

**Parent's expectation of Sexuality education: implications for teacher
education**

by

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DECLARATION

I, the undersigned, sincerely declare that this dissertation submitted in fulfilment of the degree:

Magister Artium

is original and entirely my own work, except where other sources have been acknowledged. I also certify that this dissertation has not previously been submitted at this or any other faculty or institution.

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November 2014

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CHAPTER 1

Chapter 1

1.1 Introduction

In this chapter I will introduce my research topic and outline the motivation for this study. I will outline the background and provide its relevance to my study. I will also outline the methodology I used to conduct my study highlighting the aim, research questions and the objectives that guided me.

1.2 Background and contextualising the study

The South African Department of Education, in cooperation with the Department of Health and Welfare, developed the National Policy on HIV and AIDS Education in 1995 (Visser 2005: 206). The goals of the national policy according to Visser (2005:206) were to make available relevant and necessary information about HIV and AIDS in order to decrease its spread; to advance life skills as a mandated program that would enable and promote healthy conduct amongst young people by helping them learn how to communicate and make healthy behavioural decisions; and to inculcate a mindfulness and acceptance of those living with HIV and AIDS among young people thereby creating safe spaces that are tolerant to all. Clearly the objective of this policy was to provide an answer to the HIV and AIDS pandemic in South Africa, with a subsequent life skills curriculum being formulated to provide safe sex education to all learners and help alleviate this pandemic (Francis, 2010).

Five years later, the Outcomes-based Education (OBE) was introduced with sexuality education becoming a compulsory part of the Life Orientation (LO) learning area (Francis, 2011). This was primarily included because it was found that the youth are amongst the most affected and infected group by this epidemic. According to the Joint United Nations Program

on HIV/AIDS, UNAIDS (2003) annual report, approximately 10.3 million young people aged 15–25 were infected and living with HIV/AIDS. These statistics account for a staggering 7,000 of these young people becoming infected daily with HIV. The devastating effects of this situation was that 12.1 million children became orphaned, 90 percent by this pandemic.

Sub-Saharan Africa was reported to be the worst hit region globally by this pandemic and home to 70 percent of youth globally infected with HIV/AIDS in the identified 15–24 age group. South Africa remains vulnerable to HIV/AIDS infection, pregnancy and early sexual activity (Joint United Nations Programme on HIV/AIDS, UNAIDS, 2010) with a substantially high number of adolescents engaging in sexual activity between the ages of 10 and 15 (Tiendrebéogo, Meije & Engleberg, 2003). Tiendrebéogo *et.al*, (2003) however postulate that young people offer a prospect for curbing this situation because they are responsive and malleable to change. Their age and that they are impressionable creates a window of opportunity that could perhaps be lost if it's not taken advantage of. The statistics and the malleability at this age group prompted the department of Education to respond accordingly.

According to Naidoo (2006), an area that is crucial to the overall development of a human being is their sexuality. Development in this area which largely happens through education is about awareness of issues of ones sexuality and deepening ones understanding through which attitudes beliefs and values are then moulded, an enduring endeavour of individual or human development.

A newspaper article quoted the Minister of Basic Education, Angie Motshekga telling parents that they should take responsibility for educating their children about sexuality issues and not “pass the buck” (Sunday Times, 2012). This was in response to high pregnancy rates among

teenage girls in schools in South Africa. Statistics SA reported in 2012 that 160754 female learners had become pregnant in the period July 2008 and July 2010.

Abraham and Wight (1996) seem to agree with the minister that the home should take a leading role in driving and promoting programmes aimed at advancing healthy sexual behaviour amongst the youth. They however argue that this does not negate the fact that offering sexual health education before the minimum school leaving age, meaning targeting the adolescent population in the school is in fact a more expansive and an all-inclusive way of tackling this issue. They highlight issues of uniformity and universality which they consider key when speaking of young people and attempting to alter their behaviour because of peer influences associated with this phase.

Mncube (2009: 84), highlights the attention that parental involvement in education has been receiving in recent times. He offers Epstein's model of parental involvement which he uses to reinforce the idea that communication within the education system should take place between the home and the school, reflecting the need for corporation between families and schools. He argues that teachers that have a working relationship with parents have a better understanding of their learners and find creative and new ways of resolving classroom challenges and experiences as opposed to predictable solutions, and are able to co-create shared meaning and understanding with parents and learners. Parents that assume a more active and involved role are said to develop a deeper sense and appreciation of their role. Positive academic accomplishments and a variety of other commendable academic outcomes, including higher grade-points averages have been associated with parental participation and contribution (Mncube 2009: 84). I agree that the association between

parents and schools will create a better understanding of the objectives of teaching this subject and critical the need of sexuality education.

The Protecting the Right to Innocence: Conference on Sexuality Education (2001) report highlights the importance of adopting a multi-sectoral response to what Naidoo (2006) postulates above. The consensus that was reached at this conference was that indeed sexuality education offered in the school has a crucial role to play in terms of equipping young people with skills and knowledge in order for them to be able to make healthy choices concerning their sexuality, but that this must be supported with an adoption of a robust multi-sectoral strategy involving all relevant role-players who bring to the table diverse expertise in the sexual development of a child, and are able to communicate these effectively. Parents, the schooling system, and the community at large are some of the stakeholders that were identified for this critical role (The report on the Protecting the Right to Innocence: Conference on Sexuality Education, 2001:17).

Schaalma *et.al* (2004) asserts that those tasked with promoting healthy behaviour amongst the youth ought to adopt more radical ways of ensuring that their goals and objectives are realised. Galvanising parents support for an all-inclusive sex education could be a way of ensuring that there's agreement in terms of what should be taught as well as across the board acceptance of what is delivered in terms of the sexuality programmes designed for and delivered to the youth. This political activism approach according to Schaalma *et.al* (2004) could perhaps be the only way in some instances to garner support and engage with the evidence-based practice and demand that sexuality be taught comprehensively to the youth. Suggesting that young people be educated on healthy romantic sexual relationships and how to handle themselves in such relationships according to Kirby (2002), is a source of great

controversy where even the idea that they be taught about competent condom and contraceptive use is often met with resistance because of differing views and ongoing debates within the society on these matters. Parents and members of the community often times hold differing views to those held by the learning institutions where sexuality education is concerned and these differing views often lead to challenges within schools making it difficult for the teachers and institutions to provide correct and truthful material to the learners (Thavea & Leao, 2012: 88). The widely held belief that sex education promotes sexual activity among the youth as opposed to educating them about health sexual practices continues to pervade communities and this is an unfortunate impediment to the optimal execution and delivery of the life skills programme (Thavea & Leao, 2012: 89).

The intentions of the government and the country at large in responding to the challenges that the children face are very noble, but fall short where parents seem to be the weak link, an observation that refutes what Schaalma *et.al* (2004) above propose, but could be handled by health promotion planners adopting a political activism in their approach.

As part of a team of researchers from The University of the Free State that facilitated workshops for educators on how to teach sexuality to their Life Orientation (LO) learners, the role of parents was a recurring concern amongst the teachers. Teachers reported that they often found themselves in a precarious situation where they knew they had to teach the subject matter but were always wary of the parent's reaction which sometimes saw parents coming to the schools and confronting the teachers and accusing them of leading their children astray (Teaching & Learning Sexuality and HIV/AIDS Education TALSHA, 2013). This is reinforced in Francis's (2010) paper in which he states that talking about sexuality with young learners is an anxiety inducing experience for some teachers as they become frightened that

they may be accused of encouraging sexual activity by parents despite multitudes of research refuting this belief.

As a mother myself this area of research and indeed the Colloquium stirred up a lot of questions in me. I found myself wondering how my own sexual development would have been influenced had my parents had an opportunity to engage on the level being recommended today around this subject. I found myself also reflecting quite deeply on how I would have to address these issues with my own child and this made it critical for me to undertake this study as it offers me the opportunity to explore what the possibilities are for me and indeed others like me raising young children. This work also made me to thoroughly examine how I was raised and the taboos associated with talk of sexuality particularly across generations, and I really hoped the study would shed some light and insights for me personally on how parents view these issues today and if indeed shifts are beginning to take place amongst them. I was raised in a very patriarchal very conservative and religious home and indeed community. Sexuality has never been openly discussed with me by those older than me and I have never had the courage to raise this issue with anyone older than me. So personally this study serves to answer personal questions and address personal issues, which are inherently imbedded within it for me.

It is therefore against this background that I undertook this study. The research offered an opportunity for me to engage parents of grade 10 learners to get an understanding of what their expectations are of sexuality education offered as an area of the Life Orientation (LO) learning area. The assumptions I made embarking on this study and engaging the parents of Grade 10 learners were that in Grade 10, learners are developing physically and are aware of matters relating to sexuality. This assumption was supported by the Curriculum Assessment

Policy Statements (CAPS) document which at grade 10 level, for the Life Orientation specifically focuses on the development of the self within society and it is in this part of the curriculum that issues of sexuality are dealt with.

1.3 Problem Statement and research questions

An African proverb whose exact derivation has been lost in time states that “it takes the whole village to raise a child.” The report, *The Protecting the Right to Innocence: Conference on Sexuality Education* (2001; 17), asserts that a responsive approach will be one that taps into the strengths of all those that have a vested interest in this cause who can offer effective assistance in directing the sexual choices of young people along a healthier path. This assertion echoes this African proverb and speaks to a cohesive approach required to address the teaching of sexuality in South African schools. The urgent need for programmes geared towards curbing sexually transmitted infections (STI's) and unintended pregnancies in the adolescent population is undisputed. However, what remains contentious according to Tiendrebéogo, Meijer & Engleberg, (2003) is agreements in terms of what such programmes' intentions ought to be and what topics are to be addressed and covered therein. These contentions are raised by the lack of clear and specific guidelines at provincial level because the life skills curriculum and its guidelines were centralised in their development and provinces were tasked with customising these themselves at provincial level which left a lot of room for ambiguity. (Tiendrebéogo, Meijer & Engleberg, 2003).

Sexuality education remains a contested, highly debated and often polarised issue in South Africa. Francis (2011) states that there are few objections from parents and schools to sex education in its current form, but there seems to be disconcertion's where content and approach are concerned. There seems to be a will on the part of government who is the

custodian of policies, however, too much room is left for flexibility because the curriculum has been found not to offer specifics for practice (Francis, 2011). This is supported by Thaver and Leao, (2012), who assert that the inconsistencies and contestations came about because the policy documents function primarily as guidelines for schools but are not definite. The programme was not set out to be a universal, uniform cast-in-stone handbook but was designed to offer guidance so that specific programmes could be designed in the different schools throughout South Africa to address specific needs (Thaver and Leao, 2012:88), an issue that compromises therefore uniformity and universality which in turn causes disagreements.

According to Thaver and Leao (2012), educators struggle with the implementation of this curriculum because of the disapproval and obstruction by parents, churches and communities as a result of the lack of clarity and agreement on these issues. Studies show that teachers are challenged when having to deliver this section of the curriculum as they report that it not only conflicts with the beliefs and values of the societies in which they find themselves operating but even their personal ones. These teachers therefore constantly find themselves in a quandary having to interrogate whether to address this prescribed and mandated area within LO or to conform to societal norms, beliefs and values and indeed those they personally hold (Thaver & Leao, 2012:88). This was certainly found to be the case at a recent training session facilitated by the University of the Free State for Free State teachers. Teachers at this two day workshop reported that they were constantly challenged and confronted by parents coming to the schools and accusing them of teaching their children ‘things that would get them “wild”’ (Teaching & Learning Sexuality and HIV/AIDS Education (TALSHA), 2013) at the Sexuality, Society and Pedagogy Colloquium where papers were presented by academics from Universities from all over South Africa on how sexuality should be taught in South African

schools and spoke extensively about how government policies could perhaps be strengthened to speak to the proposed pedagogical approaches, not a single paper addressed the needs or concerns of parents.

1.4 Aim of the Study

My study therefore contributes to this emerging field by exploring and gaining insight into the perspectives and expectations of parents on the teaching of sexuality in schools and what implications these would then have on teacher education.

1.4.1 Significance of this study

My study will contribute significantly into this body of work as it gives a voice to parents who have until now not been heard in the South African context. It is significant to the extent that it highlights a very critical stakeholder within the sexuality education field and will hopefully shed light on how to involve them and utilise the assets they bring to this discourse.

1.5 Research Questions

In order to effectively address this issue the following questions were formulated:

- Whom do parents want to teach sexuality education?
- What do parents want from sexuality education?
- How do parents want sexuality education to be taught?
- What does all this mean for teachers?

1.6 The following objectives guided the research:

- To determine how involved parents, as one of the most integral stakeholders to this programme are in its formulation.
- To explore what parents want to see emerge out of sexuality education.
- To explore the environment that parents' perceptions are formed in that inform their views
- To explore who and why parents think will be good teachers of sexuality education.
- To explore what the implications of the findings of this study are for teacher education.

1.7 Research methods

The data for my study were collected using in-depth interviews and a focus group with parents of grade 10 learners in schools in Bloemfontein. Using two methods allowed for triangulation so that I could see whether responses provided in individual interviews differed from those elicited in the group session.

1.8 Chapter Overview

Chapter 1 introduced the research topic and contextualised this study. The chapter outlined the impetus for this study and provided rationale and significance of the study. In this chapter I set out the aim of the study, the research questions as well as the objectives that underpinned the study.

Chapter 2 introduced literature on sexuality education. In this chapter I detailed the evolution of sexuality education and the significance of its evolution in response to societal challenges. I look at studies on parents' involvement in the teaching of sexuality education. This chapter also highlights critical factors that influence or have been known to influence the teaching of sexuality education in the schools. The theoretical frameworks that underpin this study were also introduced in this chapter in which I use Wenger's theory of Communities of Practice (CoPs) and Ladson-Billings Culturally Relevant Pedagogies to understand how sexuality education can be addressed collectively by all stakeholders.

In **Chapter 3** the research methodology is detailed. In this section I discussed the methodological orientation of the study. I provided a rationale of the methodologies opted for and explained my decisions regarding the sample, data gathering strategies, data analysis and ethical considerations.

In **Chapter 4** I present the findings of the study with the individual in-depth interviews and the focus group being the sources of data. This chapter presents the expectations of parents on sexuality education in the schools.

Chapter 5, presents and analyses the data collected and shows how the Communities of Practice and culturally relevant pedagogies frameworks, provided in chapter 2, were applied in the data analysis. This chapter also relates the findings to the literature that was detailed in chapter two.

Chapter 6 summarises the study and contains the recommendations, followed by the conclusion of the study.

1.9 Conclusion

This chapter introduced the readers to the research problem, and gave the background and rationale for the study. In the last section, I gave an overview of the chapter structure of the study. The next chapter provides the literature studied in an attempt to gain insight into this area and also details the theoretical framework that underpins the study.

CHAPTER 2

2 Literature on Sexuality Education

2.1 Introduction

This study attempts to establish parents' expectation of sexuality education and in attempting to do so, it raises as one of its pertinent questions whether sexuality education should take place at school or in the home. This question in particular echoes the Minister of Education, Angie Motsekga's instruction that sexuality education should take place in the home and not in the school. The Honourable Minister made it clear that "Teenage pregnancy is a problem imported to schools by homes and the community. But that it's a departmental problem for their department. They don't make sex at schools, they make sex at homes. This is a problem. There is something wrong that it now becomes my problem. We don't provide beds, we provide pens and books" (City Press, 2012: 61). Therefore in this chapter I will attempt to demonstrate through literature the evolution of sexuality education and explain how we arrived at the point where we are debating where the teaching of sexuality education should take place. I will focus on (1) literature on parents in relation to sexuality education and also (2) look into different parenting practices and (3) the gendered nature of sex education offered by parents to their children and how these affect the teaching of sexuality education in the home and influences what parents then expect from the schools. Literature and research point to fundamental challenges to the effective teaching of sexuality education both in schools and in the home and it is for this reason that culture, politics and religion will be addressed as they are often found to be inhibitors in this regard.

The study is grounded in two theories, Wenger's theory of communities of practice and Ladson-Billings theory of culturally relevant pedagogy and these theories will be introduced next.

