

Judgement suspension as mediating agent between heteronormative bias and homosexual pedagogy: The role of the modernized Life Orientation teacher

by

EBEN HAESER SWANEPOEL

submitted in accordance with the requirements for the degree of

MASTER OF EDUCATION

in the subject

PSYCHOLOGY OF EDUCATION

at the

UNIVERSITY OF THE FREE STATE

SUPERVISORS:

DR CHRISTA BEYERS

DR LIZETTE de WET

PROFESSOR DENNIS FRANCIS

1 July 2015

DECLARATION

I declare that **Judgement suspension as mediating agent between heteronormative bias and homosexual pedagogy: The role of the modernized Life Orientation teacher** is my own work, and that all sources used have been acknowledged within a complete reference list. I further declare that this work has not been submitted to any other university.

Eben Haeser Swanepoel

Student number: 2007008275

.....

Signature

.....

Date

'Resilience is key'

ACKNOWLEDGEMENTS

For this dissertation, an aspiration for eight years, I thank my grandparents Rita Lombard and Jan Lombard, and my mother Etta. Thank you for the values you have instilled and for the support you have provided through these years, for accepting me for who I am and teaching me respect, consideration and acceptance. What I have been taught by you radiates daily through my choices.

To my supervisors: Dr Beyers, who challenged me, inspired me, with kind patience and feedback that always made me feel I can reach even higher, regardless of the time of day or night. You have influenced me since my first year toward research. Without you, this would not be possible. Dr de Wet, thank you for your feedback. Regardless of how limited your time was, you were always ready to provide a helping hand. Prof Francis, your work has been cornerstone to this study, and your mentorship cornerstone to moulding me as a researcher and an academic.

Alethea Theron, Lize Oosthuizen, Pieter Roux, Cameron Castle, thank you for your support and always listening when times became difficult. To Maryna Roodt, for your kind patience and understanding through my work in conjunction with this dissertation.

To the National Research Foundation (NRF), for providing funding for this study and allowing these two articles to become a reality (Competitive Programme for Rated Researchers, grant number: 1173N6006)

And lastly, to my father, Eben Haeser Swanepoel. Thank you for your legacy. This dissertation is for you.

LIST OF ACRONYMS AND ABBREVIATIONS

AIDS	Acquired immune deficiency syndrome
CAPS	Curriculum and Assessment Policy Statement
CI	Cultural Intelligence
EEG	Electroencephalogram
EI	Emotional Intelligence
HIV	Human immunodeficiency virus
LO	Life Orientation

TABLE OF CONTENTS

Declaration	2
Acknowledgements	4
List of Acronyms and Abbreviations	5
Table of contents	6
List of Tables	8
List of Figures	9
1. Introduction and background of the study	10
2. Article 1: From personal sexuality bias to the Life Orientation classroom: Bridging the gap with cultural intelligence	
2.1 Introduction	12
2.2 A socio-historical structure rooted in judgement: Complications for the classroom and beyond	16
2.3 The current blueprint for teaching about alternative sexualities: From knowledge to behaviour	18
2.4 Updating the blueprint: cultural intelligence as mediator between prejudiced content and social justice	21
2.4.1 Knowledge	23
2.4.2 Mindfulness.....	24
2.4.3 Behaviour	24
2.5 Conclusion.....	28
2.6 References	29

3. Article 2: “Many a true word is spoken in jest” – Exploring judgement and internal bias of Life Orientation teachers in sexuality teaching

3.1	Introduction	34
3.2	Sexuality education: Towards a conceptual framework of cultural intelligence	37
3.2.1	Knowledge	38
3.2.2	Mindfulness	38
3.2.3	Behaviour.....	39
3.3	Methodology	39
3.3.1	Participants	39
3.3.2	Data gathering	40
3.3.3	Data analysis.....	41
3.3.4	Ethical considerations.....	42
3.4	Results and discussion	42
3.4.1	Discussion of qualitative data	43
3.4.2	Results and discussion of the Emotiv-EEG data: Frustration	51
3.5	Conclusion.....	57
3.6	References	58
3.7	Concluding notes on the study	61
3.8	Appendix A: Videos used within the study	63
3.9	Appendix B: Article 1 published in the <i>Journal of Psychology in Africa</i>	66
3.10	Appendix C: Ethical clearance forms.....	71
3.11	Appendix D: Informed consent form.....	79
3.12	Appendix E: Interview Schedule	86

LIST OF TABLES

1. Article 2: ‘‘Many a true word is spoken in jest’’ – Exploring judgement and internal bias of Life Orientation teachers in sexuality teaching

Table 1: Frustration calculated by means of descriptive statistics52

LIST OF FIGURES

1. Article 1: From personal sexuality bias to the Life Orientation classroom: Bridging the gap with cultural intelligence

Figure 1: The input versus output flow at micro level teaching of homosexuality 19

Figure 2: Interactional flow between components during teaching23

Figure 3: Summary of theoretical study27

2. Article 2: ‘Many a true word is spoken in jest’ – Exploring judgement and internal bias of Life Orientation teachers in sexuality teaching

Figure 1: The EPOC-Emotiv headset 40

Figure 2: Boxplot of frustration across the 5 videos53

Figure 3: The stark decline through to the end of video 5 for frustration55

Introduction and background of the study

South Africa is characterized by a myriad of cultures with various knowledge systems which populate classrooms, both as learners and teachers. Within the context of inclusive education, it becomes challenging for teachers to accommodate the knowledge system of each learner emanating from his /her background. This is especially true when considering the teaching of sexuality, where cultural diversity subsumes different perspectives of what sexuality is, and by extension, sexual orientation, and how these concepts are conceptualized in order to create meaning within the classroom.

The topic of sexuality is taught within the core curriculum of Life Orientation. The challenge, however, is that there is no homogenous /uniform set/body of knowledge applicable to learners with regard to their backgrounds and contexts, and as such the Life Orientation teacher is often challenged to accommodate this diversity with limited knowledge about the cultural influences/background/schemata of each learner. Furthermore, the emotive nature of sexuality entails a biological component of reactivity to the topics raised (at emotional level), and thus further presents a challenge to ensure that messages are learner-oriented and not based on personal bias and prejudice of the teacher (whether conscious or subconsciously). Within dissertation findings suggest (Article 1 and Article 2 of this dissertation) that teachers often revert to personal assumptions of what knowledge is acceptable to teach within the realm of sexuality education, and in the process perpetuate personal values that are not always consistent with the cultural backgrounds of the learners.

This study reports on the growing gap between the needs of the learners regarding knowledge related to sexuality and the personal beliefs of the teacher. This dissertation is structured as two publishable articles (Article 1 has been published in the *Journal of Psychology in Africa*, appendix B), although the publication of article 1 has been revised from the version within this dissertation. Article 1 established a theoretical framework that takes the emotive nature and limited knowledge of the Life Orientation teacher into account. This theoretical paper examines how the three components of the proposed framework of cultural intelligence can be used within the teaching of sexual diversity by examining its primary components of knowledge, mindfulness, and behaviour. In summary, the study

reflects the need for a non-reactive pedagogy within the teaching of sexuality by the Life Orientation teacher. The primary finding was that the emotional bias of teachers must be challenged in order to ensure a more pro-active pedagogy. The problematic nature of reactive practices is further examined and compared to the need for non-reactive practices in order to accommodate culture diversity. Specific focus is given to the historical background influences challenging the conceptualization of sexual orientation and the manner in which no uniform knowledge can be established holistically regarding each learner's background.

Article 2 aimed to establish the validity of the proposed framework of cultural intelligence through the qualitative data and Electroencephalogram (EEG) data. In order to test the internal bias and judgement of four Life Orientation teachers, five videos depicting non-heteronormative material were selected and emotional reactions thereto were measured through the use of an EPOV-EEG system measuring emotional reactions at five specific levels. The prime focus was on the emotional fluctuations found within the emotion 'frustration'. Thematic analysis informed the data gathered from semi-structured interviews, and were compared to the EEG data as a means to understand how the Life Orientation teachers construct meaning regarding sexual orientations while mediating emotional influences and personal bias through judgement suspension. Findings suggested that there is a need to sensitize teachers to content related to alternative sexualities in order to decrease frustration, providing a less biased response to the messages provided during classroom interaction. This interaction with less biased responses will incorporate the main components of cultural intelligence as a means to becoming pro-active agents within the classroom for both teachers and learners.

In conclusion, this dissertation draws on the need for a framework that takes into account the limited knowledge of teachers regarding the teaching of sexual diversity. Furthermore, the reactive nature of emotive responses and limited knowledge of the teacher is addressed by discussing results within the framework of culture intelligence. Pro-active methods of teaching are discussed that incorporate judgement suspension as a core skill-set to facilitate teaching across cultural boundaries. This study reflects the importance of incorporating the components of knowledge, mindfulness, and behaviour within classroom practice in order to provide less biased teachings within the realm of sexual diversity.

From personal sexuality bias to the Life Orientation classroom: Bridging the gap with cultural intelligence

Abstract

The emotive nature of teaching sexuality during childhood is especially underscored with the stigmas attached to the teaching of sexuality. While sex and gender form a uniform part of the aims of social justice within Life Orientation, the issue of the teacher's personal bias can give rise to tension when compared to the needs of the learners. Modern society is characterized by gender identities that are constantly reconstructed and ingrained with the multicultural and socio-historical context of sexuality. However, characterization of gender identity, whether positive or negative, can lead to judgements that form a preconceived context within which identity is shaped. Related to the ambiguity of the term 'sexuality', this paper focuses on the boundaries of sexuality teaching, with specific reference to sexual orientation which often forms a core area of judgement and expectations. I question the applicability of content taught in the subject Life Orientation and propose a model based on cultural intelligence that mediates subjective teaching by utilizing the construct's components of knowledge, mindfulness and behaviour. These three components and their link to judgement are proposed to form a uniform model whereby successful sexuality teaching should take place, subsequently allowing identity and understanding to emerge instead of advocating knowledge that is incompatible when compared to the diverse reality of South African culture.

Key words: Social justice; sexuality; homosexuality; heteronormativity; Life Orientation

1. Introduction

In 2009, on my return to my former Secondary School as a student teacher, a teacher approached me 'as colleague', to ask the questions that all my teachers apparently wanted, but did not have the courage, to ask during my final years as a learner. Why did a model student suddenly transform into a boy who was constantly sleeping at his desk, who isolated himself from his peer group, did not do homework and then tried to commit suicide shortly thereafter? Was I using drugs or having problems at home? My response was that I realized then that I was gay. Had someone asked that question then instead of teaching me that I was sinning, it could have been different. The teacher replied that they teach their subjects; I never told them what I

was. She proceeded to say that God must help me with my deviant sexuality, and that a teacher could not help me. Dumbstruck, I responded that help was no longer needed; I was happy.

Similar resonances of homophobia, sexism and negative attitudes towards gender expression can be found among the experiences related to school climates and the experiences of gay, lesbian and transgendered youth, both past and present (Andrews, 1990; Kosciw *et al.*, 2012). Teachers perpetuate discourses filled with reflection on jokes from peers (O’Conor, 1994); teachers turn a blind eye when a homophobic comment is made in front of them (Flemming, 2012), or when outright homophobic comments are made in front of other learners by teachers who model values of prejudice and judgement (Butler *et al.*, 2003; O’Conor, 1994). With approximately 10% of the South African youth experiencing some form of same-sex attraction during puberty (Francis, 2012), the above messages and subsequent expectations placed upon adolescents regarding acceptable gender behaviours are creating even greater turmoil at an age already characterized by confusion and uncertainty (Canadian Paediatric Society, 2008).

While the equality clause in the South African Bill of Rights saw the national prohibition of discrimination regarding sexual orientation (Roberts & Reddy, 2008) and the subsequent alignment thereof with the endeavour for social justice embedded in gender education (Department of Basic Education, 2013), classroom practices still often strengthen sexuality stigmas and bias (Francis, 2013). Sexuality is conceptualized and taught as part of the mandatory subject Life Orientation at secondary school level in South Africa (Department of Basic Education, 2013), and aims to challenge gender bias and subsequently address social issues associated with homophobia and heterosexist attitudes. By contrast, the information taught in the classroom is not consistent and is often based on heteronormative and biased information (DePalma & Francis, 2014; Potgieter & Reygan, 2012). Further complications arise when the system within which sexual pedagogy exists is broadened to encompass the sensitivity of teenage sexuality, the emotive responses it elicits, and the culturally diverse spectrum of learners with a myriad of views, opinions and needs to be addressed (Beyers, 2013).

The needs of the learners are different, as gender and sexuality are constructed through diverse meanings (Connell, 1996). These concepts are based on the culturally constructed beliefs about, and attitudes to being biologically male or female, and subsequently underpin the assumptions

regarding masculinity or femininity (Salekin & Lynam, 2011). While these expectations help us comprehend our environment, they also create boundaries that normalize sexuality. As heterosexuality is considered normative, it leads to a marginalized view of alternative behaviour (Habarth, 2008). This gives rise to the issue of the viability of 'identifying' sexual orientation. Reddy (2010) underpins the freedom of South Africa's citizens in that behaviour is not classified as being 'homosexual', but rather as a context within which identities can emerge. It is my opinion that, in order to instil change in the stigmas about sexual orientation, we must move away from the expectations connected to an identity with predetermined characteristics, and focus instead on a context without the boundaries of being male or female within which behaviour is realized at individual level.

By contrast, the American Psychological Association (2013) differentiates between different sexual orientations, such as transgender, in which gender identity and biological gender differ, or that outward sexual preference may be towards the same gender while still retaining the same identity between one's biological and perceived gender (homosexuality). While there are other categories such as bisexuality where there is sexual preference towards both males and females (Kendall, 2011), recent research challenges these labels attributed to sexual orientation, stating that sexual orientation may be based on a continuum, as opposed to a classification between, the binaries of being hetero- or homosexual (American Psychological Association, 2013; Gibson, Meem & Alexander, 2010). These existing categories, as reflected within society, still embody the stereotypical and collective beliefs about sexual orientation and remain an unavoidable habit of human nature (Crespi, 2004) in forming cognitive groupings in order to organise information and make sense of the environment.

The grouping and subsequent treatment of genders is evident in some schooling environments' emphasis on segregating boys and girls (Sadker & Zittleman, 2009), and dictating appropriate aspects such as dress code and expected task delegation. In addition, as teachers act as powerful socialization agents regarding gender roles, the messages provided during interaction may either reinforce or contradict parental gender socialization (Kendall, 2011). These messages carry merit when based on truthful and accurate information by both the parents and the teachers. However, the gender roles associated with homosexuality are construed and lack a uniform description and, in turn, a uniform truth and accuracy (Baumeister & Bushman, 2011). The diverse nature of

learners, however, complicates this process, as teachings cannot always be in line with what children are taught at home. As it is the aim of Life Orientation to prepare the learners for their individual role within their communities (Department of Basic Education, 2013), messages conveyed during the teaching of sexuality may not be complimentary to the society within which the learners find themselves. It is evident that teachers find themselves in a difficult position, where they need to address the content and skills determined through policy, on the one hand, while ensuring that the messages are not rejected due to irrelevance to the learners' cultural background, on the other.

As a result of this uncertainty, teachers often revert to teachings based on their own personal beliefs about sexuality, leading to prescriptive and biased content (Beyers, 2013). This gives rise to a pedagogy often advocating traditional gender stereotypes of male-female relationships and masculinity-femininity stereotypes, and, in turn, judgements of a culture, leading to disconnection between the teacher and the learner (Perkins, 2012). This may also decrease the perception of school connectedness, ultimately leading to an increase in behaviours associated with alcohol abuse, violence, suicide and risky sexual behaviour (Govender *et al.*, 2013).

When aligned with the ideals embedded in citizenship education, the teacher's sexuality values and bias still inform the pedagogy of the content taught during Life Orientation. This process causes a gap in instilling societal values and knowledge needed for learners to adapt optimally within their societies (Rooth, 2005). Current research argues that teaching gender and sexuality cannot be done by merely transmitting knowledge, and that there is a gap between what the teacher personally believes the learners should know about sexuality and what society needs learners to know (Potgieter & Reygan, 2012; Rooth, 2005). The learner internalizes prejudiced values and knowledge and, in turn, enters the community with a preconceived notion of sexuality and sexual orientation. However, no universally applicable knowledge can be applied optimally to the culturally diverse South African context. This is especially true when examining the ambiguous definitions pertaining to alternative sexual orientations and their characteristics (Baumeister & Bushman, 2011).

A pedagogical model is needed that takes into account the fact that reality is culturally dependent (Goh, 2012); with a myriad of influences on not only sexual preference, but also regarding careers, gender and socio-economic status. The concept of cultural intelligence can be applied inclusively to these influences and is considered increasingly important during teaching practices (Livermore, 2009). This paper aims to explore a model that can bridge the gap between the teacher's personal sexuality bias and the aims of citizenship education towards social justice and respect for diversity. Such a model, based on the conceptualization of cultural intelligence, can provide the teacher with the skills to mitigate negative emotions that arise during the teaching of sexuality, emotions that dictate the information taught and messages conveyed during teacher-learner interaction. The teacher will, in turn, model values of empathy and respect which are central to the aims of Life Orientation and the Constitution of South Africa, while ensuring a more holistic pedagogy in which learners feel connected and secure.

2. A socio-historical structure rooted in judgement: Complications for the classroom and beyond

A key focus within the South African conceptualization of citizenship education and the constitutional underpinning of gender equality is the value of respect (Hammett & Staeheli, 2011; Rooth, 2005). Aligning the constitutional ideals with the reality of present-day South Africa would, however, have demonstrated to be an easier venture, if the present dynamics of the country were stagnant and could be 'caught up with'. These culturally stagnant expectations cause many citizens to view homosexuality as a perversion entering society due to Euro-American and postcolonial influences (Reddy, 2010), and to find it difficult to adjust to the rapidly changing society. Society is still plagued by traditional attitudes related to masculinity and femininity (Kendall, 2011) that are not congruent with the need for respect and acceptance of gender differences characteristic of present-day heterogeneous communities. These forces lead to an even larger multicultural and ambiguous teaching-learning environment, calling the teacher to constantly adapt in order to teach optimally (Beyers, 2013).

Related to the change in policy and the cultural stagnant views of society, emphasis must be placed on the aim of Life Orientation to prepare learners for their respective roles in society (Department of Basic Education, 2013). The classroom mirrors the social environment; yet,

although this takes place within the policy framework of acceptance, it still reflects sexism and homophobia which are extended to societal levels. An example of this is South Africa's legalization of marriages between same-sex citizens. On the policy level, change has resulted in a practical ideal of equality and acceptance; however, at the micro level, society remains prejudiced and homophobic, as indicated by the hate crimes that underlie alternative sexualities within the country (Potgieter & Reygan, 2012). This is also revealed in gendered violence which stems from culturally stagnant views, as reflected in the enforcement of masculinity and power by the rape and murder among black lesbians. Many spheres of society are still based on a "gendered hierarchy sexualized by men" (Reddy, 2010: 198). The educator's knowledge regarding how these systems of 'discrimination and oppression' manifested within power structures needs to be challenged in order to create a more self-reflective approach towards teaching competencies related to social justice (Iverson, 2012).

While it has been established that the teacher's personal attitudes influence his/her practices and judgements (Perkins, 2012), the multicultural nature of South Africa's perception of sexuality can give rise to teaching methods based on quick judgements. The teacher approaches the teaching of content through his/her own cultural lens, and, in turn, with attitudes related to rape, same-sex marriages, and power relations. Vassallo (2012) draws on the teachers' attitudes embedded within personal cultural views as judgements. Such judgements often enforce power relations, and, in an attempt to draw conclusions, boundaries of 'being' are reinforced that reiterate the dominating norms of society (Applebaum, 2013). The teacher's cultural background cannot be removed from classroom teachings, but the skills related to suspending judgement and respect can be advocated (Vasallo, 2012).

Theodore Roosevelt stated: "To educate a person in mind and not morals is to educate a menace to society." It is with this quote that Sim and Low (2012: 381) underpin the importance of nurturing character and values and not mere intellectual abilities in order to promote the ideals of integrity, equality and respect within the fabrics in interweaving a torn society. Reflecting on part of the skills in seeking an understanding before drawing conclusions about a culture must be modelled to the learners who, in turn, learn to respect cultural diversity (Vasallo, 2012), and utilize suspended judgement in order to gather understanding in what may primarily be viewed as unintelligible (Applebaum, 2013). Before exploring a model rooted in judgement suspension, I

will first highlight the way in which sexuality, not based on a mindful pedagogy, is currently taught. I will then discuss a model based on the construct of cultural intelligence.

