

A sociological exploration of whether culture inhibits comprehensive sexual education in schools: The case of urban schools in Mpika district of Zambia

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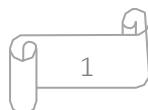
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ABSTRACT

This study investigated the impact and influence of culture in the provisioning of comprehensive sexuality education , the case of urban schools of Mpika district of Zambia. The specific objectives were to investigate the frameworks that inform the teaching of CSE in schools, explore ways in which influence of culture on the framework affects the learners participation in learning CSE, explore the influence of cultural norms, metaphors, and values on that framework, explore whether cultural norms have an impact and influence on teachers and explore whether there is a discrepancy between cultural values and CSE.

The methodology which was used in carrying out the research was descriptive research design and purposive sampling was used in which a sample of 21 respondents who are learners were picked and 5 teachers who teach CSE were chosen. The interview schedule was used to collect data from the sample which was drawn. The data gathered was analysed using concepts and themes as well as observer impression.

The findings of this research are that there is a framework that informs the teaching of CSE in schools whose aim is to curb school drop outs by reducing teen pregnancies and high infection rates of STIs and HIV/AIDS. The framework seeks to empower knowledge on the adolescents in relation to gender norms, rights in relationships and sexuality. The major findings of the research are that culture has an influence on the teachers and learners. Of particular discovery is the use of symbols through charts which display human private parts. This is construed by the teachers and learners to be against their cultural beliefs. Furthermore, language that this subject uses is culturally seen to be too strong and vulgar , to both teachers and learners. This study found out that open discussion in class of the topic on sexuality does not sit well with the learners as it is against their cultural orientation.

The research also found out that there are lessons in CSE that are beneficial to the learners such as , how to prevent contracting of STIs and HIV/AIDS and prevention of unwanted pregnancy

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ABBREVIATIONS

C S E : Comprehensive Sexuality Education

H I V : Human immune Virus

NGO : Non-governmental organisations

MOGE: Ministry of General Education

UNICEF: United Nations International Children's Emergency Fund

UNESCO: United Nations Educational Scientific and Cultural Organisation

STI : Sexually Transmitted Infection

ZHDS : Zambia Health Demographic Survey

CHAPTER ONE: INTRODUCTION

1.1 INTRODUCTION

Zambia, with the help of United Nations Educational, Scientific, and Cultural Organisation (UNESCO) in 2014, launched Comprehensive Sexuality Education (CSE) whose focus group are learners doing grades five to twelve. The launch came as a result of a backdrop in which it was discovered that adolescents had insufficient knowledge on sexual and reproductive health (UNESCO,2018). This inadequate knowledge was also coupled with unbalanced distribution of sexual and reproductive health services across the country. There was a need to come up with sexuality education that would be rolled out in all schools to address the knowledge gap (Van Klinken, 2014).

Zambia comprises 73 ethnic tribes whose cultural norms, values and traditions are entrenched in many rural communities. Many of the rural communities are ruled by Traditional leaders, known as chiefs. In these rural areas traditional customs and norms are practiced. To make the traditional norms and values thrive, the Zambian government created an organisation called National heritage and conservation commission. Additionally, there are cultural villages and museums whose aim is to keep traditional culture and norms alive. Zambia also has the house of chiefs established under article 169 of the constitution (the Constitution of Zambia, 2016). This body has a composition of five chiefs drawn from all the ten provinces and convenes twice a year.

Among other duties, the house of chiefs discusses a bill relating to customs and tradition referred to it by the President before it is tabled in the National Assembly, advise the government on traditional and customary matters, make proposals on areas in customary law that require codification and perform other functions as prescribed (Cited in the Constitution of Zambia, 2016).

From the foregoing, it is clear that Zambia has got traditional norms that are being perpetuated across the country by the establishment of house of chiefs and the recognition of chiefs' rule. In this light, this thesis seeks to explore the impact and influence of culture on the provisioning of CSE in Zambian schools, in the case of urban schools in Mpika district of Zambia.

1.2 RESEARCH AIMS, OBJECTIVE, AND CONTEXT

The main aim of the thesis is to investigate the impact and influence of culture on the provisioning of CSE in urban schools in the Mpika district of Zambia.

The objectives that flow from this aim are as follows;

- (a) To investigate the frameworks that inform the teaching of CSE in schools.
- (b) To explore the influence of cultural norms, metaphors, and values on that framework.
- (c) To explore ways in which influence of culture on the framework affects the learners' participation in learning CSE.
- (d) To explore whether cultural norms have an impact and influence on teachers and learners.
- (e) To explore whether there is a discrepancy between cultural values and CSE.

Fears that CSE in Zambia is not congruent with cultural norms have been conveyed by different stakeholders thereby affecting its acceptability (Samboko, 2020). Of relevance is Senior Chief Chipepo (a traditional leader) of the Tonga speaking people of Southern province of Zambia. During a commemoration of the day of national prayer, fasting, repentance and reconciliation held in the capital, Lusaka on 18th October, 2020 he lamented that “(CSE) sexualizes children, promotes alien sexual education and practices, and was harmful to children and not an answer to teen pregnancies, child marriages, and sexual abuse against adolescents as argued by its promoters. He further added that it is against Zambia’s cultural, traditional and religious values and urged government to abandon its teaching in schools” (Samboko, 2020:4)

Another Paramount Chief, Chitimukulu, of the Bemba speaking people in the Northern part of Zambia condemned CSE in September 2020 by stating that “it was not a panacea to early teen pregnancies and that its content was too graphic and was not age-appropriate especially that the curriculum targeted children as young as those attending school from grades 5 - 12” (Mbewe, 2020:1).