Communities of practice have been described as groups brought together by a common interest, who come together because of their desire to learn about something or find solutions to a particular problem or concern and because of their constant interactions as they attempt to find solutions to whatever problem they face, find themselves engaged in deep learning from one another and sharing of their different expertise (Wenger, 2002: 229). My interest is on parents who are being instructed by the Honourable Minister to take up the responsibility of educating their children on sexuality matters and will inadvertently be entering an established community of practice. This study will thus pay particular attention to the application of theories on ways in which new people enter into established communities as they attempt to find solutions to challenges they face (Wenger, 2002). In this instance therefore my interest is in how as proposed by the minister parents ought to enter into the established community (school system) where in particular sexuality education is addressed. Culturally relevant pedagogy as conceptualised by Ladson-Billings (1994), is a critical pedagogy that is unambiguously dedicated to collective empowerment as opposed to the empowerment of an individual. This is a pedagogy whose aim is to endow and empower learners by taking into account and utilising their culture to enrich their academic experience on an intellectual, social, emotional, and political level. Ladson-Billing (1994) emphasises a pedagogy that is cognisant of learners' cultures and ensures that educators build links between what happens in the classrooms and in the home, whilst fulfilling the requirements of the school and national program. This pedagogy taps into the assets that the learners bring into the class room in the form of knowledge, and experiences and backgrounds which then

apprise teachers' teachings and practice. These issues are critical as they frame the study and become critical as tools of analysis (chapter five).

2.2 Why the need for Sexuality Education?

According to Zain Al Dien, (2010) educators and policy makers are significantly challenged at currently to ensure that young people become productive, are responsible, caring and healthy. To ensure this it is imperative that schools, formal and informal not only prioritise the intellect but also begin to address other aspects of the young people's education. These aspects include, but are not limited to the young people acquiring knowledge, shaping their attitudes and imparting to them requisite skills, progressive health promotion programmes together with sex education aimed at the development of positive social and sexual behaviour. For this reason matters of sex education for the youth have been of particular interest for both researchers and policy makes for the past thirty years.

According to the World Health Organization (WHO) (2010) sexuality is an important developmental aspect for everyone. This includes the right for everyone to be given sexual information. This is particularly important for the youth to develop a sense of their values and beliefs about relationships and sexuality and are able to make healthy decisions concerning their sex lives. WHO (2010) continues that whether sexuality education occurs in schools or at home, it should be more comprehensive than the simple provision of information. Sexuality education, according to WHO, is multidimensional based on the definition proposed above. It aims to achieve positive results which are gratifying for the youth and advances a healthy sexual transition into adulthood. At the same time it pays attention to the avoidance of negative results such as early sexual debut, unwanted pregnancies and STIs/HIV infections.

As WHO (2010) makes reference to the home this has implication for how parents teach their children about sexuality education.

2.3 The evolution of sexuality Education

School-based sexuality education has its history starting in pre Second World War where mention is made from the 1920s where topics covered were about self-respect, self-discipline, modesty and lessons on boys. These lessons were offered to senior students as they were being prepared to join the world of work and were supplemented with talks on temptations pervading the factories as well as life in the workshops, with particular focus on sex (Reiss, 2005:1). According to Reiss (2005), a significant shift came after the Second World War, with migration in particular that of soldiers, resulting in an upsurge in the occurrence of STI's. The eruption of war seems to have propelled sex education in schools and added another dimension to the overall intentions of sex education to include lessons on prevention of syphilis and gonorrhoea. Actively addressing sexuality and sex evolved in the schooling system and has over the years responded to societal changes to today where HIV/STI, high pregnancy rates, early sexual debut and sexual violence have characterised societies.

Increasingly though, based on research there has been a shift where conversations have shifted from what needs to be taught in sexuality education classes to now questioning whether schools are the appropriate platforms to address this issue and whether parents or teachers should be the sexuality educators.

Parents are central to the health of their children in terms of influencing the children's health decisions and choices. Research highlights the fact that children that report to converse with their parents on sexual matters' relationships are much stronger with the parents and are most likely to postpone sex, engage in sex with fewer people and use contraceptives such as

condoms and other birth control methods when they do have sex (Planned Parenthood, 2012). The United States, which for all intents and purposes can be considered a pioneer in providing sexuality education within schools, has found that parental involvement in sex education increases contraceptive use. Moreover, young people who have had sex discussions with parents have reduced risks of being infected with sexually transmitted infections (Zhang, Li, Shah, Baldwin and Stanton, 2007).

In Greece according to Kirana, Nakopoulou, Akrita & Papaharitou (2007), contribution of parents in young people's sex education has been gaining attention lately with numerous theories of cognitive development being used to accentuate how the family can participate in the development of the children's behaviour and have in particular examined how families can offer assistance where youth sexual behaviour is concerned. China has drawn on the experience of America and other western nations, where they note that parental-adolescent communication where sexual matters are concerned has shown reduced risky sexual activities and behaviours among young people and have concluded that knowledge and values concerning sexuality can be conveyed and imparted at home (Zhang *et.al*, 2007). The Thai government in responding to surge in sexual activity amongst the youth in Thailand has emphasised response to this by raising public awareness about the importance of sex education in the home but recognises that adolescents struggle to talk to their parents about sexuality matters and that the parents still feel disinclined and lack self-assurance and the skills necessary to speak to their teenage children about sex (Sridawruang, Pfeil, & Crozier, 2010). Sridawruang *et.al* (2010) assert that parents remain the fundamental source of information where their children are concerned and that granted the opportunity to engage in good open discussions with their parents, adolescents can see increased contraceptive use and reduced numbers of sexual partners.

According to Kirana *et.al* (2007), reduced sexual risk-taking behaviour is a direct result of high levels of parental monitoring based on research findings. The same studies have found that when there is open communication on sexuality issues in the family, teenagers assume more responsibility regarding their sexual behaviour (Kirana *et.al*, 2007). The conclusion that emerges from these studies is that when sex education is provided in the home by parents, it influences the age at which sexual activity is initiated and more optimal use of contraceptives.

Evidence provided above is a strong indication that parental involvement in the teaching of sexuality education does yield positive results for adolescents and indeed for societies. What is a challenge though is that most of these studies regarding parental-youth communication on sex matters are focused more and provide evidence of investigations carried out in developed countries in the west and very few amongst less developed nations (Zhang *et. al* 2007). Moreover, as is in the case of Thailand, despite the changes in behavioural norms, values that are acceptable in most developing countries are those that perpetuate the importance of sexual innocence among youth, in particular females and discourage interest in sex or openly talking about sexuality. This perpetuation of traditional values in light of and in spite of shifting behavioural norms disadvantages the youth by missing an opportunity to arm them with the required skills and information of how to handle their sexuality and direct their lives (Zhang *et. al* 2007).

Sexuality education is finding itself today in most developing nations where politics, religion and culture intersect. These have often times been reported to be the greatest obstructions towards effective and efficient programmes being conceptualised and delivered.

2.4 Parental Practices

Family plays a key role in promoting the health and wellbeing of adolescent (Vandenhoudt, Miller, Ochura, Wyckoff, Obong'o, Otwoma, Poulsen, Menten, Marum, & Buvé, 2010', World Health Organisation, 1999). Extensive research from Western countries highlights the effect that parents have on their children's sexual risk-taking behaviour, demonstrating a strong link between parenting practices such as parental monitoring, positive reinforcement, and effective conversations between parents and the youth about sexual issues and reduced adolescent sexual risk-behaviour (Vandenhoudt, et. al, 2010). According to Todd, Fisher, Hill & Walker (2008), extensive parent-child research points to the fact that family influences and how families parent their children are major factors that influence directly or indirectly the levels of development of risky behaviours amongst the youth where sexuality is concerned. These influences range from genetic makeup of the child, how the family is structured, the parenting style of the parents, whether the parents and children emotionally bond, and the practices of the family. These factors have also been found to influence youthful sexual behaviours such as sex debut and contraceptive use (Todd et.al, 2008). Being skilled, comfortable and confident in communication has been defined in scientific literature as parental "responsiveness". Differences in communication patterns have been well documented in the parenting literature and are called "parenting styles." Parenting styles are based upon the work of Baumrind (1967), who noted three patterns of parental control and parental support which are authoritarian, authoritative, and permissive styles (Kotchick, Dorsey & Heller, 2005). When communicating about sexuality, parents who are authoritarian in style are likely to be directive, negative, and judgmental. This communication style is similar to techniques used in abstinence-only sexuality education. When communicating about sexuality, parents who are democratic in style are likely to be interactive, positive and non-

judgmental. This communication style is similar to techniques used in comprehensive-only sexuality education. The permissive style of parenting does not have an analogous sexuality curriculum (Kotchick, et.al, 2005). This issue of parental practices and style is critical and integral to this study as I attempt to determine the parents' overall style of communication (parenting style), and both their opinion of school sexuality education and their manner of communicating with their children about sexuality. This I believe will respond to the Minister in establishing if parents are indeed the appropriate people to offer sexuality education to their children. The Minister interestingly wrote the foreword and signed off a report produced by the Human Sciences Research Council (HSRC) on behalf of the Department of Basic Education: with support from United Nations Children's Fund (UNICEF) (2009) parents ought to teach their children about these matters and socialise them within this area of their development as they are and are indeed the ones that should furnish their children with information about their sexuality and development. This however highlights a missed opportunity because most parents are not knowledgeable and lack requisite abilities to talk comfortably with their children and feel disenfranchised to execute their parental roles in environments that increasingly advance children's rights.

The generational knowledge gaps that exist between parents and their children and greater access now to education which invariably sees parents and children on different educational levels fuels this situation and makes parents to feel disempowered (Panday, Makiwane, Ranchod, C & Letsoalo, 2009:3). This notwithstanding the fact that in numerous sub-Saharan African countries there is negligible focused parental participation in the sexual empowerment and development of young people also poses a challenge to this cause (Bastien, Kajula & Muhwezi, 2011).

Bastien, *et. al*, (2011) reviewed works whose focus was on the extent to which parents and care givers communicate with the youth on sexuality and HIV/AIDS related matters. These works were peer reviewed and accordingly made available in a publication between 1980 and 2011. The publication critically found that communication in this area was reported to be strict and one-directional in nature (parent talking to, directing child) with parents giving ambiguous warnings rather than direct, open discussion. Their inquiry also reveals that parents and young people reported numerous obstructions to open discussion, including limited knowledge and lack of skills, as well as cultural customs and taboos.

An added dynamic to the parenting styles and practices is the gendered nature that sexuality education often happens. Pearson, Muller and Frisco (2006) submit that fathers may send sons and daughters different messages about sex and Coley, Votruba-Drzal, and Schindler (2009) in their study found that parenting in patriarchal families often involved activities that often protected the female child more than they do the male child. This Coley *et.al* (2009) found to be in line with studies previously conducted whose findings indicate that the sexual behaviours of girls may be affected by involvement and engagement of parents than those of their male counterparts. Other research have found activities where the families spend time together such as over meals where families actively seek to find out more about each other's lives tend to be shielding for the female child more than they are for the male child in hazardous behaviours like the use of illicit substances. These may be due to girls' greater receptiveness and openness to engaging emotionally and willingness to openly converse with parents over such periods and openly discuss what they are facing in their young lives (Coley *et.al*, 2009).

This is in line with findings by Francis & DePalma (2014) who assert that fundamentally heteronormativity sees girls and boys brought up into distinct societally pre-determined roles based on their gender further perpetuating the patriarchal notion that of viewing this as the natural order of things. This study also found this to be true where parents who participated indicated that indeed they hold girls and boys to different sets of rules where girls are expected to protect themselves and indeed are protected by the parents and boys not so much.

2.5 Culture and Sexuality Education: An African Perspective

According to Delius and Glaser (2002), literature coming out of Southern African societies prior to colonisation and during its early stages point to evidence of extensive sexuality education as well as guidelines on these matters offered in African societies. Africans always prepared the young on issues associated with their sexuality in initiation schools. According to Matobo, Makatsa and Ebioha (2009), initiation as a term, originates from Latin *initiare*, to start, to introduce, an initiation, celebration of a secret religious service. It refers to 'a partly sacred, partly profane ritual performed in most traditional groupings when young people enter into the pubescent phase of their lives, a rite of passage into adulthood. This is considered a critical period and sacred transition as compared to childhood because with it, is believed comes sexual as well as moral development and a being socially responsible. Leading and respected older men or women teach them about important cultural and religious issues such as social and sexual mores and religious traditions. Du Plooy (2006) notes that it is the initiation period when initiates receive instruction in various matters. Although tribal history and aspired values are instilled, it seems that much time is spent tutoring girls

as to the roles of women, including their domestic, agricultural and marital duties, particularly in which case sex education receives much attention. The above demonstrates that the notion that there's a cultural resistance to discussing sex and sexuality in African culture is inaccurate. What in fact is the case, is that it's generally assumed that Africans do not talk about or want to talk about sexuality, or what current research proposes as "an awkward inter-generational silence" on issues of sexuality (Delius & Glaser, 2002: 30). Some note and observe this as the direct result of culture. What is often misunderstood is that Africans do talk about sex given the right context and circumstances. Airhihenbuwa (2007) asserts that the refusal to understand language elasticity has led to this misunderstanding, pointing out that the Dimba of Senegal discuss sex in the proper context; the Laobe nurture the production of eroticism in Senegalese culture to the point of educating young women about the production of sexual pleasure. The value of sensuality and behaviour about sexuality is often the hallmark of rites of passage presented by the old to the young (Airhihenbuwa, 2007).

What the above confirms is that there were designated people in African culture who educated the young. Parents in African societies still relied on other people to help their children transition from childhood to adulthood. So indeed, the discomfort and shyness that debilitates parents today and causes a situation that they cannot talk to their children is founded and based on a long history.

Moletstane (2011) and Francis and DePalma (2013) talk of nostalgia in addressing the issue of culture. Moletsane (2011: 193) reports on a reappearance of culture and tradition being used by individuals and indeed by the larger community as they attempt to assert who they are and go about expressing this identity., Moletsane (2011) highlights the fact that culture in this regard in most corners of society is used even in areas where this discourse is perhaps

not conspicuous such as on sexuality matters as they pertain to girls and women and often times it is used as a regulatory (regulating how women and girls ought to dress and how they express their sexuality) and exclusionary (denying them the right to actively participate where decisions need to be made) tool. (Moletsane 2011).

Moletsane (2011: 194) points specifically to a fruitless nostalgia an attempt to go back in time to an era [for a way of life] that is no longer in existence. It is particularly pertinent to address this issue in this study because the sort of nostalgia referred to here by Moletsane (2011) needs to be contextualised. The environment that these learners find themselves in has evolved since their parents time, and I question a renaissance of time gone past that fails to acknowledge and that is not cognisant of this reality. These learners, as has been earlier stated, are confronted with challenges that in a highly sexualised environment perhaps requires a conventionalism or traditionalism that takes these developments into account looking at the now and into the future as opposed to yester years. I argue that traditionalism must open up and engage its young and have meaningful dialogues around sexuality as opposed to “silencing” issues that unfortunately the youth are experiencing and experimenting with. The sort of silencing that Francis and DePalma (2013) refer to in the form of cultural taboos.

2.6 Religion and Sexuality

Religious institutions have been granted the right to create rules and offer expertise and direction for many aspects of human behaviour, including sexuality, the role of women, their reproduction, health education and care of the sick .The church and the secular movement have long been known not to agree on sexuality matters particularly on abstaining, on sex before marriage, extramarital sex, contraceptive use and homosexuality. (Mantella, Correale,

Adams-Skinnera and Stein, 2011). Religion has been found to be one critical impediment to effective sexuality education taking place. In Africa today, evidence can be found within the Catholic Church as well as in some understandings of the Koran discouraging condom usage. This therefore is in line with the assertion that the sexual socialisation of teenagers was profoundly changed with the advent of Christianity. Missionaries upon arriving and living in African communities frowned upon and discouraged practices such as non- penetrative sex, initiations offered traditionally through initiation schools, polygamous marriages common in most African societies , masturbating and openly discussing sex and sexual matters (Macleod, 2009). Limiting or completely prohibiting sex and sexuality talk is seen by some religious leaders as their way preserving traditions, the culture and morality. This can also be seen with religious schools continuing to prohibit the teaching of sex education. This highly conflicts with modern day societies where increasingly the youth are re-defining who they are and where strong cases for personal choice are being made and strongly stood for (United Nations Education, Scientific and Cultural Organisation (UNESCO), 2008).