3. The current blueprint for teaching about alternative sexualities: from knowledge to behaviour

The Curriculum and Assessment Policy that forms the teaching guidelines to Life Orientation (Department of Basic Education, 2013) stipulates the aims of exposing learners to the rights of others, enhancing emotional awareness, and acquiring the skills to interact across a wide range of cultures and individual differences. Current practice aimed at teaching alternative sexualities and sexuality itself is idealised as teaching sexual knowledge with an open mind and being empathetic to the needs of the learners. This ideal is, however, not realized in practice. While the South African Constitution's emphasis on gender equality informs pedagogical theory (Francis, 2012; Rooth, 2005), many teachers evade alternative sexualities and even sex in general during classroom interaction.

A lack on the part of the educator's unchallenged assumptions about sexuality leads to a teaching environment in which personal prejudice is advocated (Beyers, 2013). At the micro level, the teacher is teaching values and content that are emotionally consistent with his/her own beliefs, but at the macro level, the aims of social justice are misaligned at the cost of empowering the learner regarding the aforementioned aims of Life Orientation. While one could argue that the teacher bases his/her teachings on a content-based curriculum and that consistency must lead in terms of the values instilled, an analysis of the textbooks used during teaching shows otherwise. In their research on Life Orientation textbook content, Potgieter and Reygan (2012) found that the information taught is not of a desired nature, in many instances marginalizing the minority groups even further or not accounting for the legal implications pertaining to the protection of homosexual individuals in society. The content taught during classroom practice related to sexual orientation is often informed by the teacher's unrealistic, often prejudiced and uninformed opinions (DePalma & Francis, 2013), and/or further informed by a textbook that leaves much to question regarding the needs of the learners, regardless of their own sexual orientation. Projecting this biased information instils in learners perceptions associated with the discrepancies characteristic of a society plagued by intolerance and the prejudice associated with heterosexism

and homophobia, as reflected by Kosciw *et al.* (2012). While confusion and homophobia are advocated among heterosexual learners, learners with alternative sexual orientations are left to question themselves and sent into society dazed with uncertainty and a self-concept plagued by feelings of lesser value.

Figure 1 reflects a summary of the input-output flow of information between the teacher and the learner during the teaching of emotively sensitive content. The information is transferred from the teacher, but is based on the emotional and cognitive appraisal of the content, which leads to the teacher reverting to pre-established norms and gender expectations during interaction. This, in turn, influences the teacher’s behavioural output and subsequently how the information is received by the learners.

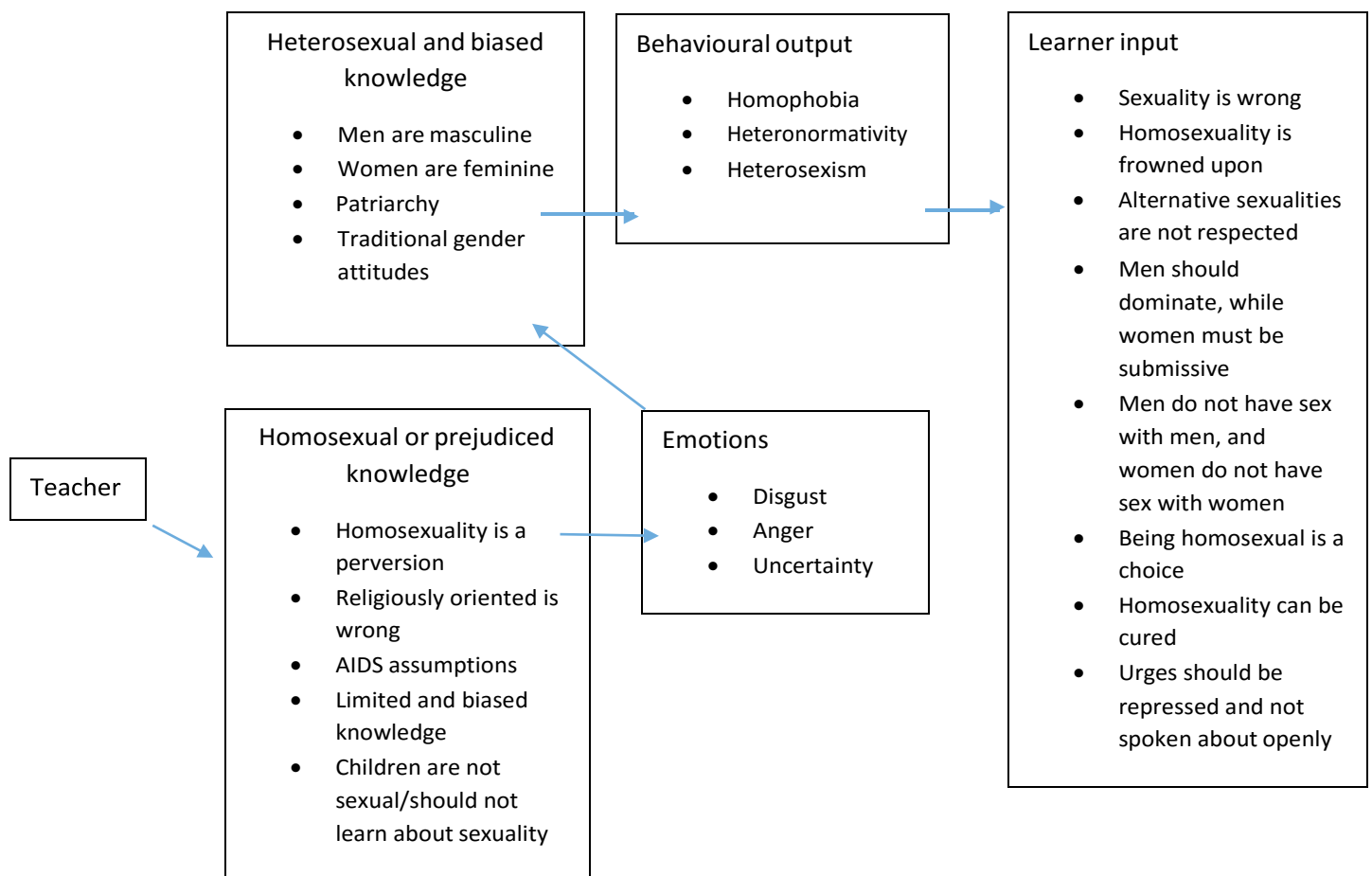


Figure 1: The input versus output flow at micro level teaching of homosexuality

The above figure reflects the direction of teaching sexuality within a stagnant model of knowledge and assumptions. This model specifically draws on information pertaining to existing

assumptions underscoring homosexuality. A core assumption to equality is that all learners should be treated as equals (DePalma, 2013), and that the term implies an ‘umbrella-approach’ to teaching learners. The comparison of knowledge within a multicultural environment is often based on categorizing knowledge of a group based on the overarching cultural in-group, while ideally the individual profile and socio-historical context must mediate inferences made about behaviour (Lalonde, Cila, Lou & Gigeure, 2013).

The knowledge thus transferred is, in turn, based on traditional gender roles informing the heteronormative lifestyle, or a lifestyle based on the teacher’s assumptions of the correct behaviour based on the majority. This traditional perspective of gender roles emphasises patriarchy, the expectations pertaining to masculinity and femininity (King & Roberts, 2011), and the need to conform to an identity within the binary of what it means to be male and female. More core assumptions that mediate teaching is that homosexuality is dominated by sex and that such topics should not be taught to children, especially those related to homosexuality (Francis, 2012). Biased knowledge pertaining to the religious sensitivity of homosexuality and personal religious expectations (Schuck, Becky & Liddle, 2001) further mediates the teacher’s pedagogy, as well as the belief that the behaviour that stems from it is deviant and dangerous (DePalma, 2013). Simply entering ‘homosexuality is dangerous’ into an internet search engine will provide the reader with a wealth of information about the subject based on often misinformed sources. Should a teacher use this information in the classroom, it can either be to the advantage of illustrating to the learners how misinformed the public can be, or it can be used as a weapon to strengthen personal views and advocate biased expectations.

It is evident from the above that the classroom can become a context within which a range of personal values can carry divergent implications for classroom practice, including advocating acceptance or promoting prejudice. While the former is the ideal of Life Orientation, the latter can turn the classroom into an environment underscoring homophobia and heterosexism, the terms referring to prejudice directed at individuals who do not reflect attributes associated with heterosexuality and the subordination of any deviance therefrom (Kendall, 2011). This choice of how to approach out-group members is mediated through emotions attributed to the teacher’s conscious stereotypes related to the group itself. A core emotion attributed to out-group characteristics of homosexuality is disgust, an emotion that underpins the above prejudiced behaviours associated with heterosexism and homophobia (Tapias *et al.*, 2007), whereas anger and

confusion can also emerge during interaction that does not align with one's personal beliefs, especially religious orientation (Tan & Yarhouse, 2010). Disgust has been explored as the core emotion attributed to homosexuality, and the moral condemnation it elicits due to the assumptions of uncleanness and sex. Disgust, however, has been shown to elicit moral intuitions, and, in turn, gives rise to judgements that are not always consciously salient to the individual (Inbar, Knobe, Pizarro & Bloom, 2009).

The learners internalize the information which they may receive through a myriad of content-filled messages, depending on what the teacher believes. These messages are construed through the biased lens of the teacher, and provide the learners with a similar prejudiced knowledge base as the teacher regarding homosexuality. These messages are then carried over to peers and their communities, and a cycle of prejudice is affirmed wherein the ideals of equality yield to violence and phobia towards the perceived out-group, in this instance homosexual learners. Learners become citizens within communities where they have to apply this knowledge to a range of interactions, but due to a stagnant knowledge framework, a dynamic and flexible interaction yields to prejudice and further marginalization of others. This, in turn, can explain the growing gap between what is taught in the classroom and the deviation thereof from the ideals embedded within citizenship education.

4. Updating the blueprint: cultural intelligence as mediator between prejudiced content and social justice

We can only explore cultural intelligence as a competency within interaction when understood from the vantage point of what culture is. Van den Berg (2008) underscores culture as a complex term that encompasses more than mere ethnicity. Culture includes attributes such as the individual's values, beliefs, and methods of group interaction. This then reflects how individuals within a specific culture perceive what is right and wrong, and how their interaction is affected during such influences. With reference to its cultural framework, Kendall (2011: 350) defines gender as "the culturally and socially constructed differences between females and males found in the meanings, beliefs and practices associated with femininity and masculinity".

Intelligence is often defined in terms of intellectual achievement; however, a wider array of meanings reflect the complexity of the term. The main recognition used to define intelligence in conjunction with culture to conceptualize cultural intelligence is the ability of individuals to adapt and interact optimally when exposed to new environmental cues (Ramesar, Koortzen & Oosthuizen, 2009). Cultural intelligence is recognized as the ability to adapt and interact across a wide array of cues and stimuli presented from various cultural values, ideas and opinions, regardless of the culture within which the individual has been socialized (Brislin, Worthley & MacNab, 2006). During such interaction, the individual will be able to adapt communication methods, understand the culturally sensitive nature of the topic better, and ultimately facilitate a positive interactional flow among the individuals involved (Van Dyne *et al.*, 2010). Conceptualizing cultural competence as an adaptability aspect based on intelligence aligns with the ideal of Life Orientation to nurture learner characteristics associated with successful adaptation within society (Department of Basic Education, 2013).

The three components that underlie cultural intelligence are knowledge, mindfulness and behaviour (Thomas, 2006). These components form a unified model for cultural intelligence, and will be discussed individually before being placed as interlinked concepts during the teaching-learning of sexuality education. The components of knowledge, mindfulness and behaviour are not stages on which interaction is based (Van den Berg, 2008), but rather interactive and dynamic. When teaching sexuality, the teacher will acquire as much relevant information before approaching the topic, constantly adapt and refine the knowledge, mediate personal bias and emotions, and exhibit behaviour aimed at a more empowering learning environment. Such a model allows for new information to emerge during the lesson, be approached with empathy, suspend judgement and ensure that a more sustainable and relevant answer aligns with the needs of the learner. Figure 2 provides an overview of the reciprocated interaction between components.

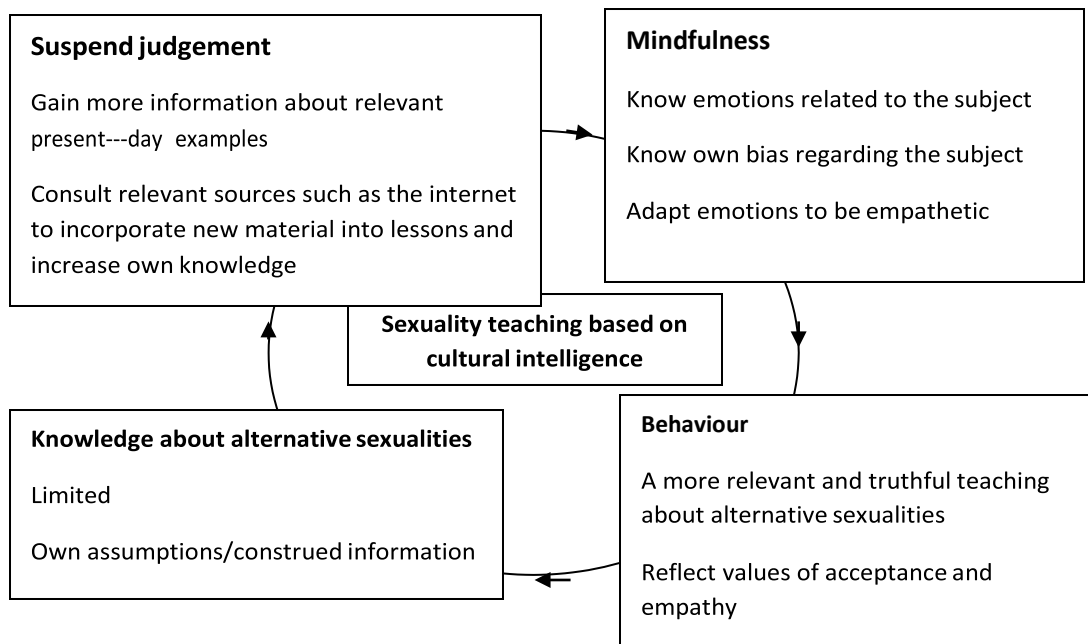


Figure 2: Interactional flow between components during teaching

4.1 Knowledge

The teacher’s culturally specific information is limited when put into practice during real-time interaction, due to the complexity and multiplicity embedded in the learners’ backgrounds. Van den Berg (2008) draws on the ability to use this limited knowledge optimally. New situations should be approached with one’s current framework of knowledge, but must also allow for flexibility and adaptability depending on the interactional needs, specifically with relation to one’s own views. The acquisition of new information and dynamic shaping of cultural knowledge is informed by the critical skill embedded in cultural intelligence of being able to suspend judgement (Triandis, 2006). The ability to suspend judgement further informs the skill of confusion acceptance. This skillset mitigates tension that arises during the process of interacting across unfamiliar knowledge boundaries, and allows the individual to first gain sufficient information and only then make a judgement based on a more informed understanding (Brislin, Worthley & Macnab, 2006).

4.2 Mindfulness

Mindfulness (Thomas, 2006) is based on the successful mediation of the above knowledge, depending on the present context within which interaction takes place. Brown & Ryan (2003) underpin mindfulness as an ongoing process in which a heightened awareness mediates emotions against the backdrop of external stimuli, in other words the ability to be aware of one's emotions and how they undergo dynamic change depending on the environment. In addition, the ability to be attentive to the present situation with a non-judgemental perspective underpins the importance of mindfulness (Hülshager, Alberts, Feinholdt & Lang, 2013), an ability that is increasingly important in a judgemental society.

Frank *et al.* (2013) link the aforementioned to the specific need of modern educators to be emotionally adaptable to a myriad of culturally diverse learners. The ability to be emotionally flexible has been shown to cause a significant decrease in stress and emotional exhaustion, as well as better job satisfaction (Hülshager *et al.*, 2013). It is also a critical present-day mediator in effectively approaching emotive topics and conflicting situations in the classroom (Frank *et al.*, 2013). It is important to note that mindfulness does not aim to change behaviours, thought and feelings related to same-sex attraction, but rather to shift cognitive appraisal of the above from an aversive stance to a more emotionally neutral approach (Tan & Yarhouse, 2010).

4.3 Behaviour

Behaviour is described as the efficient enactment of learned information during interaction. Optimal overt interaction is thus based on the two previous components of knowledge and the continuous monitoring of one's own assumptions elicited (Thomas, 2006). The focus is not on changing behaviour, but on changing the negative emotions attributed to knowledge which, in turn, will lead to more positive interaction (Tan & Yarhouse, 2010). Van den Berg (2008) describes the behavioural component as the ongoing process whereby an individual observes, adapts and responds to environmental cues and nuances during culturally specific interaction. Interaction at the behavioural level is subsequently based not on the assumptions of the majority

group's norms (Lalonde, 2013), but on a moment-to-moment and more conscious approach characteristic of cultural intelligence.

Thomas (2006) conceptualizes the stages associated with developing cultural intelligence in order to suspend judgement based on stereotypes and ultimately facilitate interactions during cross-cultural boundaries. Thomas' (2006) stages are summarised below, while emphasis is placed on judgement suspension as a core skill in nurturing progress through the process of enhancing cultural intelligence.

1. **Reactivity:** Cultural norms and knowledge underlie reactions to environmental cues with hardly any knowledge of diversity.
2. **Recognition:** Behaviour is motivated by an interest in other cultural norms, yet its complexity still causes confusion, as the individual seeks simple rules in order to react.
3. **Accommodation:** The individual realizes that there is no absolution within culture and thinks before behaviour is exercised. During this stage, the individual may be more aware of different cultural contexts, but may not yet consider the process to be fully natural.
4. **Assimilation:** Behaviour does not demand much effort, as the individual has a range of behaviours to suit specific cultural interactions. Adaptation is also facilitated more rapidly, whereas other cultural members perceive them as knowledgeable and are comfortable around them.
5. **Proactivity** is the stage where the individual can be intuitive towards cultural nuances and anticipate changes in the context of interaction before other members of the culture themselves may do so.

Beyers (2013) points to the importance of challenging teachers' perceptions, and constructing a more valid and realistic self-concept during teacher induction. Relating this to the central nature of Life Orientation, namely to enforce socially applicable values, challenging the personal bias underlying sexual orientation will prove valuable in enhancing the cultural intelligence of teachers, especially when implemented during initial teacher training, thus providing a value-oriented approach to teaching as early as possible. Thomas (2006) highlights the importance of not only awareness, but also a deep understanding of the historical influences of a culture in order to successfully facilitate interaction. This has implications for teaching practice, as teachers should

be knowledgeable of the socio-historical roots of South Africa's conceptualization of sexuality, as well as their values concerning the concept itself. This is in line with the aim of Life Orientation to create pro-active citizens and therefore teachers should be able to understand the deeply rooted cultural sensitivity of sexuality and, in turn, adopt a proactive teaching approach to advocate the values embedded in social justice and citizenship education. Davids (2014: 41) draws on Baxen's (2006) research in underscoring the role of teachers as active, thus surpassing that of reactive agents in being mere "rational, intellectual professionals who mindfully educate the minds of learners". This aligns with the need to suspend judgement and actively reconstruct judgements during teaching.

A summary of the implications of reactive versus proactive teaching during sexuality teaching follows, based on the content of the review and findings.

