- teachers? (4.3.6)
- Cultural taboos limit engagement in sexuality education (4.3.7)
- Religious taboos – abstinence and separation approaches (4.3.8)
- Societal prejudice (4.3.9)
- Empowering students and community (4.3.10)
- Further training and development for sexuality education lecturers (4.3.11;)
- Lecturers' perspectives of the development of the sexuality education curriculum over the next five years (4.3.12)

Chapter Five concludes the study with a reflection on the main data findings juxtaposed to my second sub-research question.

### **5.3 Reflections on the main findings**

In this section of the chapter, I reflect on the research study holistically and attempt to capture the essence of the main findings. Six main findings, addressing the research questions and aims, emanated and are now presented as reflective statements:

- Reflective statement one: The (im)possibility of a comprehensive sexuality education curriculum (5.3.1)
- Reflective statement two: To abstain or not to abstain... should that be the dominant approach? (5.3.2)
- Reflective statement three: Empowering student-teachers with 21st century skills (5.3.3)
- Reflective statement four: Taboos, prejudices and stigmas hindering the optimal teaching and learning of sexuality education (5.3.4)
- Reflective statement five: Possible implications for curriculum development of sexuality education (5.3.5)

- Reflective statement six: The national LO debate... Where do we go from here? (5.3.6)

### **5.3.1 The (im)possibility of a comprehensive sexuality education curriculum**

Sexuality education is complex and multifaceted by nature and in the structure of its content and the programme as a whole. The LO national curriculum consists of seven topics, and sexuality education topics appear explicitly in three of the seven topics: 'development of the self in society', 'health, social and environmental responsibility' and 'democracy, human rights and responsibilities' (2.3.3). Based on an analysis of the LO national curriculum as well as a scholarly review, the content of sexuality education engages with four main themes, namely, health; physical sexual behaviour; gender, power and relationships; and sexual diversity (see Sections 2.3.3.1 – 2.3.3.4). Although the literature (2.3.3) allows for these themes to be formed, in practice, not all the themes and their complexities are engaged with due to the courses, especially in the PGCE programme, being a "very overcrowded curriculum" (Fiona, see 4.3.1). Further possible reasons could be the curriculum structure in terms of the time and credits allocated to this content, as well as the emphasis placed on certain sub-themes as more important to teach (Belinda, see 4.3.9). In their teaching, two of the four participants allocate two credits to sexuality education content, which is equivalent to one to two hours (Belinda and Fiona, see 4.3.1). For Ndanganeni, the situation differs from Belinda and Fiona as he is able to spend six of the 24 allocated hours on sexuality education. Rita, unlike the other participants, teaches LO to distance learning students and does not have the same number of hours for contact sessions with her students; thus she spends only a few minutes of the two 45-minute periods on sexuality education content (4.3.1). The time constraint that Rita faces cannot be compared with that of the other participants. In the study guides provided to students, an indication of the time allocation for self-study per study unit is given to ensure that enough time is allocated to the content that needs to be covered.

Engaging with sexuality education and its curricular limitations calls into question what constitutes sexuality education in terms of its definition and purpose. It becomes difficult to define sexuality education because it is an umbrella term for many themes and sub-themes (2.3.2). From the responses of the lecturers training student-teachers, it became evident in their definition of sexuality education that three core elements should be taught: physical/biological aspects, emotional aspects and identity (4.3.2). The participants further brought out the idea of viewing the purpose of sexuality education from a holistic perspective; thereby, it means "to explore that very important part of what it means to be human" (Fiona, see 4.3.2) and educate individuals on becoming "well-rounded individuals ... [which] is part of the whole concept of wellness" (Belinda, see 4.3.2). These participants also highlighted that, in practice, sexuality education does not always achieve its purpose to develop individuals holistically because its focus is often too reliant on teaching topics related to the physical act of sex (Fiona, see 4.3.2). As a result, sexuality

education can come to be viewed as “simplistic” (Belinda, see 4.3.2). Belinda believes this view needs to be challenged because the multifaceted nature of sexuality education makes the teaching of these elements an “extremely complex issue”.

The fact that the structure of sexuality education curricula is often limited in terms of time and credits allocated as well as the fact that teaching sexuality education in its entirety is viewed as an extremely complex issue leads me to raise questions such as the following:

- Should the seven topics in the LO national curriculum be separated and made individual subjects, such as career counselling and physical education, to allow for the LO national curriculum to become less overcrowded which might lead to teaching comprehensive sexuality education? However, if separated, would this not threaten the multifaceted nature of LO?
- What does it mean to teach sexuality education comprehensively?
- Could sexuality education curricula ever be taught comprehensively?

### **5.3.2 To abstain or not to abstain... should that be the dominant approach?**

Research has found that teachers take on an abstinence-only approach to sexuality education because of their discomfort with discussing certain themes that could even lead to them omitting curriculum topics that are prescribed in the curriculum (Bhana & Pattman, 2011:962; Brown & Dickinson, 2013:59&61; Francis & DePalma, 2014:81; Simmonds, 2014:647). This discomfort or fear can emerge from “scare tactics” (Francis & DePalma, 2014:87) that promote viewing sexual behaviour in a negative light in the hope that learners will delay sexual engagements until marriage so as to start a family or wait until a certain age (Goodson *et al.*, 2003:91). Hindin and Fatusi (2009:59) argue that although intervention studies improve the attitudes and intentions of learners, little evidence is found that behaviour changes.

Contrary to the belief that abstinence-only is a good approach to teaching sexuality education, this approach has been highlighted as an obstacle to ensuring a balanced view of the pleasures and risks involved in sexual behaviour (Allen & Carmody, 2012; Lesko, 2010). Bhana (2017:73) and Francis and Brown (2017:1280) suggest that sexual behaviours are often linked to strong feelings of love, commitment, pleasure and desire in teenagers rather than danger and disease. Allen (2005) and Bhana (2017) advocate that approaching sexual behaviours from a biomedical perspective and not emphasising the emotional and physical feelings of desire and pleasure will not enable learners to make informed decisions that take into consideration the dangers and pleasures of sexual behaviours. To promote pleasure education, a non-judgemental environment needs to be created where learners’ “sexual subjectivity and their right to the option of enjoying and expressing it” is recognised (Hirst, 2014:39).

Belinda highlights that abstinence should not be taught from the motivation of religious beliefs but rather as a preventative measure against “STDs, pregnancy, emotional consequences” (see 4.3.8). She “think[s] we focus too much on the physical act but we don’t teach our kids enough about the emotional consequences of these decisions” (see, 4.3.9). However, she advocates for pedagogical approaches that unlock critical thinking and reflective practice such as “pedagogy of discomfort” (Belinda, see 4.3.4). Fiona (see 4.3.4) did not state her pedagogical approach explicitly, but she emphasised that she needs to equip her students with creative thinking and uses “project-based approaches” to teaching sexuality education. Ndanganeni makes use of relative sources as practical examples so as to contextualise his teaching (see 4.3.4). Except for Belinda, the participants did not state explicitly the alternative pedagogy they use; however, it is clear that they do not approach it from an abstinence-only perspective but advocate for approaches and spaces that look at developing the person as a whole.

However, I would like to highlight a thought that arose from this reflection: it does not necessarily mean that because student-teachers are exposed to and taught about these approaches, they will filter into the classrooms at primary and secondary level.

### **5.3.3 Empowering student-teachers with 21<sup>st</sup> century skills**

My participants highlighted equipping and empowering student-teachers with 21<sup>st</sup> century skills personally and professionally as a shared aim (see 4.3.10). The need to equip student-teachers with 21<sup>st</sup> century skills arose as LO teachers were not teaching sexuality education optimally as they lack experience in teaching sexuality education and the curriculum lacks guidelines for teachers to facilitate its optimal inclusion (DePalma & Francis 2014b:1694-1695; Francis & Msibi, 2011:158;162). Teachers also need to adapt their teaching styles and approaches as we enter the Fourth Industrial Revolution. Critical thinking is one of the skills that the lecturers highlighted as being crucial to teach (see 4.3.10). Fiona stated that she does not want her student-teachers to just teach from “pre-prepped lessons ... [she wants] them to have thought very deeply ... about what they present in the classroom”. Critical thinking requires the student-teachers to challenge and question what has been prescribed as well as the traditional way of teaching (see 2.4.2). Fiona illustrated her approach through using project-based assessments and collaborating with her student-teachers to provide them with guidelines for contextualising resource materials (4.3.4).