2.7 Politics and Sexuality

Life orientation and sexuality education began primarily as a platform for strengthened efforts on HIV prevention with children and young people (UNESCO, 2008; Francis, 2011; Smitha, Kippaxa, Aggletonb & Tyrerb, 2003). This included broader sex and reproductive health objectives including the preventing of STIs as well as unintended pregnancy (UNESCO, 2008). Sexuality education, however, has always been marred with highly charged political debate and contention initially over the two different types of curricula being offered of comprehensive, all inclusive sex education whose aim was to provide abstinence education as well as lessons on sexual development and health and abstinence only education whose

aim was to teach learners only how to abstain from sex (Collins, Alagiri & Summers, 2002). HIV/AIDS, one of the primary impetus for the development of sexuality education itself has a history of disputation and a political milieu that shaped the development of AIDS policies all over the world, but quite prominently in South Africa highlighting the deep political aspects of the AIDS crisis. UNESCO (2008), highlights the fact that preventing a problematic situation is often times challenging to galvanise political backing for, because this requires taking action on an issue whose occurrence cannot be guaranteed and perhaps this is one of the obstructions to a robust programme being implemented in the first place and also that there isn't strong international leadership and support for sex education. UNESCO is however starting to show leadership in tackling this issue but needs to issue and offer guidance and evidence about what is effective to (UNESCO, 2008).

The South African Department of Education, working closely with the Department of Health and Welfare on the matter of youth sexuality as a direct consequence of HIV/AIDS, initiated and developed a policy on HIV and AIDS Education in 1995 (Visser 2005). This policy's sole purpose was to initiate and advance a response to the HIV and AIDS epidemic that was afflicting the country by producing a curriculum in the schools with a life skills focus (Department of Education 1999). Five years later, the Outcomes-based Education (OBE) was introduced with sexuality education becoming a compulsory part of the Life Orientation (LO) learning area (Francis, 2011).

According to Naidoo (2006:1), within the overall development of human being sexuality development through education is very critical. Educating one about their sexuality is understood to be an enduring process where a person is expected to acquire and deepen knowledge in this area about issues like sexual identity, relationships and intimacy. It is in this

learning process that peoples value systems and belief systems in this area are shaped and honed. Controversy in South Africa continues to surround the proposal that young people need to be taught about the romance associated with relationships, how to handle themselves and their sexual experiences and how to competently use condoms and contraceptives (Kirby 2002), as has been found to be the case in other parts of the world.

Mncube (2009: 84), highlights the attention that parental involvement in education has been receiving in recent times. He offers Epstein's model of parental involvement which he uses to reinforce the idea that communication within the education system should take place between the home and the school reflecting therefore corporation between families and schools. He argues that teachers that have a working relationship with parents have a better understanding of their learners and find creative and new ways of resolving classroom challenges and experiences as opposed to predictable solutions and are able to co-create shared meaning and understanding with parents and learners. Parents that assume a more active and involved role are said to develop a deeper sense and appreciation of their role. Positive academic accomplishments and a variety of other commendable academic outcomes including higher grade-points averages have been associated with parental participation and contribution (Mncube 2009: 84). I indeed agree that this can lead to better understanding of self and development as it relates to sexuality.

A recent newspaper article quoted the Minister of Basic Education, Angie Motshekga telling parents that they should take responsibility for educating their children about sexuality issues and not "pass the buck" (Sunday Times, 2012). The honourable minister went on to point out the problem of teens falling pregnant was one that was brought in from the homes and communities where the learners come from and not one that emanates from the schooling

system that sex does not happen within the schools but takes place when learners are at home and in the communities. This was in response to high pregnancy rates among teenage girls in schools in South Africa which as Statistics SA report in 2012 indicated that 160754 girls of school going age had fallen pregnant between July 2008 and July 2010.

Section 10.3 of the national policy places what it terms as the 'ultimate responsibility' for supervision of behavioural development on parents (Department of Education, 1999:23). Section 12.3 of this policy identifies the critical role players within the schooling community (within and outside of the school) and states that these role players have to jointly develop and implement an HIV and AIDS strategy for the learning institution (Department of Education 1999:25).

Abraham and Wight (1996) seem to agree with the minister and indeed with policies outlining guidelines for sexuality education that the home should take a leading role in driving and promoting programmes aimed at advancing healthy sexual behaviour amongst the youth. They argue that this does not negate the fact that offering sexual health education before the minimum school leaving age, meaning targeting the adolescent population in the school is in fact a more expansive and an all-inclusive way of tackling this issue. They highlight issues of uniformity and universality which are key when speaking of young people and attempting to alter their behaviour because of peer influences associated with this phase (Abraham and Wight, 1996).

The report on the Protecting the Right to Innocence: Conference on Sexuality Education (2001) highlights the importance of adopting a multi-sectoral response to what Naidoo (2006) postulates above. The consensus that was reached at this conference was that while sexuality education has a crucial role in shaping the youths ability to make knowledgeable decisions

regarding their sexual development and decisions a more responsive strategy must be one that taps in the expertise of relevant role players (The report on the Protecting the Right to Innocence: Conference on Sexuality Education, 2001:17). Schaalma *et.al* (2004) assert that those tasked with promoting healthy sexualities amongst the youth ought to optimise galvanising parents support for an all-inclusive sex education so as to ensure that there's agreement in terms of what should be taught as well as across the board acceptance of what is delivered in terms of the sexuality programmes designed for and delivered to the youth. This approach on the role of health promoters calls for the adoption of political activism in some contexts as the only means by which to advance this evidence-based practice.

The intentions of the government and the country at large in responding to the challenges that the children face are very noble, but fall short where parents seem to be the weak link, an observation that refutes what Schaalma *et.al* (2004) above propose. A recent colloquium held in Bloemfontein, the first of its kind in South Africa which aimed to open discussions and debates on how sexuality is taught, and should be taught to South African teens by teachers and society revealed that teachers, found that parents constantly warned that imparting knowledge about sex would ignite curiosity amongst the children and cause them to have sex prematurely (Mail & Guardian, 2013).

As part of the Teaching and Learning Sexuality and HIV/AIDS Education (TALSHA), the University of the Free State team, that trained educators in the Free State on how to teach sexuality to their LO learners, the role of parents was a recurring concern amongst the teachers. Teachers reported that they often found themselves in a precarious situation where they are mandated to teach the subject matter but were always cautious of the parents' reaction which sometimes saw parents taking up issue with the school accusing teachers of

leading their children astray (Beyers, 2013). This is reinforced in Francis's (2010) paper in which he writes that teachers reported that teaching about sexual matters often caused anxiety as some teachers were scared they may be accused of having encouraged sexual activity amongst learners, a notion that Beyers (2013) refutes stating that there exists a general misconception that sexuality education contributes to promiscuous sexual behaviour but that the benefits of sexuality education by far outweigh the negative consequences resulting from learners' ignorance, or from adults' conveying of distorted messages about sex. Teachers have long been stating that they do not enjoy parental and school support in their attempt to deliver insightful and empowering sexuality education programmes in the schools. According to advocates for youth sexuality education, educators fear that dialogue on topics generally considered contentious like masturbation, sexual orientation, abortion and, increasingly, contraception, have the potential to threaten their careers. The ongoing deliberations and lack of consensus around appropriate content of such programmes and curriculum and the propagation controversies around this subject further dissuade teachers from handling this critical issue with learners (Donovan, 1998).

2.8 Wenger's Theory of Communities of Practice

I draw on Wenger's Communities of Practice to frame my exploration and understanding of parents' expectations of Sexuality Education. Groups of people according (Wenger 2006) become communities of practice when there's a shared, common interest, goal or problem which causes them to constantly interact as they attempt to address the issue they have in common. Communities of Practice according to Wenger (2006: 1) have three crucial characteristics: (1) the domain which is the shared interest, problem or goal. To become a member of the community of practice denotes that the person is invested in the domain and

so what distinguishes members of this community of practice from any regular person is a thorough understanding of the shared issue the willingness to learn from each other and an understanding that collectively they are capable of finding answers and solutions to their problem or concern (2) The community, membership within the community of practice does not imply that people work together on a daily basis. Community in Wenger's (2006) theory implies the ongoing engagement of members participating in activities when they deem it necessary in order to further their domain. Community in this regard, therefore, refers to communication that happens between members as they share knowledge given their different expertise as well as building relationships that enable them to help one another. (3) The practice, is what the community members do, the actual activities that they engage in to address their domain. They share experiences, stories, tools, and ways of solving problems. This they achieve through regular interacting.

Wenger (2006) proposes that these three essential elements make a group of people a community of practice. According to Wenger (2013:5) the perspective of communities of practice affects educational practices along three dimensions: (1) internally: in this sense Wenger (2013) speaks of how what is taught in the classroom, the educational experiences in school is supported and linked to what happens in the communities of where the learners are from so essentially bringing community activities into the classroom to inform learning (2) Externally: to be able to connect what learners are taught with what happens in the community by actually facilitating participation in community activities, either by bringing learners into the community or by bringing the community into the classroom (3) Over the lifetime of students: how to ensure that learning is not only confined to the schooling years of the learner, but to ensure that learners can continue to learn even after they have left school, by ensuring that communities of practice can offer this to learners.

The basis of Wenger's theory is that communities of practice are groups of people who share a concern, a set of problems, or a passion about a topic, and who deepen their knowledge and expertise in this area by interacting on an ongoing basis (Wenger, 2006:1). Within a community of practice, members are said to be on trajectories. Trajectories can be considered learning paths that people follow (Wenger, 1998). They are not sequential levels of membership so much as relative positions within a community of practice based on knowledge, and length and level of engagement with others. That said, members often move from one trajectory to the next as they become increasingly entrenched in a community of practice. A person on a peripheral trajectory is one who may not have fully committed to participation in a community, but who is observing keenly and who is in the process of learning about the sociocultural elements of how the community functions. A peripheral trajectory need not lead to fuller participation, but may be satisfactory on its own (Wenger, 1998). The inbound trajectory is a path that leads one into increasing levels of active participation within a community of practice. People on inbound paths are the ones we most often identify as being learners in everyday experiences because they are likely to be the ones most actively engaged in asking questions or commenting on what they do not yet know. In other words, their main activities are the ones that we traditionally associate with learning.

Mapetla and Francis (2014) contend that in terms of the internal and external elements that Wenger speaks of, the teaching of sexuality education remains challenged. They note that the attention focused on sexuality education through extensive media coverage and public health mechanisms has been met with great opposition and resistance (Francis, 2010; Mapetla & Francis 2014). They continue that the prominence of the sexuality education discourse is met with clear and heated disapproval on one hand and on the other hand with a situation where its very existence is almost denied because of the resistant silences and denialism around this

issue. This is clearly indicative of highly limited peripheral participation in the broader community where sexuality education is concerned and needs development to enable a real community of practice to function optimally. But as this theory postulates, there is a lot to be said about inbound trajectory as a path that leads people into increasing levels of active participation within a community of practice and with a proposed multi-sectoral approach involving the community, policy makers, parents and schools required to address youth sexuality, this theory becomes relevant and indeed critical. Additionally, Masinga (2007) makes explicit that parents and communities will also have to re-evaluate their own ways of being and assume the responsibility of being partners in the teaching and learning of the children and that Schools cannot on their own win the battle of talking about sexuality matters while the parents keep silent and the community pretends not to notice the need to change and communities of practice will ensure this.

Communities of practice as envisaged by Wenger have been highly critiqued for the flaws some have felt the theory has. Chief amongst these is the insufficient application of the role of power in communities of practice and situatedness (Smith & Lyles, 2011). Smith and Lyles (2011) also criticise this perspective for lack of historical perspective. Communities of practice as a theory is also set to fall short in its inability to explain and detail processes when people do not agree, when there are conflicting views and struggles beyond these just being strains caused by the entry of new people into the community (Hughes, Jewson & Unwin, 2007). The theory has also come under criticism for its inability to demonstrate the place and role of individual agency (Hughes, *et. al*, 2007; Malloch, Cairns, Evans, & O'Connor, 2010) and also falters in its strong emphasis on what is done as learning rather than approach what is actually learnt (Malloch, *et.al*, 2010). All these criticisms however are levelled at Wenger's earliest

work with Lave and fail to take into consideration latter work by Wenger (1998a; 2006) in which he expansively addresses this theory.

Notwithstanding all these, this theory is for me critical to my understanding and indeed exploring parent's expectation particularly because of the latter work of Wenger (2006) where he looks at issues such as reification and participation, modes of belonging and economies of meaning which thoroughly addresses the issue of power (Wenger, 2006). This theory speaks directly to what is proposed in literature as a requirement for the optimal teaching and learning to take place, a multi-sectoral approach which Wenger (2006:3) terms social learning and explains it as a system exhibiting elements of emergent structure, complex relationships, self-organization, dynamic boundaries, ongoing negotiation of identity and cultural meaning, all aspects I want to explore and understand in this enquiry.

Wenger's theory acknowledges that communities of practice form part of wider society encompassing other communities and that as such these social systems require a co-created and common background without which, these gaps could be a source of problems as people will be coming with their differing levels of commitment, incongruent value systems viewpoints which will all inadvertently compromise how they do things .I therefore argue that with communities of practice being a part of broader social systems, we cannot negate the need for a thorough understanding of the members' culture and Ladson Billings' theory of culturally relevant pedagogy which offers an opportunity for its integration into the schooling system to aid in the teaching and learning of sexuality education.

2.9 Ladson-Billings Theory of Culturally Relevant Pedagogy

Perhaps Ladson Billings' (1995) theory of culturally relevant pedagogy is the answer to the multi-sectoral approach needed to circumvent all the challenges plaguing the youth today.

Ladson-Billings' theory proposes that a pedagogy that incorporates culture in this delivery has to satisfy three elements: it should be agreeable to engagement with the cultural backgrounds of the learners and be willing to incorporate these into teaching in an attempt to help them attain competence in this area, this pedagogy must raise awareness of social and political issues help learners become critically conscious and lastly must be able to advance academic development (Ladson-Billings, 1995: 476-477).

The challenges and inhibitors proposed above to effective teaching of sexuality education could certainly be circumvented by means of an effective pedagogical practice whose focus is not only on achievements by learners but one that also assists learners in accepting and upholding their cultures while critically developing an awareness whose aim should be to help them to be able to challenge inequalities maintained in learning institutions (Ladson-Billings, 1995). In order to maximize learning opportunities for all students according to Ladson Billings (2001), teachers must be knowledgeable and conversant with the cultural backgrounds of the learners in their classrooms, and ensure that this knowledge and understanding informs their teaching. This I argue is in line with the multi-sectoral approach proposed and gives the means of applying and getting to a community of practice initiated in the classroom.

In their book, *Culturally Relevant Pedagogy: Clashes and Confrontations*, Scherff & Spector (2011) argue that in order to optimally implement culturally relevant pedagogy as it was intended, teachers and educationalists must be involved critically about the status quo; something they assert is neither easy nor comfortable. While they acknowledge the impact and relevance of culturally relevant pedagogy in teaching and learning, they further question and interrogate what this type of proposed pedagogy looks like. They argue too that the desire of wanting to incorporate cultural context into pedagogy must not just be about

goodwill but that the educators need to be knowledgeable and have the requisite skills in order to change the social order of things and that they need to be courageous enough to be willing and able to shift this order (Scherff & Spector, 2011). A valid concern from the findings of a study conducted by Francis and DePalmer (2013) found that teachers expressed anxiety and trepidation around issues of sexuality on personal level as they found these issues conflicting with their personal values and being constantly anxious even about parents objecting to them teaching about sexuality education (even though it's mandated), as they believe this will lead the children to engage in sexual activity prematurely (Mapetla & Francis, 2013; Mail & Guardian, 2013).