The launch of CSE was particularly important because 25% of girls who are married in Zambia are in the age group of 15-19. It was also established that in most cases, these girls lack family planning knowledge, and 30% in this age group are engaged in childbearing (Zulu *et al.*, 2018). To compound the matter, abortions in Zambia are only allowed in terms of the Pregnancy Act of 1972, which has severe restrictions including requiring three medical doctors to give consent

to the abortion with the support of a legal expert on abortion (Zulu *et al.*, 2018). To reduce the number of unwanted pregnancies and boost safer sexual practices among adolescents, there was a call that a CSE policy must have these ideas embedded in it (Zulu *et al.*, 2018).

Aggleton (2004:59), states that “it is gradually recognised that for CSE to have an effect, programs must envisage beyond an individual to the society focusing not only on safer sexual practices but also contextual matters such as gender inequality that may negate these”. From the 1990s, Zambia has had the reproductive sexual education, however its curriculum was limited. For instance, it did not comprise large thematic areas of gender relations, sexual behaviour, information on contraceptive methods as well as values, attitudes, and life skills. Cheyeke (2014) notes that none of these were incorporated into the previous reproductive sexual education.

Mpika district of the republic of Zambia, which is the proposed site for this study, has diverse schools both from the public and private sector. The schools in this district are ideal for this study because the identified schools are at the centre and close to the chief’s palace whose cultural influence may be high as children and parents are domiciled there and are under the tutelage of the chiefdom. In Zambia, chiefs are responsible for culture, traditions and the customary laws and practices in their particular chiefdoms, which comprise between 200 to 350 villages (Musonda, 1997).

It is worth noting that Mpika being a rural district, 639 kilometres away from Lusaka, the cultural norms are more entrenched as compared to the city. And as such, the behaviour and conduct of children are more influenced by the cultural norms that prevail in this district. This is because the Chief is regarded as a custodian of tradition and culture whose values he would like to see in his subjects. It is possible that CSE being a western type of education in its methods of information dissemination can have discrepancy with the local culture of where these schools are located.

According to Villar and Concha (2012:59), “sex and sexuality are highly culture-bound topics because they are embedded with specific attitudes around sexuality which are influenced by a person’s cultural background and history”. Further Bernal *et al.*, (2006), and Kumpfer *et al.*, (2002) argue that the challenge is to understand how to develop both a culturally sensitive, and evidence-informed intervention that maintains high fidelity to core program components.

CHAPTER TWO: GLOBAL HISTORICAL PERSPECTIVE OF COMPREHENSIVE SEXUALITY EDUCATION

2.1 INTRODUCTION

This chapter provides a historical background of comprehensive sexuality education (CSE) at a global level. This discussion is very important to the study as it traces the origin of CSE education. At the preamble of the discussion, I define of CSE as well as focus areas which CSE looks at. In the second part, I look at the global history of CSE and its aims as this is critical to my study.

2.2 CONCEPT OF COMPREHENSIVE SEXUALITY EDUCATION

In this section, I discuss the concept of sexuality education as this will be helpful to understand what CSE all is about. It will then set a basis on the discussions that later follow. CSE, in one way or another, has been implemented across the globe. This type of education is planned for the young persons in their adolescent age. The age group for adolescent spans from ten to twenty. It is characterised by growth in physical, intellectual, and social development (Steinberg, 2008). By design, CSE is a school curriculum that focusses on sexuality to equip the adolescents with skills, knowledge, attitudes and values that can endow them with reproductive and sexual education (UNESCO,2016). It seeks to create in them strong personal relationships, introspect on the consequences of their personal choices and how they impact the society and how they can safeguard their rights throughout their lives (Wangamati, 2020). This curriculum re-enforces gender norms and gender equality. Its mode of delivery is made in a secure environment with participatory and interactive learning style, devoid of harassment and violence (UNESCO,2016). The main thrust of CSE is to address “risks associated with sexuality, devoid of fear, shame or taboo of the young people’s sexuality and gender inequality” (IPPF, 2011:3). CSE is a vital component in promoting very good sexual lifestyles among the adolescents and shaping positive behaviour in so far as sexuality is concerned. Topics that are taught are tailored according to age and are culturally appropriate.

CSE is rooted on the 1989 United Nations Convention on the Rights of a Child (UNCRC). It was noted that as a matter of policy, the child has an equal right to be informed on the CSE. The intention is to assist the adolescents to create and sustain fulfilling sexual relations not only for the present but for the future as well. It, therefore, envisages that this type of education ought to begin at an early stage before the young people are sexually active. This is the reason its curriculum is tailored according to the age of the child (Kirby, 2008)

In various communities around the world such as India, Bangladesh and Latin America to mention but a few, feelings for sex are prohibited before marriage owing to cultural and religious beliefs (Benish et al.,2011). CSE in these communities is not allowed to young people who are not married and is seen as something that has no value to young people. The rallying call in such communities is for young people to abstain from sex. The danger is that these young people may already be sexually active and could be missing out on valuable information that can be useful in their sexual lives. Depriving them of such vital information may bring a challenge of getting unwanted pregnancies, contracting STIs and HIV/AIDS, yet they may have condoms at their disposal (Kirby, 2008).

Based on the above discussion, CSE seeks to empower the adolescents with the necessary knowledge on sexuality as well as enlightening them on their rights in sexual relations. I further note that CSE empowers adolescent with valuable knowledge on sexuality which they would not otherwise access at home.