Belinda argued that to empower her student-teachers, she needed to equip them with skills and values that could enable them to be agents of change (4.3.10). She further stated that equipping these student-teachers with skills and values would assist them to be emotionally ready to engage with the sensitive themes of sexuality education through reflective practice (Belinda, see 4.3.10).

Both Rita and Ndanganeni expressed strongly that should the student-teacher experience discomfort in teaching a specific theme as a result of, for example, not enough experience or knowledge, they advocate finding someone who is more qualified to teach this content, which I also referred to as outsourcing, to allow the optimal teaching of the specific theme (see 4.3.10).

With the approaches that these lecturers use to empower their student-teachers, self-actualisation can occur at a personal level, and these student-teachers can develop into agents of change at a professional level.

#### **5.3.4 Taboos, prejudices and stigmas hindering the optimal teaching and learning of sexuality education**

Cultural and religious taboos, societal prejudices and institutional stigmas can hinder the empowerment of students and optimal teaching and learning of sexuality education. Religious taboos, in the experience of Belinda and Fiona, pose the challenge of pedagogical approaches to teaching sexuality education (4.3.8). Belinda highlighted that should one take an abstinence approach to teaching this content, it should be free from bias which includes religious bias (see 4.3.8). Fiona had experienced the need to separate the genders during discussions on sexuality education as a way to respect certain religious preferences (see 4.3.8).

Culture has also been highlighted as one of the challenges that hinder teaching and learning some themes in sexuality education optimally (Francis & Msibi, 2011:167, see 2.3.2). The data from this research study confirm that culture can bring challenges to teaching sexuality education; however, Fiona and Belinda position this challenge in terms of cultural diversity in the classroom (see 4.3.7). Belinda points out that when teaching sexuality education, one needs to ask, “Am I, as a teacher, culturally sensitive and responsive enough, what I can say and what I shouldn’t say?” (see 4.3.7). In asking this question, it would be of importance to question whether the exclusion of certain content would hinder the optimal teaching and learning of sexuality education because, as Fiona pointed out, due to societal changes, learners are no longer educated about sexuality at initiation schools so that the responsibility falls on to the teacher to engage with this content (see 4.3.7). The role of educating about sexuality has shifted from parents or elders in the community to teachers, and although the role has shifted, this seems to be met with resistance from community members (Ndanganeni, see 4.3.7). Ndanganeni stated that they are “teaching something against the [community’s] culture” and their “cultures are closed to any kind of sexual and intimacy discussion, sexual matters” (Ndanganeni, see 4.3.7).

Often, teachers struggle to teach sexuality education because they experience being wedged between the triad of policy, personal and community values (Francis, 2011:317). At a personal

level, religious and cultural values often pose challenges, whilst community values can restrict the optimal teaching of sexuality education. These personal and community values clash with those put out in the curriculum. Msibi (2014:670) posits that at an institutional level, stigmatisation occurs when one teaches what is labelled as “dirty work” by colleagues and students alike. This stigmatisation could possibly filter into exclusion from the community based on their values (Francis & Msibi, 2011:167). Ndanganeni echoed the struggle faced by sexuality education lecturers as a result of stigmatisation attached to community values, especially in a rural setting (see 4.3.7).

Nevertheless, the lecturers who participated in this research study push forward, irrespective of these challenges, with the desire to equip their students with the knowledge, skills, values and attitudes needed to discuss taboo themes such as sexual diversity, corrective rape, pornography, sexting, abortion, prostitution and the blesser phenomenon (see 4.3.9 for further details). These themes were highlighted by the lecturers as current “sensitive issues” (Belinda, Fiona, Rita and Ndanganeni, see 4.3.9). Although topics such as teenage pregnancy and HIV/AIDS are extensively discussed in the LO national curriculum, the above-mentioned themes highlighted by the lecturers pose a paradox between theory and practice in terms of current and relevant themes relating to sexuality education.

### **5.3.5 Possible implications for curriculum development of sexuality education**

Given that the LO lecturers participating in this research study are not using a technical production perspective to implementing sexuality education curricula, but rather a critical theory perspective (4.3), it deems important to reflect on the implications of this perspective based on the literature and the data for curriculum development of sexuality education.

From my scholarly review, one might want to think anew about developing a curriculum for sexuality education which highlights three elements: call for critical consciousness, development of agents of change, and placing life experiences at the core of the curriculum (see 2.4.3.4). The data validate including these elements in curriculum development for sexuality education. Throughout the data, the call for critical consciousness is present. Belinda, Rita and Fiona advocated for critical consciousness through the teaching of critical thinking and exposure to different views of the content that lead to reflective practice and then self-actualisation (see 4.3.10). Developing agents of change calls for action to take place after reaching a point of self-actualisation. Ndanganeni engaged with this element quite extensively as he stated that his students are “out in the community trying to help the community on what to do in order to equip themselves in terms of sexuality education, in terms of general life upliftment” (see 4.3.10). In other words, he argued that these student-teachers need to give back to society and make a

positive change through educating the community around them. The last element is evident is the need to contextualise resource materials (4.3.5) and the pedagogical strategies that are adapted to the South African context (4.3.4). Belinda, Fiona and Ndanganeni contextualise their resources, as lecturers, based on the contextual experiences of their student-teachers (see 4.3.5). Furthermore, student-teachers are guided in making South African relevant resource materials for their teaching practice and the lives of their future learners (Fiona and Ndanganeni, see 4.3.5). In contextualising these resource materials, both the lecturers and student-teachers provide the opportunity not only to make the content relevant to South Africa but also to make the curriculum more Afrocentric. In order to engage with the contextual challenges faced by LO lecturers and student-teachers, it is crucial to change the way the sexuality education curriculum is designed, developed and implemented to teach it optimally.

### **5.3.6 The national LO debate... Where do we go from here?**

Even though from my data, it seems that LO lecturers do not predict drastic changes in terms of the LO and sexuality education curriculum (see 4.3.12), there is a cloud hovering over the subject that continues to question the compulsory nature of LO (see 1.2).

From my data, Fiona posited that in order to teach LO effectively, one needs "... someone whose heart and soul is ... in any Life Orientation topic including sexuality education" (see 4.3.6). Rita made a similar point (4.3.6). Belinda, however, disagreed with Fiona as she argued that there are scenarios in the teaching practice that will engage with some form of sexuality education; therefore, sexuality education should be compulsory for all student-teachers (4.3.6). Examples of these scenarios are "a student who flirts with you" or "has just gone through a break-up and they are crying outside of the classroom"; the teacher needs to discuss the theme of relationships with this learner, and this is part of sexuality education (see 4.3.6 for further details). Ndanganeni also advocated that sexuality education be a compulsory module (4.3.6). Although I agree that it is inevitable that student-teachers will at some point in their professional lives engage with sexuality education, I do not take the position that all teachers should teach sexuality education as these themes are of a sensitive nature. I suggest that all student-teachers should receive some form of sexuality education training to prepare them for the profession but the sexuality education curriculum should be taught by a subject specialist, who would be a LO teacher.

For LO teachers and lecturers to remain specialists in their field, they have to attend and partake in further training and development. From the response of my participants, they are willing to attend training and development courses on sexuality education, and some even highlighted the need for such training and development (Belinda and Rita; see 4.3.11). These training and development courses could provide opportunities not only to share their experience and

knowledge but to look at re-curriculating sexuality education, making it Afrocentric and relevant to South African learners. If sexuality education and LO are re-curriculated, it might challenge the question of the compulsory nature of LO.

#### **5.4 Possible limitations of the research study**

My research study has two possible limitations. The first limitation is not being able to have a participant from one of the four collaborating universities because the sexuality education section of the module was outsourced. My initial contact with this university had led me to believe that there were two possible participants. However, the first lecturer was unable to participate due to being at full capacity, whilst the second lecturer was teaching the module for the first time and did not feel comfortable to participate. Later in the data generation process, the second lecturer revealed that the sexuality education section of the module was outsourced, and the person responsible could not participate because of working at full capacity. I believe that this, however, did not affect the quality of the data as my supervisor and I examined the data generated and agreed that data saturation had been met (for details see Section 3.5). The second limitation is that my research study was limited to the collaborating universities of the larger NRF-funded project. This prevented me from gaining a broader understanding of LO lecturers' experiences of teaching sexuality education to student-teachers at a national level. However, I believe this did not have an effect on the research study as the data generated from my four participants provided the in-depth rich descriptions needed to reveal the essence of the lived experiences of the participants on the topic under study.