There is clearly a status quo that needs to be challenged if optimal multi-sectoral teaching of sexuality education, which takes into cognisance the cultural backgrounds of learners, is to take place in schools and outside. The courage and skills that teachers need to have in order for them to practise a culturally relevant pedagogy can be attained with an established community of practice that will ensure that teaching does take place in the classrooms and that communities produce learners who are highly competent and critically conscious as proposed by Ladson-Billings (2006). Wenger (1995) supports this in his theory particularly looking at how it affects the education practice pointing out that it's perhaps beneficial to incorporate community participation into teaching and learning and extending learning outside the school. This can be achieved by sending learners into the community to ground learning or bringing the community, its members into the classroom. This is a critical issue into bringing about a critical consciousness that I believe will aid in these efforts and can only be achieved through these kinds of exchanges and interaction. Another critical point being made by Scherff & Spector (2011) is that for all this to be able to happen, parents and teachers need to be critically involved. This is certainly not the case currently in the South African

schooling system. But this is precisely why this change needs to take place and from there we can start talking of communities of practice.

With culture and the environment within which teaching and learning is taking place particularly that of sexuality education, it would seem necessary and indeed pertinent to be cognisant of who the learner is and what the learner brings with him/her into the classroom. Ladson-Billings' theory, albeit with criticisms levelled against it, is very critical to my enquiry as it seeks to address what seems to be an impediment to sexuality education and proposes a pedagogy that harnesses instead of ignores the cultures of learners.

The two theories intersect and complement each other in their accord that co-construction of learning depends on the cultural context and social interaction, and will therefore both answer critical questions raised in this enquiry.

2.10 Conclusion

In this chapter I reviewed literature relevant to this study and discussed the theories that will frame my study. In the last part of this chapter I detailed Wenger and Ladson-Billings' theories as the grounding theories for my study. By doing so, I have laid a foundation for the actual empirical research. In the next chapter, detailed information is provided regarding the way the study was conducted. The research design and methodology, data collection, sampling technique, ethical considerations and limitations of the study are discussed.

CHAPTER 3

Chapter 3: Research Methodology and Design

3.1 Introduction

In undertaking this study, I hoped to establish what parents of grade 10 learners in the Bloemfontein area expect from sexuality education offered in the schools as part of LO and implications these expectations would potentially have on teacher education. I hoped this study would answer the following critical questions: (1) whom do parents want to teach sexuality education? (2) What parents want from sexuality education? (3) How parents want sexuality education to be taught? and lastly hopefully be in a position to ascertain, (4) what all this means for teacher education?

In this chapter I will discuss the methodology I used to conduct this study, and I will justify why I chose a qualitative method, and what other methods could have been used alternatively. I will outline the research approach, and data collection tools used, how the sample was chosen and how data was analysed. Ethical considerations to this study will be discussed at the end of the chapter.

3.2 Research Methodology and Design

According to Haralambos and Holborn (1995), any academic endeavour has to be guided by a methodology in order for a conclusion to be drawn. They assert that methodology focuses on the detailed research which aid in data collection as well as the philosophies which are general but are the basis upon which collecting and analysing of data are based. In my study, with these principles in mind, I made use of qualitative methodology which is used when we wish to comprehend and create meanings, observe, detail and comprehend experience,

ideas, and beliefs and values. The approach seemed most appropriate to understanding the perspectives and indeed expectations of parents. In an attempt to ground my study, and get insight into sexuality education, in particular as it pertains to parents, a detailed secondary data analysis was conducted by reviewing journal articles and books. I collected primary data for this study by means of in-depth interviews and a focus group which would hopefully answer the questions posed in this study. All quantitative data would have done would be to give numbers which while they are important in research, in this particular case would not be beneficial to my enquiry where I am trying to establish parents' expectations.

3.3 Qualitative Research Methods

The qualitative research methods attempt to explain societal phenomena in detailed, descriptive terms in order to ultimately gain a profound understanding of a specific case or a small number of cases, which was the case in this study, as opposed to a superficial account of a large sample of a population (Masue, Swai & Anasel, 2013). According to Hancock (2002), qualitative research troubles opinions, experiences and feelings of individuals with the hope that one will ultimately get subjective data. It attempts therefore to help make sense of the world and attempts to explain why and how things happen (Hancock, 2002). The focus here is in explaining life as its lived experience which helps with gaining depth into phenomena. This I therefore found to be the most appropriate approach to deploy in carrying out my investigation as it would allow me to get insight into how parents really feel about sexuality education offered as part of Learning Orientation. Masue *et.al* (2013) point out also that qualitative research utilises and tries to understand the context within which the research is conducted so that the social phenomena being studied is contextualised and meaning that is ultimately conceived is conceived and understood within and against the context in which it

happens. This was particularly significant for me in conducting this study where the context, meaning the area Bloemfontein where the research was being conducted to a large degree can be seen to affect the outcomes of the study. Getting depth in this study was made possible by the methods used to gather data. In-depth interviews and the focus group are open-ended in nature and therefore allowed for deep exploration of a matter and allowed probing for further understanding and depth which I did back and forth throughout the interviews and with the focus group. But also in using these two methods I was able to triangulate in an attempt to validate my data and cross verify it. This was particularly important for me for this study because of the subject matter. I anticipated that there would be difficulties in speaking about sexuality perhaps because of my own reservations as a result of my upbringing, and also because of the conservative nature of Bloemfontein.

3.4 Sampling

The sample was identified using the snowball sampling method, a process that builds as one identified participant leads and refers the researcher to other participants known to them (Babbie, 2010). The initial subjects were people in my circle and I requested them to suggest other participants whose children were in grade 10. The focus of this study is on grade 10 parents for a number of reasons, firstly considering the potential impact of infection on the group. Whelan (2013) estimated that 15 year olds make up the 34% of all new HIV infections. HIV pervasiveness within this 34% is estimated at 10.3%, and in South Africa grade 10 learners are 15-16 year olds. Secondly the assumption that is drawn from the literature postulating the above and others is that 15 year olds, grade 10 learners are fully sexually active and know about sex.

Babbie and Mouton (2001) recommend a sampling framework of between five and twenty five participants for qualitative research studies in South Africa. The table below details the 14 participants who took part in my study. In the table, I have used the following coding process, namely race, gender, age and school attended. For instance, if the parent is white (W) female (F), 55 years old (55) with a child attending a single-sex school (S), the code is (WF55S-A). If the participant is a Coloured (C), Female (F), 45 years old (45) with a child attending a co-ed (C) former House of Representative School (R), we have used (CF45C -R). The last digit refers to the type of school; for example, former House of Assembly School (A), formerly house of Representative School (R) and former Department of Education & Training School (D) and Private (P).

Pseudonyms	Race	Gender	Age	School attended	Occupation	Code
Parent 1	Coloured	Female	45	Former HOR	Hairdresser	CF45C-R
Parent 2	Black	Female	52	Private	Nurse	BF52C-P
Parent 3	White	Female		Former HOA	Social worker	WF38S-A
Parent 4	Black	Male	38	Former HOA	Medical professional	BM38C-A
Parent 5	Black	Female	38	Former HOA	Pharmacist	BF38C-A
Parent 6	White	Male	49	Former HOA	Consultant	WM49S-A
Parent 7	White	Female	55	Former HOA	Educator	WF55S-A

Parent 8	Black	Female	41	Former HOA	Government official	BF41C-A
Parent 9	Black	Male	56	Former DET	Lawyer	BM56C-D
Parent 10	white	Female	42	Former HOA	Nurse	WF42S-A
Parent 11	white	Male	48	Former HOA	Government employee	WM48S-A
Parent 12	white	Female	46	Former HOA	Government employee	WF46S-A
Parent 13	Black	Female	39	Former HOA	Stay at home mom	BF39C-A
Parent 14	Black	Female	46	Private	Business owner	BF46C-P

Snowball sampling reaches a wider coverage due to the fact that participants can be reached through shared networks (Abdul-Quader, Heckathorn, McKnight, Bramson, Nemeth, Sabin, Gallagher, & Des Jarlais, 2006) hence in this case known contacts to me were approached and in turn they led me to other parents whose children are in grade 10 in schools in Bloemfontein whom I then had in-depth discussions with on their expectations of sexuality education in the schools that their children attend.

3.5 In-depth Interviews

In-depth interviews according to Lagard *et. al* (2003) are intended to combine structure and flexibility. This form of interviewing allowed me sufficient flexibility to permit topics to be

adequately covered, and to allow me to fully probe and explore. It would also allow me to be responsive to relevant issues raised spontaneously by the interviewee (Lagard et. al 2003). Hennick, Hutter and Baily (2011) describe in-depth interviews as conversations with a purpose, with the interviewer's sole purpose being to gain insight into the area being researched using semi-structured interviews. Sexuality education is not the easiest topic to discuss, especially with strangers, but this conversation style data-gathering method ensured that the purpose of the study was fulfilled in a relaxed manner, which also allowed going back and forth for more understanding and probing further. The operative term in this form of interviewing is 'in-depth' because it reinforces the purpose of gaining detailed insight into the research issue as from the perspectives of the study participants themselves (Hennick et.al, 2011), which was achieved in this study with a method that not only allowed going back and forth and probing but also allowed going back to participants for clarification at a later stage.

3.5.1 The Data Collection using this method

For this purpose, I prepared a letter of introduction for the initial participants to introduce myself and to explain my study. The letter specified the information to be collected what it would be used for and also assured the participants that the information would remain completely confidential. It further elaborated on other ethical issues pertaining to their participation in my study. Appointments were then arranged telephonically with participants I was referred to and letters were subsequently e-mailed. On the agreed upon date, time and venue the in-depth interviews were conducted. Before each interview, I introduced myself and again re-iterated the purpose of the study and made sure participants understood what the study was about and gave them an opportunity to decide whether they wished to continue and take part in the study. With all interviews, an electronic recorder was used with

the permission of the participants. The interviews took place at different places; some interviews were conducted at the participant's offices, some at their homes and others at restaurants. These were dependent on the convenience of the participants. The interviews on average lasted 45 minutes to an hour. There were instances where I required further clarification after listening to the recordings of the interviews thus I re-contacted the participants.

Conducting the interviews was not as easy as when I conceptualised this study. Initiating the subject proved to be difficult even with participants being told prior to the meeting what the topic to be discussed was. I found myself having to start with conversing about everything else and almost trying to build some kind of rapport before I could get into the subject at hand. I found I had to get both myself and participants to feel at ease. This I found to be the case in nine of the fourteen interviews, whereas in the other interviews we delved right into it once the formalities were out of the way.

3.6 Focus Group

A focus group was facilitated with a group of participants, and it was made up of the same parents who participated in the in-depth interviews. The assumption I made when deciding on the focus group method was that having participants in a group would be productive in as far as broadening the range of responses, tapping into those responses to deepen discussions and stimulating forgotten details which I believed would be possible when people are in a discussion situation. I also made the assumption that the focus group would aid in making people relaxed and less inhibited because inhibitions would discourage disclosure of information which I was weary of (Maree, 2007). Taggard (2013) also asserts that focus groups accentuate meaning as opposed to simply measuring something where the researcher is

required to really engage on a deep level with participants immerse him/herself into the lives of the participants in order that together they co-create meaning of what's being discussed . The focus group session produced data and insights that would have otherwise not been accessible without the interaction of the group (Hennink, 2014). I felt the group interactions made people more open to elaborating on issues, especially if the group concurred. On the other hand, when the group did not agree with the speaker, I observed and noted that participants would discard their opinion which then required me to probe further and give the participant an opportunity to elaborate, and sometimes they would relent and ask us to move on. In both the in-depth interviews and with the focus group, a digital voice recorder was used, and field notes taken, which together deepened the quality of the data.

3.6.1 Collecting data using this method

After each interview, participants were informed about, and invited to participate in a focus group. Some indicated their availability and interest in participating, while others showed a reluctance and at the end we had five parents take part in the said focus group, which lasted approximately an hour. The session was recorded with the permission of the participants. The session was held at one of the participant's homes who had an outside office and offered it for this purpose. The participants' thoughts were probed making use of open-ended questions which were formulated using the secondary data as well as emanating from and building from the individual interviews. During the session, as participants were talking and deliberating on issues, and immediately after the session, I noted down issues I deemed relevant and important to my study. I then transcribed the session, verbatim. This was then followed by going through the data and coding. I used the open coding technique (Wissing, 2013), where I let words and subsequently themes emanating from the data come out,

without me having to manipulate the process using pre-determined themes. I then used the words to build themes which I then grouped into coherent logical themes to give meaning to the text.

While the focus group strategy is a powerful tool, I found it required a very skilled facilitator, who could steer the group back to the topic every time they digressed. Also sexuality education can be a very engaging and exciting topic and I found that a lot of time was spent on participants telling their stories perhaps because such spaces and platforms are not always easily afforded. The focus group session took off relatively quicker than the individual interviews. I believe it was due to the fact that this was a follow up to the individual interviews, although I did feel that there was an uneasiness because the participants did not know each other. What resulted was that there were two very vocal participants initially who almost dominated the discussion and the others joined in with more detailed discussions later. In terms of what was discussed I found no new information emanated from this session. Instead there was an elaboration and perhaps exhaustion of matters that were raised in the individual interviews. I felt participants could in this session elaborate on what seemed to be strongly held beliefs on certain matters. My own experience of the focus group was that it was easier to talk about the issue because the participants had met me prior to the session and they knew that everyone there had been individually interviewed. But my feeling is that there was still reluctance even as the enquiry was done in a group to go beyond the conservative discussions on sexuality. For instance, when I raised the issue of Lesbian, gay, bisexual, transgender and intersex (LGBTI) it became clear that it was an issue because participants were not comfortable talking about it. Religion and culture were advanced as reasons and the basis for difficulty in engaging with this subject and there was a concurring amongst the participants in this regard. My follow-up probing was met with silence which was

an indication to me to refrain. Perhaps it doesn't help that the participants held similar religious and cultural beliefs. Below are some of the questions I posed to parents:

- What do you think of sexuality education being included in the learning area LO?
- Do you believe that sexuality education should be taught in Schools? Why?
- What age is appropriate to receive sex education? Why?
- DO you believe that grade ten should receive sex education? Why?
- What aspects should be addressed as part of Sexuality education? Suggest topics?
- What do you understand by sexual diversity?
- What do you think children are learning at school about homosexuality? How do you feel about it?

3.7 Data Processing and Analysis

According to Merriam (1998), the purpose of data analysis is to communicate understanding. Merriam (1998) suggests that data analysis should not be left to be done at the end of the study, but should be implemented during the data collection stage so that it does not become too overwhelming. Analysing data as one collects also helps one to establish if data is useful and what to do with it (Merriam, 1998). During my data collection stage I started already looking and analysing it and this is why in some instances as reported in section 3.5.1 above I called back some of the participants for further clarification and added these notes to the particular transcripts.

For processing I first transcribed all the cases and then a two stage methodology proposed by Merriam (2009), of within case analysis and then across case analysis was deployed. Using this methodology, the first step was to treat each case as a comprehensive case on its own, within case analysis, (Merriam, 2009) by gathering what data was coming out of each case. In

deploying the across case analysis, I took each transcribed interview and began coding the data. I used words to code my data and where appropriate I used sub-codes. For example, religion came out as a theme in my data and so as I analysed my data, my individual cases where I saw the word religion was circled and was identified as a code. As I continued, Christianity came up as another frequent topic and I categorised it as a sub-code of religion because they are related concepts but religion is a broader term. This was done with due cognisance of the aim of the study as well as literature that I had studied on the subject so that ultimately the findings speak to these. This required me to constantly move back and forth between my literature and indeed my aim and question, and also review and update my secondary data.

Once all the data had been individually analysed, I went back to each transcript using inductive coding techniques (Merriam 1998). I drew out the recurring patterns and themes from all the interviews. For across data analysis I looked at the themes that emerged in each individual case and noted these, again paying particular attention to the questions I raised but using them only as a guide. In this instance, multi-case study was conducted in which I built abstractions across cases (Merriam, 1998). These were categorised into themes and patterns and then were organised into coherent categories that were then summarised in an attempt to bring meaning to the text. I minimised ten major themes and seven subthemes into three major categories which have sub-categories. These are:

1. Religion
2. Gendered nature of sexuality education
3. Complexities of parents own socialisation

The themes and connections were used to start explaining the findings paying particular attention to the aim of the study and literature, and linking this information to the questions this study hoped to answer. These, it was hoped would start to explain what it is that parents expect from sexuality education for their children (Terre Blanche & Durrheim, 2006).