2.3 CONCEPT OF CULTURE & CSE

In this section I unpack what culture is all about. This is important as the study focusses on the underpinning role that culture can play in the provisioning of comprehensive sexuality education. Culture is defined as “socially learned knowledge and patterns of behaviour” (Peoples & Bailey, 2012: 24). Further, Irvine (1995:84) argues that “understanding culture involves knowing a set of guidelines that impact individuals and groups behaviour, which encompasses values, beliefs, practices, language, symbols, fields of knowledge, dynamic and shifting and intersected by various social dimensions, such as age, gender, class and sexuality”. Additionally, Deardorff *et al.* ,(2008), claims that culture has been acknowledged as an aspect that plays a big role on how young people perceive sexual education and how they make decisions regarding sex. From the outset it must be understood that culture can enable or hinder knowledge dissemination on CSE.

Culture has features and these are language, beliefs, values/norms and symbol. Language is a medium of communication. Adolescents learn language when they are infants. People get to know things and concepts by way of language in which they are socialised. Language impacts ones understanding of the world and stimulates people’s thoughts. Language is thus a significant feature in any given culture (Miles, 2008).

Talking about sexuality education in public in many African culture is not allowed. It’s something that one would only do in secret. Most terms in describing sex are considered to be

vulgar (Crawhall,1993). It is also a taboo for the father to talk about sex to his own son (Crawall, 1998).

Another feature of culture is norms. These refer to expected standard behaviour that members of a given culture are supposed to exhibit (Brentel & Sargent, 2009). These are regarded as the officially recognised behaviour that people are expected to perform. Norms in most situations are inclined to a specific culture, and they differ from one culture to another. For example, in many African cultures, same-sex marriages are not permitted while in Europe they are (Macdougall, 2001).

In all cultures there are symbols that are used to refer to something that triggers response from the people. These symbols describe articles or refer to gestures. For example, in some African cultures hugging someone as a symbol of greeting is perceived to be immoral while in Europe it is considered as a normal way of greeting. Additionally, gestures such as lifting a middle finger is seen traditionally as obscene in the West, while in Africa it is not. Thus, symbols differ from one culture to another (Axtel,1998).

Based on what has been discussed above, it is clear that culture shapes one's life. This is because one's upbringing socialises his/her life on how one perceives the world around them. Culture also differs from one society to another.

2.4 CULTURE AS A SOCIAL CONSTRUCT OF SEXUALITY EDUCATION

Young people's social environment such as family, friends and neighbours play a critical role in moulding them into becoming adults. Adolescents' sexual development is largely constructed by many elements among them are personal such as growth in puberty. However, external factors such as social interactions and culture impact heavily on the sexuality of the adolescents (Steinberg, 2008). Sexuality education, therefore, has the propensity to be better rooted in the social environment or community where the young people are brought up. Sex and sexuality are topics that are culturally coerced and as such cannot be divorced from one's history and cultural upbringing (Villa & Concha, 2012). Moreover, peer pressure, societal norms, and culture impact on sexuality education of the young people. Consequently, culture plays a very big role because it influences sexual behaviour of young people. Much of the information on the correlation between culture and sexuality projects a dominant role that cultural beliefs and practices play (Bernal, et al.,2011). These cultural beliefs have resulted in low condom use and birth control pill (Santieli, 2007). For instance, in America, cultural influence on condom use among the Latino and Hispanics showed the dominant role men play

when it comes to sex (Padilla & Baird, 1991). This study also showed that women do not have a voice when it comes to birth control pill or condom use and as such there has been reports of huge numbers of unprotected sex among these ethnic grouping (Padilla & Baird, 1991). Moreover, women do not have the negotiating power on condom use or use of any form of contraception.

Culture has been seen to influence adolescent's thinking patterns and decisions in so far as sexual health is concerned (Deordoff *et al.*, 2008). For example, adolescents may be given lessons from their families and societies that shape the way they perceive sex. One such classic example are traditional cultural norms found in Zambia which stress the need for young women to abstain from sexual intercourse until marriage while such restriction is not given to young men (Zulu *et al.*, 2018). Cultural values on sex and roles on gender have been associated to reluctance and unwillingness among adolescents in accessing information on sexual reproductive health (Garcia, 2009). This has a potential to deprive young people of useful information such as condom use and contraception which are a pinnacle to STIs prevention and unwanted pregnancies (Villarruel, 1998). Young people's cultural background particularly women may affect their power to negotiate and voluntarily engage in sexual discussion and lose out on self-defence behaviour (Deardorff *et al.*, 2008). Subsequently, it would be of help to integrate cultural norms in CSE in order to achieve desirable outcomes among adolescents.

Differences in culture have an influence on how one decides on sexual matters. For instance, studies done among teens of African origin in America found non-tolerance to several sexual partners among females (Carel *et al.*, 2010; Miller *et al.*, 2001). Further, in Latino culture a woman is less likely to inform a husband to use a contraception such as a condom as this can be construed as infidelity on her part (Padilla and Baird, 1991). Additionally, condom use is potentially informed by the conviction of the man rather than the woman (Vilaruel, 1998).

As can be observed from the discussion, cultural beliefs impact on young people's knowledge on how they perceive reproductive sexual health and performs a huge part on the sexual behaviour of the young people. This research shall endeavour in the Zambian context to see if culture impacts and influences provisioning of CSE in schools.