#### **5.5 Suggestions for further research**

I suggest three possible avenues for further research. Firstly, I suggest that this research study be conducted at a national level. This will allow for further exploration of lecturers' experiences of teaching sexuality education from a more diverse context. Secondly, I suggest including documents and student-teachers' voices as data. This will enable an increase in representation of how sexuality education is experienced in teaching and learning at higher education institutions. The third suggestion is that contact be made with the Department of Basic Education following the History MTT's report and the Minister's decision regarding the possible inclusion of History in LO or the removing LO as a compulsory subject from the FET phase to allow for compulsory History. If this is done, I believe it will provide curriculum developers with a certain amount of the guidance they need to develop critical sexuality education curricula.

#### **5.6 Concluding reflections**

*we began*

*with honesty  
let us end  
in it too*

*- us*

This poem reflects the essence of this chapter, the ending of our journey and reflection of the sweetness even in the bitter moments. It was with honesty and transparency that we began this journey, and we end it in the same spirit. This chapter was a meta-reflection on the whole study so as to engage with the research problem, questions and aims.

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# ANNEXURES

## ANNEXURE A ETHICS APPROVAL FROM NORTH-WEST UNIVERSITY



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South Africa, 2520

Tel: (018) 299-4900  
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Research Ethics Regulatory Committee

Tel: +27 18 299 4849  
Email: [Ethics@nwu.ac.za](mailto:Ethics@nwu.ac.za)

### ETHICS APPROVAL CERTIFICATE OF STUDY

Based on approval by the Ethics Committee of the Faculty of Education Sciences (ESREC) on 28/03/2018, the North-West University Research Ethics Regulatory Committee (NWU-RERC) hereby approves your study as indicated below. This implies that the NWU-RERC grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

<b>Study title:</b> Life Orientation lecturers' experiences of sexuality education: implications for curriculum development.																															
<b>Study Leader/Supervisor:</b> Prof SR Simmonds																															
<b>Student:</b> Ms C Pieterse																															
<b>Ethics number:</b>	<table border="1"><tr><td>N</td><td>W</td><td>U</td><td>-</td><td>0</td><td>0</td><td>7</td><td>0</td><td>0</td><td>-</td><td>1</td><td>7</td><td>-</td><td>A</td><td>2</td></tr><tr><td colspan="3">Institution</td><td colspan="5">Study Number</td><td colspan="2">Year</td><td colspan="5">Status</td></tr></table> <p><small>Status: S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation</small></p>	N	W	U	-	0	0	7	0	0	-	1	7	-	A	2	Institution			Study Number					Year		Status				
N	W	U	-	0	0	7	0	0	-	1	7	-	A	2																	
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<b>Application Type:</b> N/A																															
<b>Commencement date:</b> 2017-11-30	<b>Expiry date:</b> 2019-10-01																														
<b>Risk:</b>	Low																														

#### Special conditions of the approval (if applicable):

- Translation of the informed consent document to the languages applicable to the study participants should be submitted to the ESREC (if applicable).
- Any research at governmental or private institutions, permission must still be obtained from relevant authorities and provided to the ESREC. Ethics approval is required BEFORE approval can be obtained from these authorities.

#### General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, please note the following:

- The study leader (principle investigator) must report in the prescribed format to the NWU-RERC via ESREC:
  - annually (or as otherwise requested) on the progress of the study, and upon completion of the project
  - without any delay in case of any adverse event (or any matter that interrupts sound ethical principles) during the course of the project.
  - Annually a number of projects may be randomly selected for an external audit.
- The approval applies strictly to the proposal as stipulated in the application form. Would any changes to the proposal be deemed necessary during the course of the study, the study leader must apply for approval of these changes at the ESREC. Would there be deviated from the study proposal without the necessary approval of such changes, the ethics approval is immediately and automatically forfeited.
- The date of approval indicates the first date that the project may be started. Would the project have to continue after the expiry date, a new application must be made to the NWU-RERC via ESREC and new approval received before or on the expiry date.
- In the interest of ethical responsibility the NWU-RERC and ESREC retains the right to:
  - request access to any information or data at any time during the course or after completion of the study;
  - to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process.
  - withdraw or postpone approval if:
    - any unethical principles or practices of the project are revealed or suspected,
    - it becomes apparent that any relevant information was withheld from the ESREC or that information has been false or misrepresented,
    - the required annual report and reporting of adverse events was not done timely and accurately,
    - new institutional rules, national legislation or international conventions deem it necessary.
- ESREC can be contacted for further information or any report templates via [Ema.Greyling@nwu.ac.za](mailto:Ema.Greyling@nwu.ac.za) or 018 299 4656

The RERC would like to remain at your service as scientist and researcher, and wishes you well with your project. Please do not hesitate to contact the RERC or ESREC for any further enquiries or requests for assistance.

Yours sincerely

A handwritten signature in black ink, appearing to read 'Jako Olivier', is written over a light blue horizontal line.

**Prof Jako Olivier**  
Chair NWU Education Sciences Research Ethics Committee

## ANNEXURE B SUMMATIVE CONTENT ANALYSIS OF CAPS (GR. R-12)

Life Orientation *Curriculum and Assessment Policy Statements* (CAPS) – Grades R-12 – Content analysis

### CAPS Life Skills Grades R-3 – Foundation phase (DBE, 2011a)

Grade	Sexuality education specific vocabulary	Context (where the vocabulary is used in the curriculum)	Content (verbatim use of the vocabulary in the curriculum)
Topic definition	Relationships, diseases (including HIV/AIDS), abuse (DBE, 2011a:9)	<u>Personal and Social Well-being</u> is an important study area for young learners because they are still learning how to look after themselves and keep themselves healthy. This study area includes social health, emotional health, and <b>relationships</b> with other people and our environment, including values and attitudes. The study area Personal and Social Well-being will help learners to make informed, morally responsible and accountable decisions about their health and the environment. It addresses issues relating to nutrition, <b>diseases (including HIV/AIDS)</b> , safety, violence, <b>abuse</b> and environmental health. Learners will develop the skills to relate positively and make a contribution to family, community and society, while practising the values embedded in the Constitution. Learners will learn to exercise their constitutional rights and responsibilities, to respect the rights of others and to show tolerance for cultural and religious diversity in order to contribute to a democratic society. (DBE, 2011a:9)	
R	Gender (DBE, 2011a:15)	Term 1: <u>Beginning Knowledge and Personal and Social Well-being – Personal and Social Well-being</u>	The topic Me includes the following description of curriculum content: • What makes me special – include name, language/s, <b>gender</b> (DBE, 2011a:15)
R	Identify and name body parts, Functions of different body parts, Who may or may not touch my body (DBE, 2011a:16)	Term 1: <u>Beginning Knowledge and Personal and Social Well-being –</u>	Topic: <b>My body</b> - 2 hours • <b>Identify and name body parts</b> - include how many of each • <b>Functions of different body parts</b> • <b>Who may or may not touch my body</b>

		<i>Personal and Social Well-being</i>	<ul style="list-style-type: none"> <li>• What my body needs to keep healthy (DBE, 2011a:16)</li> </ul>
1	Different parts of my body	<p>Term 2:</p> <p><u>Beginning Knowledge and Personal and Social Well-being</u> – <i>Personal and Social Well-being</i></p>	<p>Topic: My body - 6 hours</p> <ul style="list-style-type: none"> <li>• <b>Different parts of my body</b></li> <li>• Different parts of my body which move</li> <li>• Parts of my body that I cannot see - include lungs, heart, stomach, brain, skeleton</li> <li>• The five senses and their uses - touch, smell, sound, sight and taste (DBE, 2011a:31)</li> </ul>
1	Protecting our bodies from illness (DBE, 2011a:31)	<p>Term 2:</p> <p><u>Beginning Knowledge and Personal and Social Well-being</u> – <i>Personal and Social Well-being</i></p>	<p>Topic: Keeping my body safe - 4 hours</p> <ul style="list-style-type: none"> <li>• Safe and unsafe situations and places - such as waiting for transport, alone in shopping areas</li> <li>• ‘Yes’ and ‘No’ feelings</li> <li>• Practising saying ‘No’</li> <li>• <b>Protecting our bodies from illness</b></li> <li>- Covering mouth and nose when sneezing or coughing</li> <li>- Never touching another person’s blood</li> <li>- Washing fruit and vegetables before eating</li> <li>- Making water safe to drink (DBE, 2011a:31)</li> </ul>
2	Dealing positively with conflict - include self-esteem (DBE, 2011a:42)	<p>Term 1:</p> <p><u>Beginning Knowledge and Personal and Social Well-being</u> – <i>Personal and Social Well-being</i></p>	<p>Topic: Myself and others - 4 hours</p> <ul style="list-style-type: none"> <li>• Friends - qualities of a good friend</li> <li>• People at school and at home - include sharing, helping, showing respect</li> <li>• <b>Dealing positively with conflict - include self-esteem and bullying</b> (DBE, 2011a:42)</li> </ul>
3	Rules to keep my body safe, sexual abuse (DBE, 2011a:54)	<p>Term 1:</p> <p><u>Beginning Knowledge and Personal and</u></p>	<p>Topic: Keeping my body safe - 6 hours</p> <ul style="list-style-type: none"> <li>• We are not safe with everyone</li> <li>• <b>Rules to keep my body safe</b></li> </ul>