3.8 Validity, Credibility and positionality

In carrying out this research I had to ensure the internal and external validity of the study. To address the internal validity of the study I informed all the participants of what the study was all about prior to my meeting them, and also before I began the interviews I reiterated the purpose of the interview and the study. In an attempt to ensure that internal validity was ensured in my study I also explained and elaborated on concepts that participants were not familiar with; comprehensive sexuality education for instance was a new concept to some. Internal validity is the degree to which the findings faithfully characterise the reality that has been studied (Punch 2014), and therefore for me it was critical that participants understood exactly what we were talking about so that their true perspectives are reflected in the study. External validity is achieved if we are able to generalise the results of our study to the larger population but as is in most qualitative research the findings of this study cannot be generalised across populations, persons or settings (Goodwin and Goodwin, 1996). Positionality became very critical for me conducting this study on sexuality education with parents, who were all older than me. Because of my own socialisation, in particular my culture this is not a subject that one would necessarily have with older people and people I don't have a close relationship with, like an aunt for instance.

Positionality is used to explore and explain the context in which the researcher/ investigator is operating in, wherein they reflect on the numerous and often layered contexts in which the

inquiry takes place. This process involves reflection on power structures at play, identities, and biases of the viewpoint (Thorne, 2012). Going into these interviews, I was very aware of how uncomfortable or possibly comfortable the participants may be in engaging with this subject. The issue of sexuality education as I expected would not be an easy one to tackle. However that I was involved in a master's research I believed gave me leverage over participants and I believed I could get their complete cooperation. UFS, as the only university in this city is held in very high regard and so there was also a sense that I would be able to get answers by virtue of this association. I was aware also that beliefs I held, my values and knowledge especially on the subject could distort my findings if I disclosed them so I made sure not to. Race was an issue to consider too, with the African culture being very conservative where discussion of sexuality matters is concerned particularly across generations. I did have to contend with having to speak to adults, older than me about sexuality matters. So to a large degree I was getting out of my own comfort zone with this study. I had to consider how they, especially Black Africans would feel about the enquiry. Interestingly I did not seem to have the same feelings towards White African participant as I really did expect that they would be comfortable and open. This too was informed by my socialisation and how I have experienced those that I have come to know.

3.9 Ethical Considerations

3.9.1 Procedural

To satisfy the procedural ethical requirements, permission was sought and granted by the Faculty of Education Research Ethics Committee, and an ethical clearance number UFS-EDU-2013-048 was issued.

3.9.2 Consent

I was referred to participants who were relevant to this study by people I knew whose children were in grade 10. When I did make contact with the participants they were informed of the purpose of the study. They were then asked if they wanted to participate as this was to ensure that participants voluntarily participated in the study after understanding what it was about. This information was also provided as written communication and repeated verbally before interviews. It was re-iterated to participants that participation was voluntary and that they had the right to withdraw at any time.

3.9.3 Anonymity and Confidentiality

Babbie (1998), states that the identities of participants in research studies should be protected through anonymity by using pseudonyms. I assured all participants that their identities would be protected and as I transcribed the interviews I assigned each participant a pseudonym.

3.9.4 Privacy

To ensure privacy, I arranged to conduct the interviews mostly at the homes of the participants, and others at their offices.

3.10 Conclusion

In this chapter the methodologies deployed in carrying out this study were outlined. I explained why these methods were chosen, and why they were appropriate for this study. I explained what sampling methodology was used and the two methodologies I used to collect data from these participants, namely in-depth interviews and a focus group. I explained the

ethical challenges I had to consider in carrying out my study. The following chapter will present my findings.

CHAPTER 4

4. FINDINGS

4.1 Introduction

In this chapter I present the results of the data that I collected and analysed. The data were collected and then processed in response to the problems posed in chapter One of this dissertation. The study aimed to ascertain what the parents of grade 10 learners in Bloemfontein schools expected from sexuality education being offered as part of LO. In this chapter I will highlight the major themes that emerged from the in-depth interviews and the focus group data. As it was indicated in chapter Three, 14 parents were interviewed and five of those fourteen subsequently took part in a focus group session.

I purposefully selected participants for this study who had children in grade 10 because in grade 10 it is assumed that the learner had developed an awareness and understanding of the self, diverse relationships and different roles people assume in life. The interviews used open-ended questions that sought to understand the essence of parents expectation of the sexuality education offered in the schools that their children attend. The following questions guided the general direction of discussions and focused me on the topic. However the interviews and the focus group session were conducted in a conversational fashion where probing allowed for more in-depth discussions resulting in the data presented below. The guiding questions for this study were:

- Whom do parents want to teach sexuality education?
- What do parents want from sexuality education?
- How do parents want sexuality education to be taught?
- What does all this mean for teachers?

I recorded each interview as well as the focus group session and transcribed the conversations for further analysis. Utilising Merriam's (1998) within and across case methodology, I went through each transcribed interview, treating each as a comprehensive case, answer by answer extracting essence from these to identify themes, within case analysis. Once I had gone through all the interviews as individual cases, I proceeded to deploy across case analysis, wherein I then looked at the themes that had emerged individually, and attempted to then make sense of them, qualify them, by looking at the individual responses (Merriam, 1998). In the across case analysis I sought to find similarities and differences from the individual interviews. I then combed through the transcribed focus group data to identify the themes and correlate these with those that emerged in the interviews.

4.2 Parents' initial thoughts on Sexuality education as its currently being taught in the school

This is a critical aspect of the findings as it sets out the general idea of the parents' thoughts and attitudes towards the subject. All but two parents were happy with the schools providing sexuality education as LO. One of the parents who raised objections was concerned that in its current form sexuality education is not beneficial to the learners. She raised the point that sexuality education in its current form was not teaching learners the truth, that we are in the situation we are in today because we are attempting to instil fear in the children and trying to deter them from learning about themselves as sexual beings, asking critical questions about their sexual development and thereby aiding them in making informed decisions. She raised a critical point that in shying away from this topic, both parents and educators were missing an opportunity to have genuine, two-way conversations with the youth wherein healthy exchanges could be nurtured to lessen high incidences of teenage pregnancies, HIV/

AIDS, early sexual debut and sexual violence that are so prevalent amongst the youth. When asked at the onset of the interview what her opinion was of sexuality education currently being offered in the schools, her response was: *"It is rubbish" (WF38S-A).*

The other parent also expressed very clear objections as to how sexuality education was being conceptualised and delivered in the schools, pointing out that it is completely improper and not in line with what she believes in and wants for her children. She made the strong point that: (she) totally disagrees with it*completely! because I feel what each parent have their own views and what they are teaching the children is completely wrong, it's not Bible based, ...it's my opinion.....it's my big thing (WF42S-A).*

All the other parents interviewed were either unaware that sexuality education was being offered in the schools or were simply happy somebody was talking to their child about sexuality because they could not do it themselves. It was interesting to note that even when there were objections to what was being taught by the teachers and what is available on the World Wide Web, these parents still conceded that at least they have sources of information because they couldn't do it themselves. This then ties in with another prominent and critical pattern that emerged from the data which shows that parents do not know what constitutes life orientation in the school, and by implication sexuality education. When parents were asked if they knew sexuality education was being offered as part of the LO learning area, these were some of the responses:

be honest, I asked my son after you contacted me, but still I didn't ask for detailsjust asked do they teach you about sex at school to which he responded: (yes mom) and he walked then we let it go. But before no, I really didn't know(WF46S-A).

Like I'm saying to you I didn't know, I really didn't know- if I'm going to be honest. I'm not one of those parents that go through their children's books, and examine everything that they are doing.....I'm just being honest (WF46S-A).

I didn't know.....they have never said anything about it and I guess I also never asked.....but it's because the school never informed us that something as critical as this would have been introduced.....w)hen was it introduced? (WF46S-A), I really did not know (WF46S-A),

I did not know, I have never asked and they the children have never said anything (BF41C-A), I knew that biology deals with reproductive issues but in terms of sexuality I really did not know, (BM56C-D)

With the initial thoughts of parents on sexuality expressed above I will now go on to present the critical findings of this study. The findings of the study will be presented under three general themes that emerged during the analysis with sub-themes presented under each of the three themes. The three themes are religion, the gendered nature of sexuality education and complexities of parents' socialisation and how it affects their views and relate to the subject.

4.3 Religion

Religion (Christianity) was mentioned with great regularity by most of the participants as the reason why the issue of sexuality education was such a hazardous one to manoeuvre. What was clear from most of the parents (twelve of the fourteen) was that their religious persuasions and beliefs determined how they approach the subject and indeed these are the guiding principles for what they teach their children and what they would like them to be

taught at school. These parents felt that if sexuality education is being taught in the schools, it should be in line with Christian teachings in particular.

In all the conversations with parents where religion (Christianity) was advanced as a guiding principle when dealing with sexuality education, parents put forward the fact that it aids in protecting, and helping young ones preserve themselves for marriage as all these parents' firm belief is that sex should be encouraged to happen within the confines of marriage.

just don't want them saying its ok you can have it outside of marriage, or that its ok to do it before marriage.....for that I'm really afraid.but you see I'm from old school, the Bible says sex outside the married.....marriage it totally wrong, I didn't had sex until I got married..... and I'm very proud of it.....you know.....I may have the opportunity once or twice and luckily it didn't happen. So Ithis is the background from which I came from (WM48S-A).

...maybe that what you young researchers are saying, but these teachings that we got worked in the past, and I'm also a Christian, first and foremost and my bible is my guiding light.....if you like, so I'm saying what's wrong with teaching from it. SA here where we live, is mostly Christian, and yet we deviate from that (BF46C-P)

The majority of parents expressed unwavering Christian values that they held and they felt very strongly that they should be considered and incorporated into the teaching of sexuality, chief amongst these was the topic of abstinence. During the focus group session I observed and noted that parents were constantly referring to "it's my Christian teaching that" and so I posed the question of whether parents wanted learners to be taught to abstain and the response was a unanimous "yes". Parents however indicated that while they want their children to be taught to abstain, they would like them to have information.

Parents seemed to associate sexuality education as it's currently offered to be rooted in what one parent referred to as the secular world.

Whats being taught is what the secular world is saying about sex, and sexuality.....putting children in things they don't know... (CF45C-R)

School is teaching them the worldly side of sex, it's not teaching kids why sex should be only reserved for marriage, and you get what I'm trying to say...? (WF42S-A)

4.3.1 Authoritative discourse of religion

Authoritarian discourse as observed by Bhaktin (1981) plays a role in all social groups as well as in families. In her book, *Towards Dialogue*, Van Eersel (2011), states that in authoritative discourse the source of power is an external agency outside the individual. The external authority has already been acknowledged in a past that is considered hierarchically higher than the present. The external authority determines the meaning of discourse and demands that we make it our own. Authoritative discourse does not call for appropriation of its meaning but demands unconditional allegiance. Van Eersel (2011) points out that this type of discourse permits no play with the context that's framing it, no play with its borders and no gradual spontaneous transitions. Authoritative discourse does not merge with the discourse of others and does not include perspectives or voices of others. Religion was found to be a strong authoritative discourse amongst the majority of the parents. One of the things that characterise authoritative discourse is distance from one's self. This is clearly illustrated by parents in responding to what they want from sexuality education and they clearly state their religion as the one aspect determining how they are to relate to this matter where their children are concerned. This is evident in their responses where they remove themselves and

cite their religion as the one prescribing for them and therefore their children concerning the conduct where sexuality is concerned.

Parents in the study demonstrated a predilection towards a sexuality education for their children that is determined by their chosen religions' teachings whose power is an external agency outside of the individual as is characteristic of authoritative discourse.

4.3.2 Privileging of abstinence

Parents in responding to questions posed to them were very critical of what they saw as an over-permissive, hyper-sexualised youth culture, and seemed to defend total sexual abstinence until marriage. But unlike the completely polarised discourse of abstinence only and comprehensive sexuality, the majority of the parents felt that while they privilege abstinence until marriage, they would however want their children to be given all the necessary information. This is in sharp contrast to findings in America where studies found parents privileging abstinence overwhelmingly rejecting the main messages in safe sex or comprehensive sex-education curricula.

This privileging of abstinence in the majority of these responses was often times grounded in religious predisposition. Most of the parents who participated in the study were practising Christians and therefore to them the fundamental message that any sexuality education curricula intended for the youth ought to attest to the Biblical principle of no sex prior to marriage. This is clearly evident in the responses from some of the parents below:

"Yes tell them that sex is there, that itthat it's something that happens when man and wife are married and that they need to control themselves to wait for those relationships and then explore, but schools should discourage our children from having

sex.yes they are doing it and probably know more.....with tv, internet mixit....all these thing tsa bona (of theirs), but we still need to be parents and teachers and say, you know what, you might be doing it, but its wrong!- its wrong!, its wrong!. The world may be saying its fine, guided by God.....and the bible.....its wrong, and that should be our, parents and teachers united voice” (BF46C-P)

“the reason it says no sex before marriage is not because it’s trying to be ugly or nasty, it’s because there is a reason why not to have sex before marriage”. (WF42S-A)

“but you see I’m from old school, the Bible says sex outside the married.....marriage it totally wrong, I didn’t had sex until I got married..... and I’m very proud of it.....you know.....I may have the opportunity once or twice and luckily it didn’t happen. So Ithis is the background from which I came from. So I’m saying to them this is the right way, take note..... there will be temptations along the way.....be aware of the red lights along their way. I took it from that angle”(WM48S-A)

“Sex is meant for two people married, in culture and even religiously that’s just how it is. I am a doctor and know what is happening but I know what ought to happen because I know what deviating from this causes, I mean I see the consequences daily but also quite frankly I am.....was a boy and I know what challenges this has” (BM38C-A)

Parents as mentioned earlier were in support of comprehensive sexuality being taught albeit for reasons linked to advancing their authoritative position where sexuality education of their children is concerned. While it’s commendable that they are in support of their children being given comprehensive sexuality education, parents don’t view this as a vehicle towards helping

develop sexual beings in their children. This can clearly be seen in responses given by parents as to why comprehensive sexuality education is beneficial.

“ja, ja, ja! I agree completely, the more information the better.....that way they are able when faced with difficult situations they make informed decisions” (WF46S-A)

“So I’m saying to them this is the right way, take note..... there will be temptations along the way.....be aware of the red lights along their way. I took it from that angle.....” (WM48S-A)

“Of course they should be told everything, that way they know how to get out of sticky situationsi guess the more the information the better.....but the issue is that we all on the same page with the school you see” (BM38C-A)

The issue of religion added a thought-provoking dimension to my interviews and indeed a heated debate during the focus group. It was interesting to me how my personal beliefs mattered to the participants. At the end (“off the record”) I would be asked what my religion is and what position I held on the matter. I was drawn in and questioned on my beliefs almost in a way to confirm that what they were saying was indeed correct. When matters relating to religion were raised I became particularly alert and aware so that I did not find myself engaged in a religious debate on the matter but to get participants perspectives. However, I found that it was very difficult to do so as indicated before as it seemed important for them to know what I believed in.

4. 4 Gendered Nature of Sexuality Education

The study through participating parents revealed inherent societal norms that prevail in most societies particularly where sexuality and sexuality education is concerned. The first issue that will be discussed in this section as it emerged from the data quite prominently is the propensity by the parents to portray girls in a negative light and completely absolve the boy child of any responsibility where teenage sexuality is concerned. Sexual diversity will also be addressed lastly in this section.