CHAPTER THREE: HISTORICAL BACKGROUND OF CSE

3.1 INTRODUCTION

This section considers historical background of CSE as far back as 60 years ago. It also embeds the debut of the birth control pill as well as the intrusion of HIV/AIDS which by and large re-enforced streamlining of CSE.

3.2 GLOBAL HISTORY OF CSE

The history of CSE globally dates back as far as 1955 (Ketting & Ivanova,2018). CSE was influenced and developed as a means of responding to developing issues in the society. Internationally, CSE started as a vehicle to educate, inform and communicate. Topics included life skills and knowledge dissemination on family life (McCave, 2007). In continents such as Europe and the United States of America, curriculum on sexuality education in schools dates back as far as sixty years ago (Hogan & Mortmer,1987). Sexuality education can be traced around 1955 in Sweden, later implemented in the 1970s by the countries in Western Europe (Cited in Ketting & Ivanova, 2018). Countries in Eastern Europe followed in the 1990s and 2000s. In the 1980s implementation of CSE in Western European countries coincidentally corresponded with the debut of the birth control pill and legal abortion (Haberland, 2015). The advent of HIV/AIDS in the beginning of 1980s called for the need of CSE mainly on condom use and safe sex.

Additionally, there was an outcry from the society about teen pregnancies and this pushed for the need to introduce sexuality programme that would prevent and defer sexual activity among adolescents (Haskins & Bevan, 1997). In the early years of implementation, CSE curriculum was skewed towards STI prevention and teenage pregnancy. This was because of women and girls who conveyed messages of having been forced to have sex as well as sexual violence (Cited in Haskins & Bevan,1997). By early 1990s many countries in Europe had enacted laws to authorise schools to teach prevention of HIV/AIDS contraception and condom use (Collins *et al.*, 2002). It is only in 1994, where non-governmental organisations (NGOs), donors, and civil society, started developing sexuality education programmes focusing on rights. This was after the conference on international population held in Egypt earlier that year (Haberland, 2015).

As regards to the method of teaching CSE, it is worth noting that in many European countries, there are various methods that are used to teach CSE, these range from classroom arrangement

to peer education (Ogden & Harden,1999). In some situations, it includes videos, mass media and internet (Macdowall *et al.*, 2006).

Technical guidelines on international standards on CSE was only formulated by UNESCO in 2009 (Rutgers, 2018). These guidelines among others include, human body and development, sexual and reproductive health rights, values, culture and sexuality, relationships, gender and diversity. CSE, therefore, focuses on “sexual and reproductive health inter alia HIV/AIDS, unplanned pregnancies, condoms and contraception, accessibility to health and support services, power in relationships which encompasses sexual cohesion, consent and decision making, body and puberty and sexual diversity” (Haberland & Rogow, 2015:1). Besides CSE being a panacea to teen pregnancy & the prevention of STIs and HIV/AIDS, it still receives some resistance even in developed countries. For example, condom use, and contraceptives by adolescent including safe abortion in societies that are traditional such as developing countries and even the USA, face some opposition (Bijilmakers *et al.*, 2018). I shall now give a few global examples below on challenges some of the developed countries face in implementing CSE.

In Europe, countries such as France, the general populace perceive sexual education as an integral part of life for the young people. In effect, teaching sexuality education begins at age six (Ketting, 2018). There is a regulation that was passed in 2003, which seeks to onboard knowledge on culture, emotional, social and psychological dimension on sexuality, nevertheless, religious and cultural groups frequently stage protests opposing teaching of sexuality education (Paker *et al.*, 2003).

Hungary views teaching of CSE as one that inculcates lewd behaviour among the adolescents and thus the government’s commitment and its implementation is still far-fetched (Batar, 2002). Similarly, In Latvia, CSE has an extensive history of being considered a taboo. Batar (2002) goes on to note that the perceptions on CSE by young people in Latvia are largely negative and CSE was, before the year 2005, seen as a family matter.

In Lithuania, CSE is presently a contentious issue. There is a small conservative group who are in the government. They exert influence and anything to do with CSE in schools is resisted. In 2005, some framework guidelines on CSE were formulated, however, their content was highly conservative because they were made by a catholic grouping who are highly conservative. CSE in Lithuania is unequally distributed (Lazarous, 2005).

In the Netherlands, sexuality education towards young people education are permitted. Moreover, the media play a significant role in disseminating information of CSE. Schools are authorized to teach aspects of biology in sexuality education. Only in the bible belt regions for the Dutch has there been opposing voices against teaching CSE in schools. They view CSE as one that promotes promiscuity (Macdowall *et al.*, 2006).

In Portugal, CSE teaching is compulsory and is being taught across all grades. CSE is taught together with religion and ethics. Topics on homosexuality are however ignored. Following a popular legislation of 2007, abortion in Portugal is legal (Rutgers, 2018). Sweden, on the other hand, has a record of being liberal society that is devoid of sexual oppression. The government has the sole mandate of large consensus on the rights of young people in accessing information of CSE. As far back as in 1955, Sweden was the first country in Europe to come up with compulsory CSE in all schools. Provision of CSE starts at the age of twelve to thirteen. NGOs also play a part in the provision of CSE (Vallureul, 1998).

In recent years many countries globally, among them Brazil, Burundi, Hungary, Indonesia Pakistan and Uganda have seen a reduction of space for civil society. And as a result CSE has steadily been meeting huge resistance. The resistance mainly has been on language and images it implores to inculcate knowledge in trying to shape behavioural change among the adolescents. The language and images being used seems to be at variance with local beliefs and culture (Rutgers, 2018).