		<p><u>Social Well-being – Personal and Social Well-being</u></p>	<ul style="list-style-type: none"> <li>• Trusting ‘Yes’ and ‘No’ feelings</li> <li>• How to say ‘No’ to any form of <b>abuse</b></li> <li>• How to report abuse</li> </ul> <p>Note: This topic should focus on the prevention of physical and <b>sexual abuse</b> (DBE, 2011a:54)</p>
<b>CAPS Life Skills Grades 4-7 – Intermediate phase (DBE, 2011b – <u>see page 11 for table</u>)</b>			
Grade	Sexuality education specific vocabulary	Context (where the vocabulary is used in the curriculum)	Content (verbatim use of the vocabulary in the curriculum)
Topic definition	(DBE, 2011b:8)	<p><u>Personal and Social Well-being</u> is the study of the self in relation to the environment and society. The study area provides opportunities for learners to practise life skills required to make informed choices regarding personal lifestyle, health and social well-being. It provides learners with skills to relate positively with and contribute to family, community and society. Learners are equipped with skills that will assist them to deal with challenging situations positively and recognise, develop and communicate their abilities, interests and skills with confidence. They learn values such as respect for the rights of others and tolerance for cultural and religious diversity in order to build a democratic society.</p> <p>In the Life Skills curriculum for Grades 4 to 6, Personal and Social Well-being is expressed as a study area containing three topics.</p> <p>The three topics are:  Development of the self  Health and environmental responsibility  Social responsibility</p> <p>The issues dealt with in each topic are related to the issues covered in the other two topics of the study area. Owing to the interrelated nature of the study area, the three topics of Personal and Social Well-being function interdependently, and therefore, are considered to be of equal importance.</p> <p>(DBE, 2011b:8)</p>	

4	How to respect and care for own body, How to respect others' bodies (DBE, 2011b:15)	Term 1: <u>Personal and Social Well-being</u> – <i>Development of the self</i>	Respect for own and others' bodies: privacy, bodily integrity and not subjecting one's body to substance abuse -- <b>How to respect and care for own body</b> -- <b>How to respect others' bodies</b> -- Reasons for respecting own and others' bodies (DBE, 2011b:15)
4	HIV and AIDS education (DBE, 2011b:18)	Term 4: <u>Personal and Social Well-being</u> – <i>Health and environmental responsibility</i>	<b>HIV and AIDS education:</b> basic facts including blood management -- Basic explanation of HIV and AIDS -- Transmission of HIV through blood -- How HIV is not transmitted -- How to protect oneself against infection through blood (DBE, 2011b:18)
5	Relationships (DBE, 2011b:19)	Term 1: <u>Personal and Social Well-being</u> – <i>Development of the self</i>	<b>Relationships</b> with peers, older people and strangers: -- Safe and unsafe relationships -- Bad and good relationships -- Benefits of good and safe relationships (DBE, 2011b:19)
5	Gender, <b>Responsibilities of boys and girls, Contributions of women and men</b> (DBE, 2011b:20)	Term 2: <u>Personal and Social Well-being</u> – <i>Social responsibility</i>	Issues of age and <b>gender</b> in different cultural contexts in South Africa: -- Relationship between elders and children in different cultural contexts -- <b>Responsibilities of boys and girls</b> in different cultural contexts -- <b>Contributions of women and men</b> in different cultural contexts (DBE, 2011b:20)
5	HIV and AIDS education (DBE, 2011b:22)	Term 4: <u>Personal and Social Well-being</u> – <i>Health and environmental responsibility</i>	<b>HIV and AIDS education</b> -- Dealing with stigma -- Stigma about HIV and AIDS -- How to change attitudes towards people infected with HIV and AIDS (DBE, 2011b:22)

6	Body changes (DBE, 2011b:23)	Term 1: <u>Personal and Social Well-being – Development of the self</u>	Positive self-esteem: body image -- Understanding and respecting <b>body changes</b> -- Other influences on body image: media and society -- Acceptance of the self (DBE, 2011b:23)
6	Gender stereotyping, sexism, abuse, gender-based abuse (DBE, 2011b:25)	Term 3: <u>Personal and Social Well-being – Social responsibility</u>	<b>Gender stereotyping, sexism and abuse:</b> definition of concepts -- Effects of gender stereotyping and sexism on personal and social relationships -- Effects of <b>gender-based abuse</b> on personal and social relationships -- Dealing with stereotyping, sexism and abuse (DBE, 2011b:25)
6	HIV and AIDS education (DBE, 2011b:26)	Term 4: <u>Personal and Social Well-being – Health and environmental responsibility</u>	<b>HIV and AIDS education:</b> myths and realities about HIV and AIDS including risks and perceptions about HIV and AIDS -- Caring for people with AIDS (DBE, 2011b:26)

**CAPS Life Orientation Grades 7-9 – Senior phase (DBE, 2011c)**

<b>Grade</b>	<b>Sexuality education specific vocabulary</b>	<b>Context (where the vocabulary is used in the curriculum)</b>	<b>Content (verbatim use of the vocabulary in the curriculum)</b>
7	Changes in boys and girls: puberty (DBE, 2011c:10)	<u>Topic definition:</u> Development of the self in society	<ul style="list-style-type: none"> <li>• Concept: self-image</li> <li>• <b>Changes in boys and girls: puberty</b></li> <li>• Peer pressure</li> <li>• Concepts: personal diet and nutrition</li> </ul> (DBE, 2011c:10)
8	Sexuality, Relationships and friendships (DBE, 2011c:10)	<u>Topic definition:</u> Development of the self in society	<ul style="list-style-type: none"> <li>• Concepts: self-concept formation and self-motivation</li> <li>• Concept: <b>sexuality</b></li> <li>• <b>Relationships and friendships</b></li> </ul> (DBE, 2011c:10)

9	Sexual behaviour and sexual health (DBE, 2011c:10)	<u>Topic definition:</u> Development of the self in society	<ul style="list-style-type: none"> <li>• Goal-setting skills: personal lifestyle choices</li> <li>• <b>Sexual behaviour and sexual health</b></li> <li>• Challenging situations: depression, grief, loss, trauma and crisis (DBE, 2011c:10)</li> </ul>
7	HIV and AIDS (DBE, 2011c:10)	<u>Topic definition:</u> Health, social and environmental responsibility	<ul style="list-style-type: none"> <li>• Substance abuse</li> <li>• Concept: environmental health</li> <li>• Common diseases: TB, diabetes, epilepsy, obesity, anorexia, <b>HIV and AIDS</b> (DBE, 2011c:10)</li> </ul>
8	HIV and AIDS (DBE, 2011c:10)	<u>Topic definition:</u> Health, social and environmental responsibility	<ul style="list-style-type: none"> <li>• Social factors that contribute to substance abuse</li> <li>• Environmental health issues</li> <li>• Decision-making about health and safety: <b>HIV and AIDS</b> (DBE, 2011c:10)</li> </ul>
9	Health and safety issues related to violence (DBE, 2011c:10)	<u>Topic definition:</u> Health, social and environmental responsibility	<ul style="list-style-type: none"> <li>• Concept: volunteerism</li> <li>• <b>Health and safety issues related to violence</b> (DBE, 2011c:10)</li> </ul>
7	Dealing with abuse (DBE, 2011c:10)	<u>Topic definition:</u> Constitutional rights and responsibilities	<ul style="list-style-type: none"> <li>• Human rights as stipulated in the South African Constitution</li> <li>• Fair play in a variety of sport activities</li> <li>• <b>Dealing with abuse</b></li> <li>• Role of oral traditions and scriptures of major religions (DBE, 2011c:10)</li> </ul>
8	Gender equity (DBE, 2011c:10)	<u>Topic definition:</u> Constitutional rights and responsibilities	<ul style="list-style-type: none"> <li>• Nation building</li> <li>• Concept: human rights violations</li> <li>• Concept: <b>gender equity</b></li> <li>• Concept: cultural diversity in South Africa</li> <li>• Contributions of organisations from various religions to social development (DBE, 2011c:10)</li> </ul>