4.4.1 Cost to girls

There was a general tendency amongst the participants as it emerged from the data to present girls as the ones needing sexuality education more than the boys as they were portrayed as the problematic ones who fall pregnant, drop out of school and have to raise babies and forgo their career aspirations. This is in line with a lot of researches conducted and most recently research by Francis and DePalma (2013) who found that teachers (who at often times are also parents) in schools continue to perpetuate the heteronormativity that is characteristic of our society. Francis and DePalma's (2013) contribution is significant in this regard because of their findings that uncovers a propensity by educators to present boys as predators and girls as victims of sexual predation, by boys in their age group or older ones and even men. They point out that these assumptions mirror or echo what is experienced in South Africa, and indeed in many other countries, where these expectations and assignments of roles for girls and boys may continue to be unintentionally perpetuated by well-intentioned school programmes aimed at protecting girls. This was indeed found to be true amongst parents who portrayed girls as vulnerable and 'needing' sexuality education so that they are

protected and can preserve their virginities until they are married, a really strong theme amongst the participants.

yes I do, in fact I did do a course ...I worked out a course, for my girls and all their friends I did it for 25 girls in total, why sex before marriage is wrong. I called in 8 ladies with different stories to tell the girls from different viewpoints, one that had had a baby before she got married, one that just had sex before marriage, one that had been raped, one that had to get married, one that couldn't get married because she was pregnant, one that had not gotten married and me that had abstained and how their marriages and their relationships are because of their sexual relations and these girls were silent, because they never get this side of they are never told the full picture and what the bible says, so my girls and I have had a whole study on this (WF42S-A).

This sexuality education that parents support and promote perhaps inadvertently, is geared towards girls only and seeks to instil in them fear and highlight the negative consequences associated with sexuality as one parent points out that:

.....and so I told them (my boys) you see what happens when things happen outside the will of God, then people find themselves in such situations, I was even telling them that the way girls are so mean, sometimes they deny you ever seeing your child, so I paint all these situations that will scare them and make them think, think that eish! This sex thing, before they go jumping into things they are too young for (BF46C-P)

I felt I had done my part, to warn them about certain things..... You know.....girlfriends, and wider on relationships, the dangers and what they must be on the lookout (WM48S-A)

.....What does it say about her, you know how easy and cheap she is.....That's why I'm saying our girls should know that sex does not equal love, that you sleep with him behind that wall and he doesn't look at youhold you at the highest regard, they need get it through their heads. The only way to get ahead in life is sleep with that guy.....i mean he liked all of this.....i wish I only had boys (BF38C-A)

There seemed to be a wildly held perception amongst the parents that girls are the ones that lead their sons into sin, instead of talking with their sons about their responsibility for their own sexual expression, one parent was very clear that:

So it's something I can never address with them on such things so.....so yeah maybe it's a good thing, I can't have girls coming here saying they are pregnant mothers of boys that's all you worry about, some girl dumping a child at your stoep saying it's you sons, jo!it's been known to happen (BF46C-P)

.....and this is not to be negative to ladies, but she allows you sex with her and then in the morning she wakes up goes to court and say you know she.....she was raped you know, you cannot predict these stuff.....so the best thing for me is to stay away from these things (WM48S-A)

The boys were always portrayed as irreproachable parties in all but four of the interviews, where parents as indicated above seemed to only refer to the girls in their explaining their varied positions on the subject of sexuality education. One of the parents, however unequivocally stated that for her, sexuality education is not gender-based, that the same conversation she has with her girl she has with her son. She pointed out that for her she feels she represents the truth for her children where sexuality education is concerned amidst what

she termed *the 'lies perpetuated in the education system and the perversions peddled in the media'* (WF38S-A).

Parents seemed to unconsciously perpetuate the widely held societal belief that boys should go out there and “sow their oats” while girls ought to protect themselves and avoid all the negative consequences associated with adolescent sexuality. One parent asserts in her interview that:

I wish I only had boys.....with the boy its different.....let me tell you, if your girl has sex at the age of 14 its like oh no.....it becomes that whole thing that oh no she's loose, but if it's a boy its that whole thing of just saying to him..... “hey...I hope you using a condom jou blecksem” with a boy is viewed differently.....fathers breed it, the fathers don't want a gay boy.....they say go boy....go get laid, have you gotten lucky yet.....
(BF38C-A)

Do you know in my culture ideally a boy should show that he can have kids, show that he can pro-create, so it's not frowned upon to have kids out of wedlock it shows a sign of real manhood (BM56C-D)

A parent who has both girls and boys also observed retrospectively during the focus group session that she applies different sets of rules for her children pointing out that, while she is quite strict with the girl, demanding to know her every move and having even gotten to a point where their relationship is extremely strained, that the boys on the other hand have it quite easy. She says with the boys, in the same age group as the girl, practically have freedom to date, go out and she does not keep tabs on them, never really wants to know their whereabouts and never really questions their motives whereas she second guesses everything told to her by her daughter.

At this point there was a general feeling of concurrence amongst the participants who in fact were unconsciously doing this as well. Parents agreed that it was in talking about sexuality education in a forum such as the focus group that they realised that there was a propensity on their part to apply different sets of rules and to perpetuate what one parent said was what they were brought up knowing.

What was also evident amongst parents who were interviewed was a propensity towards separating the responsibility of educating their children about sexuality matters along gender lines further entrenching the issue of a gendered discourse, where mothers were expected to be the ones who spoke to the girls, and fathers to their sons. So prevalent and engrained was this practice that those parents who did not have partners felt that their children, if they were of the opposite sex would rather have other people speak to them or throw caution to the wind and hope they get information from the internet, their peers and schools.

You see my wife said you must, you must you must talk to them.....I know my wife is very strict about it, I had a discussion with my two son.....although it was very very difficult for me.....to talk to them..... and my wife said you can't come back here without talking to them and I realised I can't hide any longer, I took them fishing you see.....for the talk (WM48S-A)

.....I am a single mom, their dad passed on when they were quite young.....so you know I feel that it's the job of the dad, a dad's role I mean they tell it to them straight they give it to them.....they tell them nie!..... So my situation is a bit uncomfortable, but I've got a sister who tells them straight (WF46S-A).

I believe parents truly, parents should teach their children, but like for instance in my case I don't have a male figure in the house, an papa o nna hole (and my dad stays

far) so it falls on my shoulders, but I can't,.....if maybe it was girls. So now we.....I mean to say I struggle (BF46C-P).

The gendered nature of sexuality education in the home was also quite evident with parents expressing their preference for sexuality education taking place in situations where girls are on their own and boys are on their own. Seven of the fourteen parents felt it was both uncomfortable for the kids, particularly the girls and also inappropriate as evident below where two parents specifically state that:

Well....you know what my boy is a boy's school, there aren't girls in the school. Which I feel it's better, I think it would be difficult if there's boys and girls, and they speak about stuff like that, it would be uncomfortable. But I think it's a good thing (WF46S-A)

This is further accentuated by the fact that most parents even when they do speak about teaching their children about sexuality they have strong inclination towards it being done separately, girls taught by mothers and boys by their fathers.

I am able to tell my sisters kids, you see they are girls, so I'm able to really able..... to tell them. So as I was saying I'm more comfortable with my sisters children as I feel with my boys you see, I gave books you see.....they must read.....gan leer!(WF46S-A).

4.4.2 Sexual Diversity

In his research on high school teachers in Durban, Msibi (2011) reports on a clear demonstration of educators overlooking and perhaps even avoiding sexual diversity related matters in the class room. He asserts that teachers omit homosexuality in their teaching, and instead take up positions that endorse the idea of 'compulsory heterosexuality'. This is

supported by Francis (2013: 2) whose later work on his study brought him to similar findings of teachers promoting compulsory heterosexuality in the classroom. This was found to be true in my findings where the parents seemed to inherently regard heterosexuality as a default sexual orientation. At no point throughout the study did the parents make reference to sexual diversity. During one of the interviews a parent makes the default reference to man and woman being married and I probed further and asked:

Me: you say man and wife must be married, what about the people that have chosen differently, man and man for instance.

To which she responded that men and women marry per community norms and that the word of the Lord dissuades her from judging.

All these parents, with one exception thought, sexuality education is about heterosexual relationships. This was clearly evident in their consistently referring to man and wife and boys and girls when referring to sexual partners. When I probed and asked about same sex couples the parents responses were:

i don't know Lineo, I really don't, you know this world, and especially in SA with its constitution, hey.....well I can say anything really there (you know). It's a difficult one, these are things that maybe they have always been there, I mean in our communities we would have that man that acts like a woman and so on, but this fashion.....now in our towns there's so many of these people, so many living this lifestyle and what do you say to your children? That its fine? Or that it's wrong? But the Word of the Lord says we here can't judge, only He has the right, but it's a tough one.....you know I just don't have an opinion, the constitution says everyone, everyone here has the right, so it's just that ((BF46C-P).

you see again.....I'm from the old school neh?.....so I feel from the Christianity belief... you know....and I know there's.....we are in the new dispensation..... and what, what what. You know everybody has got rights you knowbut I still believe, and I said to my,..... my sons you know that is the right way, you will get thoselet's call it deviations or whatever in society we find ourselves in, it's part of what we are living in, the community its part of living today (WM48S-A).

I have no comment on that, I really choose to reserve my comment on the matter (WF42S-A).

While inclination towards a more heterosexual sexuality was clearly evident amongst the parents, there was an overt discomfort amongst them in discussing the issue of sexual diversity further, and the issue of religion was advanced in explaining the discomfort and with this subject as it can easily be seen above. When a direct question was posed as a follow up asking for their opinion on the inclusion of sexual diversity in the curriculum, only one parent was clear about their opinion clearly stating that it should be included so that children start learning about different lifestyles and relationships. This she felt would advance tolerance and reduce violence perpetuated against lesbian, gay, bisexual, transgender, transsexual and intersexual people.

The other parents were not direct in their responses on whether it should be included in the curriculum but cited religion, culture and even the constitution as some of the factors that make this issue an unsettling one as can be seen in some of the responses below:

i don't know Lineo, I really don't, you know this world, and especially in SA with its constitution, hey.....well I can say anything really there wa tseba (you know). It's a difficult one, these are things that maybe they have always been there, I mean in our

communities we would have that man that acts like a woman and so on, but this fashion.....now in our towns theres so many of these people, so many living this lifestyle and what do you say to your children? That its fine? Or that its wrong? But the Word of the Lord says we here cant judge, only He has the right, but it's a tough one.....you know I just don't have an opinion, the constitution says everyone, everyone here has the right, so its just that (BF46C-P).

We have to comply with the constitution, this country.....if they say it must be taught what can we say, but it's certainly not what I promote or want for my children (BF41C-A).

You see my Bible is very clear on this issue and therefore there's a clash you see between two leaderships one here on earth and one that I believe in and follow with everything in me, so if we want to children to be taught about gays what are we doing promoting it? We will be judged harshly you know for our decisions....and now we want to drag children into it (BF52C-P).

4.5 Complexities of Parent's own Socialisation

What was clear in the findings is that the issue of sexuality for parents is complicated by issues of their own socialisation. Socialisation has been defined by Pujari (2014) as the practise receiving and introducing a person into the social context in which they find themselves. In being socialised, a learning and growing individual acquires the habits, attitudes, values and beliefs of the society that they are born into. This happens either by being taught or through the individual themselves observing the social order of the community. It is through this process therefore that culture from one group to the next is transmitted and how the group

preserves itself and conserves its identity. On an individual level, socialisation is the way by which an individual learns the social order and develops into the social context.

Parents blamed their culture as one of the factors that has influenced how they relate to sexuality and also then how they view sexuality education as it pertains to their children. Parents spoke of their own growing up and how this has determined their own interactions with their children regarding sexuality. Parents went as far as relating how they were raised and how their parents never had to engage in such matters with them as children in the way it's being prescribed today. Many of the African parents mentioned that "there was someone within the community that educated children and not the parents." Many of the white parents indicated that when they reached a certain age they were given a book by their parents and that was essentially their sexuality education. One of the parents said while she was given the book, she followed up and asked questions which embarrassed her mother and her strict religious father, but the matter began to be addressed.

One recurring theme throughout the data was the issue that sexuality education seems to be geared only at young people, that the assumptions that are being made are that knowledge of sexuality matters is related to age, that parents by virtue of being parents are inevitably supposed to be experts on matters of sexuality. Most parents raised the issue that in the same way lessons are being designed for learners they ought to be designed too for parents. They indicated that they are apprehensive about talking to their kids because they themselves don't have all the answers, nor skills required to properly teach about sexuality, they have never learnt to do it because it was not done to them and therefore there was a strong sense of parents themselves wanting to also be taught in such a way that they can have meaningful conversations with children. They expressed a strong keenness to knowing what teachers

know so that they are on the same wave length with them. This they believe can contribute to the discussions around what's being taught so that whatever is agreed upon is consistent.

Closely related to this issue was the matter of communication, which as parents asserted stems from their own upbringing as seen below from one of the responses:

There were certain things parents and children can talk about and there are things that are just not discussed, where you were told what would happen, that's just how we grew up, and I think the sensitivity with this topic makes parents well me....just use that approach, that's how it was done to us(BM56C-D)

Parents, stemming from how they were socialised seemed to have this idea that communicating with their children about sexuality is a one way process that is characterised by them talking and the children listening. Parents seemed to hold this idea that it's just about telling them and almost ticking it off as done, in fact one of the parents reported that:

.....but after ive done that I did it I felt I had done my part, to warn them about certain things discomfort talking about sex and sexual diversity..... that was the counter side, I So ill most probably do it again as a final warning (laugh) (WM48S-A).

Another parent reported that for her it's when something happens, she reported:

if something happens like a girl falls pregnant then I tell him then that you see that is why you should not do things like those, if there's a girl even if she is on the pill or condom or anything there's always a chance and so its not worth it I tell him if something like that happens, but I never go into details..... It's the dads role I mean they tell it to them straight they give it to them.....they tell them

nie!..... I am able to tell my daughters kids, you see they are girls, so im able to really able to tell them (BF46C-P).

The reasons parents provided for this when I asked was because of their discomfort in firstly talking about the subject, reservations they have around the subjects and they don't want to engage with the youth lest they ask them questions they cannot answer, or questions that are beyond the scope of what they are willing to discuss with children. One parent reported: *you see it's bad enough that we have to talk to children about sex, which is not really something easy to talk about, now if you let them even ask questions you are opening yourself up for problems with these ripe kids of today.*

This particular issue prompted a protracted discussion in the focus group where it became clear that parents default reaction when confronted with situations that required them to address sexuality matters with the young was almost defensive and self-protective in nature. One parent reported that:

when something comes up, let's say someone speaks in the house about a pregnant girl, or on tv, theres this programme Isibaya of a child who falls pregnant.....oh yes then I take advantage of such situations....and I tell them.....i tell them sometimes on my way out to work or walking out of the room.....warning them that people will see.....that if you get a girl pregnant your life will be ruined! (BF46C-P).

Closely linked to the complexities of socialisation of the parents were my own complexities which were at play when I conducted these interviews and facilitated the focus groups. This was particularly pronounced when I had to communicate with the parents most of whom were much older than me about issues of sex. Firstly this was a novelty for me and even though I was comfortable with the subject matter, articulating it was not as easy as I had

thought it would be. I also did notice that sending out prior information about the subject I wished to discuss did help but only to a certain degree. It allowed both participants and I to ready ourselves but still when we met there was in most of the interviews a kind of uncertainty of how we would start this and this, I sensed from both the participants and myself. There were often unrelated discussions prior to starting with the interview and then eventually I would have to steer things towards discussing the issue I hoped to explore. Even when issues of sexuality and sex were discussed, I found that participants mostly answered the questions posed and I had a lot of probing to do which sometimes felt uncomfortable for me to do as it was clear that parents were not necessarily comfortable discussing the subject. The fact that my study was focused on Grade 10 learners' parents meant that the participants were going to be older than me and this concerned me slightly. I must be honest and say I found my own socialisation being interrogated by me during the entire process because I did feel it played a significant role on how the entire process unfolded and subsequently affected the findings as I have presented them above.

4.6 Conclusion

This section presented synthesised findings of my study highlighting the three critical themes that emerged: religion, the gendered nature of sexuality education, and lastly the issues around parents own socialisation which seem to impact on how they relate to sexuality education of their children. The next chapter provides analysis and a discussion of my findings and answers the questions posed in this inquiry. What clearly emerges in the data is that parents want to be involved in the teaching of sexuality but lack the skills and knowledge,

parents also acknowledge the critical role they ought to play in this area but highlight quite critically the need for contextual consideration in delivering this subject mater.