Arising from the above country examples, one thing that comes out is that in societies where culture is more entrenched, CSE has met resistance. Hence, culture cannot be ignored in the implementation of CSE. It is for this reason that this study proposes to investigate.

3.3 AFRICAN HISTORY OF CSE

In this section, I trace the historical background of CSE in Africa. Of particular concern is a contrast I make of sexuality education between pre- colonial times and advent of formal schools. I then draw post-independence examples such as international and regional summits that have stimulated actualising CSE on the African continent.

Following the first international conference on population and development held in Cairo in 1994, Africa has seen a minor increase on the implementation of CSE (UNFPA, 2004). On the other hand, the Maputo protocol of 2003, organised by the African Union, encouraged member

states on the continent to embrace at all levels of education gender sensitisation and human rights (Wekesa *et al.*, 2019). Following the Maputo Protocol of 2003, many nations have not implemented CSE in their schools (Wekesa *et al.*, 2019). This is because of not having “consensus on the content and when to start teaching CSE” (Wekesa *et al.*, 2019:1).

This is negated by the fact that before colonialism, in some communities in Eastern and Southern Africa, provision of sexuality education to adolescents was only taught by uncles and aunties to prepare them for marriage (Hutter & De Haas, 2019). Under colonialism, formal education was introduced spanning periods skirted by puberty and marriage. This change breeds tension as CSE is viewed as being suitable only when preparing one for marriage (Cited in Hutter & De Haas, 2019).

The craving for CSE in Africa stems from many issues, among them high infection rates of HIV/AIDS among adolescents, high teen pregnancies, child marriages, abortion, and sexual violence among children (UNICEF, 2016). 23% of the population in Sub-Saharan Africa comprise adolescents, with over 80% of them being infected with HIV/AIDS (UNESCO,2018). The pregnancy rate among adolescents in Sub Saharan Africa is estimated to be 20% being the highest globally (Kassa *et al.*, 2018). Sexual violence among the children is endemic and this is mainly attributed to the lowly position the African society positions the child coupled with cultural, social, and religious beliefs (Westoff *et al.*, 2015).

CSE targets gender inequalities and human rights dynamics across and within communities and confronts cultural beliefs that harness violence (Cited in UNESCO,2018). Most communities in Africa ascribe themselves to be religious and traditional. Most of the religious literature found in Africa, and some cultures champion premarital abstinence on sex, monogamy, opposite sexual relationships, and sacredness of life (Keogh *et al.*, 2018). On the contrary, CSE curriculum subjects include abortion, masturbation, and sexual orientation which is inconsistent with African community beliefs and tradition (Akinola,2018). In some African societies, sexuality education is seen to be fitting in marriage setting only. Such beliefs in these societies have contributed to CSE resistance in schools relegating it to limited dissemination of knowledge on unwanted pregnancy and prevention of sexually transmitted diseases thereby averting essential comprehensive knowledge on CSE (Cited in Akinola, 2018).

Furthermore, many societies in Africa are patriarchal in nature and as a result men take a leading role while women are taught to be loyal and submissive. As a result, teaching

adolescents topics such as gender equality may conflict societal beliefs and values. It is worth mentioning that prior to Western education, African society had sexuality education except in its entirety it was, informally, being taught by aunties, uncles and grandparents during circumcision, storytelling, idle time, songs, puberty and marriage ceremony (Bull *et al.*, 2010).

In many African countries, implementation of CSE has met resistance due to culture and indigenous beliefs. The daunting challenge of HIV/AIDS pandemic and teen pregnancies continue to ravage the young population in Africa. As a result, in 2013 twenty One governments comprising Eastern and Southern Africa committed themselves to scale up CSE in their countries with a target of offering 90% of CSE curriculum in schools by 2023 (UNESCO, 2018). However, besides this commitment, teaching of CSE in Africa varies from one country to another. For example, in Kenya CSE is taken as an examinable subject under a curriculum known as life skills, while in Ghana it is taught under management in living, a subject for girls and not boys thereby excluding knowledge of CSE among boys (Keogh *et al.*, 2018). Furthermore, some guardians and parents do not encourage teaching of CSE. In Gambia, for example, 32% of women in the age group of 15-49 lamented that condoms were being taught to prevent HIV/AIDS and not part of CSE (UNESCO, 2019). This view was also recorded in five countries in West Africa with a proposition that CSE might be promoting promiscuous behaviour among adolescents and as such it ought to be taught by grandparents and uncles (Akinola, 2018).

In addition, teachers also have entrenched cultural and traditional beliefs that impact on teaching. For example, a study conducted in Uganda reviewed that teachers teaching CSE contended to only teach abstinence as this augured well with their cultural beliefs (Vanwesenbeeck *et al.*, 2016).

The CSE curriculum implementation in Africa faces opposition from the community. This resistance is largely rooted in culture. Many topics in CSE such as homosexuality, gender equality, to mention but a few, are viewed by the parents and society at large as being at odds with cultural beliefs. For example, it is a taboo to talk about sexuality between males and females in public let alone between a son and father in African cultures (De Haas, 2019). Furthermore, sex is a private matter, therefore, talking about private parts of a human being in public is seen as being vulgar in many African cultures. Subsequently, language being implored in teaching CSE may not sit well with African culture as a result many adolescent learners may feel shy to participate in learning environment (De Haas, 2019).