9	Constitutional values (DBE, 2011c:10)	<u>Topic definition:</u> Constitutional rights and responsibilities	<ul style="list-style-type: none"> <li>• Issues relating to citizens' rights and responsibilities</li> <li>• <b>Constitutional values</b></li> <li>• Contributions of various religions in promoting peace</li> <li>• Sport ethics</li> </ul> (DBE, 2011c:10)
7	Relationship with self, respect for others and respect for diversity (DBE, 2011c:12)	Term 1 – week 1-2: <i>Development of the self in society</i>	Concept: self-image -- Identify and reflect on positive personal qualities: <b>relationship with self</b> , family, friends -- Personal interests, abilities and potential -- Strategies to enhance self-image through positive actions: respect for self -- Strategies to enhance others' self-image through positive actions: <b>respect for others and respect for diversity</b> (DBE, 2011c:12)
7	Changes in boys and girls: puberty and gender constructs, Understanding the changes and how these impact on relationships, Respect for own and others' body changes and emotions, Appreciation and acceptance of the self and others (DBE, 2011c:12)	Term 1 – week 3-5: <i>Development of the self in society</i>	<b>Changes in boys and girls: puberty and gender constructs</b> -- Physical and emotional changes -- <b>Understanding the changes and how these impact on relationships</b> -- <b>Respect for own and others' body changes and emotions</b> -- <b>Appreciation and acceptance of the self and others</b> (DBE, 2011c:12)
7	How peer pressure may influence an individual: sexual behaviour (DBE, 2011c:12)	Term 1 – week 6-8: <i>Development of the self in society</i>	Peer pressure: effects of peer pressure -- <b>How peer pressure may influence an individual:</b> use of substances, crime, unhealthy <b>sexual behaviour</b> , bullying and rebellious behaviour -- Appropriate responses to pressure: assertiveness and coping skills -- Negotiation skills: ability to disagree in constructive ways -- Where to find help (DBE, 2011c:12)

7	Effects of abuse on personal and social health and relationships, Importance of communication to promote healthy and non-violent relationships (DBE, 2011c:13)	Term 2 – week 3-5: <i>Constitutional rights and responsibilities</i>	Dealing with abuse in different contexts: between adults and children and between peers -- Identify threatening and risky situations -- <b>Effects of abuse on personal and social health and relationships</b> -- <b>Importance of communication to promote healthy and non-violent relationships</b> -- How to protect oneself from threatening and risky situations -- Places of protection and safety for victims of abuse: where to find help (DBE, 2011c:13)
7	Common diseases: HIV and AIDS, Strategies for living with HIV and AIDS (DBE, 2011c:15)	Term 4 – week 3-5: <i>Health, social and environmental responsibility</i>	Common diseases: tuberculosis, diabetes, epilepsy, obesity, anorexia, <b>HIV and AIDS</b> -- Causes of diseases: social, economic and environmental factors including use of alcohol and tobacco, poor eating habits and physical inactivity -- Treatment options, care and support -- Resources on health information and health services -- <b>Strategies for living with</b> tuberculosis, diabetes, epilepsy, <b>HIV and AIDS</b> (DBE, 2011c:15)
8	Sexuality, Understanding one's sexuality, Influence of friends and peers on one's sexuality, Family and community norms that impact on sexuality, Cultural values that impact on sexuality, Social pressures including media that impact on sexuality (DBE, 2011c:16)	Term 1 – week 4-6: <i>Development of the self in society</i>	Concept: <b>sexuality</b> -- <b>Understanding one's sexuality</b> : personal feelings that impact on sexuality -- <b>Influence of friends and peers on one's sexuality</b> -- <b>Family and community norms that impact on sexuality</b> -- <b>Cultural values that impact on sexuality</b> -- <b>Social pressures including media that impact on sexuality</b> -- Problem-solving skills: identity formation and development (DBE, 2011c:16)
8	Relationships and friendships, Appropriate ways to initiate a relationship, Appropriate ways to	Term 1 – week 7-9: <i>Development of the self in society</i>	<b>Relationships and friendships</b> : relationships at home, school and in the community -- <b>Appropriate ways to initiate a relationship</b>

	sustain a relationship, appropriate behaviour in a relationship (DBE, 2011c:16)		-- <b>Appropriate ways to sustain a relationship</b> -- Problem-solving skills: <b>appropriate behaviour in a relationship</b> -- Communication skills: ability to disagree in constructive ways and appropriate ways to end a relationship (DBE, 2011c:16)
8	Informed, responsible decision-making about health and safety: HIV and AIDS, Prevention and safety issues relating to HIV and AIDS, Caring for people living with HIV and AIDS (DBE, 2011c:18)	Term 3 – week 7-8: <i>Health, social and environmental responsibility</i>	<ul style="list-style-type: none"> <li>• <b>Informed, responsible decision-making about health and safety: HIV and AIDS</b></li> <li>-- Management with medication, diet, healthy living and positive attitude</li> <li>-- <b>Prevention and safety issues relating to HIV and AIDS</b></li> <li>-- <b>Caring for people living with HIV and AIDS</b></li> </ul> (DBE, 2011c:18)
8	Gender equity, gender-based violence, Emotional, health and social impact of rape and gender-based violence, law on sexual offences, safety for girls and women (DBE, 2011c:19)	Term 4 – week 1-4: <i>Constitutional rights and responsibilities</i>	<ul style="list-style-type: none"> <li>• Concept: human rights violations</li> <li>-- Types of violations</li> <li>-- Counter-strategies to violations of human rights</li> <li>• Concept: <b>gender equity</b></li> <li>-- <b>Gender equity</b> issues in a variety of athletic and sport activities</li> <li>-- Defining <b>gender-based violence</b></li> <li>-- <b>Emotional, health and social impact of rape and gender-based violence</b></li> <li>-- Prevention of violence against women: <b>law on sexual offences</b></li> <li>-- Sources of help for victims: <b>safety for girls and women</b></li> </ul> (DBE, 2011c:19)
8	Influence of cultural norms and values on individual behaviour, attitude and choices: cultural expectations, practices and traditions, Respect difference: gender (DBE, 2011c:19)	Term 4 – week 5-7: <i>Constitutional rights and responsibilities</i>	<ul style="list-style-type: none"> <li>Concept: cultural diversity in South Africa</li> <li>-- Diverse cultural norms and values in relation to personal and community issues</li> <li>-- <b>Influence of cultural norms and values on individual behaviour, attitude and choices: cultural expectations, practices and traditions</b></li> <li>-- Understanding diverse cultures: recognition of diverse cultures to enrich South African society</li> <li>-- <b>Respect difference:</b> culture, religion and <b>gender</b></li> </ul>