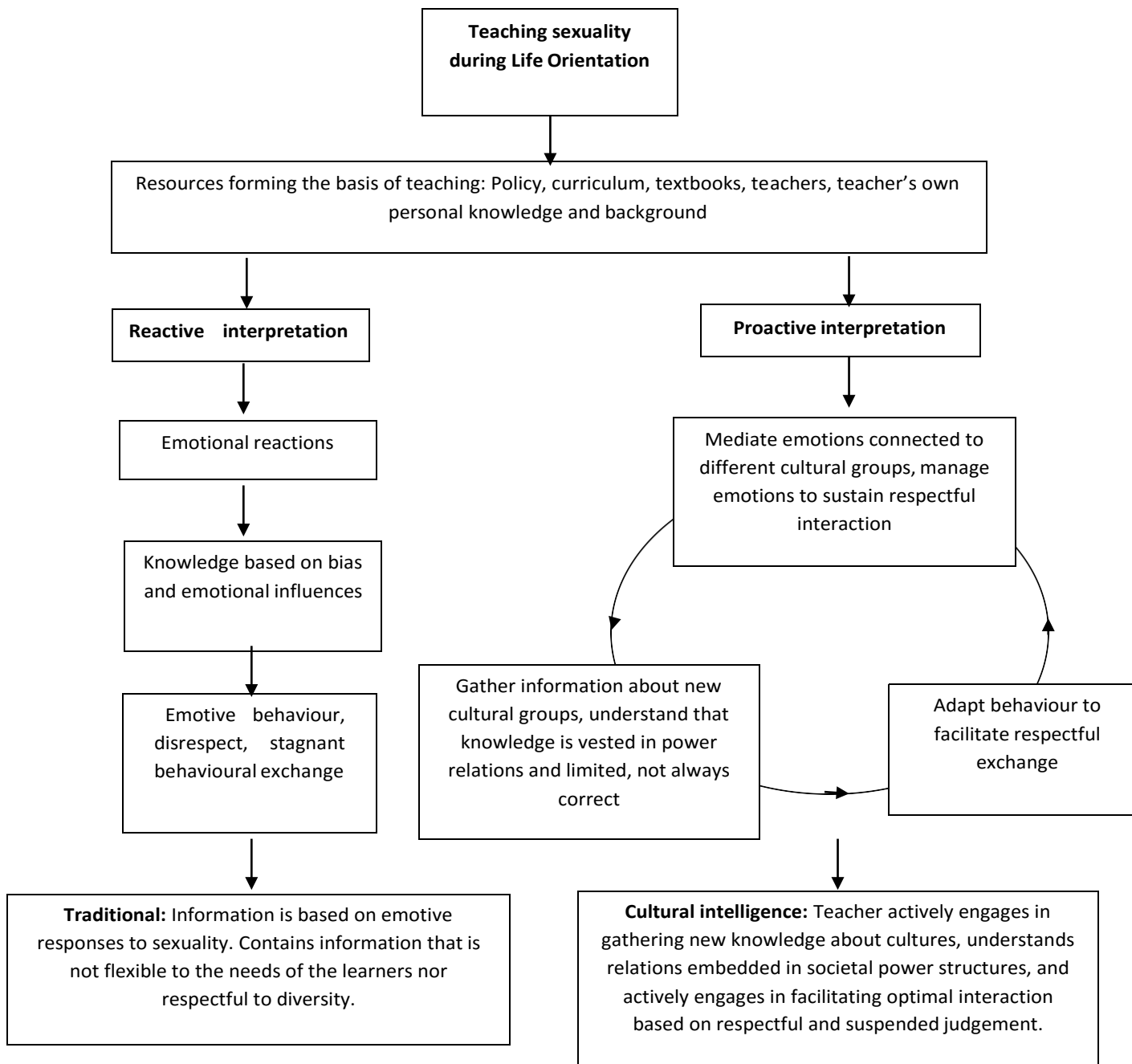


Figure 3: Summary of theoretical study

The manner in which teachers interpret the curriculum and textbooks should also be noted. In extending cultural intelligence to sex education, I propose the incorporation of an active, as opposed to a reactive, approach to teaching about alternative sexualities. As such, it would be significant to reconsider, for example, the type of questions used to facilitate such teachings. An example would be the reactive nature of “Do you think homosexuality is wrong?”, or “How do you feel about same-sex marriage?”, and move towards questions that embody all the components of cultural intelligence, such as “How has South Africa’s past influenced the way in

which we feel and act towards same-sex marriages?”, and “Should you feel uncomfortable when meeting someone whose sexual orientation you do not agree with what can you do to ensure that both you and the person feel respected during interaction?”. Through such questioning, the learners will reflect on their own knowledge, beliefs, and emotions, while mindfully constructing a behavioural cue that will facilitate respectful interaction.

5. Conclusion

The prioritization of content during the teaching of sexuality and sexual orientation is fallible when compared to the aims of Life Orientation to enhance the citizenship of each respective learner. While content forms the basis of understanding the topic, it is important for the teacher to reflect on the skills associated with empathy and suspended judgement in order to challenge personal bias during exchange within multicultural interactions. Cultural intelligence is a construct that allows for optimal interaction during the teaching of sexuality, specifically homosexuality. The aim is not to eradicate the personal bias of teachers, but to enhance the skills in order to optimally bridge personal prejudices and subsequently approach the topic with a better understanding, a more truthful content base, respect and acceptance. At the micro level, such an environment reflects the broader societal needs of dialogues filled with understanding about one another, to learn from others and not to draw biased conclusions. This approach mirrors the aims of Life Orientation, namely to mould lifelong learners that are flexible to change within societies.

Within globalization lie various implications for cross-cultural interaction, especially when placed against the backdrop of South Africa which is challenged by the country’s roots in social structures advocating gender power differences. In addition, there is a rapid-growing culture in respect of sexuality and sexual orientation. The model proposed carries implications for initial teacher induction and for the way in which student teachers are taught about sexuality. While the main focus of this article is based on the teaching of sexuality, the model proposed could be utilized in different areas of Life Orientation as a bridge to social justice, especially relating to racial and gender conflicts. Further research into the content of programmes and resources of value to teachers can inform better practice, while the information can be incorporated at

textbook level to further enhance the teaching-learning experience of both the teacher and the learner.

6. References

- American Psychological Association. (2011). Practice guidelines for LGB clients. Retrieved on 22 February 2014 from www.apa.org/pi/lgbt/resources/sexuality-definitions.pdf.
- Andrews, J. (1990). Don't pass us by: Keeping lesbian and gay issues on the agenda. *Gender and Education*, 2(3), 351-355. 10.1080/0954025900020309.
- Applebaum, B. (2013). Ignorance as a resource for social justice education? *Philosophy of Education Archive*, 391-399.
- Baxen, J. (2006). An analysis of the factors shaping teachers' understanding of HIV and AIDS. Doctoral thesis. University of Cape Town, Cape Town.
- Beaumeister, R.F. & Bushman, B.J. (2011). *Social psychology and the human nature*. Belmont: Wadsworth.
- Beyers, C. (2013). In search of healthy sexuality: The gap between what youth want and what teachers think they need. *The Journal for Transdisciplinary Research in Southern Africa: Special edition: Sustainable learning environments and social justice*, 9(3), 550-560.
- Brislin, R., Worthley, R. & MacNab, B. (2006). Cultural intelligence: Understanding behaviours that serve people's goals. *Group and Organization Management*, 31(1), 40-55. 10.1177/1059601105275262.
- Brown, K.W. & Ryan, R.M. 2003. The benefits of being present: Mindfulness and its role in psychological well-being. *Journal of Personality and Social Psychology*, 84(4), 822-848. 10.1037/0022-3514.84.4.822.
- Butler, A.H., Alpaslan, A.H., Strümpher, J. & Astbury, G. (2003). Gay and lesbian youth experiences of homophobia in South African secondary education. *Journal of Gay & Lesbian Issues in Education*, 1(2), 3-28. 10.1300/J367v01n02_02.

- Connell, R. (1996). Teaching the boys: New research on masculinity, and gender strategies for schools. *The Teachers College Record*, 98(2), 206-235.
- Crespi, I. (2004). Socialization and gender roles within the family: A study on adolescents and their parents in Great Britain. *MCFE Annals*, 3.
- Daivids, M. (2014). Using Foucauldian ‘discursive practices’ as conceptual framework for the study of teachers’ discourses of HIV and sexuality. *Perspectives in Education*, 32(3), 35-48.
- DePalma, R. (2013). School “Ethos” & LGBT Sexualities Summary Report. *Claiming a space for LGBT within a social justice agenda for schools*. In: A. Neary, B. Gray & M. Sullivan (Eds.), *NEW FOUNDATIONS*, 66-71.
- DePalma, R. & Francis, D.A. (2014). The gendered nature of South African teachers’ discourse on sex education. *Health Education Research*, 129(4), 624-632. 10.1093/her/cyt117.
- Department of Basic Education. (2011). *Curriculum and Assessment Policy Statement Grades 7-9: Life Orientation*. Pretoria: Government Printers.
- Fleming, J. (2012). Bullying and bias: Making schools safe for gay students. *Leadership*, 41(4), 12-14.
- Francis, D.A. (2013). ‘You know the homophobic stuff is not in me, like us, it’s out there’. Using participatory theatre to challenge heterosexism and heteronormativity in a South African school. *South African Journal of Education*, 33(4), 1-13.
- Francis, D.A. (2012). Teacher positioning on the teaching of sexual diversity in South African schools. *Culture, Health and Sexuality*, 14(6), 597-611.
- Frank, J.L., Reibel, D., Broderick, P., Cantrell, T. & Metz, S. (2013). The effectiveness of mindfulness-based stress reduction on educator stress and well-being: Results from a pilot study. *Mindfulness*, 1-9.
- Gibson, M.A., Meem, D.T. & Alexander, J. 2013. *Finding out: An introduction to LGBT studies*. Los Angeles: Sage.
- Goh, M. (2012). Teaching with cultural intelligence: Developing multiculturally educated and globally engaged citizens. *Asia Pacific Journal of Education*, 32(4), 395-415.

- Govender, K., Naicker, S.N., Meyer---Weitz, A., Fanner, J., Naidoo, A. & Penfold, W.L. (2013). Associations between perceptions of school connectedness and adolescent health risk behaviors in South African high school learners. *Journal of School Health*, 83(9), 614-622.
- Habarth, J. M. (2008). *Thinking "straight": Heteronormativity and Associated Outcomes Across Sexual Orientation*. ProQuest.
- Hammett, D. & Staeheli, L.A. (2011). Respect and responsibility: Teaching citizenship in South African high schools. *International Journal of Educational Development*, 31(3), 269-276.
- Hülshager, U.R., Alberts, H.J., Feinholdt, A. & Lang, J.W. (2013). Benefits of mindfulness at work: The role of mindfulness in emotion regulation, emotional exhaustion, and job satisfaction. *Journal of Applied Psychology*, 98(2), 310-325. 10.1037/a0031313.
- Inbar, Y., Pizarro, D.A., Knobe, J. & Bloom, P. (2009). Disgust sensitivity predicts intuitive disapproval of gays. *Emotion*, 9(3), 435-439. 10.1037/a0015960.
- Iverson, S.V. (2012). Multicultural competence for doing social justice: Expanding our awareness, knowledge, and skills. *Journal of Critical Thought and Praxis*, 1(1), 62-87.
- Kendall, D. (2011). *Sociology in our times*. Belmont, CA: Thomson Wadsworth. Chapter 11.
- King, L.L. & Roberts, J.J. (2011). Traditional gender role and rape myth acceptance: From the countryside to the big city. *Women and Criminal Justice*, 21(1), 1-20. 10.1080/08974454.2011.536045.
- Kosciw, J.G., Greytak, E.A., Bartkiewicz, M.J., Boesen, M.J. & Palmer, N.A. (2012). *The 2011 National School Climate Survey: The experiences of lesbian, gay, bisexual and transgender youth in our nation's schools*. Gay, Lesbian and Straight Education Network (GLSEN). 121 West 27th Street Suite 804, New York.
- Lalonde, R.N., Cila, J., Lou, E. & Giguère, B. (2013). Delineating groups for cultural comparisons in a multicultural setting: Not all Westerners should be put into the same melting pot. *Canadian Journal of Behavioural Science*, 45(4), 296. 10.1037/a0034257.
- Livermore, D. (2011). *The Cultural Intelligence Difference Special Ebook Edition: Master the One Skill You Can't Do Without in Today's Global Economy*. American Management Association: AMACOM.
- O'Connor, A. (1994). Who gets called queer in school? Lesbian, gay and bisexual teenagers, homophobia and high school. *High School Journal*, 77, 7-7.

- Paediatric Child Health. (2008). Adolescent Sexual Orientation. 619-623.
<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2603519/>
- Perkins, R.M. (2012). *The multicultural awareness, knowledge, skills and attitudes of prospective teachers: A quantitative and heuristic phenomenological study*. Doctoral dissertation. University of Missouri, Kansas City.
- Potgieter, C. & Reygan, F.C. (2012). Lesbian, gay and bisexual citizenship: A case study as represented in a sample of South African Life Orientation textbooks. *Perspectives in Education: Rethinking citizenship and social justice in education: Special Issue*, 30(4), 39-51.
- Ramesar, S., Koortzen, P. & Oosthuizen, R.M. (2009). The relationship between emotional intelligence and stress management. *South African Journal of Industrial Psychology*, 35(1), 39-48. 10.4102/sajip.v35i1.443.
- Roberts, B. & Reddy, V. (2008). Pride and prejudice: Public attitudes toward homosexuality. *HSRC Review*, 6(4), 9-11.
- Robinson, K.H. (2012). 'Difficult citizenship': The precarious relationships between childhood, sexuality and access to knowledge. *Sexualities*, 15(3-4), 257-276. 10.1177/1363460712436469.
- Rooth, E. (2005). *An investigation of the status and practice of Life Orientation in South African schools in two provinces*. Doctoral dissertation. University of the Western Cape, Bellville.
- Sadker, D. & Zittleman, K.R. (2009). *Still failing at fairness: How gender bias cheats girls and boys in school and what we can do about it*. New York: Scribner.
- Salekin, R.T. & Lynam, D.R. (Eds.). (2011). *Handbook of child and adolescent psychopathy*. Guilford Press.
- Schuck, K.D. & Liddle, B.J. (2001). Religious conflicts experienced by lesbian, gay, and bisexual individuals. *Journal of Gay and Lesbian Psychotherapy*, 5(2), 63-82. 10.1300/J236v05n02_0.
- Sim, J. & Low, E.L. (2012). Character and citizenship education: Conversations between personal and societal values. *Asia Pacific Journal of Education*, 32(4), 381-394. 10.1080/02188791.2012.746214.
- Tan, E.S. & Yarhouse, M.A. (2010). Facilitating congruence between religious beliefs and sexual identity with mindfulness. *Psychotherapy: Theory, Research, Practice, Training*, 47(4), 500-511. doi:10.1037/a0022081.

- Tapias, M.P., Glaser, J., Keltner, D., Vasquez, K. & Wickens, T. (2007). Emotion and prejudice: Specific emotions toward outgroups. *Group Processes and Intergroup Relations*, 10(1), 27-39. 10.1177/1368430207071338.
- Thomas, D.C. 2006. Domain and development of cultural intelligence: The importance of mindfulness. *Group and Organization Management*, 31(1), 78-99. 10.1177/1059601105275266.
- Triandis, H.C. (2006). Cultural intelligence in organizations. *Group and Organization Management*, 31(1), 20-26. 10.1177/1059601105275253.
- Van den Berg, R. (2008). *Cultural intelligence: A comparison between managers in South Africa and the Netherlands*. Masters Dissertation. University of Pretoria, Pretoria.
- Van Dyne, L., Ang, S. & Livermore, D. (2010). Cultural intelligence: A pathway for leading in a rapidly globalizing world. In: K. Hannum, B.B. McFeeters & L. Booysen (Eds.), *Leading across differences*, p. 131-138. San Francisco: Pfeiffer.
- Vassallo, B. (2012). Am I culturally competent? A study on multicultural teaching competencies among school teachers in Malta. *The Journal of Multiculturalism in Education* (8), 1-31.

“Many a true word is spoken in jest” – Exploring judgement and internal bias of Life Orientation teachers in sexuality teaching

Abstract

There are various challenges in the teaching of sexuality within a South African multicultural context, as there is no uniform knowledge across learner backgrounds. As such, teaching often reverts to the teacher’s beliefs, in order to create meaning within the uncertainty, often at the expense of the individual learners’ personal identity formation. This paper explores teachers’ internal biases and the subsequent influence on the teaching of alternative sexualities in Life Orientation classes. Through purposive sampling, four teachers in the Mangaung area of the Free State province participated in semi-structured interviews and electroencephalogram (EEG) measurements. Data was analysed by means of thematic analysis and descriptive statistics to explore how teachers construct knowledge about alternative sexualities while mediating internal conflict by measuring frustration. Findings suggest that personal background influences teaching practice as well as limitations at curriculum level, leading to personal interpretations of content. Furthermore, cognitive sensitization to content significantly affects levels of frustration, while the active versus reactive nature of teaching sexuality becomes apparent in how teachers ultimately accommodate personal bias. Recommendations include the need for sensitization during teacher induction to sensitive topics such as sexuality, and to provide less biased messages during teaching.

Keywords: Cultural Intelligence; heteronormativity; Life Orientation; Brain-Computer Interface (BCI); electroencephalogram (EEG)

1. Introduction

“... the post-apartheid landscape brought the promise of freedom under broad constitutional reforms enshrined in a bill of rights ... The current context has therefore steadily and progressively shifted from a model which conceives homosexuality as a behaviour to one in which identities can be produced” (Reddy, 2010: 18).

The challenge of conceptualizing knowledge related to homosexuality is deeply rooted in the complexity of the multiculturalism which characterizes modern South Africa (Sigamoney &

Epprecht, 2013). This, in turn, causes difficulties for the ideal of identities to emerge without judgement. African culture has strongly critiqued the westernized discourse and subsequent construction of meaning related to being homosexual as a perversion entering society based on Euro-American influences (Reddy, 2010). This still perpetuates stigmatization placed on preconceived identities and subsequent stereotyped behaviours. South Africa is characterised by a diverse spectrum of cultural backgrounds with complex historical influences (refer to Article 1, Section 2, Page 16 and 17). As such, the role of the teachers' perceptions on teaching against such a myriad of cultural influences in the classroom is challenged as to non-biased teachings against the learners' backgrounds (Meier & Hartell, 2009). I question how the teachers' internal judgements that influence practice (Perkins, 2012), specifically within the subject of Life Orientation, strengthen restrictions on gender identity formation within culturally diverse classroom practices. Ultimately, and with approximately 10% of South Africa's youth experiencing same-sex attraction during puberty, the influences of discrepancy between the teachers' personal bias and the learners' backgrounds can significantly give rise to a myriad of contradictory messages between traditional and modernized knowledge systems related to what homosexuality and, by extension, sexuality itself, means (Francis, 2011; Richardson, 2009).

Life Orientation's component of sexuality education was implemented at curriculum level as a step to align the constitutional underpinning of respect for sexual diversity and the eradication of gender discrimination at societal level by educating the youth as to their responsibilities within a culturally diverse society (Department of Basic Education, 2013). Francis (2011) argues that the focus of sex education in South Africa has been significantly indicative of the judgements related to HIV/AIDS and is underpinned by policies that advocate sexual practice and disease within a uniform framework. Formby (2011) refers to the World Health Organisation's definition of sexual health . 'Health' is not defined by the mere absence of disease, but encompasses the respectful approach towards sexual diversity, knowledge embedded in intimacy and pleasure related to sex, and is based on the protection of all individuals within a non-judgemental and non-discriminatory context. This is reflected in the Life Orientation curriculum's aim to nurture the learner on not only the physical aspects of life, but also the emotional and psychological factors related to sexuality (Department of Basic Education, 2013). While the Curriculum and Assessment Policy Statement (CAPS) envisions space for such topics as intimacy, sexual preference and desire, teachers who experience discomfort or conflicting morals related to the teaching thereof can still ignore critical reflection on the above -mentioned (Shefer & Ngabaza, 2015).

In practice, the above ideals are not fully realized within a judgement-free and respectful context (Francis, 2011). The educator's knowledge or emotional underpinning related to sexuality forms a transfer of prejudice within the teaching-learning environment (Beyers, 2013; Meier & Hartell, 2009). Potgieter and Reygan (2012), as well as Shefer and Macleod (2015) refer to textbook-level interaction regarding topics related to sexual minorities. While topics of alternative sexualities are covered, the manner in which the messages are conveyed often further marginalizes these groups by enforcing gender stereotypes and heteronormative standards. It thus becomes apparent that embodying the ideals embedded in respect of diversity is complicated by the above emotive agents, widening the gap between policy and subsequent transformative teaching of what learners need to know in a judgement-free society (Morell, Bhana & Shefer, 2012).