Additionally, symbols and artefacts being used in demonstration lessons in CSE are viewed to be indecent. Due to cultural background of learners, optimum participation from learners may be compromised (Fonner *et al.*, 2014). Teachers, as in the case in Uganda, may feel discomfort to talk about human body parts in class let alone meet the same pupils in the community. This is the more reason they become selective in choosing topics when teaching CSE (Vanwesenbeeck *et al.*, 2016).

CHAPTER FOUR: HISTORICAL CONTEXT OF CSE IN ZAMBIA

4.1 INTRODUCTION

In this chapter, I provide an in-depth historical background of CSE in Zambia. Other health and sexual statistics are also given. This is important for this study in order to not only contextualise this study but to also consider the origins and progress of CSE over the years. I examine the process that led to the final inclusion of CSE in the Zambian curriculum and the stakeholders that were pushing for it.

4.2 CSE BACKGROUND IN ZAMBIA

Zambia is a landlocked country situated in Southern Africa. Currently, the population is estimated to stand at 18, million (ZHDS,2014). It is estimated that by 2050, its population will triple. Zambia has ten provinces out of which two are chiefly urban, namely Lusaka and Copperbelt (Cited in ZHDS, 2014).

Zambia has had gloomy reports concerning sexual reproductive health, such as high HIV infection rates, high teen pregnancies and child marriages resulting in school dropouts. For instance, between 2007 and 2014, primary school girls totalling 103,621 became pregnant and abandoned school (MoGe, 2016). This predominantly triggered the call for introduction of CSE in schools. For example, 85,000 young people aged between 0-14 are living with HIV (UNESCO, 2018). And the occurrence rate stands at 13.2 per cent (UNESCO,2017). Further statistics indicate that 12 per cent of young people aged between 15-24 had their debut sexual intercourse below the age of 15. Moreover, the STIs and HIV prevalence rate in this age group is very high (ZHDS, 2015).

Additionally, 32 per cent in age group of 15-17, and 60 per cent in the age range of 18-19 are sexually active (Zulu *et al.*, 2018). The adolescent birth rate in Zambia is 146 per 1000 women aged between 15 to 19 years (2010 Census of population & housing; Central statistical office, 2012). 12 per cent of girls and 16 per cent of boys experience sexual intercourse before reaching the age of 15. 13 per cent of women in the age range of 25 to 49 had a sexual encounter at age 15, 58 per cent by age 18, and 75 per cent at the age of 20. 29 per cent of girls in the range of 15 to 19 years had given birth or are pregnant with their first child. 28 per cent of adolescent girls in Zambia get pregnant before attaining the age of 18 (ZHDS, 2015).

The above mentioned negative sexual reproductive health statistics among young people in Zambia formed the basis to come up with CSE. The other reasons that triggered adoption and

implementation of CSE in schools are, increasing numbers of child marriages, gender based violence, early and unwanted pregnancies, high HIV prevalence rates and swelling new HIV infection rates, high STIs rates, and high numbers of school drop outs (UNESCO, 2018).

In combating these harmful results mentioned above, it became necessary for the adolescents in Zambia to be offered with dependable, age-appropriate information. This is for them to study and be equipped with the necessary knowledge which they could use in accessing health services as well as combating undesirable sexual reproductive outcomes. Before the roll out of CSE, the young people were accessing sexuality information from broad-based sources such as learning materials which were entrenched in their school curriculum, from traditional and intimate friends, and the internet (Zulu, *et al.*, 2018). Knowledge that was coming from the traditional source was harmful and unfavourable as it did not contain modern lessons that prevail on sexuality education. Additionally, information from the internet was unsuitable for specific age group (Cited in Zulu *et al.*, 2018). It therefore became inevitable to introduce CSE in schools as this would avail reliable and appropriate information to the learners vis-a-vis diffuse distorted information which adolescents were gathering from traditional sources and internet (UNESCO, 2015).

In the year 2012, UNESCO undertook a holistic study on sexuality education in Zambia. This study discovered huge disparity in as far as sexuality education was concerned in the country (UNESCO, 2015). The report by UNESCO was rendered to the Ministry of Education and it exposed several glaring disparities on the subjects and grade level of learners. The period by UNESCO's study was very favourable as it tallied with the time when Zambia was revising its schooling curriculum. It gave an opportunity to reinforce CSE curricular in the Zambian education system (Zulu *et al.*, 2018).

Zambia was among the countries that endorsed the regional block agreement known as Eastern and Southern Africa (ESA), whose main commitment is to offer young people with sexual reproductive health requirements and incorporating CSE services (Cheyeka *et al.*, 2014). This gave a platform for discussions to integrate CSE in the country's school curriculum. Consequently, the curriculum on CSE in Zambia was birthed by UNESCO's international standards on technical guidance on sexuality education (UNESCO *et al.*, 2018).

4.3 INCLUSION OF CSE IN THE CURRICULUM

UNESCO undertook an extensive discussion with stakeholders. These included young people, parents, and policy makers in ministries. These discussions produced warm reception to

employ CSE in schools particularly among the policy makers in the Ministry of education and Ministry of health. In effect, the Ministry of education chose a coordinator to oversee activities of CSE. In order to capacitate developers in curriculum, the Ministry of education assigned someone proficient in sexuality education to steer a massive training. It thus followed that a structure on the curriculum was drawn with subject matter by grade level beginning from grade 5 to grade 12. This procedure called for engagement meetings by local and international evaluations, CSE was then approved (UNESCO, 2016).