			<ul style="list-style-type: none"> <li>-- Celebrate unity in diversity: respect difference and celebrate similarity</li> <li>• Contributions to social development by organisations from various religions (DBE, 2011c:19)</li> </ul>
9	<p>Sexual behaviour and sexual health, unhealthy sexual behaviour, Unwanted results of unhealthy sexual behaviour: teenage pregnancy, sexually transmitted infections (STIs), HIV and AIDS, low self-image and emotional scars, abstinence and change of behaviour, Adverse consequences and implications of teenage pregnancy for teenage parent(s) and the children born to teenagers (DBE, 2011c:20)</p>	<p>Term 1 – week 4-7: <i>Development of the self in society</i></p>	<ul style="list-style-type: none"> <li>• <b>Sexual behaviour and sexual health:</b> <ul style="list-style-type: none"> <li>-- Risk factors leading to <b>unhealthy sexual behaviour</b></li> <li>-- <b>Unwanted results of unhealthy sexual behaviour: teenage pregnancy, sexually transmitted infections (STIs), HIV and AIDS, low self-image and emotional scars</b></li> <li>-- Factors that influence personal behaviour including family, friends, peers and community norms</li> <li>-- Strategies to deal with unhealthy sexual behaviour: <b>abstinence and change of behaviour</b></li> <li>-- Protective factors, where to find help and support: community structures that offer protection or resilience against high risk behaviour</li> <li>-- <b>Adverse consequences and implications of teenage pregnancy for teenage parent(s) and the children born to teenagers</b></li> </ul> </li> </ul> <p>(DBE, 2011c:20)</p>
9	<p>Respect for others' rights: people living with different disabilities and HIV and AIDS (infected and affected) (DBE, 2011c:21)</p>	<p>Term 2 – week 1-2: <i>Constitutional rights and responsibilities</i></p>	<ul style="list-style-type: none"> <li>• Issues relating to citizens' rights and responsibilities: <ul style="list-style-type: none"> <li>-- <b>Respect for others' rights: people living with different disabilities and HIV and AIDS (infected and affected)</b></li> <li>-- Celebrations of national and international days: Human Rights Day, Freedom Day, Heritage Day, Reconciliation Day, Youth Day, Worker's Day, Women's Day, Africa Day, Nelson Mandela Day, World Refugee's Day and national health days</li> <li>-- Plan and participate in a local celebration of a national day</li> </ul> </li> </ul> <p>(DBE, 2011c:21)</p>
9	<p>Assisting those affected and infected by HIV and AIDS (DBE, 2011c:22)</p>	<p>Term 3 – week 4-6: <i>Health, social and environmental responsibility</i></p>	<ul style="list-style-type: none"> <li>• Concept: volunteerism <ul style="list-style-type: none"> <li>-- Individual and community responsibility</li> </ul> </li> </ul>

			<p>-- Different types of volunteer organisations: contributions of community-based and non-profitable organisations to social and environmental health and sustainable development</p> <p>-- Different types of volunteer activities: helping those less privileged; <b>assisting those affected and infected by HIV and AIDS</b> and other terminal illnesses (DBE, 2011c:22)</p>
CAPS Life Orientation Grades 10-12 – Further Education and Training phase (FET) (DBE, 2011d)			
Grade	Sexuality education specific vocabulary	Context (where the vocabulary is used in the curriculum)	Content (verbatim use of the vocabulary in the curriculum)
10	Power, power relations and gender roles, Changes towards adulthood, Decision-making regarding sexuality (DBE, 2011d:10)	<u>Topic definition:</u> Development of the self in society	<ul style="list-style-type: none"> <li>• Self-awareness, self-esteem and self-development</li> <li>• <b>Power, power relations and gender roles</b></li> <li>• Value of participation in exercise programmes</li> <li>• Life roles: nature and responsibilities</li> <li>• <b>Changes towards adulthood</b></li> <li>• <b>Decision-making regarding sexuality</b></li> <li>• Recreation and emotional health</li> </ul> (DBE, 2011d:10)
11	Relationships and their influence on well-being, Gender roles and their effects on health and wellbeing (DBE, 2011d:10)	<u>Topic definition:</u> Development of the self in society	<ul style="list-style-type: none"> <li>• Plan and achieve life goals: problem-solving skills</li> <li>• <b>Relationships and their influence on well-being</b></li> <li>• Healthy lifestyle choices: decision-making skills</li> <li>• Role of nutrition in health and physical activities</li> <li>• <b>Gender roles and their effects on health and wellbeing</b></li> </ul> (DBE, 2011d:10)
12	Life skills required to adapt to change as part of ongoing healthy lifestyle choices (DBE, 2011d:10)	<u>Topic definition:</u> Development of the self in society	<ul style="list-style-type: none"> <li>• <b>Life skills required to adapt to change as part of ongoing healthy lifestyle choices</b></li> <li>• Stress management</li> <li>• Conflict resolution</li> </ul>

			<ul style="list-style-type: none"> <li>• Human factors that cause ill-health</li> <li>• Action plan for lifelong participation in physical Activity (DBE, 2011d:10)</li> </ul>
10	Contemporary social issues (DBE, 2011d:10)	<u>Topic definition:</u> Health, social and environmental responsibility	<ul style="list-style-type: none"> <li>• <b>Contemporary social issues</b> that impact negatively on local and global communities</li> <li>• Social skills and responsibilities to participate in civic life (DBE, 2011d:10)</li> </ul>
10	Diversity, discrimination, human rights and violations (DBE, 2011d:10)	<u>Topic definition:</u> Constitutional rights and responsibilities	<ul style="list-style-type: none"> <li>• <b>Diversity, discrimination, human rights and violations</b></li> <li>• National and international instruments and conventions</li> <li>• Ethical traditions and/ or religious laws and indigenous belief systems of major religions</li> <li>• Biases and unfair practices in sport (DBE, 2011d:10)</li> </ul>
12	Ideologies, beliefs and worldviews on construction of genders (DBE, 2011d:10)	<u>Topic definition:</u> Constitutional rights and responsibilities	<ul style="list-style-type: none"> <li>• Responsible citizenship</li> <li>• The role of the media in a democratic society</li> <li>• <b>Ideologies, beliefs and worldviews on construction of recreation and physical activity across cultures and genders</b> (DBE, 2011d:10)</li> </ul>
10	Acknowledge and respect the uniqueness of self and others and respect differences (race, gender and ability), power, power relations, masculinity, femininity and gender, Differences between a man and a woman: reproduction and roles in the community, stereotypical views of gender roles and responsibilities, gender differences in participation in physical activities, Influence of gender inequality on relationships	Term 1 – week 1-3: <i>Development of the self in society</i>	<ul style="list-style-type: none"> <li>• Strategies to enhance self-awareness, self-esteem and self-development: factors influencing self-awareness and self-esteem including media</li> <li>- Strategies to build confidence in self and others: communication, successful completion of tasks or projects, participation in community organisation or life, making good decisions and affirmation of others</li> <li>- <b>Acknowledge and respect the uniqueness of self and others and respect differences (race, gender and ability)</b></li> <li>• Definition of concepts: <b>power, power relations, masculinity, femininity and gender</b></li> </ul>

	and general well-being: sexual abuse, teenage pregnancy, violence, STIs including HIV and AIDS (DBE, 2011d:12)		<ul style="list-style-type: none"> <li>- <b>Differences between a man and a woman: reproduction and roles in the community, stereotypical views of gender roles and responsibilities, gender differences in participation in physical activities</b></li> <li>- <b>Influence of gender inequality on relationships and general well-being: sexual abuse, teenage pregnancy, violence, STIs including HIV and AIDS</b></li> <li>• Value of participation in exercise programmes that promote fitness: cardiovascular fitness, muscular strength, endurance and flexibility</li> <li>- Relationship between physical and mental health (DBE, 2011d:12)</li> </ul>
10	Diversity, discrimination and violations of human rights, gender, HIV and AIDS status (DBE, 2011d:12)	Term 1 – week 7-10: <i>Democracy and human rights</i>	<ul style="list-style-type: none"> <li>• Concepts: <b>diversity, discrimination and violations of human rights</b></li> <li>- Contexts: race, religion, culture, language, <b>gender</b>, age, rural/urban, xenophobia, human trafficking and <b>HIV and AIDS status</b></li> <li>• Bill of Rights, International Conventions and Instruments: Convention on the Rights of the Child, the African Charter on the Rights and Welfare of Children, Committee on the Elimination of Discrimination Against Women (CEDAW) and other bills, charters and protection agencies, rules, codes of conduct and laws</li> <li>- Types of discriminating behaviour and violations: incidences of discriminating behaviour and human rights violations in SA and globally</li> <li>- The nature and source of bias, prejudice and discrimination: impact of discrimination, oppression, bias, prejudice and violations of human rights on individuals and society</li> <li>- Challenging prejudice and discrimination: significant contributions by individuals and organisations to address human rights violations</li> <li>- Contemporary events showcasing the nature of a transforming South Africa: South African initiatives and campaigns, one’s own position, actions and contribution in discussions, projects, campaigns and events which address discrimination and human rights violations, nation-building and protection agencies and their work (DBE, 2011d:12)</li> </ul>
10	Social issues: HIV and AIDS (DBE, 2011d:14)	Term 2 – week 4-7:	<ul style="list-style-type: none"> <li>• Contemporary social issues that impact negatively on local and global communities:</li> </ul>