This gives rise to issues in policy-teacher interaction, and messages conveyed during classroom practice may revert to information that is familiar and of personal value to the teacher (Beyers, 2013). While learners enter the classroom with unique individual backgrounds, the teacher also embodies a cultural self (Vassallo, 2012) that manifests in his/her teaching and may be grounded in judgements and attitudes related thereto. These judgements create boundaries within which sexuality is conceptualized, often reiterating normative expectations (Applebaum, 2013) and placing 'who' and 'what' parameters on the shaping of a personal identity (Formby, 2011). Making sense within the complexity of uniform knowledge related to concepts of sexual orientation occurs by forming cognitive groupings based on schematic stereotypes of what it means to be male or female (Crespi, 2004), in order to make sense of the environment. Such groupings, however, form the basis of marginalized and normative boundaries of behaviour (Habarth, 2008). This is furthermore complicated by the formation of cultural uniform knowledge related to concepts such as homosexuality (Baumeister & Bushman, 2011). In turn, judgements of heteronormativity are counter to those of freedom, and allowing identity to emerge within the context (Reddy, 2010) underpins the modern views of homosexuality and sexuality in general.

This study aims to explore both how Life Orientation teachers construct meaning within the teaching of sexuality in alignment with the ideals embedded in Life Orientation, and the role of emotional judgement in the teaching thereof. I shall first place sexuality education within a

framework that advocates cultural sensitivity and judgement suspension, in order to provide a working framework that aligns with the ideals embedded in social justice and citizenship education. Allowing for meaning to emerge based on interviews, results will be discussed using emergent themes and compared to data gathered by means of electroencephalogram (EEG) readings that measured emotional reaction, in real time, to five videos based on alternative sexualities. These videos are included as Appendix A.

2. Sexuality education: towards a conceptual framework of cultural intelligence

Sexual culture draws on the norms and values held by individuals regarding sex and gender, based on specific socialization agents that ultimately influence the messages conveyed during interaction (Formby, 2011). Male dominance, as reflected on earlier (Article 1, Section 2, pages 16 and 17) in the context of South African cultures, is often still rooted in traditional gender expectations, remains a prominent form of power discourse within our society (Reddy, 2010). Such discourse challenges teacher methodologies across cultural diversity and power inequalities in order to instil values of respect and responsibility within classroom practice related to gender equality (Hammett & Staeheli, 2011). This calls for greater sensitivity and self-reflection on the part of the teacher when teaching sexuality to understand how sexuality is constructed through culturally rooted concepts of power-vested beliefs (Iverson, 2012). Drawing on research by Baxen (2006), Davids (2014: 42) argues that the role of the teacher in sexuality education is based on being actively involved, as opposed to being mere passive-reactive agents acting as “rational, intellectual professionals who ‘mindfully’ educate the ‘minds’ of learners”. The view of power thus encompasses not only a socially constructed component, but also a biological one, taking into account the responses elicited at behavioural level (teaching). Accordingly, Meier and Hartell (2009) argue the difficulty of teaching actively within a multicultural environment. They refer to the complex interaction between not only the socialization teachers receive during teacher induction, but also the influences of their personal psyche related to past experiences in shaping values and prejudices that influence teaching.

DePalma and Francis (2014a: 3), however, draw on the often discomfiting and morally deviant nature of teaching about alternative sexualities, specifically the cultural taboo of discussing sexuality with children. They also question the static nature of uncritically teaching

sexuality within the context

of South African historical exclusion in envisioning an inclusive future, further emphasising the importance of understanding cultures as “dynamic, complex and interactive”. It thus becomes increasingly important to engage the teaching of sensitive topics such as sexuality within a framework that advocates dynamic change in both the classroom and outside communities. The framework of Cultural Intelligence accounts for the active role of the teacher, as opposed to the reactive role of uncritically mediating mere knowledge preceding behaviour (Swanepoel & Beyers, 2015). Cultural Intelligence proposes three primary components: knowledge, mindfulness and behaviour (Thomas, 2006). While I have extensively discussed Cultural Intelligence earlier (see Article 1, pages 21 to 27), it is noteworthy to again briefly address these components.

2.1 Knowledge

Knowledge, in this context, reflects on issues such as the sociocultural context of South African history and sexuality. This component frames the teacher’s knowledge of issues explored in previous studies such as sociocultural traditions (DePalma & Francis, 2014a), colonialism (DePalma & Francis, 2014b), and knowledge about nonconforming genders (Collier, Bos, Merry & Sandfort, 2015). While it is not possible to have a complete knowledge base of specific cultural groups, Cultural Intelligence advocates the application of limited knowledge to be used optimally and to adapt dynamically to the current context (Van den Berg, 2008).

2.2 Mindfulness

Every context consists of various stimuli that evoke various emotions (Brown & Ryan, 2003). Mindfulness accounts for a critical awareness of how the environmental stimuli influence one’s emotions, thus adapting accordingly in order to advocate a positive interactional exchange. Mindfulness becomes increasingly important in the teaching of sensitive topics such as sex and sexuality within the classroom (Swanepoel & Beyers, 2015).

2.3 Behaviour

Behaviour refers to the overt actions taken during teaching based on the above interaction between knowledge and mindfulness. The skill to suspend judgement is also prominent in Cultural Intelligence. This skill promotes the individual's awareness of his/her limited knowledge and emotional judgements (Hulsheger, Alberts, Feinholdt & Lang, 2013), in order to gather further information and thus elicit behaviour based on a better understanding of the current context (Brislin, Worthley & MacNab, 2006). The lowest form of Cultural Intelligence encompasses the individual drawing on culturally normative stereotypes to facilitate behaviour, whereas higher Cultural Intelligence promotes the individual's understanding of the complexities of culture, and interacting optimally across various ambiguous cross-cultural contexts with sensitivity and suspended judgement (Swanepoel & Beyers, 2015).

3. Methodology

3.1 Participants

A total of eight participants were approached for the research project. However, the selected sample did not take part in the final study, as the use of the EEG headset caused discomfort in revealing their emotions and judgements to the researcher in a manner that they could not control. In total, four participants were purposefully selected for this study. According to Blanche, Blanche, Durrheim and Painter (2011), the use of this nonprobability sampling method is adequate for small non-generalizable populations for testing the theory about processes. In order to answer the research questions, the researcher selected teachers with at least one year's Life Orientation teaching experience during which they covered the theme of sexuality education at least once. As the study aims to test the teachers' judgement processes regarding alternative sexualities, all selected participants were identified as heterosexual. The final sample of participants consisted of three female teachers and one male teacher.

3.2 Data gathering

The gathering of data took place in three phases. Phase one consisted of semi-structured interviews that lasted between 45 and 60 minutes (the interview schedule is provided as Appendix E). These interviews focused mainly on participants' knowledge, prompting responses based on the participants' experiences, opinions, and background knowledge as related to the teaching of sexuality and alternative sexualities within the classroom context. This phase also elicited responses of participants' views regarding their own teaching practices and behaviour. In the second phase, the participants watched five videos (20 minutes in total, attached as appendix A) while wearing the EPOC-Emotiv electroencephalogram (EEG) headset (see Figure 1 underneath) that measures five specific emotions, namely attention, short-term excitement, long-term excitement, frustration, and meditation. The final phase of the study entailed a post semi-structured interview to gain insight into the teachers' understanding of what they watched and their emotive responses thereto. For the five selected videos, this paper will report mainly on the findings gathered through videos 1 and 5, with specific reference to frustration.



Figure 1: The EPOC-Emotiv headset

The videos used in this study were selected on the basis of issues relevant to sexuality and judgement, specifically their reflection on prejudice, stereotyping, bullying and equality. The videos reflected the following content.

Video 1: Heteronormative activities across the lifespan of a male being filmed, ending with him proposing to the cameraman who is revealed to be a male.

Video 2: Ellen DeGeneres speaking out about bullying, teenage suicide and unsafe school climates.

Video 3: A satirical video of the legalization of gay marriages, while a heterosexual family believes it is the end of their own marriage.

Video 4: A video portraying various people who do not conform to homosexual stereotypes addressing the public to speak out against stereotyping and stigmatization.

Video 5: A young man exploring his homosexual feelings and visiting various gay spaces in order to find love, yet only finding promiscuity and further heartbreak. While surfing, he meets another man who ultimately proposes to him, with his family agreeing to the union.

3.3 Data analysis

The first level of analysis was informed by a thematic analysis of the qualitative data according to Tesch's (1992) method. The interviews were primarily transcribed and read through individually in order to gain an understanding of the global base thereof. Transcripts were then taken and coded, after which themes of frequent codes were identified. Prominent themes that will form the prime report of this article include personal background influences, the limitations of the Curriculum and Assessment Policies (CAPS) and textbooks, and the active versus reactive role of the teacher.

For the EEG data, each video was broken down into sections in which the emotional states of short- and long-term excitement, meditation, frustration, and attention were captured on a moment-to-moment basis. For the purpose of this study, I shall focus on the data captured from the emotional state of frustration. This emotion reflects a physiological arousal that connects with the idea of a sudden realization. This aligns with a moment of insight which occurs during a sudden internal realization and accounts for a moment of arousal at a specific time (Harrison, 2013). For the purpose of this paper, the main examination will be informed by frustration, which is used to explore dissonance of internal judgements (Allen, 2013) or previous perceptions

that are challenged in certain sections of the videos used. The captured data was standardized and represented in percentages, where 0% reflects a very low/no arousal, and 100% a very high arousal. A senior statistician using SAS (Statistical Analysis Software) further analysed data from the EEG readings by means of descriptive methods. For each video and section within the video, the following descriptive statistics were calculated: mean, minimum, median, and maximum. Initially, pooling the data from all sections for a given video, the data from the five videos were plotted side-by-side as boxplots, reflecting each of the five emotions. The plots clearly indicate that the measurements for the emotions ‘attention’ and ‘meditation’ were essentially constant and uninformative. Therefore, data for these two emotions were not analysed further. Due to the short timeframe of each video, ‘long-term excitement’ was not included in the analysis of the results. For the emotion ‘frustration’, and separately for each video, the data from the various sections of the videos were further plotted side-by-side as boxplots.

3.4 Ethical considerations

Registration and clearance were provided by the higher education institution where the study is based (UFS-EDU-2014-038). Further ethical clearance was gained from the Department of Basic Education to perform research in the Free State province. The participants were briefed about the scope of the study and no deception took place. Full anonymity was ensured with the option to withdraw from the study at any time. In order to ensure anonymity, all the participants’ names were changed. Should the participants feel uncomfortable with the use of the headset or videos, they were allowed to stop the process at any given time. While the videos were selected to portray everyday interactions, a registered psychologist was approached to debrief any discomfort the participants may have experienced during the course of the study, if need be.

4 Results and discussion

In discussing the qualitative section of the study, I shall draw on the results and the discussion thereof based on the following three themes, namely personal background influences, the limitations of the Curriculum and Assessment Policies (CAPS) and textbooks, and the active versus reactive role of the teacher. The discussion will be informed through the three components of Cultural Intelligence.

4.1 Discussion of qualitative data

In the analysis of the qualitative data, three prominent themes emerged from coding the participants' narratives. While the dominant measurement of emotional reactions will be discussed as informed by the EEG readings at an internal level, it is valuable to draw on the participants' narratives pertaining to their emotional awareness during the interviews in order to provide a holistic construct of how they engage with alternative sexuality teaching and their conscious understanding thereof. In order to sustain the reporting of the results, narrative extracts will inform the discussion of the respective themes. The second stage of reporting will base the qualitative data within the findings of the EEG readings and this will be discussed accordingly.

Theme 1: Personal background influences

The first theme elicited various subthemes pertaining to religion and culture. It is within this context that various judgements are formed through socialization on the part of both the teacher and the learners. The challenge, elucidated in the following narratives, reflects finding common ground between establishing a mutual relationship between teacher and learner in the classroom during sex education. This refers to the interference that may occur between the teacher's prejudices and the learners' backgrounds in a culturally diverse classroom (Meier & Hartell, 2009).

When asked about his experiences of teaching Life Orientation within the realm of sexuality, Jonathan responded:

My experience is that when you deal with sexual orientation, you as a facilitator have to be clear what your sexual orientation is. If you are at peace with that you know about yourself then you will be able to let learners discover themselves also. Because the information which you give them if you know about your own orientation will be true, it will not be based on some religious ideas or some norms that have changed or the learners' peers' influences. You will be able to help the learner discover his own sexuality, and how he fits into the world and what role he can play.

As I said our school comes from a poor community. The norms and values that are set within those settings are very traditional. It has been influenced by the way the church wants us to live, how our parents, their own parents, perceive their own sexuality, the type of topics that are allowed to be discussed in the home therefore. You have to be quite sure that the way in which you attempt to address the topic will not be in conflict with what the child learns from home. So you try and have that relationship you have although *the church says this about sexuality and this is wrong and your parents may believe it*, there is another stance that one can take.

As reflected in Jonathan's narrative, the stringent normative expectations of some contexts reflect the unyielding norms and judgements of traditional sexuality expectations in the community, as demonstrated by other researchers (see Butler & Astbury, 2008). Jonathan draws on the importance of being knowledgeable about one's own sexual orientation as a counterpart to successfully teaching about alternative sexualities. This narrative portrays the mindfulness component of Cultural Intelligence in that the individual exhibits a heightened sense of awareness of the self and emotions that mediate interaction at a given time (Hülshager *et al.*, 2013). Further importance is given to promoting learner understanding about knowledge systems that can differ from their personal upbringing and beliefs as a means to successful sexuality teaching. While Jonathan has been teaching Life Orientation for 12 years, his narrative indicates a confident and broad understanding of normative values and the influence thereof within his teaching. Consider the following extract from Sandra, who has been teaching Life Orientation for three years, when asked to elaborate on how her background influenced her perspective on homosexuality.

Let's start with religion. Because I am a Christian, they tell you a man and a man should not be in a relationship or be sexually attracted to each other, that a woman is made for a man. My parents have never told me that being gay is wrong. We haven't really ever spoken about it, but I think if you look at today and you look at religion, you need to consider the time in which the Bible was written. If you look at the Old Testament, we are not allowed to eat pork, or wear certain clothes, which we all do. So gay being wrong should be taken into consideration, and knowing that times have changed, it might not be the case anymore and I think that if your relationship with God is strong and you are on the right track then why would He not want you to be happy and love the person of your choice.

The discourse of religion again prevails. Compared to Jonathan's reference to the church as a socialization agent and the influence thereof on teaching, Sandra exhibits a more personal perspective. She specifically draws on a generalization in that "we are not allowed to eat pork, or wear certain clothes, which we all do". Her narrative, albeit accepting of alternative sexualities, forms a discourse of inclusive Christianity. This is an issue, as such a message may

unknowingly exclude and marginalize other religious beliefs and practices, especially when she concludes that “we all do”. The lens through which sexuality and background influences such as religion gives rise to judgement becomes further apparent in Jenna’s narrative:

I want the best for my learners, and that they live healthy and responsible lives. I am a Christian, and it will always be important for me to connect sexuality to that belief. It is very difficult in a diverse classroom to discuss it (alternative sexualities), especially in a conservative Afrikaans classroom if I think about where I taught ... it will offend the learners if I discuss how a homosexual person can have a healthy orientation. I will prefer that learner ... that learner must come talk to me afterwards ... I want the best for that learner, so sadly ... I will teach a lesson based on heterosexuality, the mainstream. I will need to receive training, because it is ... it is against ... I will not want to advocate it. I think there is a lot of turmoil ... From my perspective something happened which made you enter that orientation, like a passive father figure or absent father.

Jenna displays a strong awareness of her religious background and the manner in which it influences her teaching. Internal conflict, however, emerged during her discourse in justifying her beliefs and providing an acceptable answer or an answer that will be acceptable to the research content, known as *demand characteristics* (Stangor, 2011). This may be due to the researcher’s presence as an agent of change in her dialogue. However, her discourse soon reverted to the premise of an absent father figure in order to construct meaning about sexual identity. It is, however, worth reflecting on her judgement suspension during the viewing of video 5 (a more explicit portrayal of a gay man’s struggle in finding happiness apart from mere promiscuity). Her focus begins with the view of turmoil and non-acceptance. However, Jenna acknowledges the positive nuances of the video while recognising her own discomfort:

What I saw was he had a lot of turmoil, his parents are also not happy with him. He is looking for acceptance. We see at the end that he is happy with the partner he chose, he cannot believe this guy committed to him. It feels odd, that interaction [between the two men]. I felt at one point to stop, but wanted to see how the video plays out.

After viewing video 2, depicting a satirical portrayal of a heteronormative couple who fear that they will have to divorce once gay marriages are legalized, the researcher asked whether the video reflects any truth. Jenna’s response was “drama queen based, not containing emotion”. The characterization of “drama queen” is linked to the stereotype of gay men who often make scenes (Dynes, 2014); a stereotype perpetuated by the traditional portrayal of homosexual men, which, through examples such as Jenna’s narrative, echo the stereotyped judgements placed on

certain behavioural cues to construct meaning at a very reactive level to the video. Classifying behaviour within the video as such, the question arises as to how such a classification would be received within the Life Orientation classroom. Sandra's response to the messages of the video reflected a deeper understanding of the problematic portrayal of the heteronormative family. During the interview, she exhibited a great deal of frustration in body language during her narrative. When Sandra was questioned as to whether the video intended to be humorous, she responded:

I don't think it matters. Look at the message being sent. If I was not as educated as I am, I would think it would be bad for all people if gays were allowed to get married, which is not the case. Why would that influence my marriage? Why would I hate my kids? It's ridiculous. Even if it is a joke, is the joke funny? No its not, many a true word is spoken in jest. People make jokes about things they don't understand or don't necessarily want to understand, and why in today's time and age where it is still a struggle to get married if you are gay, or even to come out and say I like men or I like women...why would you make something like this? That can have such an immense effect on those people?

While each of the narratives reflects distinct approaches to how the teachers approach the teaching of sexuality in the Life Orientation classroom, it becomes apparent that an awareness of self and personal backgrounds interlink with how the topic is taught at pedagogical level. Beyers (2013) refers to the importance of challenging the teachers' self-concept in order to create a more valid approach to teaching sensitive topics such as sexual diversity. Not only the awareness of the self, but also an intimate knowledge of the sociocultural background against which topics are taught shape the messages conveyed during teaching (Thomas, 2006). As such, teachers should approach topics with a firm awareness of terms that carry biased and stereotyped labelling, as well as an understanding as to how personal bias due to culture or religion constructs these topics.

Theme 2: The limitations of the Curriculum and Assessment Policies (CAPS) and textbooks

The implementation of the Curriculum and Assessment Policy (CAPS) statements for Life Orientation saw the ideal to promote knowledge and skill sets that will enable learners to adapt optimally within their communities (Magano, 2011). There is, however, critique as to whether change is caused at practical levels pertaining to the content taught according to the curriculum (Coetzee & Esterhuizen, 2010). In their analysis of CAPS-based textbooks, Potgieter and Reygan

(2012) found that, when the topic of alternative sexualities is discussed, the manner in which it is approached is often stereotypical, marginalizing non-conforming genders as separate from heteronormative standards.

The following extracts reveal two of the teachers' experiences with the CAPS documents pertaining to the teaching of alternative sexualities when prompted about how they use the resources to frame their teaching at curriculum level:

The CAPS documents are very good at generalizing and giving a broad perspective, but it does not adequately cover what they would need to get to the point of acceptance. It doesn't branch out to the different types of sexualities. Once again, to me it once again says society is generalizing and stereotyping one acceptable sexuality. (Samantha)

I think it (CAPS) is superficial. You cover it...you do it a lot, instead of going deeper into the issues and what the learners are experiencing, for example if they are gay...the judgment from others, how they exert themselves in their communities. Instead of talking about that, it is always about sex before marriage, STD's, and that I have a problem with. I think it is all round still, I don't think that CAPS and being teachers go deep into the subject matter. I actually leave a lot of space in my planning for learning interaction. I will talk to them about it and will stop and ask, what you want to know, what do you experience, let's talk about that. I cannot sit at home and think 'maybe this is what they experience'. I need to know, so then in the classroom we will have a discussion about it. So then we will address it and talk about it, so that they know I am on their side and that I want to be there for them. (Sandra)

Both extracts reflect the participants' opinions that the CAPS is limited in scope as to guidelines pertaining to sexuality as a topic. Samantha's narrative reflects the manner in which heteronormativity is advocated as the dominant content base. The emergence of topics pertaining to sexual orientation and sexuality is thus based on normative standards and, in turn, can further be stigmatized by the teacher reverting to heteronormative messages in order to accommodate topics that may arise (DePalma & Francis, 2014a). Francis' (2011) research indicates South Africa's dominant discourse of sex education as being based on disease and safe-sex practices, an argument highlighted by Samantha who explains that "it is always about sex before marriage, STD's, and that I have a problem with". While these issues are important aspects of sex education, it becomes an issue when teachers focus mainly on pathology in their teaching at the expense of critically reflecting on aspects of psychological, emotional and physical wellbeing as a whole.