During the evaluation meetings for content, some subjects were not taken up such as homosexuality (UNESCO, 2016). Embedding CSE into career subjects was implemented across the country in 2015. This looked at different grade levels of the learners i.e primary level and junior/secondary level. At secondary level CSE was embedded into the following subjects, biology, religious education, home economics and civic education. On the junior secondary level religious education, social studies, integrated science and home economics. On the other hand, at primary level CSE was entrenched into the following subjects, social studies, integrated science and home economics (UNESOC, 2018).

The incorporating of CSE subjects was enlightened by the already existing content in the subject. For example, lessons on the rights of humans existed in social studies and civic education while biology subjects embedded lessons on reproductive health where they were being taught. It was therefore easy to embed CSE in these subjects. The embedding pattern worked well as it did not demand so many resources outside what the Ministry of education had budgeted (UNESCO, 2018).

Consequently, teachers assigned to teach CSE underwent in service training and did not require to undergo a further holistic college training as CSE was integrated in the career subjects they were already teaching. The embedding of CSE into existing subjects had a lot of support from policymakers who viewed it as enhancement to the existing school curriculum. The main thrust on integrating CSE into career subjects is that learners would find it difficult to bow out from the learning process as these subjects are mandatory. This would have been a different scenario had the CSE subject been made optional. Embedding CSE into subjects synchronised with the age of learners making its teaching age appropriate as this exercise followed subjects being taught at all school level (UNESCO,2016).

The topics embedded into these subjects from CSE include relationships; this one looks at friendship, families love, and relationships tolerance and respect long term commitments

marriage and parenting. The second one is values, attitudes, and skills, this one covers sources of sexual learning, values, attitudes, norms and peer influence on sexual behaviour, decision making, communication, refusal, negotiation skills, finding help and support. Culture, society, and human rights is another subjects which focusses on gender based violence, sexual abuse and harmful sexual practices, sexuality and the media, sexuality, culture and law. The fourth one is sexual behaviour, this one seeks to teach sex, sexuality, the sexual life cycle, sexual behaviours , and sexual response (UNESCO, 2016).

Subjects of pregnancy prevention, understanding, recognizing, and reducing risk for HIV and other STIs, stigma on HIV/AIDS, treatment, care, support are taught under Sexual and reproductive health. And lastly, sexual and reproductive anatomy and physiology, reproduction, puberty, body, image, privacy and bodily integrity are taught under reproduction subject (Vinogradova & Herbert, 2014;UNESCO, 2016).

4.4 TEACHERS' CHALLENGES IN TEACHING CSE IN ZAMBIA

Notwithstanding the advantage of having integrated CSE into existing subjects for leaners, flaws have been detected. Among them is that delivery of CSE by teachers is not done as teachers do not inculcate necessary skills to derive adolescent's behavioural change as they concentrate on maximising learning (UNESCO, 2015). Yet on the other hand, CSE's main thrust is attaining behavioural change which impinges on acquiring knowledge and skills (UNESCO, 2017). Moreover, teachers are selective on what to teach. This concedes a high probability of teacher's resistance to CSE and reflects intricate personal cultural views as to why they avoid certain topics (UNESCO, 2017). The other flaw of integrating CSE into existing subjects is that it deprives teachers to go for training where cultural values and attitudes towards CSE would be explained.

4.5 OUTSIDE SCHOOL COVERAGE OF CSE

Young people who are not in school because they either failed or aborted school or never enrolled are susceptible to high rates of new HIV infection rates (UNESCO, 2016; Vinogradova & Herbert, 2014). These are prone to dangerous illicit sexual and social behaviour such as substance abuse, alcohol abuse and engaging in hazardous sexual practices. Young people who are not in school endure humiliation when they try to access sexual reproductive health services from health centres (Cited in Vinogradova & Herbert,2014).

The out of school CSE program for Zambia is anchored on the 2015 youth policy which aims at streamlining CSE activities to the young people who are not in school. This program is being

spearheaded by the Ministry of Youth, Sport and Child development with the support from NGOs such as Female for the advancement for women education in Zambia (FAWEZA) (UNESCO,2016). This approach utilises peer educators who are young people chosen from the society, universities, and youth resource centres. These are trained in order to teach CSE to their counterparts. In some situations, these educators offer themselves out of their own volition. In some situations, they are given remuneration and work in collaboration with health centres with a view of them referring young people to health services. Organisations such as FAWEZA make use of mentors such as teachers who are tasked to roll out CSE programs to the young people in the community who are not in school. These teachers render help to the peer educators in supervising them and planning the programs for the young people who are not in school. This type of CSE program is accessed in gyms, saloon, beauty parlour, and tailoring shops. In such places a skilled educator on CSE is available and offers the education whenever need arises (UNESCO, 2016).

4.6 CHALLENGES OF CSE IN ZAMBIA

Despite having undertaken consultations on the implementation of CSE in schools, CSE still faces opposition challenges. Besides Lusaka and Copperbelt being urban provinces, most of the remaining 8 provinces are rural with local culture being more entrenched. To compound the matter further, child marriages in Zambia are globally the highest standing at 32% (Zulu *et al.*, 2018). The law governing child marriage varies between rural and urban provinces. The prospect that one would get arrested as a result of a child marriage is slimmer in rural places. Moreover, traditional cultural beliefs remain a common feature of rural places. This is the more reason why child marriages are high in the rural places (Vinogradova, 2016).