		<i>Social and environmental responsibility</i>	<ul style="list-style-type: none"> <li>- Concepts: social and environmental justice</li> <li>- <b>Social issues:</b> crime, poverty, food security, food production, violence, <b>HIV and AIDS</b>, safety, security, unequal access to basic resources, lack of basic services (water and health services)</li> <li>- Harmful effects of these issues on personal and community health</li> <li>• Social, constructive and critical thinking skills necessary to participate in civic life:</li> <li>- Social responsibilities including the knowledge and skills to make informed decisions and take appropriate action</li> <li>- Youth service development: youth and civic organisations, community services or projects and volunteerism</li> <li>- Purpose and contribution, areas of strength and possible improvements</li> <li>- Own contribution to these services, projects and organisations: a group project to address a contemporary social issue that impacts negatively on local and/or global communities</li> </ul> <p>(DBE, 2011d:14)</p>
10	Changes associated with development towards adulthood: adolescence to adulthood, Physical changes: hormonal, increased growth rates, bodily proportions, secondary sex/gender characteristics, primary changes in the body (menstruation, ovulation and seed formation) and skin problems, Values and strategies to make responsible decisions regarding sexuality and lifestyle choices to optimise personal potential, Behaviour that could lead to sexual intercourse and teenage pregnancy, sexual abuse and rape, Values such as respect for self and others, abstinence, self-control, right	Term 3 – week 1-5: <i>Development of the self in society</i>	<ul style="list-style-type: none"> <li>• Life roles: child, student, adult, role in family, partner, mother, father, grandparent, breadwinner, employee, employer, leader and follower</li> <li>- Evolving nature of and responsibilities inherent in each role; how roles change and affect relationships</li> <li>- Handling each role effectively: influence of society and culture</li> <li>• <b>Changes associated with development towards adulthood: adolescence to adulthood</b></li> <li>- <b>Physical changes: hormonal, increased growth rates, bodily proportions, secondary sex/gender characteristics, primary changes in the body (menstruation, ovulation and seed formation) and skin problems</b></li> <li>- Emotional changes: maturing personality, depth and control of emotions, feelings of insecurity, changing needs, interests, feelings, beliefs, values and sexual interest</li> <li>- Social changes: relationship with family, interaction with social groups, need for acceptance by and dependence on peer group, moving into the workforce and increased responsibilities</li> <li>• Coping with change: importance of communication and making friends</li> </ul>

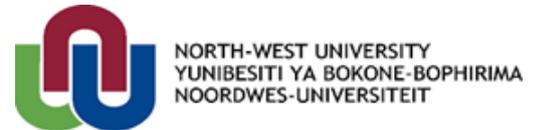
	to privacy, right to protect oneself, right to say 'No' and taking responsibility for own actions, Skills such as self-awareness, critical thinking, decision-making, problem-solving, assertiveness, negotiations, communication, refusal, goal-setting and information gathering relating to sexuality and lifestyle choices, Where to find help regarding sexuality and lifestyle choices (DBE, 2011d:15)		<ul style="list-style-type: none"> <li>• <b>Values and strategies to make responsible decisions regarding sexuality and lifestyle choices to optimise personal potential</b></li> <li>- <b>Behaviour that could lead to sexual intercourse and teenage pregnancy, sexual abuse and rape</b></li> <li>- <b>Values such as respect for self and others, abstinence, self-control, right to privacy, right to protect oneself, right to say 'No' and taking responsibility for own actions</b></li> <li>- <b>Skills such as self-awareness, critical thinking, decision-making, problem-solving, assertiveness, negotiations, communication, refusal, goal-setting and information gathering relating to sexuality and lifestyle choices</b></li> <li>- <b>Where to find help regarding sexuality and lifestyle choices</b></li> <li>• Relationship between recreational activities and emotional health (DBE, 2011d:15)</li> </ul>
10	Gender, stereotyping (DBE, 2011d:16)	Term 4 – week 4-6: <i>Democracy and human rights</i>	<ul style="list-style-type: none"> <li>• Living in a multi-religious society: understanding ethical traditions and/or religious laws of major religions in South Africa</li> <li>- Major Religions: Judaism, Christianity, Islam, Hinduism, Buddhism, Baha'i Faith and African Religion</li> <li>- Indigenous belief systems in South Africa: origins and practices</li> <li>• Coverage of sport: ways to redress biases</li> <li>- <b>Gender</b>, race, <b>stereotyping</b> and sporting codes</li> <li>- Unfair practices: drug-taking, match-fixing, subjective umpiring and maladministration in sport</li> <li>- Process of analysis and critical evaluation (DBE, 2011d:16)</li> </ul>
11	Relationships and their influence on own well-being: different types with different people/groups and their changing nature, Relationships that contribute or are detrimental to well-being: rights and responsibilities in relationships, social and cultural	Term 1 – week 1-3: <i>Development of the self in society</i>	<ul style="list-style-type: none"> <li>Plan and achieve life goals: apply various life skills as evidence of an ability</li> <li>- Types of goals: short-term, medium and long-term; steps in planning and goal-setting, problem-solving skills, perseverance and persistence</li> <li>- Important life goals and prioritising: family, marriage, parenting, career choices and relationships</li> <li>- Relationship between personal values, choices and goal-setting</li> </ul>

	views that influence and/or affect relationships, qualities sought in different relationships and individuality in relationships (DBE, 2011d:17)		<ul style="list-style-type: none"> <li>• <b>Relationships and their influence on own well-being: different types with different people/groups and their changing nature</b></li> <li>- <b>Relationships that contribute or are detrimental to well-being: rights and responsibilities in relationships, social and cultural views that influence and/or affect relationships, qualities sought in different relationships and individuality in relationships</b></li> <li>- Impact of the media on values and beliefs about relationships (DBE, 2011d:17)</li> </ul>
11	Risky behaviour and situations: personal safety, road use, substance use and abuse, sexual behaviour, risk of pregnancy, teenage suicides, hygiene and dietary behaviour, sexually-transmitted infections (STIs), HIV & AIDS and peer pressure, (DBE, 2011d:19)	Term 3 – week 1-5: <i>Development of the self in society</i>	<ul style="list-style-type: none"> <li>• Healthy and balanced lifestyle choices: <ul style="list-style-type: none"> <li>- Characteristics of a healthy and balanced lifestyle: physical, psychological, social, emotional and spiritual facets</li> <li>- Factors that impact negatively on lifestyle choices: <ul style="list-style-type: none"> <li>• Accidents; types of accidents; lack of knowledge and skills; unsafe attitudes and behaviours; unsafe environments and emotional factors</li> </ul> </li> <li>• <b>Risky behaviour and situations: personal safety, road use, substance use and abuse, sexual behaviour, risk of pregnancy, teenage suicides, hygiene and dietary behaviour, sexually-transmitted infections (STIs), HIV &amp; AIDS and peer pressure</b></li> <li>• Socio-economic environment: literacy, income, poverty, culture and social environment</li> </ul> </li> <li>- Factors that impact positively on lifestyle choices: <ul style="list-style-type: none"> <li>• Positive role models; parents and peers; personal values; belief system; religion; media, social and cultural influences; economic conditions</li> </ul> </li> <li>- Impact of unsafe practices on self and others: physical, emotional, spiritual, social, economic, political and environmental</li> <li>- Individual responsibility for making informed decisions and choices: coping with and overcoming barriers regarding behaviour and seeking support, advice and assistance</li> <li>• Role of nutrition in health and physical activities (DBE, 2011d:19)</li> </ul>

11	<p>Gender roles and their effects on health and well-being: self, family and society, Unequal power relations, power inequality, power balance and power struggle between genders: abuse of power towards an individual (physical abuse), in family (incest), cultural (different mourning periods for males and females), social (domestic violence and sexual violence/rape) and work settings (sexual harassment), Addressing unequal power relations and power inequality between genders (DBE, 2011d:20)</p>	<p>Term 4 – week 1-3: <i>Development of the self in society</i></p>	<ul style="list-style-type: none"> <li>• <b>Gender roles and their effects on health and well-being: self, family and society</b></li> <li>- <b>Unequal power relations, power inequality, power balance and power struggle between genders: abuse of power towards an individual (physical abuse), in family (incest), cultural (different mourning periods for males and females), social (domestic violence and sexual violence/rape) and work settings (sexual harassment)</b></li> <li>- Negative effects on health and well-being</li> <li>- <b>Addressing unequal power relations and power inequality between genders</b> (DBE, 2011d:20)</li> </ul>
12	<p>Adapting to growth and change: change in circumstances (DBE, 2011d:21)</p>	<p>Term 1 – week 1-5: <i>Development of the self in society</i></p>	<ul style="list-style-type: none"> <li>• Life skills required to adapt to change as part of ongoing healthy lifestyle choices: stressors, change and quality of life</li> <li>- Identify stressors: physical, emotional, social and environmental factors (abuse, vocation, life crises, personality and social pressure)</li> <li>- Assess levels of stress: signs and symptoms of stress, positive stress and negative stress</li> <li>- Stress management: coping mechanisms and/or management techniques, develop and implement own strategy</li> <li>- Conflict resolution skills: inter personal and intra personal</li> <li>- Initiating, building and sustaining positive relationships: importance of communication (understanding others, communicating feelings, beliefs and attitudes)</li> <li>- Factors that influence effective communication: personality, attitudes and values, acceptance of responsibilities, appropriate expression of views and feelings, respect the feelings of others</li> <li>- <b>Adapting to growth and change: change in circumstances</b></li> </ul>