At this point, I would like to emphasize the problematic nature of addressing a curriculum that provides clear guidelines for the educators in teaching alternative sexualities. Samantha's manner of addressing the topic displays interaction in which meaning is constructed and the learners form a guiding agent in how to approach the topic. However, the teachers' skill sets and pedagogical methods of teaching lead such discussions. I question the viability thereof to be done truthfully across schooling contexts, as the bias of the teacher (viewed as an agent of power in the classroom) can ultimately fill in the gaps of the lesson's content. On the other hand, a stringent curriculum with guidelines as to different sexual orientations can become problematic and will mean a uniform knowledge base for contexts where cultural constructs thereof take on different meanings. Jonathan highlights this when asked how he experiences CAPS in terms of teaching sexuality:

CAPS is about 3 years old, it's new, I think it is a curriculum that can be developed more to be focussed on Life Orientation. Yes, CAPS is a nice practical curriculum. It's not educator based, it is discussion based, so it creates that space. At the moment it creates the space for new ideas about sexuality and gender. But one must ... it creates the space where people will be identified, labelled, but because we focus on other themes, we talk about the healthy lifestyle ... the themes are interrelated. You can discuss these by using the constitution.

It is thus essential to find a harmonious combination between the educator's teaching and the construction of knowledge within an interactional space, enhancing a bias-free pedagogy that will still be based within the guidelines for the educator to follow. Consider Jenna's narrative as to how the topic can be completely silenced during classroom interaction:

It [alternative sexuality] was never named. If the CAPS textbook had it I would have covered it. I was taught in Life Orientation didactics that one must be careful of pushing your values on the child.

The above narrative contrasts with Jenna's discourse earlier stipulating that her pedagogy will be linked to her Christian beliefs. While her school context is Christian in itself, it is broadly stated that all learners will share the denomination of Christianity and, in turn, receive messages with equal acceptance. It also becomes apparent that the 'silence' in the textbooks about alternative sexualities provides an opportunity not to touch on the topic. As Jenna explained earlier, she will conduct the lesson according to the normative standards of heterosexuality and would rather have learners approach her individually with questions about alternative non-conforming

sexuality topics. Would such freedom be of value to the ideals of creating pro-active learners, or does silence indicate an acceptance of marginalizing groups? In this way, the emotional and psychological perceptions of learners can be challenged through content in order to frame a less ignorant, less biased, and more sensitized perspective on the issues of judgement and homophobia.

Swanepoel and Beyers (2015) consider the manner in which questions facilitate interaction in the classroom at both educator-learner and textbook level. They draw on the importance of moving away from reactive questions such as “Do you think homosexuality is wrong?”, or “How do you feel about same-sex marriage?” to an approach that will allow the use of cultural intelligence components of knowledge, mindfulness and behaviour with less reactive judgement. For example, “How has South Africa’s past influenced the way in which we feel and act towards same-sex marriages?”, and “Should you feel uncomfortable when meeting someone whose sexual orientation you do not agree with, what can you do to ensure that both you and the person feel respected during interaction?” Such questions enable learners to incorporate non- judgemental attitudes and construct knowledge and skills in such a way as to facilitate a behavioural outcome that is consistent with their own background as well as that of the topic or person in question.

Theme 3: The active versus reactive role of the teacher

An important point raised by Jonathan’s narrative earlier reflected that the role of the teacher has changed from that of an educator to that of a creator of context within which discussions are facilitated. He later draws on the transformed role of the traditional Life Orientation teacher to the modern facilitation role:

There was a difference between guidance in the old days where you had to sit and do and accept the educator’s view of topics, repeat what was written in the books. LO was introduced, the focus changed from the orientation of the educator to the view of the learner. So you became, the educator became ... a facilitator. He facilitates discussions around the theme and learners give their views, but he won’t force his view whether it is indigenous beliefs, whether it is sexual orientation, whether it is the view of the church, families, you have the theme in front of you, you present the outcomes ... and you discuss and facilitate them.

The importance of not enforcing personal background beliefs on the learners forms an important aspect of Jonathan's discourse. This embodies the role of the modern Life Orientation teacher who suspends judgement in order to facilitate topics of value in a multicultural classroom context. This in itself is a further cornerstone, as discussed earlier, to being a culturally intelligent educator, in that one takes on an active role as opposed to a reactive role that biases personal beliefs in the teaching of alternative sexualities. Sandra's reaction to the next question that arose during the interview further reflects the skill of suspended judgement, in that the teachers acknowledge their limited knowledge about a topic and gather information before responding. She further draws on the component of mindfulness by referring to her own emotional comfort with the context of the question. Sandra's answer reflects a high embodiment of cultural intelligence, evident when learners approach her regarding topics of sexuality of which she is not knowledgeable or about which she feels uncomfortable:

Okay firstly I wouldn't discuss it in the class as a group, and I would honestly say to the learner give me a chance that I will come back to you. Just to go and prepare, how should I approach this, what is the right way to go about this. So that I will not be uncomfortable, but also so that the learner is not uncomfortable either. So I will first go and do my homework and come back to what you wanted to know, lets discuss it. I have now talked to people and whatever, and now know the right way to do it in the classroom.

The theme of the active versus the reactive role of the teacher emerged strongly in all four participants' narratives. They are all of the opinion that the role of the modern Life Orientation teacher is facilitator-based, and that the learners should form an active part in the construction of knowledge. However, while Sandra and Jonathan's narratives remained constant throughout all four themes, Jenna and Samantha's narratives as a whole reflected discomfort about raising the topic of alternative sexualities in the classroom. While Jenna stipulated that it will not be consistent with her Christian beliefs, Samantha was of the opinion that it will be difficult, as her classroom consists of mostly black learners, while, as a female teacher, she will be disrespected for raising a topic that is against the learners' background influences. It is interesting to note that Jonathan highlights this during his interview:

In terms of gender, sexuality specifically, some teachers don't want to talk about it, especially young teachers. They tend to stray away from topics like sex because the teachers now are 21, and some of the learners in grade 9 are 18, so the age difference plays a big

role. It all depends on the Emotional Intelligence (EI) and emotional development they received during the years.

These findings are consistent with Figure 3 in Article 1 (page 19) of this dissertation and with the findings of Swanepoel and Beyers (2015). They propose that the role of the teacher can either be reactive or proactive, and accordingly the latter will yield a more empathetic and judgement-free classroom context. The figure is based on the manner in which an educator perspective will inform the traditional classroom context, whereas the culturally intelligent and proactive classroom context will be based on a reciprocated way of constructing knowledge. Jonathan's narrative highlights the important aspect of challenging teacher perceptions during teacher induction in order to reflect a greater emotional awareness on the basis of the self and the learners in the teaching of sexuality education (Beyers, 2013).

The importance of sensitizing teachers to topics of sexuality, especially regarding the emotional dissonance found with frustration, becomes clear from the EEG data reported below, namely that emotional reactions related to sexuality topics influence bias and preconceived ideas about sexuality. The data below will be discussed accordingly, with careful consideration as to the role of sensitization regarding the topics on which the teachers reflect. Specific focus will be on videos 1 and 5 as a means to understand how viewing these videos influences internal reactions.

4.2 Results and discussion of the Emotiv-EEG data: frustration

Descriptive statistics calculated the mean, minimum, median and maximum readings for each section in the video and for all sections in total. In order to represent the descriptive results comprehensively, box plot figures are used to inform the discussion of the results that show significant fluctuations in the readings. The main fluctuations were found in videos 1 and 5. While fluctuations in sections and videos, in general, could be as a result of various external variables, the consistent attention level across all participants strengthens the reliability of the results.

Table 1: Frustration calculated by means of descriptive statistics

Video	Section	Mean	Minimum	Median	Maximum
1	1	60.05	12.31	67.92	92.06
	2	70.11	38.75	74.22	93.25
	3	68.43	44.22	66.49	96.54
	4	55.74	46.70	53.98	68.32
	5	67.52	50.69	70.37	78.65
	6	57.91	50.46	57.99	65.21
	7	68.94	46.54	70.23	88.74
	8	70.04	35.45	77.97	88.74
	All	64.84	12.31	65.02	96.54
2					
	1	43.12	15.85	42.63	71.35
	2	54.37	37.01	47.70	85.07
	3	43.29	27.56	43.67	58.23
	4	45.61	35.45	41.64	63.74
	5	45.80	23.65	46.43	66.70
	All	46.44	15.85	43.04	85.07
3					
	1	58.58	9.27	65.74	93.56
	2	56.10	46.17	54.84	68.56
	3	54.89	45.43	50.58	72.97
	4	61.96	49.31	52.03	94.48
	All	57.88	9.27	53.28	94.48
4					
	1	67.47	30.44	69.73	100.00
	2	57.70	6.16	62.32	100.00
	3	57.61	28.77	55.77	90.13
	4	57.61	12.48	67.81	82.32
	5	42.89	6.85	43.83	77.05
	6	44.03	7.58	45.80	77.00
	All	54.02	6.16	55.45	100.00
5					
	1	79.21	60.35	81.02	94.46
	2	47.31	36.11	44.59	63.93
	3	49.81	37.05	49.89	62.41
	4	51.10	46.63	51.42	54.94
	5	46.12	36.87	47.03	53.54
	6	48.56	26.10	39.72	88.68
	7	36.67	26.56	36.27	47.59
	8	50.32	38.78	47.30	67.90
	9	52.03	37.54	48.16	74.26
	10	40.60	24.28	43.60	50.91
	11	43.90	35.09	45.75	49.02
	12	56.76	31.56	56.95	81.57
	13	53.78	28.54	50.28	76.04
	14	56.43	46.84	54.73	69.44
	All	51.08	24.28	47.55	94.46

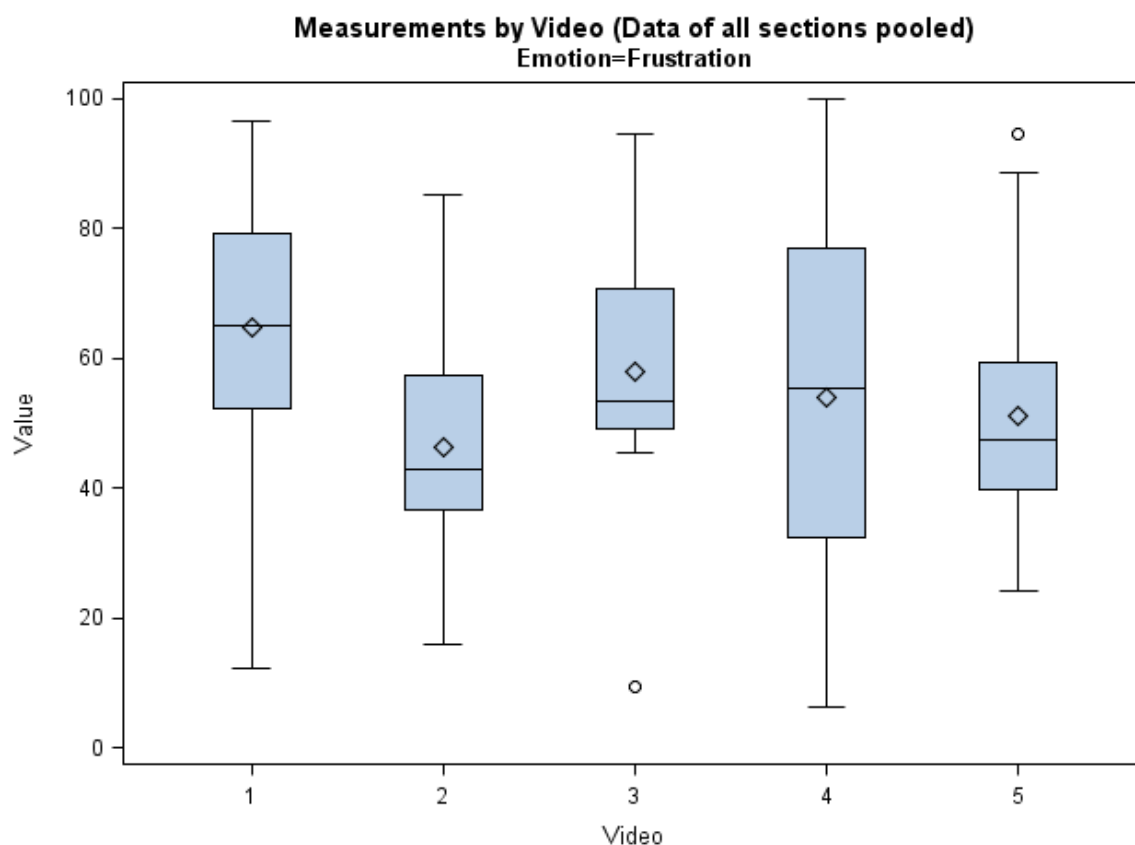


Figure 2: Boxplot of frustration across the 5 videos

Pooling the averages of all sections per video provides an overview of all four participants' frustration levels. Video 1 reflects the highest mean, with an average of 65% across all sections, followed by video 3 (58%), video 4 (54%), video 5 (51%), and video 2 (46%). It is interesting to note the different results between videos 1 and 5, with a difference of 11%. Video 1 reflects the least amount of content pertaining to alternative sexualities, with the only reflection thereof being at sections 7 and 8, with the revelation that the cameraman is male and the subsequent marriage proposal. Video 5, however, contains frequent content related to homosexuality, yet reveals the lowest range for percentages across sections compared to video 1. While the build-up to the end revelation of video 1 shows an increase in frustration (section 1, 60%; section 8, 80%), video 5 shows a strong decline (section 1, 79%; section 15, 51%). A possible explanation for this is the participants' preconceived expectations, as reflected in the following narratives when participants were asked about their experiences with the videos. Because of the content of the research study, preconceived judgement was already formed regarding expectations. The

narratives are followed by the percentages of individual frustration in sections 6, 7 and 8 (the final sections of video 1).

Video 1:

When the ring opened I knew there will be more. (Jonathan's frustration level increased greatly from the previous section (59%) to sections 7 and 8 (89%)) (Jonathan).

I expected the ending, because I am here for what I am here for. (Sandra's frustration level decreased greatly from the previous section (57%) to Sections 7 (47%) and 8 (35%) (Sandra).

When I saw it was a male, I thought okay ... I would have wanted it to be a girl. (Jenna's frustration levels increased greatly from the previous section (50%) to sections 7 (76%) and 8 (80%)(Jenna).

From the above narratives from video 1, it becomes apparent that when expectations are met with preconceived judgements, there is a significant decrease in frustration (as with Sandra). However, when expectations are challenged, frustration levels increase, as with Jonathan and Jenna's individual results. Video 1 enables the participants to form judgements and further expectations as the video progresses. For this reason, video 5 starts with content that challenges expectations immediately in section 1 that follows through to the end of the video. The following are extracts from participants' narratives when asked about their experiences with video5.

Video 5:

That was amazing. It is the ultimate search for identity ... and finding yourself. (Significant decline in frustration from section 1, 60% to section 15, 28%). (Samantha)

Joh, Very graphic. It is the first time I see a video of two men being in love. In some scenes I felt awkward seeing two men being together, but as they expressed love, it felt normal again. (Significant decline in frustration from section 1, 94% to section 15, 49%). (Jonathan)

It feels odd, that interaction [between the two men]. I felt at one point to stop, but wanted to see how the video plays out. (Decline in frustration from section 1, 87% to section 15, 72%). (Jenna)

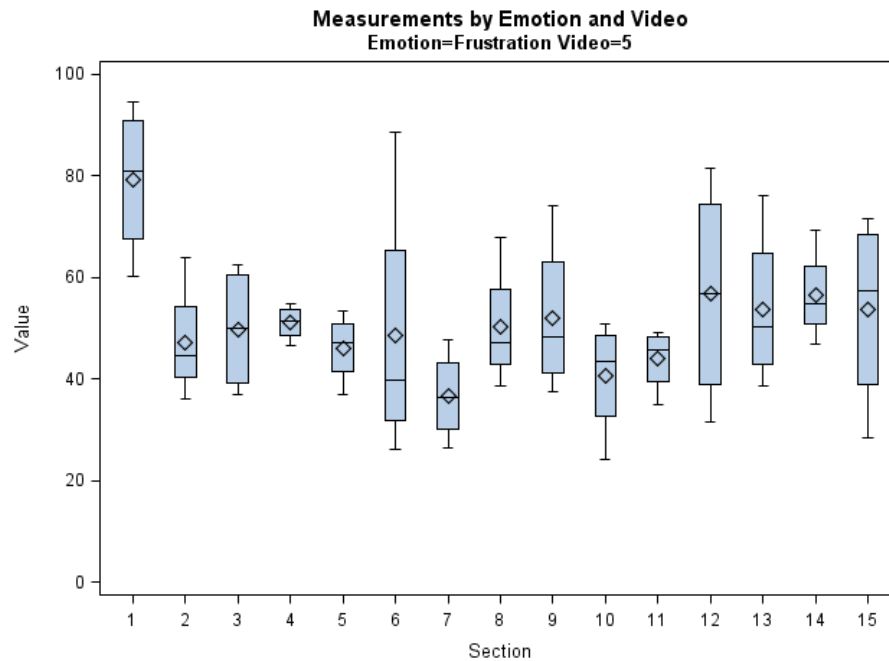


Figure 3: The stark decline through to the end of video 5 for frustration

Results for each participant reflect the highest percentage of frustration at the start of the video (Jenna, 83%; Samantha, 60%; Jonathan, 94%; Sandra, 75%), and show a significant decline in frustration, regardless of the explicit content in the subsequent sections. It ends with frustration levels of lower percentages (Jenna, 72%; Samantha, 28%; Jonathan, 49%; Sandra, 65%). It is interesting to note how frustration levels dropped significantly, on average, after section 1 and remained consistently low throughout the remainder of the video. It appears that sensitization to the content of the videos significantly decreases frustration levels, while results further suggest that frustration levels decrease consistently after a preconceived judgement or expectation is challenged. With reference to Videos 1 and 5, it can be deduced that expectations of the participants led to increased frustration until these expectations were either met or broken, whereas frustration as a whole decreased when there was no time to strengthen expectations or judgements during the showing of the video.

In challenging the preconceived expectations of the participants, the results are indicative of Beyers' (2013) notion that the predetermined ideas about teachers' sexuality must be challenged in order to form a more truthful basis for the teaching thereof, thus decreasing the preconceived judgements during initial teacher induction. The results across the videos suggest that it is viable

to introduce such material in stages in order to challenge internal bias and personal background knowledge of alternative sexualities.

At classroom level, however, the teachers acknowledged that video 5 could not be used due to its explicit content, whereas videos 1 to 4 would add significant value to challenging the learners towards more truthful knowledge about alternative sexualities and the implications of homophobia and sexism. Jenna, however, remained consistent in her narrative that the videos will not be informative to her learners, as they will reject the messages that will cause significant problems with parents if shown. Jenna's post-narratives touched mainly on the general aspects of the videos, where high frustration level sections were skipped during her narrative of the videos. A decrease in frustration ultimately led to a more open narrative among the other participants to speak about the contents of the videos.

In general, participants' narratives reflected consistency with their EEG readings. The results of the participants' decreased frustration across videos also show consistency with their understanding of how sexuality teaching should be approached during classroom practice in order for messages to be received systematically and to ensure that messages are not rejected outright. After viewing video 4, Jonathan responded that this would be a good video to show after a lesson, as it would allow the learners to be further challenged by their preconceived ideas about gender stereotypes. He further elaborated that lessons will differ, in the manner in which they are taught, from a grade 10 to a grade 12 class, as grade 12 will be a better level to focus on emotions, whereas a knowledge base of alternative sexualities can be systematically built up from earlier grades (specifically grade 8). Samantha's narrative also reflects this, while elaborating on the influence of preconceived knowledge about alternative sexualities within the classroom among learners:

Being a new teacher I went too fast. This year I am slowing it (teaching) down to ease them into it. But they do reject the idea, it is in total conflict, you can see them denying it, rejecting it. You have to take it slowly to get them to think outside their traditional box.