CHAPTER 5

CHAPTER 5: Data Analysis

5.1 Introduction

This study's aim was to explore the expectations of parents of Grade 10 learners in Free State Schools on sexuality education offered as part of LO. Locating this enquiry within the theories of both Ladson-Billing (1995) and Wenger (1998) and literature past and current on sexuality education, with a particular interest on parents, this study identified and highlights concerns and expectations raised by the parents in relation to sexuality education. In this chapter I present a detailed analysis using the two theories as my lense. I will arrange my data according to the distinct characteristics of these theories and provide a detailed analysis of the issues and dialogues necessary for the situation to be changed within the schooling system.

5.2 Analysis

Preliminary research showed that there is a widely held belief that sexuality education ought to be taking place in the home. This is confirmed by Thaver & Leao (2012) who assert that in South Africa, what is commonly believed and understood is that sexuality education does not belong in the class room therefore public spaces, but should rather be addressed in the private domains. Section 10.3 of the National Policy reiterates this and states that the 'ultimate responsibility' for observing and addressing behavioural changes in learners remains with the caregivers (Department of Education, 1999: 23). In addition, section 12.3 calls on community groupings and leaders such as church and traditional leaders and health care practitioners to get involved in development and implementation of HIV/AIDS programmes in the schools (Department of Education 1999:25). This speaks directly to Wenger's (1998)

theory that employs sociocultural learning theory and explains how human social endeavours are directly influenced by their context. This also attempts to emphasise that context engenders practice, and creates meaning and identity (Wenger, 1998). My inclination towards Wenger's (1998) theory was founded on the fact that the communities of practice concept provides a valuable background and foundation for attempting to understand why and how knowledge in a group is transmitted and shared (Wenger, 1998) which based on what literature proposes is critical to addressing the issue of youth sexuality and finding ways to improve the current situation. The theory traversed at this point with Ladson-Billings culturally relevant pedagogy where it would give guidance on how this learning that takes into consideration context out to take place.

According to Wenger (2007), there are three fundamental features that distinguish a community of practice from other grouping of people: these are the domain, the community and the practice and I will deal with these separately as they relate to my enquiry. I will present my analysis using these three elements identified by Wenger (1998) and later Ladson-Billings (1995).

5. 2.1 The Domain

A community of practice differs from other informal groupings of people such as groups of friends or people. Its formation is more directed in terms of what brings the people together and what is commonly shared amongst them. According to Wenger (2007), its identity is based and centred on a shared domain, issue or area of interest. Being a member of this group therefore infers obligation and allegiance to this common domain, proficiency that differentiates it's from others. In terms of sexuality education domain implies an understanding of the aim of sexuality education curriculum within the LO area. The

expectation in terms of domain in this area is that learners understand well how people can lead normal health lives with HIV/AIDS and learn to get comfortable talking about their feelings, societal norms values and burdens and challenges associated with sexuality. This curriculum's aim is to hone skills, deepen knowledge, and highlight values and attitudes which are aimed at empowering learners so that as they develop they are able to make well-informed decisions and are able to act appropriately where matters of their health are concerned (Department of Education, 2000). This domain presented in Chapter Four shows that domain is not shared by the parents in particular because to them sexuality education is more protective rather than what is espoused by the Department of Education. To parents sexuality education is about delaying the onset of sexual exploration hence the use of culture and religion to explain and bar the children from developing skills around their sexual development.

Consistently literature speaks and advocates for joint effort strategy in addressing youth sexuality. This highlights a need to ensure that effective sexual health promotion programmes are available and accessible and effective, health promotion planners must therefore be able to rouse support from parents for more comprehensive sexuality and health programmes (Mapetla & Francis, 2014). The results of my study however reveal that this is not the case in Bloemfontein schools. Conducting this research elicited results which reveal that with regards to the teaching of sexuality education in Free State Schools, there is no shared domain. Parents want what is not being offered by the current curriculum and there is no common ground between the parent and the schools.

My data shows that parents want the kind of sexuality education that is based on religious beliefs, one that privileges abstinence and one that advances heterosexual relationships. This based on literature is not what is being taught in the classrooms.

When defining domain further Wenger states that people outside of the community would not necessarily recognise as expertise the knowledge and solutions that the members within this particular community may perhaps regard as such. Wenger (1998) cites an example of a gang who develop over time means of dealing with their domain of survival in the streets. These means that they develop as they fight for their survival on the streets may not be recognised by others outside of this community of gang members as expertise, but to them internally it is valued because of their collective competence in staying on the streets and teaching each other how to do so (Wenger, 1998: 47). The parents who participated in this study indicated that there is no shared learning that happens between them and the school in fact what became very clear is that they had reservations about what was being taught in the schools. They did not necessarily agree with the content of the sexuality education programme with one parent indicating that the school was teaching the children lies while the majority felt that what was being taught went against what they believed in.

The findings of this study showed also that there is no shared competency. Shared competency entails that the two different parties share the right to decide and to act. This is clearly is not the case shown from data compiled in the case of parents and schools in the Free State. Shared competency would emanate from a point where there is common understanding of issues at play which was found to not to be the case. The majority of the parents did not know what the curriculum of sexuality education entailed while others did not even know what formed part of the LO learning area. These findings are supported by

Mapetla and Francis (2014) where they found parents not fully informed about what the sexuality education curriculum and teaching is trying to accomplish. So if domain implies what members of the community of practice care about together, it becomes very difficult to imply its existence if other members (in this case parents) do not know what is included in the programme. There is no shared domain because parents' data revealed that they are not even comfortable communicating about sexuality education, something that they attribute to their socialisation.

My participants in this study are parents and their domain (using Wenger's (1998) model)are their children, schools, the teachers, religion, the churches, other parents, NGOs and indeed the community. This then begs the critical question- should parents be working with all these people/shareholders/ role-players in the domain? The answer is "yes", they should and currently my data points to the fact that they are not. My data clearly shows missing parents in the whole teaching of sexuality in the schooling system. This domain is a very critical space because sexuality and sexuality risk at this age group (15-24) are a criticality. The prevalence of HIV/AIDS, high pregnancy rates, high rates of sexual violence and early sexual debut are prevalent and are issues that certainly affect parents and one of the ways of parents taking responsibility in this area is networking which will result in a far better response regarding a vulnerable group of people.

This clearly demonstrates that it is critical that parents speak to children. It is also critical that parents and teachers speak and it is vital that government speaks in a more constructive manner with parents about learner sexuality. It is imperative that all these discussions begin to happen and all these parties organise themselves around this domain that makes sexuality a topic that is needed and not a topic that is regulated. Moletsane (2011) highlights that

culture continues to perpetuate silence around sexuality related matters for instance and offers cultural taboo as the reason for this, and sexuality talk came strongly in my data is one such taboo. It is necessary to create the kind of safe spaces where parents can talk to teachers, and children can talk to parents. It is also very critical that the churches and parents begin to have conversations around issues of youth sexuality. Negotiation around this domain is therefore very critical if we are going to address the challenges that the young people are faced with. A report, containing combined findings of research on parent involvement in the last ten years, revealed that when stakeholders to the education system worked together, the outcomes for learners were more positive with children generally doing better and wanting to be in school because they were actually enjoying being there (Henderson, 2002). This is certainly the level of interaction that is necessary and critical within the sexuality education space in schools in the Free State and indeed in South Africa.

5.2.2 The community

According to Wenger (2007), in pursuit of their interest within the domain, members build and strengthen relationships that facilitate shared learning these relationships are developed and built through initiatives where all members participate and share information and empower each other. The community of practice in this regard will be realised if both parents and teachers have a common consideration of the sexuality challenges confronting the youth and the critical need for a responsive sexuality education (Mapetla & Francis, 2014). My data in this enquiry clearly indicates that there is no community in the teaching and learning of sexuality in Free State schools. Parents were completely excluded in the activities around the teaching and learning of sexuality and did not even participate in any kind of discussions with the schools in the matter. Evidence of this is evident in the data where the parents indicated

that they were not even aware of the part of the curriculum that deals with sexuality education. This is furthermore supported by Mapetla and Francis (2014) who also found that parents are not fully informed about what the sexuality education curriculum and teaching is trying to accomplish. Only two of the parents held serious reservations and views on the matter because they knew it was being taught at school. What is clear is that sexuality education is happening in silos some parents are addressing it at home, and schools are attempting to incorporate it into LO, this however does not constitute a community as proposed by Wenger, because essentially everyone is doing their own thing in this regard.

The lack of skill and limited knowledge are always being ascribed as some of the reasons why parents do not communicate with their children about sexuality matters, this was further supported by parents indicating that they would rather leave children to their own devices, using the World Wide Web because they couldn't do it themselves. If there was community, these shortcomings experienced by parents would be discussed and they could get assistance from the teachers who are better equipped to deal with youth sexuality and indeed help the parents to learn. However, in the same breath parents did express a desire to be included in the teaching of sexuality education of their children. This inclination is indicative of the possibility and desire to create communities that will jointly participate in activities and engage in dialogue that will ensure that information is shared amongst parents and schools and that they assist each other in trying to address this pertinent issue of youth sexuality (Wenger 2007).

In terms of community as defined by Wenger (1998), parents are nowhere near this ideal. By virtue of a non-existent domain, community therefore cannot be found amongst these parents. My data here clearly demonstrates this with parents stating that they do not learn

anything from the schools with most of them not even knowing what's being offered in terms of sexuality education. So it is critical for spaces to be created within the school system, where deliberations around these issues can begin to take place. One way of achieving this would be to utilise parents' meetings and allocate a slot where teachers can discuss the sexuality education curriculum so that they too are aware of what is being taught and can reinforce it at home. Another way is to introduce activities where parents and learners jointly work on work assigned to them from school intended to allow for open communication and strengthen and support school-based programmes such as prevention curricula on pregnancy, HIV and STDs. This will have an instantaneous effect on sexual behaviour and attitudes amongst the learners. (Blake, 2001). Another alternative is to consider adding a youth sexuality into the existing employee wellness programmes offered in the workplace in order to help parents of adolescents to develop in this area and to foster a level of communication that could be beneficial for both groups. Participation in this program by parents and support by employers and receptiveness can be beneficial and feedback by all these parties can be used to strengthen and make such programmes appealing (Eastman, 2005). Worksite based programmes are prevalent in South Africa particularly in the public sector could prove beneficial to the entire community. In New York, a strategy was designed for addressing early adolescent sexual activity. This was done by instituting a program aimed at educating the parents on how typically young people develop and also highlight the trials they are faced with as they do. The expected outcome were that parents that participated in the program more than those in the control groups would prospectively register higher scores on indicators of communication with children about specified risk behaviours, their confidence in themselves to be able to have discussions with children about puberty and sexuality, and whether they believed they could modify the behaviour of the youth. The young

people in intervention program would score highly on being supported by their families, report more rules than in the control group and also report fewer risks. (O'Donnell, 2005). These are perhaps considerations to take in attempting to bring about significant lasting change in the sexuality education landscape in South Africa.

5.2.3 The practice

Members within communities of practice are practitioners. They bring with them shared assets or capitals in the form of their experiences, their stories, implements, and means of handling repeated problems. This requires time and a concerted effort to interact (Wenger, 2007). My data clearly demonstrates there is no practice in this instance. With the lack of shared domain and community it follows, given the definition of practice by Wenger (1998) that there is no practice where sexuality education is concerned in the schooling system. In order to address all these challenges we need to draw on best practices from across the world on how sexuality education can be done to yield positive results.

The above analysis clearly refutes theory and literature that called for a multi-sectoral approach to the teaching of sexuality education by clearly demonstrating the elements necessary to make an approach such as this even feasible are not in place. It however serves as a guide in terms of how these communities of practice can be implemented. It highlights critical elements necessary for effective teaching of sexuality education to happen. The three major themes that emerge from this study are the issue of religion, socialisation and the gendered nature of sexuality education. These elements raised by parents are cultural issues based on this definition of culture that encompasses co-created meanings who people that are part of these groupings can use to understand the world and make sense of it (Ngo, 2013).

5.2.4 Culturally Relevant Pedagogies

Ladson-Billings (1995) theory proposes appropriate and contextual pedagogies, pedagogies that promote and advance the upliftment and agency of groups and can address and take into account these challenges and impediments to effective teaching of sexuality even within the framework of a community of practice. Ladson-Billings (1995) elaborates on three fundamental aspects that constitute this type of pedagogy. She advances that this pedagogy must be one that ensures that learners enjoy academic success that secondly they become critically conscious and develop and uphold their cultures all of these things which will aid them challenging prevailing circumstances (Ladson-Billings 1995:160).

What is evident based on findings in Chapter Four is that parents want sexuality education for their children that is culturally relevant. The issues of contention are the socialisation of parents, religious influences and the gendered nature of how parents handle issues of sexuality with their children. This can only be understood and incorporated into teaching and learning if a community of practice existed. Teachers can successfully incorporate these into their learning practice when they know about them and have an understanding of them. What is critical to understand here is that even though grouped under these themes, the diverse nature of South African societies are such that there are subcultures within these which can only be understood through the kind of discussion and learning from one another proposed by Wenger (2007). The data clearly points to how parents want sexuality education to be taught highlighting these cultural elements and them being incorporated into the teaching and learning thereof. Parents want a sexuality education that understands the learner and the learner's identity. Issues of diversity were raised in the data albeit as a response to the questions I posed. This is critical in light of Msibi (2011) observation of sexuality related

matters particularly diversity in most instances being ignored or avoided by teachers. He asserts that educators continue to perpetuate the idea of 'compulsory heterosexuality' by excluding discussions around diverse sexualities, homosexuality to be precise.

Another pedagogy that needs to be critically looked at is a one that is cognisant of the religion of students and of their families. Parents argue strongly for religion to be incorporated into sexuality education and its teaching, I am not arguing for religion to be part of sexuality education but argue that the teaching of sexuality needs to acknowledge and take into account the debates and the concerns around religion and issues of identity. The teaching of sexuality education as offered needs to be sensitive of the different groups represented within the classroom and therefore understand that a single, one tracked way of offering this programme might perhaps not help address the challenges facing the youth in the schools. The field of teacher education therefore according to Villegas (1991) needs to move past the currently pervasive and disjointed handling of diversity and articulate plan whose intention will be to incorporate multi-cultural issues into the pre-service curriculum more methodologically.

Wenger (1998) asserts peoples levels of participation, involvement and commitment in the community of practise vary. This he supports by drawing attention to the different trajectories of contribution and engagement in communities of practice. The two types of trajectories he highlights are inbound learning and identity trajectories, and peripheral learning and identity trajectories (Wenger 1998:154). Incoming routes have to do with incoming members who join a particular community of practice with the hope and intention of taking up membership and fully participating in the community (Wenger 1998:154). Outlying routes as suggested by the term on the other hand have to do with participants remaining outside of the practice and

not fully participating. These trajectories are said to offer two opportunities for participants, one for growth and development as members learn from each other, as well prospects for identity development within a particular community. Parents made it very clear that they would like to work together with schools so that they may learn how to educate their children pointing out that they themselves were never taught how to teach/talk about sexuality education to their children. Parents indicated that because of their own cultural upbringing and religious teachings they have never really learnt the proper way of communicating with their children about their sexuality and would therefore require the necessary skills and knowledge to enable them to address these matters with their children. In terms of the teaching of sexuality education communities of practice, parents expressed a desire to participate in these communities with the hope that they could with skill and knowledge acquired take on full participation for the betterment of their children's lives.

The analysis shows that there is currently no community of practice in as far as teaching and learning of sexuality education is concerned in Free State schools and that the teaching and learning of sexuality education is not cognisant of, and does not incorporate into its practice the culture of the learners. This study did however answer critical questions regarding the expectations of parents of the sexuality curriculum.