			<ul style="list-style-type: none"> <li>- Transition between school and post-school destination, positive and negative aspects of change, investigation of other views, insights regarding the life cycle and related traditional practices</li> <li>• Personal lifestyle plan to promote quality of life (DBE, 2011d:21)</li> </ul>
12	<p>Lifestyle diseases as a result of poverty and gender imbalances: sexually transmitted infections including HIV and AIDS, unsafe sexual behaviour, Intervention strategies: prevention and control, early detection, treatment, care and support (DBE, 2011d:23)</p>	<p>Term 3 – week 1-4: <i>Development of the self in society</i></p>	<ul style="list-style-type: none"> <li>• Human factors that cause ill-health, accidents, crises and disasters: psychological, social, religious, cultural practices and different knowledge perspectives</li> <li>- <b>Lifestyle diseases as a result of poverty and gender imbalances:</b> cancer, hypertension, diseases of the heart and circulatory system, tuberculosis, <b>sexually transmitted infections including HIV and AIDS</b></li> <li>- Contributing factors: eating habits, lack of exercise, smoking, substance abuse and <b>unsafe sexual behaviour</b></li> <li>- <b>Intervention strategies: prevention and control, early detection, treatment, care and support</b></li> <li>• Commitment to participate in physical activities for long-term engagement: develop an action plan</li> <li>- Long-term effects of participation: physical, mental, social and emotional</li> <li>- Value-added benefits and diseases of lifestyle (DBE, 2011d:23)</li> </ul>

# ANNEXURE C INFORMED CONSENT FORM



## Faculty of Education

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South Africa

Tel: 018 299 4764

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## Informed consent: Life Orientation sexuality education lecturers

### CONSENT TO PARTICIPATE IN RESEARCH

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#### *Life Orientation lecturers' experiences of sexuality education: implications for curriculum development*

You are invited to be part of a research study conducted by Chané Pieterse (a MEd student) in the Faculty of Education Sciences at the North-West University (Potchefstroom campus). The results of this study will be included in a MEd dissertation accessible to the public. You have been invited to participate because you are a Life Orientation lecturer.

This MEd study is part of the Edu-HRight research unit at the NWU and falls within an NRF-funded research project entitled *The Possibilities of Human Rights Literacies (HRLit) for Transformative Teacher Education* (Project Leader, Dr A De Wet, NWU).

#### 1. PURPOSE OF THE STUDY

The study will aim to address the following research question: ***What are Life Orientation lecturers' experiences of sexuality education and what are the implications thereof for curriculum development?***

The purpose of conducting this research is to explore how pre-service Life Orientation lecturers experience teaching sexuality education.

#### 2. PROCEDURES

Being part of this study will mean that you (the participant) are involved in a once-off semi-structured one-on-one interview. The interview will be between 45-60 minutes. You can choose the method by which the interview will be conducted (either through the use of Skype, telephonic communication or personal interview).

#### 3. POSSIBLE RISKS AND AWKWARDNESS

The study to be conducted will not cause any awkwardness or expose you to any risks.

**4. PROSPECTIVE BENEFITS TO PARTICIPANTS AND/OR SOCIETY**

The research findings may create a greater awareness of how sexuality education is experienced by pre-service lecturers and how it is handled in prescribed resource material so as to positively inform curriculum design.

**5. REIMBURSEMENT FOR PARTICIPATION**

No payment will be made to participants.

**6. DISCRETION**

All data generated in this study that you can be identified with will remain confidential and will only be revealed on your approval or as required by the law. No other party will be able to obtain any of the data.

**7. PARTAKING AND WITHDRAWAL**

Being part of this study is voluntarily. If you agree to participate in this study, you have the right to withdraw at any time with no consequences of any nature. Refusing to answer any question will still allow you to be part of the study, but the researcher may excuse you from the study if circumstances demand it.

**8. IDENTIFICATION OF INVESTIGATOR**

Any questions with regard to your participation can be clarified by the promoter Prof. Shan Simmonds (shan.simmonds@nwu.ac.za; 018 2994764).

**9. RIGHTS OF RESEARCH PARTICIPANTS**

You have the right to withdraw your consent at any stage of the study with no consequences.

**DECLARATION BY PARTICIPANT:**

By signing below, I ..... agree to take part in a research study entitled:

**Life Orientation lecturers’ experiences of sexuality education: implications for curriculum development**

**I declare that:**

- I have read this information and consent form and understand what is expected of me in the research.
- I have had a chance to ask questions of the researcher, and all my questions have been adequately answered.
- I understand that taking part in this study is voluntary and I have not been pressurised to take part.
- I may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- I may be asked to leave the research process before it has finished, if the researcher feels it is in my best interests or if I do not follow the research procedures as agreed to.

Signed at (place)\_\_\_\_\_ on (date) \_\_\_\_/\_\_\_\_/2017

\_\_\_\_\_

**Signature of participant**

\_\_\_\_\_

**Signature of witness**

## ANNEXURE D INTERVIEW SCHEDULE

### One-on-one semi-structured interview schedule

Life Orientation (LO) lecturers teaching sexuality education to pre-service teachers will be the participants for one-on-one semi-structured interviews. Provision is made for a minimum of one lecturer per institution and a maximum of three lecturers as some institutions might have more than one lecturer teaching sexuality education.

The one-on-one semi-structured interviews will be conducted either through the use of Skype, telephonic communication or personal interviews (based on the participant's preference). These interviews will be between 45-60 minutes. I will explain to the participants that I would like to record the interview so that I will have the verbatim responses for accurate transcriptions. The participants will be asked if they are comfortable with being recorded by an electronic recorder. The recordings will be deleted after transcription to ensure all ethical considerations are met. The participants will be reminded that they may withdraw from the study at any time without consequences. When reporting the participants' responses, pseudonyms will be used.

### BIOGRAPHICAL INFORMATION:

This biographical information is for background purposes and contextualization of the study.

Gender:	
Race:	
University:	
Years in practice:	

### INTERVIEW QUESTIONS:

1. How would you describe sexuality education?
2. What do you understand as the purpose of sexuality education within LO?
3. How much time and/or credits of the LO module(s) are allocated to sexuality education? Please also state in which degree year(s) this occurs. Do you think this is sufficient?
4. How do you experience teaching sexuality education at your institution? Provide examples.
5. Has being a sexuality education lecturer ever made you feel uncomfortable? Please elaborate.

6. Do you think there are stigmas associated with sexuality education? If so, what could these stigmas be?
7. What sexuality education pedagogical content knowledge do you teach?
8. Is there pedagogical content knowledge that you prefer not to teach? If so, which content and why?
9. What teaching-learning (pedagogical) approaches do you promote as best suited for teaching sexuality education?
10. What prescribed resource material is provided to your students?
11. Were you involved in selecting or authoring the prescribed resource material? If so, what was your involvement?
12. Do you think these resources are sufficient? Please elaborate.
13. Do you think that your students enjoy the module(s) on sexuality education? Elaborate.
14. Do you think that sexuality education should be a compulsory module for all pre-service teachers? Please motivate.
15. Should you be invited to or hear of training and development with regard to sexuality education, would you attend it? Please motivate.
16. How do you foresee the development of the sexuality education curriculum in pre-service teacher education over the next 5 years and what does this mean for you as the lecturer?
17. Please feel free to share any other comments, opinions or experiences that you have.

## ANNEXURE E LETTER FROM THE LANGUAGE EDITOR



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### Language Editing Certificate

#### To Whom it May Concern

This is to confirm that Language Online edited  
the dissertation for style and language:

Life Orientation lecturers' experiences of sexuality education:  
implications for curriculum development

by

Chane E Pieterse

Dissertation submitted for the degree Masters of Education in Curriculum  
studies at the  
North-West University

Desray J Britz BA (KZN) Bed (UCT)  
Freelance Editor  
CEO Language Online Editing

April 2019