The conflicting messages shown in the videos and the teachers' beliefs are highly indicative of how exposure to content sensitizes the perceptions thereof. Internal beliefs about alternative

sexualities were met with frustration when inconsistent with the expectations of the participants, while subsequent exposure decreased these emotional levels, as was the case with Jonathan, Samantha and Sandra. Jenna rejected the messages on the basis of her beliefs shared during the pre-interview (as discussed in the section on qualitative results). The remaining participants accommodated messages and, while experiencing initial dissonance, allowed the messages to be evaluated with better awareness. These findings are in line with research on cognitive dissonance in challenging previously held beliefs with incoming information (Baumeister & Bushman, 2011; Taylor, Peplau & Sears, 2006). Accordingly, the results indicate an understanding among participants that learners must be sensitized by incoming messages in order to accommodate new information against their background influences that cause interference with contradictory knowledge about alternative sexualities.

5. Conclusion

The teaching of sexuality within a multicultural environment is met with various challenges. While teachers are limited in their knowledge about the background influences that shape incoming messages for learners, their personal beliefs shape these messages. This paper focused on how teachers mediate personal bias in teaching about alternative sexualities. By examining how knowledge is constructed in the teaching thereof, further examination of internal bias was informed by measuring frustration and by post-interviews in order to understand how teachers accommodate the experienced dissonance.

The results thus suggest that Cultural Intelligence is a valuable framework to use for the teaching of sexuality in the South African context. While considering the reactive nature of sensitive topics such as alternative sexualities, the paper details that the active role of teachers with an awareness of their emotional bias and preconceived ideas will align more valid teaching methods in order to give learners the space within which to form their sexual identities. By taking into account the three components of knowledge, mindfulness, and behaviour, the active teaching of sexuality in Life Orientation classes can provide a platform where preconceived ideas are challenged, judgement is suspended, emotions are explored, and ultimately behavioural change can be facilitated.

6. References

- Allen, K. (2013). Emotions and cognitive dissonance: Your supreme divine guidance. <http://www.collective-evolution.com/2013/02/05/emotions-and-cognitive-dissonance-theory-your-supreme-divine-guidance/>.
- Applebaum, B. (2013). Ignorance as a resource for social justice education? *Philosophy of Education Archive*, 391-399.
- Baxen, J. (2006). An analysis of the factors shaping teachers' understanding of HIV and AIDS. Doctoral thesis. University of Cape Town, Cape Town.
- Beaumeister, R.F. & Bushman, B.J. (2011). *Social psychology and the human nature*. Belmont, CA: Wadsworth.
- Beyers, C. (2013). In search of healthy sexuality: The gap between what youth want and what teachers think they need. *The Journal for Transdisciplinary Research in Southern Africa: Special edition: Sustainable learning environments and social justice*, 9(3), 550-560.
- Blanche, M.J.T., Blanche, M.T., Durrheim, K. & Painter, D. (Eds). (2011). *Research in practice: Applied methods for the social sciences*. Cape Town: Juta.
- Brislin, R., Worthley, R. & MacNab, B. (2006). Cultural intelligence: Understanding behaviours that serve people's goals. *Group and Organization Management*, 31(1), 40-55. 10.1177/1059601105275262.
- Brown, K.W. & Ryan, R.M. (2003). The benefits of being present: Mindfulness and its role in psychological well-being. *Journal of Personality and Social Psychology*, 84(4), 822-848. 10.1037/0022-3514.84.4.822.
- Butler, A.H. & Astbury, G. (2008). The use of defence mechanisms as precursors to coming out in post-apartheid South Africa: A gay and lesbian youth perspective. *Journal of Homosexuality*, 55(2), 223-244.
- Coetzee, M. & Esterhuizen, K. (2010). Psychological career resources and coping resources of the young unemployed African graduate: An exploratory study. *South African Journal of Industrial Psychology*, 36(1), 1-9. 10.4102/sajip.v36i1.868.
- Collier, K.L., Bos, H.M., Merry, M.S. & Sandfort, T.G. (2013). Gender, ethnicity, religiosity, and same-sex sexual attraction and the acceptance of same-sex sexuality and gender non-conformity. *Sex Roles*, 68(11-12), 724-737.
- Crespi, I. (2004). Socialization and gender roles within the family: A study on adolescents and their parents in Great Britain. *MCFE Annals*, 3.
- Davids, M. (2014). Using Foucauldian 'discursive practices' as conceptual framework for the study of teachers' discourses of HIV and sexuality. *Perspectives in Education*, 32(3), 35-48.
- DePalma, R. & Francis, D.A. (2014a). Silence, nostalgia, violence, and poverty ...: What does 'culture' mean for South African sexuality educators? *Culture, Health and Sexuality: An International Journal for Research, Intervention and Care*, 16(5), 547-561.

- DePalma, R. & Francis, D.A. (2014b). The gendered nature of South African teachers' discourse on sex education. *Health Education Research*, 129(4), 624-632. 10.1093/her/cyt117.
- Department of Basic Education. (2013). *Curriculum and Assessment Policy Statement Grades 7-9: Life Orientation*. Pretoria, Government Printers.
- Dynes, W. (2014). *The homophobic mind*. Lulu.com Publishers.
- Formby, E. (2011). Sex and relationships education, sexual health, and lesbian, gay and bisexual cultures: Views from young people. *Sex Education*, 11(3), 255-266.
- Francis, D.A (2011). Wedged within a triad of contradictory values: Sexuality education in South Africa. *African Journal of Psychology*, 21(2), 319-328.
- Francis, D.A. (2012). Teacher positioning on the teaching of sexual diversity in South African schools. *Culture, Health and Sexuality*, 14(6), 597-611.
- Hammett, D. & Staeheli, L. (2011). Respect and responsibility: Teaching citizenship in South African high schools. *International Journal of Education Development*, 32:269-276.
- Harrison, T. (2013). The Emotiv mind: Investigating the accuracy of the Emotiv Epos in identifying emotions and its use in an Intelligent Tutoring System. Honours Report. University of Canterbury.
- Hülshager, U.R., Alberts, H.J., Feinholdt, A. & Lang, J.W. (2013). Benefits of mindfulness at work: The role of mindfulness in emotion regulation, emotional exhaustion, and job satisfaction. *Journal of Applied Psychology*, 98(2), 310-325. 10.1037/a0031313.
- Iverson, S.V. (2012). Multicultural competence for doing social justice: Expanding our awareness, knowledge, and skills. *Journal of Critical Thought and Praxis*, 1(1), 62-87.
- Kendall, D. (2011). *Sociology in our times*. Belmont, CA: Wadsworth.
- Magano, M.D. (2011). The new kind of a teacher, to handle the new subject Life Orientation, in a township high school in South Africa. *Journal of Social Sciences*, 28(2), 119-127.
- Meier, C. & Hartell, C. (2009). Handling cultural diversity in education in South Africa. *South Africa Educational Journal*, 6(2), 180-192.
- Morrell, R., Bhana, D. & Shefer, T. (eds). (2012). *Books and/or babies: Pregnancy and young parents in school*. Cape Town: HSRC Press.
- Perkins, R.M. (2012). *The multicultural awareness, knowledge, skills and attitudes of prospective teachers: A quantitative and heuristic phenomenological study*. Doctoral dissertation. University of Missouri, Kansas City.
- Potgieter, C. & Reygan, F.C. (2012). Lesbian, gay and bisexual citizenship: A case study as represented in a sample of South African Life Orientation textbooks. *Perspectives in Education: Rethinking citizenship and social justice in education: Special Issue*, 30(4), 39-51.
- Reddy, V. (2010). Identity, law, justice. Thinking about sexual rights and citizenship in post-apartheid South Africa. *Perspectives*, 4(10), 18-23.

- Richardson, E. 2009. Considering the lives of lesbian, gay and bisexual youth in HIV and AIDS education efforts. In: C. Mitchell & K. Pithouse (eds) *Teaching and HIV and AIDS in the South African education classroom*. Johannesburg: Macmillan, pp. 15-176
- Shefer, T. & Macleod, C. (2015). Life Orientation sexuality education in South Africa: Gendered norms, justice and transformation. *Perspectives in Education*, 33(2).
- Shefer, T. & Ngabaza, S. (2015). ‘And I have been told that there is nothing fun about having sex while you are still in high school’: Dominant discourses on women’s sexual practices and desires in Life Orientation programmes at school. *Perspectives in Education*, 33(2).
- Sigamoney, V. & Epprecht, M. (2013). Meanings of homosexuality, same-sex sexuality, and Africanness in two South African townships: An evidence-based approach for rethinking same-sex prejudice. *African Studies Review*, 56(2), 83-107.
- Stangor, C. (2011). *Research methods for the behavioral sciences*. Belmont, CA: Cengage Learning.
- Swanepoel, E. & Beyers, C. (2015). From personal sexuality bias to the Life Orientation classroom: Bridging the gap with cultural intelligence. *Journal of Psychology in Africa*, 25(2), 164-169.
- Taylor, S.E., Peplau, L.A. & Sears, D.O. (2006). *Social psychology*. Upper Saddle River, NJ: Pearson Publisher.
- Tesch, R. (1992). *Qualitative research: Analysis types and software tools*. Hampshire: Falmer Press.
- Thomas, D.C. (2006). Domain and development of cultural intelligence: The importance of mindfulness. *Group and Organization Management*, 31(1), 78-99. 10.1177/1059601105275266.
- Van den Berg, R. (2008). *Cultural intelligence: A comparison between managers in South Africa and the Netherlands*. Masters Dissertation. University of Pretoria, Pretoria.
- Vassallo, B. (2012). Am I culturally competent? A study on multicultural teaching competencies among school teachers in Malta. *The Journal of Multiculturalism in Education* (8), 1-31.

Concluding notes on the study

Two of the core aims of Life Orientation is to instil values of respect for diversity and enhance social justice. There is however a gap between what these aims require learners to know at theoretical level and what the practical output thereof reflects in reality. One of the areas rooted within this gap is sexuality, specifically alternative sexualities.

South Africa is characteristic of a myriad of cultures, in turn implicating classroom practice in providing messages of value that can accommodate diversity during teaching. However, with the limited knowledge of the teacher and the emotive nature of teaching within the realm of sexuality, the quisten arises as to how teachers construct meaning of relevance according to the dynamic change of meaning related to alternative sexualities. Furthermore, the bias and internal judgements of the teacher has also been shown to influence what messages are conveyed during sexuality education.

The aim of this dissertation is two-fold. First, through a theoretical study, I established a framework rooted in cultural intelligence that can be applied to the dynamic needs of teaching within a cultural context where no unison knowledge is applicable to the context of each learner's background. The framework is located within the value of judgement suspension, and reflects nonreactive teaching methods that convey messages of respect for diversity and a proactive approach to interaction across cultural boundaries, specifically boundaries of understanding based on alternative sexualities.

The second article focussed on testing how the internal bias and judgements of Life Orientations teachers influence how meaning is constructed regarding sexuality and alternative sexualities. Through semi-structured interviews and EEG readings, the theoretical framework of cultural intelligence was found to be viable in the teaching of emotive topics as a means to convey respect for diversity and enhancing social justice. Main finding suggest that frustration levels at internal level of teachers decline when sensitized across selected videos containing content that challenges judgments and personal beliefs.

In drawing the two articles together in this dissertation, it becomes apparent that the use of cultural intelligence is valuable in approaching sensitive topics more truthfully with suspended judgement. Furthermore, teaching across culturally diverse knowledge systems is accounted for within a framework that mediates limited knowledge in order to engage in behavior where information is first gathered and emotional influences are mediated toward a more respectful behavioural output. While specific focus is placed on how teachers teach sexuality education, classroom practices are drawn to the aim of Life Orientation to provide learners with the skill-sets to interact across culturally diverse contexts.

The main recommendation of this calls for sensitizing teachers to sensitive topics such as sexuality during teacher induction. Drawing on the reactive and proactive methods of teaching, sensitizing teachers systematically to topics embedded within sexuality education (specifically topics related to alternative sexualities) can lead to lower levels of frustration and in turn personal bias. It is further recommended that teachers approach such topics systematically within the classroom, engaging learners with content that incorporates the components of knowledge, mindfulness and behaviour. By engaging with the framework of cultural intelligence, topics taught will be based on suspended judgement and a less reactive approach to unknown cultural subgroups where knowledge is constructed not according to a uniform system of understanding, but across the diverse nature of South African cultural contexts.

Appendix A: Videos used within the study

Video 1: It's Time

For this video we will use the following timeframes as focal points. I would like to here be able to compare the blue timeframe's average with the red as a whole as well, should that be possible?

Section	Time on Video	
	Start	End
Sec01	0:00	0:10
Sec02	0:31	0:40
Sec03	0:41	0:45
Sec04	1:05	1:10
Sec05	1:11	1:17
Sec06	1:18	1:21
Sec07	1:33	1:38
Sec08	1:39	1:50

Video 2: Gay Suicide

For this video we will use the following timeframes as focal points.

Section	Time on Video	
	Start	End
Sec01	0:00	0:13
Sec02	0:14	0:43
Sec03	0:49	1:00
Sec04	1:01	1:20
Sec05	1:21	1:45

Video 3: Anti-gay add

For this video we will use the following timeframes as focal points.

Section	Time on Video	
	Start	End
Sec01	0:00	0:11
Sec02	0:12	0:35
Sec03	0:40	1:01
Sec04	1:08	1:18

Video 4: Gay myths busted (This one I am starting at 0:17 and ending at 2:01)

For this video we will use the following timeframes as focal point.

Section	Time on Video	
	Start	End
Sec01	0:17	0:32
Sec02	0:34	0:50
Sec03	0:51	0:55
Sec04	1:00	1:27
Sec05	1:32	1:35
Sec06	1:36	1:42
Sec07	1:43	2:01

Video 5: Marry Me.

A young man exploring his homosexual feelings and visiting various gay spaces in order to find love, yet only finding promiscuity and further heartbreak

Section	Time on Video	
	Start	End
Sec01	0:00	0:20
Sec02	0:32	0:55
Sec03	0:56	1:29
Sec04	1:30	1:53
Sec05	1:54	2:04
Sec06	2:05	2:27
Sec07	2:28	2:37
Sec08	2:38	2:42
Sec09	2:43	2:58
Sec10	2:59	3:22
Sec11	3:23	3:50
Sec12	3:51	4:16
Sec13	4:17	4:32
Sec14	4:33	4:44
Sec15	4:45	5:10

Article 1 published in the *Journal of Psychology in Africa*

This article was downloaded by: [University of the Free State]

On: 14 May 2015, At: 00:57

Publisher: Routledge

Informa Ltd Registered in England and Wales Registered Number: 1072954 Registered office: Mortimer House, 37-41 Mortimer Street, London W1T 3JH, UK



Journal of Psychology in Africa

Publication details, including instructions for authors and subscription information:

<http://www.tandfonline.com/loi/rpia20>

From personal sexuality bias to the life orientation classroom: bridging the gap with cultural intelligence

Eben Swanepoel^a & Christa Beyers^a

^a Department of Psychology of Education, University of the Free State, Bloemfontein, South Africa

Published online: 13 May 2015.



[Click for updates](#)

To cite this article: Eben Swanepoel & Christa Beyers (2015) From personal sexuality bias to the life orientation classroom: bridging the gap with cultural intelligence, *Journal of Psychology in Africa*, 25:2, 164-169

To link to this article: <http://dx.doi.org/10.1080/14330237.2015.1021535>

PLEASE SCROLL DOWN FOR ARTICLE

Taylor & Francis makes every effort to ensure the accuracy of all the information (the "Content") contained in the publications on our platform. However, Taylor & Francis, our agents, and our licensors make no representations or warranties whatsoever as to the accuracy, completeness, or suitability for any purpose of the Content. Any opinions and views expressed in this publication are the opinions and views of the authors, and are not the views of or endorsed by Taylor & Francis. The accuracy of the Content should not be relied upon and should be independently verified with primary sources of information. Taylor and Francis shall

not be liable for any losses, actions, claims, proceedings, demands, costs, expenses, damages, and other liabilities whatsoever or howsoever caused arising directly or indirectly in connection with, in relation to or arising out of the use of the Content.

This article may be used for research, teaching, and private study purposes. Any substantial or systematic reproduction, redistribution, reselling, loan, sub-licensing, systematic supply, or distribution in any form to anyone is expressly forbidden. Terms & Conditions of access and use can be found at

<http://www.tandfonline.com/page/terms-and-conditions>

From personal sexuality bias to the life orientation classroom: bridging the gap with cultural intelligence

Eben Swanepoel & Christa Beyers*

Department of Psychology of Education, University of the Free State, Bloemfontein, South Africa

**Corresponding author, email: beyersc@ufs.ac.za*

The emotive nature of teaching sexuality and culture is widely acknowledged. However, a working model to promote the teaching of sexuality with sensitivity to both learner needs and community social norms is required. This paper proposes to position cultural intelligence as a means to promote the active, as opposed to reactive, nature of teaching sexuality within a multicultural environment. Specifically, cultural intelligence's components of knowledge, mindfulness and behaviour seem particularly pertinent to a pedagogy which aligns with the active change of modern sexualities.

Keywords: culture, heteronormativity, homosexuality, life orientation, sexuality

Introduction

Homophobia, sexism and negative attitudes towards gender expression are prevalent in segments of the South African community (Andrews, 1990; Kosciw, Greytak, Bartkiewicz, Boesen, & Palmer, 2012). In school settings, teachers often turn a blind eye when a homophobic comment is made in front of them (Flemming, 2012), or outright homophobic comments are made in front of learners by teachers themselves, who thus model values of prejudice and judgment (Butler, Alpaslan, Strümpher, & Astbury 2003; O'Connor, 1994). Approximately 10% of the South African youth experience some form of same-sex attraction during puberty (Francis, 2012), which may call for psychosexual support and needs of some of the youth which might go unattended to.

This article seeks to establish a circular model of support which advocates an interactive means of teaching about sex and sexuality in the classroom. By firstly exploring a linear method of reactive teaching, we underscore the fallibility of reactivity to topics of sexuality that arise during the teaching of an ambiguous content-area closely linked to cultural diversity and the socio-historical backdrop of South Africa. A proposed model of cultural intelligence is discussed, positioned as a mediating agent to provide interactive teaching and support which facilitates empathetic behaviour and messages that are accessible beyond the limited, and often biased, knowledge and expectations of the teacher. The significance of the aforementioned model is emphasised through its practical implications for classroom practice, specifically related to sex education and empathetic teaching.

In South Africa, sexuality is taught as part of the mandatory subject Life Orientation at secondary school level (Department of Basic Education, 2011). The teaching thereof is aimed to challenge gender bias and subsequently address social issues connected to homophobia and heterosexist attitudes. What is needed is a discussion on how best to practically implement the mandate to teach sexuality in South African schools. It is the aim of this article to contribute to that discussion to proactively address the sensitivity of teenage sexuality, the emotive responses it

elicits, and the culturally diverse spectrum of learners with a myriad of views, opinions and needs to be addressed (Beyers, 2013).

Gender and sexuality are constructed through a multi-verse of meanings (Connell, 1996). For instance, sexuality is a system of constructed beliefs about being biologically male or female, and in which heterosexuality is seen as normative. This often leads to a marginalized view of alternative sexualities (Habarth, 2008). A view of sexuality in the context of culturally intelligent behaviours (as described below) is needed to mediate prejudice and values that underlie normative-gendered education and personal expectations towards alternative sexualities.

In school environments, gendered education is apparent from the segregatory ways boys and girls are treated (Sadker & Zittleman, 2009), such as in dictating appropriate aspects of dress code and expected task delegation. These gendered messages may permeate the teaching of sexuality, biasing it towards heterosexuality (Kendall, 2011). Teachers of sexuality may on the one hand face difficulties from the need to address the content and skills determined through policy, while on the other ensuring that the messages are sexual orientation friendly. Furthermore, teachers may revert to teachings based on their own personal beliefs about alternative sexualities and what they believe works best, leading to content that is prescriptive and biased (Beyers, 2013). This would harm the learning environment for a learner with a non-traditional sexual orientation (Govender, Naicker, Meyer-Weitz, Fanner, Naidoo, & Penfold, 2013). While homophobia and a marginalized view of alternative sexualities are promoted among heterosexual learners, learners who embody alternative sexual identities are left to question themselves and enter society with a perception of uncertainty and fear.