5.3 Conclusion

Sexuality education is very critical in the South African schooling system given the challenges that young people have to contend with on a daily basis. This chapter critically analysed the data using Wenger's and Ladson-Billings' theories. What has emerged and is very clear is that there aren't any communities of practice in the schooling system particularly focused on the teaching and learning of sexuality and also that the sexuality education does not take into

account and therefore does not infuse the culture of the learners into its delivery. Literature that underpinned this study suggested a model of teaching that was all-encompassing and included all stake holders in the teaching and learning practice. While the data has indicated that the elements necessary for this model working currently do not exist, it does however provide a basis from which this could be initiated in order to create a critical consciousness that will hopefully effect change and show results in` the teaching of sexuality

CHAPTER 6

6. Conclusion and Recommendations

6.1 Introduction

The aim of this study was to investigate the expectations of parents of Grade 10 learners in Free State schools on sexuality education offered as part of the LO learning area. In this chapter the general conclusions based on the findings of the study are presented. Furthermore, the strengths and limitation of this study are considered and suggestions for further research into youth sexuality education are presented. This chapter concludes with recommendations for higher education.

6.2 Concluding the Study

In conducting this study I endeavoured to include participants from predominant cultural groups in the Free State. Furthermore I tried to draw participants from different age groups within the very limited scope of parents of Grade 10 learners. It is clear from the findings that we cannot say there is unanimity in terms of what parents expect from sexuality education. My data clearly points out that parents draw from differing perspectives and influences which makes it difficult for them to completely and unanimously agree on what they expect from this programme. My data shows that decisions amongst Free State parents are chiefly influenced and affected by the major aspects: religion, socialisation and the gendered nature of our environment and our society.

The parents' willingness and keenness to learning more about sexuality education and wanting to be involved and educated about sexuality education is a critical finding of this study. Literature that underpinned this study had proposed a multi-sectoral approach to dealing with youth sexuality in the schools but had not attempted to find what the position

of parents on this proposition was. What this study has managed to show is that there is indeed a possibility for this approach to be instituted. The study, using two theoretical frameworks also offers guidance in terms of what the requirements ought to be for this multi-sectoral approach which Wenger (1998) terms communities of practice to function optimally. The theories also offer solutions in terms of providing skills for the parents and giving them knowledge which opens up opportunities for the impediments raised by this study to be understood, overcome and incorporated. Ladson-Billings (1995) culturally relevant pedagogies offer an opportunity for the cultures, socialisation religion and the gendered nature of society to be addressed in relation to sexuality education, by advancing that where the learner comes from should be acknowledged and incorporated.

6.3 Implications for Teacher Education

This study raises critical issues that need to be considered when thinking of enhancing teacher education in this area. These issues influence the training of teachers in terms of institutions of higher learning, government policy and implementation within the schooling system.

This study has found issues that inform parents perspectives on sexuality education and these currently are socialisation, religion and gendered nature of sexuality education within this community. This poses a challenge for institutions of higher education, specifically teacher education, in terms of how to incorporate these into the training of teachers where sexuality education is concerned.

Wenger's (1998) proposition of a community of practice also challenges teachers to deploy a teaching system that takes into account parents into their practice. This not only affects in-service teachers but also pre-service teachers (in higher education) that need to explore the inclusion of parents' views and beliefs on how they approach the teaching of sexuality

education. Possible suggestions for teacher education could include an invitation of a panel of parents to talk about how they speak to their children on sexuality. This can enable pre-service teachers to glean more information about what their learners learn from their parents. Other suggestions could include a research study on how parents approach the topic of sexuality with their children. Such data will be useful to prepare pre-service teachers to have a more holistic understanding of how learners have learned about sexuality in their homes.

Culturally relevant pedagogy as proposed by Ladson-Billings holds critical implications for teacher education. Institutions of higher education and indeed in-service teachers need to consider that their teaching needs to take into account who the learner is and where the learner comes from. This is to say that it needs to be a pedagogy that considers the culture of the learners, their religion, how they were socialised, their identities and beliefs. It also needs to be a pedagogy that considers and takes into account the capital and assets that the learners bring with them into the sexuality education lesson and incorporate this into lessons. Pre-service teachers will need to be conscious of the socio-cultural contexts of learners that can potentially affect how they teach and the ability of the child to learn even prior to them beginning their teaching. They will need to employ a culturally relevant pedagogy, a type of pedagogy that will be affirming, accepting and be reflective in its execution.

In-service and pre-service teachers will need to have a comprehensive understanding of domain, community and practice. They will need to understand how communities organise themselves, and how issues of sexuality are organised within these communities and the debates and dialogues going on around these issues in order for accessibility around the curriculum. The use of self-study methods have the potential to be useful designs in getting

pre-service teachers to understand their own socialisation within communities on issues of sexuality education. It is therefore important to note the manner in which personal beliefs and values play out in the classroom. Masinga (2009:246) in her self-reflexive study on teaching sexuality education to her Grade 6 learners, argues that teachers must know themselves and acknowledge their own prejudices and outlooks in order to become better teachers. She states, “My self-study journey required me to first acknowledge that as a teacher, woman, and researcher, I have my own ‘demons’ that prevent me from talking openly about sexual matters to younger children (11 to 15 years of age). I realised that these ‘demons’ contributed to how I selected and delivered sexuality-related content”.

Teachers should understand that they themselves belong in these communities of practice and need to understand their own position within these and consider how they can utilise these positions and use the knowledge of these communities when teaching.

6.4 Recommendations

Parents in this study, and as explained by Mapetla and Francis (2014) need to be brought to the same level of understanding of sexuality education as teachers if they are to reinforce what is taught in the classroom and what is taught in the home.

In her paper, Beyers (2013) writes about a programme that a group of researchers from the University of the Free State embarked on to try and teach educators how to teach learners about sexuality matters. They used an experiential participatory approach in which they attempted to understand the messages that teachers learnt about sex and sexuality, how these messages inform their values, and how they, therefore, teach sexuality education. This process allowed teachers to reflect on their socialisation, their environments and deeply connect with these in order to come to a place where they could then teach about sexuality.

Parents are now expected to teach about sexuality and yet they seem to be grappling with it themselves given the data that shows that communication is a major problem for parents where sexuality is concerned. It is therefore recommended that parents go through their own self-reflection process and understanding of self in relation to sexuality so that they can be in a position to teach their young ones and support school efforts in this regard.

A further recommendation is that particularly on a matter such as this parents should be involved so that they know what is being taught so that they can give support. My data clearly shows that some of the parents did not even know that sexuality education was in the curriculum, let alone the topics being covered. It is in informing parents about such issues that schools can possibly get buy in and allay fears that are seen now to hinder the effective delivery of this programme by the parents.

This study did highlight crucial aspects of parents' constructions of sexuality education for themselves and as the study shows for their children. It may be useful for further research to zoom into these issues in more depth in order to fully understand these issues and thereby incorporate them properly into curriculum. If we look at culture for instance we must look into what constitutes culture for all parties concerned in an attempt to create meaning.

6.5 Reflections

The data was collected in the Free State, a very conservative area and one cannot help but think that perhaps the results would be different had this study been conducted in another part of the country. It is important to note that the participants were both black and white but in terms of their feelings where sexuality matters were concerned, their responses were very similar which to me speaks to the conservative nature of the area - conservatism that I feel cuts across cultural groupings. All but one of the participants expressed strong Christian

beliefs and I can't help but feel that perhaps including participants who held different beliefs could have yielded different and diverse results for this study.

Closely related to the above were my own complexities going into this study which were at play when I conducted these interviews and facilitated the focus groups. This was particularly pronounced when I had to communicate with the parents most of whom were much older than me about issues of sex. Firstly, this was a novelty for me and even though I was comfortable with the subject matter articulating it was not as easy as I had thought it would be. I also did notice that sending out prior information about the subject I wished to discuss did help but only to certain extent. It allowed both participants and I to ready ourselves but still when we met there was in most of the interviews a kind of uncertainty of how we would start this and do this. I sensed this from both the participants and myself. There was often unrelated discussions prior to starting with the interview and then eventually I would have to steer things towards discussing the issue I hoped to explore. Even when issues of sexuality and sex were discussed, I found that participants mostly answered the questions posed and I had a lot of probing to do which sometimes felt uncomfortable for me to do as it was clear that they were not necessarily comfortable discussing the subject. To get parents of grade 10 learners I had to interview this particular age group and so there was an awkwardness when carrying out these interviews because the participants were older than me. I must be honest and say I found my own socialisation being interrogated by me during the entire process because I did feel it played a significant role in how the entire process unfolded and subsequently affected the findings as I have presented them above. My belief and value system impacted on the study in perhaps how I questioned, how I could not prove beyond a certain point, particularly because I believe I may have projected what I believed to be the sensitivity of the subject onto the enquiry.

6.6 Conclusion

I began this study with a particular focus on what the Minister of Education Angie Motshekga had said regarding the teaching of sexuality in response to the increasing pregnancy rates amongst school-going girls in South Africa. My data clearly shows that parents play a critical role in the lives of young people. It further shows that parents are not playing a critical role in the area of sexuality education.

The Minister made it very clear that the parents should assume the responsibility of teaching their children about their sexuality. Coming to the end of my study and after a careful analysis of my data I ask the question: are parents ready to take on this responsibility, and my data shows that the answer is 'no'. Parents are in no position to be solely mandated with teaching their children about matters of their sexuality, but there is a definite need for all sectors of the community, government, schools, and parents, communities and NGOs to come together and form communities of practice that can effectively address issues of youth sexuality.

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APPENDIX 1

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Dear Sir/Madam,

Sexuality education is a highly contested subject in the South African school context today and government sees its introduction as a direct response to the HIV/AIDS pandemic and the high rate of pregnancies in our schools. Research shows that in order to optimally address this problem, a multi-sectoral approach made up of the state, schools, governing bodies, civil society and parents is fundamental. This echoes an age old African proverb that says it takes a whole village to raise a child.

Against this background, this letter is an invitation to you to consider participating in a study I am conducting as part of my Master's degree in the Department of Higher Education at the University of The Free State under the supervision of Professor Dennis Francis.

The main Aim of this study is to establish:

- What do parents understand about sexuality education?
- Whom do parents want to teach sexuality education?
- What do parents want from sexuality education?
- How do parents want sexuality education to be taught?
- What does all this mean for teachers?

Participation in this study is voluntary. It will involve an interview of approximately 1-2 hours in length to take place in a mutually agreed upon location. Subsequent to this, you will be requested to participate in a focus group that should last between 2-3 hours. You may decline to answer any of the interview questions if you so wish. Further, you may decide to withdraw from this study at any time without any negative consequences by advising the researcher.

With your permission, the interview will be audio recorded to facilitate collection of information, and later transcribed for analysis. I can send you a copy of the transcript if you wish to confirm the accuracy of our conversation and to add or clarify any points that you wish. All information you provide is considered completely confidential. Your name will not appear in any thesis or report resulting from this study, however, with your permission anonymous quotations may be used. Data collected during this study will be stored in a locked office. Only researchers associated with this project will have access. There are no known or anticipated risks to you as a participant in this study.

If you have any questions regarding this study, or would like additional information to assist you in reaching a decision about participation, please contact me at 0835325027 or by email at lmapetla@hotmail.com.

I hope that the results of my study will be of benefit to our community of Bloemfontein, the broader research community and indeed our country.

I very much look forward to speaking with you and thank you in advance for your assistance in this project.

Yours Sincerely,

Lineo Mapetla-Nogela

Please sign below to indicate your consent to participate and agree with the above.

Your Name (please print)

Signature

Date

SUMMARY

Adolescents and young people represent the future of every society. In South Africa however young people are carrying the burden of the HIV pandemic and unintended pregnancies. South Africa is seeing unprecedented levels of sexual violence and increasingly early sexual debuts. The South African Department of Education, in conjunction with the Department of Health and Welfare, developed the National Policy on HIV and AIDS Education which subsequently gave way to a life skills curriculum in schools to address these challenges. With the Minister of Education's call for parental involvement in the sexuality education of the youth and studies calling for a multi-sectoral approach to try and address these issues, it became imperative to understand the perspectives of parents in this regard. Depending on Wenger's (1998) Theory of Communities of Practice and Ladson-Billings (1995) Theory of Culturally Relevant Pedagogy, the study explored the expectations of parents of Grade 10 learners of Sexuality Education offered as part of Life Orientation (LO).

In this enquiry I sought to answer the following questions:

- Whom do parents want to teach sexuality education?
- What do parents want from sexuality education?
- How do parents want sexuality education to be taught?
- What does all this mean for teachers?

The study was conducted in the Free State Province and the sample included fourteen participants selected using snowball sampling. Data was collected using In-depth interviews that took place in the homes, places of work of the participants and at restaurants. A focus group was facilitated at one of the participants' home and five parents participated in this

session. Institutional ethical clearance was sought and granted and participants consented to participate in this study.

Chapter 1 introduced the research topic and contextualised this study. The chapter outlined the impetus for this study and provided rationale and significance of the study.

Chapter 2 introduced literature on sexuality education. In this chapter, the evolution of sexuality education was detailed and the significance of its evolution in response to societal challenges.

In Chapter 3 the research methodology is detailed. In this section the methodological orientation of the study was discussed and a rationale for the study was presented.

In Chapter 4 findings of the study were presented with the individual in-depth interviews and the focus group being the sources of data.

Chapter 5 presents and analyses the data collected and shows how the Communities of Practice and culturally relevant pedagogies frameworks, provided in chapter 2, were applied in the data analysis. This chapter also relates the findings to the literature that was detailed in chapter two.

Chapter 6 summarises the study and contains the recommendations, followed by the conclusion of the study.

OPSOMMING

Die jeug verteenwoordig die toekoms van elke gemeenskap. Ongelukkig dra jong mense in Suid Afrika die las van die MIV pandemie en onbeplande swangerskappe. Suid Afrika het ongeewenaarde vlakke van seksuele geweld en jong mense raak vroeër seksueel aktief. Die Suid Afrikaanse Departement van Onderwys, in samewerking met die Department van Gesondheid en Welsyn het 'n Nasionale Beleid rakende die onderrig van MIV en VIGSaanvaar, wat gelei het tot die opstel van 'n kurrikulum vir die onderrig van lewensvaardighede in skole om hierdie uitdagings aan te pak. Na die Minister van Onderwys se beroep op ouers om meer betrokke te raak by seksuele onderrig vir die jeug en studies wat 'n multisektorale benadering tot hierdie kwessie steun, het dit noodsaaklik geword om ouers se perspektief in hierdie verband te verstaan.

Gegronde op Wenger (1998) se "Theory of Communities of Practice" en Ladson-Billings (1995) se "Theory of Culturally Relevant Pedagogy", het hierdie studie die ouers van Graad 10 leerlinge se verwagting rakende seksuele onderrig wat aangebied word as deel van Lewensoriëntering bestudeer.

In hierdie ondersoek het ek gepoog om die volgende vrae te beantwoord:

- Wie wil ouers hê moet seksuele onderrig aanbied?
- Wat verwag ouers van seksuele onderrig?
- Hoe wil ouers hê seksuele onderrig moet aangebied word?
- Wat beteken dit alles vir onderwysers?

Die ondersoek is in die Vrystaat gedoen en veertien deelnemers is geselekteerdeur gebruik te maak van die sneeubal metode. Inligting is versamel deur onderhoude wat in die tuistes,

werksplekke van die deelnemers en in restaurant plaasgevind het. A fokusgroep is gefasiliteer by een van die deelnemers se huis en vyf ouers het deelgeneem aan hierdie sessie. Institusionele etiese klaring is verkry en deelnemers het ingestem om aan die studie deel te neem.

Hoofstuk 1 dien as inleiding tot die onderwerp en die dui op die belang van die konsep.

Hoofstuk 2 bespreek die literatuur oor seksuele onderrig en dui op die ontwikkeling daarvan as gevolg van gemeenskaplike uitdagings.

Hoofstuk3 bespreek die navorsingsmetodologie. Die focus is op diemetodologiese oriëntasie en 'n rasionaal vir die studie is ter tafel gelê.

In Hoofstuk 4 word die bevindinge van die studie bespreek met die onderhoude en fokusgroep as bronne van die inligting.

Hoofstuk 5 hou die analise en inligting wat versamel is voor en dui daarop hoe die "Communities of Practice" en relevante kulturele pedagogiese raamwerke, wat bespreek word in hoofstuk 2, toegepas is in die data analise. Hierdie hoofstuk verbind ook die bevindinge aan die literatuur soos bespreek in hoofstuk 2.

Hoofstuk 6 is 'n opsomming van die studie wat aanbevelings en gevolgtrekkings insluit.