Figure 1 (below) reflects a summary of the input-output flow of information between the teacher and learner during the teaching of emotively sensitive content.

The information is transferred from the teacher, but is based on the emotional and cognitive appraisal of the content, which leads to the teacher reacting to pre-established norms and gender expectations during interaction. This in turn influences the behavioural output on the part

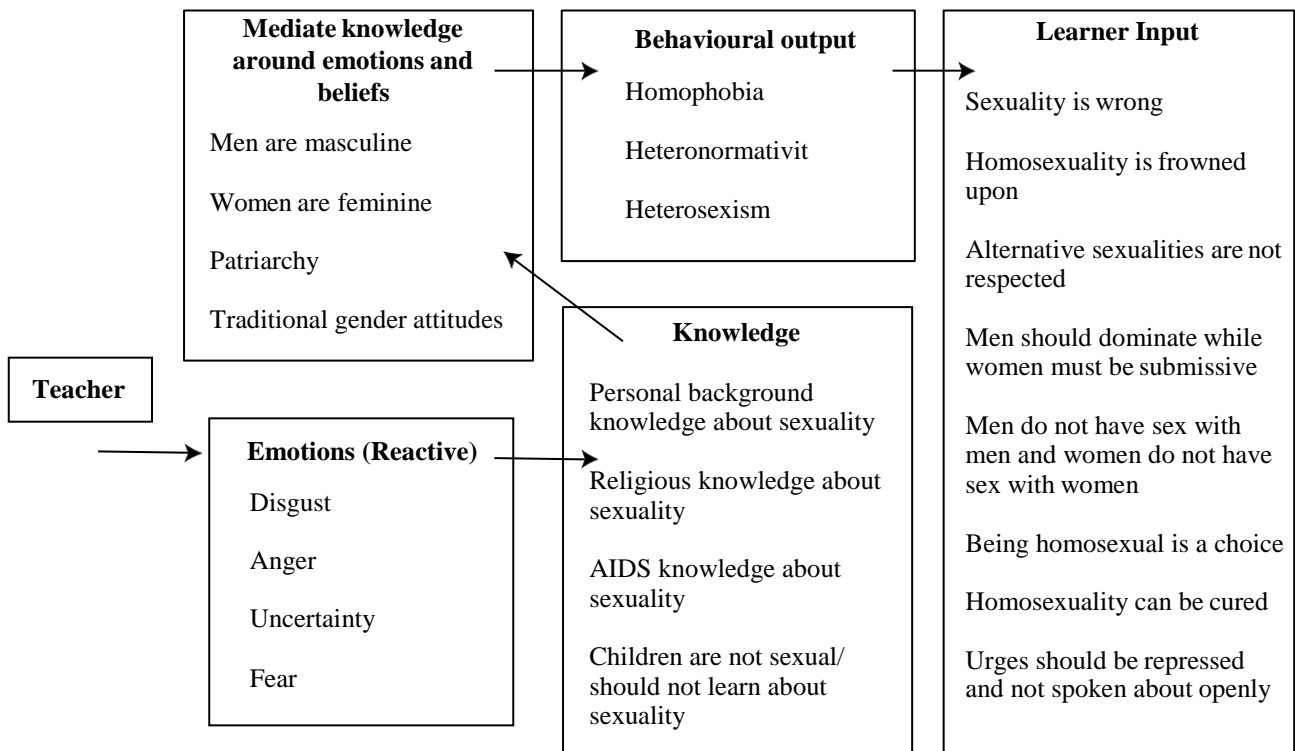


Figure 1. The input versus output flow at micro level teaching of homosexuality

of the teacher and subsequently how the information is received by the learners. The learners may subsequently receive a myriad of emotive-driven messages based on the information the teacher provides. These messages are then carried over to peers and their communities, and a cycle of prejudice is affirmed through which the ideals of equality give way to violence and phobia towards the perceived out-group, in this instance the learners who do not identify with a normative sexual orientation. Learners become citizens within communities where they have to apply this knowledge to a range of interactions, but due to a stagnant knowledge-framework, a dynamic and flexible interaction gives way to prejudice and further marginalization of others. This in turn can explain the growing gap between what is taught in the classroom and the deviation thereof from the ideals imbedded within citizenship education.

The notion of cultural intelligence holds promise for sexuality-inclusive schooling (Goh, 2012). A model conceptualized through cultural intelligence provides practical implications towards actively constructing meaning about sexual identities during interaction, thus moving away from preconceived ideas and knowledge. Furthermore, emotional bias is mitigated through enhancing mindfulness in order to facilitate less reactive messages. Through its components of knowledge, mindfulness and behaviour, cultural intelligence underscores the dynamic construction of identities by sensitizing the teacher and learners as to how their own knowledge and bias often leads to reactive behaviour and prejudice.

Cultural intelligence in teaching sexuality

Exploring Cultural Intelligence as a competency within interaction can only be done when understood from the vantage point of what culture is. Van den Bergh (2008)

underscores culture as a complex term that encompasses more than mere ethnicity. Culture includes attributes such as the individual's values, beliefs, and methods of group interaction. This then reflects how individuals within a specific culture perceive what is right and wrong, and how their interaction is affected during such influences. With reference to the cultural framework thereof, Kendall (2011, p. 350) defined gender as 'the culturally and socially constructed differences between females and males found in the meanings, beliefs and practices associated with femininity and masculinity'.

Intelligence is often defined by terms of intellectual achievement; however a wider array of meanings reflect the complexity of the term. The main recognition used to define intelligence in conjunction with culture to conceptualize cultural intelligence is the ability of individuals to adapt and interact optimally when exposed to new environmental cues (Ramesar, Koortzen, & Oosthuizen, 2009). Cultural intelligence is thus recognized as the ability to adapt and interact across a wide array of cues and stimuli presented from various cultural values, ideas and opinions, regardless of the culture within which one has been socialized (Brislin, Worthley, & MacNab, 2006). During such interaction, the individual will be able to understand the culturally sensitive nature of the topic better, and ultimately facilitate a positive interactional flow among the individuals involved (Van Dyne, Ang, & Livermore, 2010). Conceptualizing cultural competence as an adaptability facet based on intelligence aligns with the ideal of Life Orientation to nurture learner characteristics associated with successful adaptation within society (Department of Basic Education, 2011).

The three components that underlie Cultural Intelligence are knowledge, mindfulness and behaviour

(Thomas, 2006). These components form a unison model for cultural intelligence, and will be discussed individually before being placed as interlinked concepts during the teaching-learning process of sex education. The components of knowledge, mindfulness and behaviour are not stages on which interaction is based (Van den Berg, 2008), but rather interactive and dynamic. During the teaching of sexuality, the teacher will acquire as much relevant information as possible before approaching the topic, constantly adapt and refine the knowledge, mediate personal bias and emotions, and exhibit behaviours which are aimed at a more empowering learning environment. Such a model allows for new information to emerge during the lesson, be approached with empathy and suspended judgment, and ensure that a more sustainable and relevant answer aligns to the needs of the learner. Figure 2 provides an overview of the reciprocated interaction between components.

Knowledge

The culturally specific information the teacher possesses is limited when put to practise during real-time interaction due to the complexity and multiplicity embedded in the learners' backgrounds. Van den Berg (2008) draws on the ability to use this limited knowledge in the most optimal manner. New situations should be approached with one's current framework of knowledge, but must also allow flexibility and adaptability depending on the interactional needs, specifically related to one's own views. The acquisition of new information and dynamic shaping of cultural knowledge is informed by the critical skill embedded in the cultural intelligence of being able to suspend judgment (Triandis, 2006). The ability to suspend judgment further informs the skill of confusion acceptance. This skillset mitigates tension that arises during the process of interacting across unfamiliar knowledge boundaries, and allows the individual to first gain sufficient information and only then

make a judgment based on a more informed understanding (Brislin, Worthley, & MacNab, 2006).

Mindfulness

The second component of cultural intelligence is mindfulness (Thomas, 2006), and is based on the successful mediation of the aforementioned knowledge depending on the present context within which interaction takes place. Brown & Ryan (2003) underpin mindfulness as an ongoing process in which a heightened awareness mediates emotions against the backdrop of external stimuli, i.e. the ability to be aware of one's emotions and how they undergo dynamic change depending on the environment. The ability to be attentive to the present situation with a non-judgmental perspective furthermore underpins mindfulness (Hülshager, Alberts, Feinholdt, & Lang, 2013), an ability which is increasingly important within a judgmental society.

Frank, Reibel, Broderick, Cantrell, & Metz (2013) link the aforementioned abilities to the specific need of modern educators to be emotionally adaptable to a myriad of culturally diverse learners. The ability to be emotionally flexible has been shown to connect to a significant decrease in stress and emotional exhaustion (Hülshager et al., 2013). It is also a critical present day mediating factor for approaching emotive topics and conflicting situations within the classroom effectively (Frank et al., 2013). It is important to note that mindfulness does not aim to change behaviours, thoughts and feelings related to same-sex attraction, but rather to shift cognitive appraisal of the aforementioned from an aversive stance to a more emotionally neutral approach (Tan & Yarhouse, 2010).

Behaviour

The behavioural component of cultural intelligence is described as the efficient enactment of learned information during interaction. Optimal overt interaction is thus based

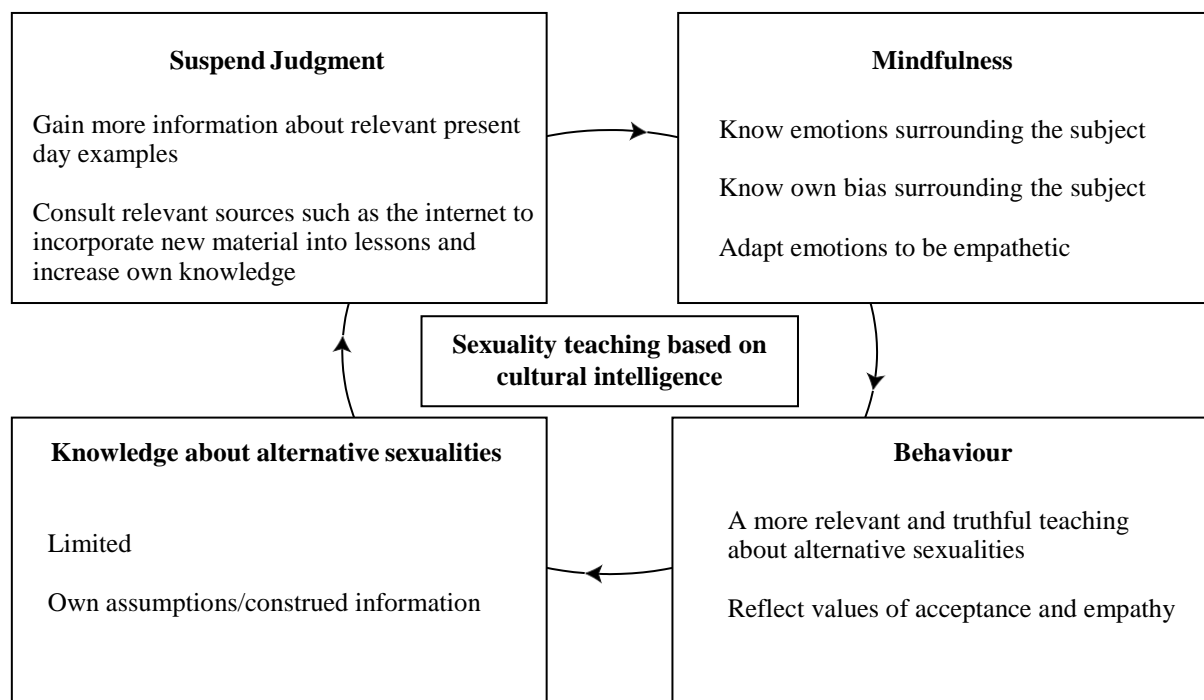


Figure 2. Interactional flow between components during teaching

on the two aforementioned components of knowledge and the continuously monitoring of one's own elicited assumptions (Thomas, 2006). The focus is not on changing behaviour, but to manage the negative emotions attributed to knowledge which in turn will lead to a more positive interaction (Tan & Yarhouse, 2010). Van den Berg (2008) describes the behavioural component as the ongoing process by which an individual observes, adapts and responds to environmental cues and nuances during culturally specific interaction. Interaction at behavioural level is subsequently not based on the assumptions about the majority group's norms (Lalonde, Cila, Lou, & Giguère, 2013), but is based on a moment-to-moment and more conscious approach characteristic of cultural intelligence.

Implications and significance for classroom practice
 Thomas (2006), as reiterated through the work of Livermore (2011), conceptualizes five stages associated with developing cultural intelligence in order to suspend judgment based on stereotypes and ultimately facilitate interactions across cross-cultural boundaries. These stages function as a continuum with the lowest stage encompassing reactivity, where the individual reacts during intercultural interaction and often draws on limited cultural knowledge as basis. At the highest stage, proactivity, the individual is able to actively gather new information, comprehend the ambiguous nature of culture, and consciously interact across culturally ambiguous boundaries. It is accordingly that Davids (2014, p. 42) draws on Baxen's (2006, p. 67) research in underscoring the role of the teacher as active agent, thus surpassing that of a reactive agent in being mere 'rational, intellectual professionals

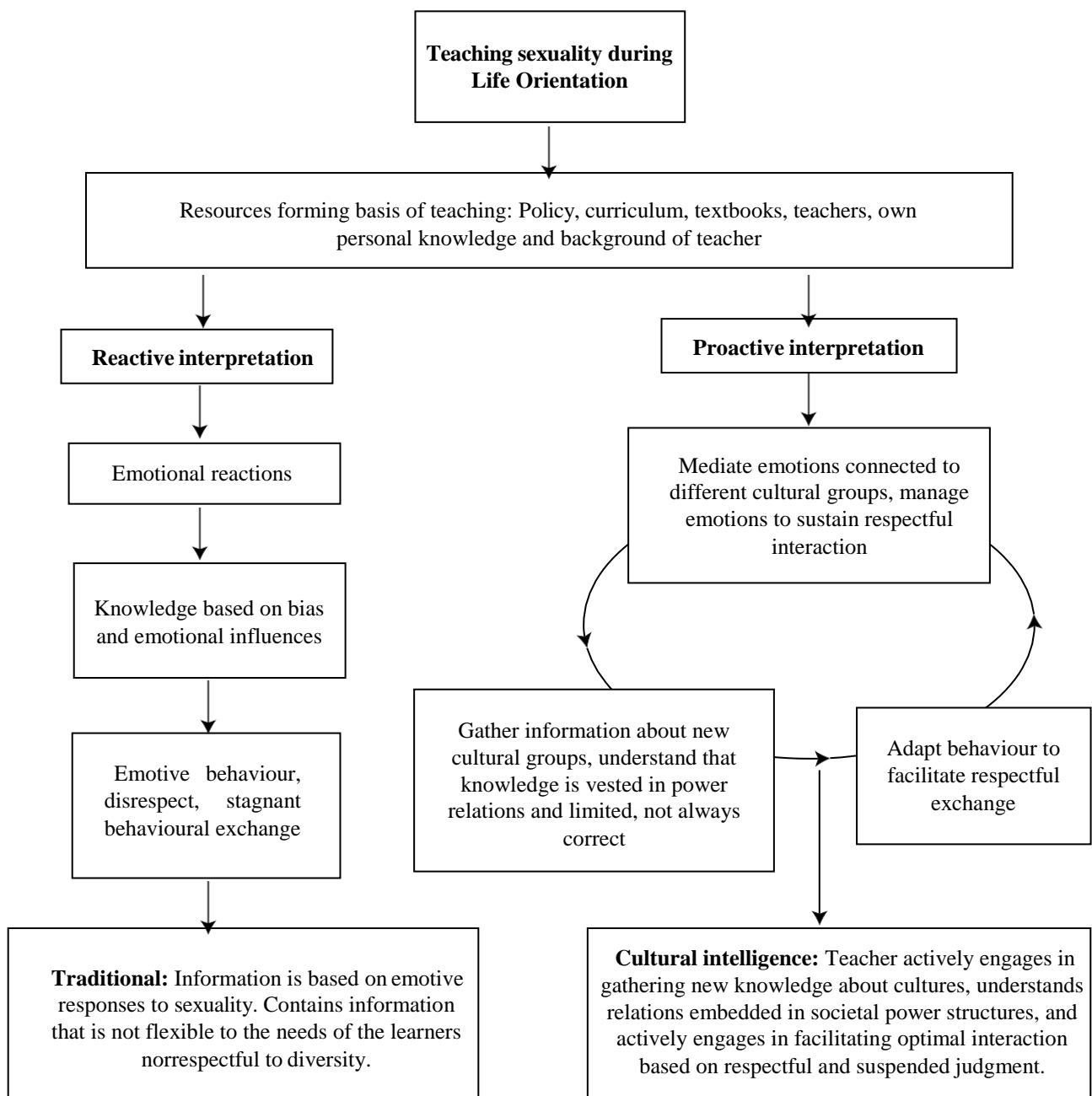


Figure 3. Summary of theoretical study

who mindfully educate the minds of learners', and aligns with the need to suspend judgment and actively reconstruct judgments during teaching.

Beyers (2013) points to the importance of challenging teachers' perceptions, and constructing a more realistic self-concept during teacher induction. Relating this to the central nature of Life Orientation to enforce socially applicable values, challenging the personal bias underlying sexual orientation will prove valuable in enhancing the cultural intelligence of teachers, especially when implemented during initial teacher training and thus providing a value-orientated approach to teaching as early as possible. Thomas (2006) highlights the importance of not only awareness, but also a deep understanding of the historical influences of a culture in order to successfully facilitate interaction. The aforementioned carries implications for teaching practice, as teachers should be knowledgeable of the socio-historical roots of South Africa's conceptualization of sexuality, as well as their values surrounding the concept itself. It is in line with Life Orientation's aim to create pro-active citizens that teachers should be able to understand the deeply rooted cultural sensitivity of sexuality and in turn adopt a proactive teaching approach in order to advocate the values embedded in social justice and citizenship education. A summary of the implications of reactive versus proactive teaching during sexuality teaching follows as based on the content of the review and findings (Figure 3).

The manner in which teachers interpret the curriculum and textbooks should also be noted. In extending cultural intelligence to sex education we propose the incorporation of an active approach, as opposed to reactive approach, to teaching about alternative sexualities. As such, it would be significant to reconsider, for example, the type of questions used to facilitate such teachings and discussion. An example would be the reactive nature of 'Do you think homosexuality is wrong?' or 'How do you feel about same-sex marriage?', and move towards questions that embody all the components of Cultural Intelligence, such as 'How has South Africa's past influenced the way in which we feel and act towards same-sex marriages?', and 'Should you feel uncomfortable when meeting someone whose sexual orientation you do not agree with, what can you do to ensure that both you and the person feel respected during interaction?'. Through such questioning, the learners will reflect on their own knowledge, beliefs, and emotions, while mindfully constructing a behavioural cue which will facilitate respectful interaction.

Conclusion

The prioritization of content during the teaching of sexuality is fallible when compared to the aims of Life Orientation to enhance the citizenship of each respective learner on all levels, including emotional, psychological, and physical. While content forms the base of knowing and furthermore understanding, it is important on the part of the teacher to reflect skillsets associated with empathy and suspended judgment in order to challenge personal bias during interactional exchange within multicultural interactions. Cultural intelligence is a construct that allows for optimal interaction during the teaching of sexuality, and

specifically emotive topics where information is ambiguous, such as homosexuality. The aim is not to eradicate the personal bias of teachers, but to enhance the skillsets to optimally bridge personal prejudices and subsequently approach the topic at hand with a better understanding, a more truthful content-base, respect and acceptance. At the micro level, such an environment reflects the broader societal need for dialogue filled with understanding about one another, to learn from one another and not to draw from biased conclusions. This mirrors the aims of Life Orientation to mould lifelong learners within societies that are flexible to change.

Within globalization lie various implications for cross-cultural interaction, especially when placed against the backdrop of South Africa which is challenged by the country's historical and social structures advocating gender power differences. What is more, the cultural groupings surrounding sexuality and sexual orientation are increasing rapidly. The model proposed carries implications towards teacher induction, especially related to the way in which teachers interpret and act upon policies and content. While the main focus of this article is based on the teaching of sexuality, the model proposed could be utilized in different areas of Life Orientation as a bridge to social justice and democratic citizenship. Further research into the content of possible programmes and resources of value to teachers can inform better practise, while the information can be incorporated at textbook level to further enhance the teaching-learning experience on the part of both the teacher and the learner.

References

- Andrews, J. (1990). Don't pass us by: Keeping lesbian and gay issues on the agenda. *Gender and Education*, 2(3), 351–355.
- Baxen, J. (2006). An analysis of the factors shaping teachers' understanding of HIV and AIDS. (Doctoral thesis). University of Cape Town, Cape Town.
- Beyers, C. (2013). In search of healthy sexuality: the gap between what youth want and what teachers think they need. *The Journal for Transdisciplinary Research in Southern Africa: Special edition: Sustainable learning environments and social justice*, 9(3), 550–560.
- Brislin, R., Worthley, R., & MacNab, B. (2006). Cultural intelligence: Understanding behaviours that serve people's goals. *Group and organization Management*, 31(1), 40–55.
- Brown, K. W., & Ryan, R. M. (2003). The benefits of being present: mindfulness and its role in psychological well-being. *Journal of Personality and Social Psychology*, 84(4), 822–848.
- Butler, A. H., Alpaslan, A. H., Strümpher, J., & Astbury, G. (2003). Gay and lesbian youth experiences of homophobia in South African secondary education. *Journal of Gay & Lesbian Issues in Education*, 1(2), 3–28.
- Connell, R. (1996). Teaching the boys: New research on masculinity, and gender strategies for schools. *The Teachers College Record*, 98(2), 206–235.
- Davids, M. (2014). Using Foucauldian 'discursive practices' as conceptual framework for the study of teachers' discourses of HIV and sexuality. *Perspectives in Education*, 32(3), 35–48.
- Department of Basic Education. (2011). *Curriculum and Assessment Policy Statement Grades 7–9: Life Orientation*. Government Printing Work, South Africa, Pretoria.
- Flemming, J. (2012). Bullying and Bias: Making Schools Safe for Gay Students. *Leadership*, 41(4), 12–14.

- Francis, D. A. (2012). Teacher positioning on the teaching of sexual diversity in South African schools. *Culture, health & sexuality, 14*(6), 597–611.
- Frank, J. L., Reibel, D., Broderick, P., Cantrell, T., & Metz, S. (2013). The Effectiveness of Mindfulness-Based Stress Reduction on educator stress and well-being: Results from a pilot study. *Mindfulness, 1*–9.
- Goh, M. (2012). Teaching with cultural intelligence: developing multiculturally educated and globally engaged citizens. *Asia Pacific Journal of Education, 32*(4), 395–415.
- Govender, K., Naicker, S. N., Meyer-Weitz, A., Fanner, J., Naidoo, A., & Penfold, W. L. (2013). Associations between perceptions of school connectedness and adolescent health risk behaviours in South African high school learners. *Journal of school health, 83*(9), 614–622.
- Habarth, J. M. (2008). *Thinking 'Straight': Heteronormativity and associated outcomes across Sexual Orientation*. (Doctoral thesis), University of Michigan, Ohio
- Hülshager, U. R., Alberts, H. J., Feinholdt, A., & Lang, J. W. (2013). Benefits of mindfulness at work: The role of mindfulness in emotion regulation, emotional exhaustion, and job satisfaction. *Journal of Applied Psychology, 98*(2), 310–325.
- Kendall, D. (2011). *Sociology in our times*. Belmont, CA: Thomson Wadsworth.
- Kosciw, J. G., Greytak, E. A., Bartkiewicz, M. J., Boesen, M. J., & Palmer, N. A. (2012). *The 2011 national school climate survey: The experiences of lesbian, gay, bisexual and transgender youth in our nation's schools*. Gay, Lesbian and Straight Education Network (GLSEN). New York.
- Lalonde, R. N., Cila, J., Lou, E., & Giguère, B. (2013). Delineating groups for cultural comparisons in a multicultural setting: Not all Westerners should be put into the same melting pot. *Canadian Journal of Behavioural Science, 45*(4), 296.
- Livermore, D. (2011). *The Cultural Intelligence Difference Special Ebook Edition: Master the One Skill You Can't Do Without in Today's Global Economy*. American Management Association: AMACOM.
- O'Connor, A. (1994). Who gets called queer in school? Lesbian, gay and bisexual teenagers, homophobia and high school. *High School Journal, 77*, 7–7.
- Ramesar, S., Koortzen, P., & Oosthuizen, R. M. (2009). The relationship between emotional intelligence and stress management. *South African Journal of Industrial Psychology, 35*(1), 39–48.
- Sadker, D., & Zittleman, K. R. (2009). *Still failing at fairness: How gender bias cheats girls and boys in school and what we can do about it*. Scribner: New York.
- Tan, E. S., & Yarhouse, M. A. (2010). Facilitating congruence between religious beliefs and sexual identity with mindfulness. *Psychotherapy: Theory, Research, Practice, Training, 47*(4), 500–511.
- Thomas, D. C. 2006. Domain and development of cultural intelligence: The importance of mindfulness. *Group and Organization Management, 31*(1), 78–99.
- Triandis, H. C. (2006). Cultural intelligence in organizations. *Group and Organization Management, 31*(1), 20–26.
- Van den Berg, R. (2008). *Cultural Intelligence: a comparison between managers in South Africa and the Netherlands* (Masters Dissertation), South Africa, University of Pretoria.
- Van Dyne, L., Ang, S., & Livermore, D. (2010). Cultural intelligence: A pathway for leading in a rapidly globalizing world. In K. Hannum, B. B. McFeeters, & L. Booyesen (Eds.), *Leading across differences*, p. 131–138. San Francisco: Pfeiffer.

Appendix C: Ethical clearance forms

18 August 2014

ETHICAL CLEARANCE APPLICATION:

*JUDGEMENT SUSPENSION AS MEDIATING AGENT BETWEEN HETERONORMATIVE AND HOMOSEXUAL PEDAGOGY:
THE ROLE OF THE MODERNIZED LIFE ORIENTATION TEACHER*

Dear Mr Swanepoel

With reference to your application for ethical clearance with the Faculty of Education, I am pleased to inform you on behalf of the Ethics Board of the faculty that you have been granted ethical clearance for your research.

Your ethical clearance number, to be used in all correspondence, is:

UFS-EDU-2014-038

This ethical clearance number is valid for research conducted for three years from issuance. Should you require more time to complete this research, please apply for an extension in writing.

We request that any changes that may take place during the course of your research project be submitted in writing to the ethics office to ensure we are kept up to date with your progress and any ethical implications that may arise.

Thank you for submitting this proposal for ethical clearance and we wish you every success with your research.

Yours sincerely,



Andrew Barclay
Faculty Ethics Officer



**OFFICE OF THE DIRECTOR:
STRATEGIC PLANNING, POLICY & RESEARCH**

12 May 2014

Mr.Swanepoel EH

RE: APPROVAL TO CONDUCT RESEARCH IN THE FREE STATE DEPARTMENT OF EDUCATION:

1. This letter serves as an acknowledgement for receipt of your research request in the Free State Department of Education.
2. Research topic: **Judgment suspension as mediating agent between heteronormative bias and homosexual pedagogy: The role of the modernized Life Orientation Teacher.**
3. Approval is granted for you to conduct research in the Free State Department of Education.
4. This approval is subject to the following conditions:-
 - 4.1 The names of participants involved remain confidential.
 - 4.2 The structured questionnaires are completed and the **interviews are conducted outside normal tuition time or during free periods.**
 - 4.3 This letter is shown to all participating persons.
 - 4.4 A bound copy of the research document and a soft copy on a computer disc should be submitted to the Free State Department of Education (Strategic Planning, Policy Development & Research).
 - 4.5 You will be expected, on completion of your research study, to make a presentation to the relevant stakeholders in the Department.
 - 4.6 The attached ethics document must be adhered to in the discourse of your study in our department.
5. The costs relating to all the conditions mentioned above are your own responsibility.
6. You are requested to confirm acceptance of the above conditions in writing, within seven days after receipt of this letter. Your acceptance letter should be directed to:

**DIRECTOR: STRATEGIC PLANNING, POLICY DEVELOPMENT AND RESEARCH,
Old CNA Building, Maitland Street OR Private Bag X20565, BLOEMFONTEIN, 9301**

Thank you for choosing to research with us. We wish you every success with your study.

Yours faithfully,


Ms Mothebe-Director: Strategic Planning, Policy and Research



**OFFICE OF THE DIRECTOR:
STRATEGIC PLANNING, POLICY AND RESEARCH**

Mr.Swanepoel EH

12 May 2014

Sir

RE: ETHICAL REQUIREMENTS: FREE STATE EDUCATION

The scientific research enterprise is built on a foundation of trust and that the reports by others are valid. The reports should reflect an honest attempt by the researcher to describe the world accurately and without bias; this trust will endure only if the researcher devotes himself or herself to exemplifying and transmitting the values associated with ethical research conduct.

There are many ethical issues to be taken into serious consideration when conducting research. The Free State Department of Education believes that the researchers conducting research in this department would, amongst others, adhere to the following ethical conduct:

1. ETHICS: GENERAL APPLICATION:

- Researchers need to be aware of having the responsibility to secure the actual permission and interests of all those involved in the study;
- They should not misuse any of the information discovered;
- There should be a certain moral responsibility maintained towards the participants;
- There is a duty to protect the rights of people in the study as well as their privacy and sensitivity;

- The confidentiality of those involved in the observation must be carried out, keeping their anonymity and privacy secure;
- Which institution dictated the ethical clearance guidelines
- Does research embrace Corporate Social Responsibility (CSR)?
- Does research create space for people development and empowerment?
- Does the research amplify/allow the voice of the participants?
- Is collective plurality enhanced?

2. ETHICS: INHERENT PRINCIPLES

- Has reliability been given attention?
- Was the importance of the research made known to the Education Department and the targeted participants?
- Are the following values contained in the study: trust, fairness, integrity, obligation and confidentiality?

3. ETHICS: DEVELOPMENT OF VALUES.

- Is the value of transparency considered, how?
- Is the research committing to deliver the intended promise as informed by the objectives?
- Does the research accentuate the values of reputation and respect, how?

Thank you for researching with Free State Education

Kind regards



M.J. MOTHEBE (Director: Strategic Planning, Policy & Research)

Appendix D: Informed consent forms

Dear Sir/Madam

Project Information Statement

My name is Eben Swanepoel and I am currently a Master's student at the University of the Free State. I am conducting research within the Psychology of Education field under the supervision of Dr. Christa Beyers, a lecturer within the department. It is through this letter that I ask permission to approach the Life Orientation teachers teaching Grade 10 to 12 learners for participation in my study. The project title is **'Judgement Suspension as mediating agent between heteronormative and homosexual pedagogy: The role of the modernized Life Orientation teacher.'**

The Provincial Department of Education has given approval to approach schools for my research. A copy of their approval as well as approval on part of the Research Ethics Committee (Human Research) is contained with this letter.

The aim of the study is to gain a better understanding as to how Life Orientation teachers convey information during the teaching of gender and sexuality. This topic is especially relevant when seen in the context of the aim of Life Orientation to adapt to the teaching of accurate gender--perspectives and sustainable values in order to promote acceptance, tolerance and societal harmony, regardless of cultural differences pertaining to gender and sexual orientation.

Should you provide permission to approach your Life Orientation teachers, please sign the attached sheet and enclose it within the attached envelope. The attached information sheets can then be distributed to a maximum of two Life Orientation teachers within the FET phase, who will complete the forms and also, within the attached envelopes, return the information securely.

Thank you for taking the time to read this information.

Eben Swanepoel (072 022 2315)

swanepoleh@ufs.ac.za

Researcher

Christa Beyers

beyersc@ufs.ac.za

Supervisor

School Principal Consent Form _____

I hereby grant permission for the researcher to approach the Life Orientation teachers to participate in the project entitled **'Judgement Suspension as mediating agent between heternormative and homosexual pedagogy: The role of the modernized Life Orinetation teacher.'** The teachers I provide permission to be approached have been provided with the information forms and will return these forms within the sealed envelopes.

I understand that:

- All information regarding the teachers, myself as principal and the school itself will be treated under utmost confidentiality, and that anonymity will be ensured on part of all parties involved during the full process of the study.
- The school or teacher may decide to withdraw from the study at any time without penalty.
- The teachers who participate will sign the needed informed consent before the study commences with the interviews.
- No deception will be taking place.
- No written reports will reflect the identity of the school or parties involved on part of the school itself.
- A report of the research findings will be made available to the schools who show interest and the teachers who decide to participate.

_____ Principal	_____ Signature	_____ Date
---------------------------	---------------------------	----------------------

This form will be collected from the office by _____ . If the envelope seal should show signs of bridging, the content of this form will be void.

Dear Sir/Madam

Project Information Statement

My name is Eben Swanepoel and I am currently a Master's student at the University of the Free State. I am conducting research within the Psychology of Education field under the supervision of Dr. Christa Beyers, a lecturer within the department. It is through this letter that I ask for your consideration to participate in my study. The project title is **'Judgement Suspension as mediating agent between heteronormative and homosexual pedagogy: The role of the modernized Life Orientation teacher.'** The study will take place on the University of the Free State campus, within the proposed timespan of 1 hour.

The aim of the study is to gain better understanding as to how Life Orientation teachers convey information during the teaching of gender. This topic is especially relevant when seen in the context of the aim of Life Orientation to adapt to the teaching of accurate gender--perspectives and sustainable values in order to promote acceptance, tolerance and societal harmony. For the study purposes, you will be interviewed and shown 5 short video clips in order to measure emotional reactions to the content. The content--focus of the interviews and videos will be based on gender, gender stereotypes and sexual orientation, specifically homosexual attitudes on part of the teacher. This study will not be based on testing your knowledge of gender and sexuality, but rather on your perceptions and attitudes towards certain topics surrounding the teaching thereof.

Should you be interested and willing to participate, please sign the attached sheet and hand it in, sealed, within the attached envelope.

Please note that to be part of this study, all participants must have a B.Ed (FET) degree, have been teaching Life Orientation for at least one year at FET level, and identify as either a heterosexual male or female. Participants also agree to optimal proficiency in English as the material presented will be in English, while they may be allowed to respond in either English or Afrikaans.

Thank you for taking the time to read this information.

Researcher: _____

Eben Swanepoel (072 022 2315)

swanepoleh@ufs.ac.za

Supervisor: _____

Dr. Christa Beyers

beyersc@ufs.ac.za

Teacher Permission to be approached _____

I hereby grant permission for the researcher to approach me further regarding the project entitled **‘Judgement Suspension as mediating agent between heteronormative and homosexual pedagogy: The role of the modernized Life Orientation teacher.’** By signing this form, I am not obligated to participate in the study, but give permission for the researcher to contact me on _____ during a preferred time of _____ in order to arrange a meeting at my school to discuss further study information and for full informed consent.

I furthermore understand that:

- All information regarding myself and the will be treated under utmost confidentiality, and that anonymity will be ensured on part of all parties involved during the full process of the study.
- The school or teacher may decide to withdraw from the study at any time without penalty.
- The teachers who participate will sign the needed informed consent before the study commences with the interviews.
- No deception will be taking place.
- No written reports will reflect the identity of the school or parties involved on part of the school itself.
- A report of the research findings will be made available to the schools who show interest and the teachers who decide to participate.

Signature

Date

This form will be collected from the office by _____. If the envelope seal should show signs of bridging, the content of this form will be void.

Date: _____

Informed Consent:

Dear Participant

I would like to invite you to take part in this research project:

Judgement Suspension as a mediating agent between heteronormative and homosexual pedagogy: The role of the modernized Life Orientation teacher.

This study aims to gain an understanding as to how teachers approach the teaching of gender and sexual orientation within the FET---phase classroom.

We would like you to participate with us in this research because you are currently a Life Orientation teacher who has a B.Ed FET degree. You have furthermore been teaching within the subject area for more than 1 year and identify as a heterosexual male or female.

The reason we are conducting this study is to advance the knowledge surrounding gender attitudes and how values such as judgement suspension can be used to provide a more optimal teaching---learning experience on part of both the teacher and the learners involved.

Possible risks of this study include discomfort regarding the content of short clips which will be viewed during the process. The risk is minimal, and has been minimized by using clips which contain information that can be seen in the natural environment of society and the media.

I am sure you will benefit through this study by gaining a deeper insight into your own teaching methods and the manner in which you approach the teaching of gender and sexuality within the classroom.

I greatly appreciate your willingness to participate and the prospective contribution you can make to the study. You are however under no obligation to participate, and may voluntarily withdraw from the study at any time without penalty. You are furthermore welcome to contact me or my supervisor should you feel any information is needed or if you should feel uncomfortable with any part of the study.

Should personal difficulties arise during the process of the research, I will see to it that a qualified expert is contacted who will be able to assist you.

Yours Sincerely,

Eben Swanepoel

Please fill in this page and keep the attached consent information letter above for future reference.

Study: ***Judgement Suspension as a mediating agent between heteronormative and homosexual pedagogy: The role of the modernized Life Orientation teacher.***

Researcher: Eben Swanepoel

Allocated Number: __

Please provide a pseudonym which will be used during the process of the study to ensure anonymity.

Name (Pseudonym): _____

Age: _____

Contact Number: _____

Encircle the following correct information:

Have you obtained a 4 year B.Ed FET degree? Yes/No

Have you been teaching Life Orientation for at least 1 (one) year? Yes/No

Are you currently teaching Life Orientation at FET level? Yes/No

- By signing this form, I give informed and free consent to participate in the study. This includes being interviewed and watching a series of clips while being monitored with an EEG headset.
- I have been ensured that my participation is voluntary, that I may withdraw at any time during the study, and that my privacy will be kept confidential.
- I understand that a third---party research analyst will be used during the study, and agree to the use thereof as I will remain unidentifiable during the process.
- I consent to the use of voice recordings during the interviews.
- I understand that a co---researcher will be monitoring my emotions during a short video showing.
- I understand that I may show unexpected emotions during the viewing of these clips, and that this forms part of the study. If I want to stop the process, I understand that I can do so at any time without penalty.
- I agree that parts of my interview can be published, and accumulated information reported, as long as my identity is never disclosed during the process.

Signature: _____

Date: _____

Appendix E: Interview Schedule

The following questions will be used to initiate respondent narratives. The semi-structured interviews will be divided into Pre-EEG viewing and Post-EEG viewing schedules. Due to the semi-structured nature of questions, the questions stipulated here are merely focussed on answering the central questions of the study. In each case, sub-questions are provided to delve deeper into the main question's content if the teacher needs to elaborate. The aim of these questions are to arrive at new theoretical knowledge through induction, and it is thus crucial for the participant to respond as freely as possible.

Interview Schedule 1 (Phase 1).

1. *Drawing from your current understanding, how would you define gender, sexuality and sexual orientation?*
2. *As a teacher of Life Orientation, what has your experience been regarding the teaching of sexual orientation, specifically homosexuality, within the classroom?*
3. Have you experienced any difficulties regarding cultural difference, specifically homophobia, during the process of teaching sexuality?
4. When approaching the teaching of homosexuality, how confident are you that you are providing the learners with unbiased and relevant information?
5. *Pertaining to the focus of Life Orientation as an agent to aid Social Justice, what is your opinion regarding the following scenarios?*
 - A top athlete comes out as gay at school. Team-mates suddenly ask that he not use the same dressing room as them.
 - A gay male learner approaches you and asks you how gay marriage proposals work.
 - A teenager asks, during a lesson on traditional gender roles, what jobs would be suitable for a gay person.
 - A teenager (Mark) is ridiculed by his peers for having two fathers. The learners want to know why he is not gay as well.
6. *When a topic surrounding homosexuality is to be taught, what sources of information do you consult to gain as much information as possible?*

Interview Schedule 2 (Phase 3)

1. *After watching the short clips, what central themes/ideas can you draw from the content?*
2. *Did you, during any of these clips, experience surprise or an outcome which you were not prepared for?*
3. *What information shown do you agree and disagree with in the clips?*
4. *Did you, during any of the videos, experience a negative change in emotion? Yes/No*
 - *If yes, why do you think this is? If you have to teach about that videos specific content, how would you approach the lesson?*
 - *If no, compare with EEG data and match congruency. If discrepancy is found: The EEG data shows that you experienced_____ (emotion) during this clip, why do you think this is?*
5. *Do you, after watching these clips, believe that you have a lack of knowledge regarding homosexuality which you can learn more about?*