Consequently, there has been opposition on the content being taught. One such challenge has come from parents and traditional leaders. Their concern has been that CSE is being taught to children whose content they perceive to be too graphic to be taught to the young children. And that generally CSE is not culturally appropriate. Parents have further added that the subjects for CSE are not age appropriate. The other reason they have advanced is that CSE initiates children into promiscuity particularly stemming from one of its lessons that champions use of condoms and contraceptives (Vinogradova, 2016).

The other challenge relates to scarce resources as new teachers require in service training on how to handle CSE topics. This training requires resources, hence competing with other

budgetary needs. The other bottleneck is lack of access to sexual reproductive health service being given to the adolescents by the health facilities as the law/ policy requires a girl who is below the age of 16 to get consent from their parents or guardians (UNESCO, 2016).

4.6 CONCLUSION

This chapter has outlined the timeline and the processes that led to the inclusion of CSE in Zambia. In doing this, it was my hope to contextualise the progression CSE. I have also noted that besides CSE having been rolled out in schools, there appears to be challenges. As to whether these are coming from cultural and structural rigidities remain obscure. This is the more reason this study envisages to explore.

CHAPTER FIVE: ECOLOGICAL VALIDITY FRAMEWORK

5.1 INTRODUCTION

In this chapter, I explain the framework underpinning this study. I begin by explaining the need for cultural adaptation model which underpins the essence of having efficacy in cultural intervention program. With this theoretical framework, I hope to evaluate the suitability and validity of CSE in terms of fitting this context and achieving the goals it is intended to achieve. In my researching, I have noticed that this framework has largely been used in social psychology and very rarely in sociological studies. It is my belief that the framework presents us with great benefits for evaluating sociological projects intended for change in communities.

Given that CSE in Zambia came as a means of mitigating child marriages, teen pregnancies, high HIV and STIs infection rate, as explained in previous chapters, there is a need that CSE program must be adapted to the local culture because its broad array of subjects appear to be alien to the local culture. This can help to achieve its intended goals. Additionally, the curriculum for CSE is designed in the West and its content may be laced with Western culture which may not be compatible with the local culture.

Cultural adaptation of programs for scientific writings from community psychology and prevention have not been visibly used on sexuality education (Castro *et al.*, 2010). This vast research writings demonstrates strategies, and frameworks regarding culture in intervention research (Bernal, 2006). Lau (2006) provides useful understanding on how programs and content on CSE should be planned and designed. According to Castro *et al.*, (2010) the critiques that have been around for some time asserting that there is no framework that exist to shape cultural adaptation interventions are no longer compelling. With the absence of sexuality education documents focusing on responsive cultural sexuality education, we can turn to scholarly work on community psychology and prevention, primarily focusing on cultural adaptation. This will help us appreciate the latent treatment of culture. The literature on cultural adaptation gives an understating on how sexuality education can assist in coming up with the objectives for cultural sexuality education. Gordfarb (2009) states that there is no agreed position on what sexuality education must deliver.

5.2 CULTURAL ADAPTATION OF SEXUALITY EDUCATION

Cultural adaptation is altering programs that may be sensitive to culture for them to be suited to a specific culture (Kupfer *et al.*, 2002). Most of the CSE programs are developed by the West and carry in them the Western culture, therefore, alterations are necessary in order to

make these programs “compatible with client’s cultural patterns and meanings” (Bernal *et al.*, 2009: 3). There are several modes on adapting cultural programs. The first one is to make a new treatment or adapt to treatment that already exists (Falicov, 2009). What punctuates adapting cultural intervention is the intervention failing to achieve desired goals and the traditional group displaying certain problems (Lau, 2006). Investigators must, therefore, take into account tradition, beliefs, language and norms of the focus group (Marin, 1993). This denotes being conversant of cultural norms as being the fulcrum of the intervention. The subsequent issue is taking into account that the intervention must have the information on the language, norms and beliefs of the group (Kumpfer *et al.*, 2002). Thirdly, the intervention must have mechanisms that project the desired outcomes of the cultural group (Rasing,2003). Diversity in culture possess a peculiar problem for researchers who plan and actualize interventions. It breeds a challenge when coming up with the program on what signifies “normal or socially acceptable behaviour “of persons (Dumas *et al.*,1999:17). Thus, in determining the relevance of an intervention, consideration must be made on cultural norms of what comprises socially acceptable behaviour particularly to individuals who share diverse background and experiences. Neglecting these different background and experiences may negatively impede the effectiveness of an intervention (Zane *et al.*, 1982). Being aware of diverse cultural background may assist in coming up with the intervention. In other words, for the intervention to be effective it must take into account cultural values, beliefs norms and the context.

A critical component of adapting an intervention is making one that is culturally sensitive to groups as it increases its chances of efficacy and acceptability (Rodges, 1983). Adaptation mechanisms that are formed by clear culturally informed theory, and cultural framework yield desired results. The problem is to come up with evidence-informed interventions that are culturally sensitive in maintaining devotion to the core programs (Bernal, 2006). This method ensures that cultural needs are met (Castro *et al.*, 2004).

Cultural adaptation must focus on beliefs, core values, and norms of the cultural group and not merely changing the language (Resinkow *et al.*, 2000). Adaptation that is very useful is one that evolves around cultural nuances (Castro, 1998). Cultural adaptation is a useful resource for researchers who work with diverse cultural groups. Moreover, the literature on cultural adaptations works as an important integrator amidst cultural sensitivity, cultural competence, and multi-culturalism. Cultural adaptation helps to look beyond that one treatment cannot fit

in all cultures, instead it envisions that a treatment must be designed to specific cultural norms, language, gender and societal beliefs.

Taking cognizance of the need to have a framework on the adaptation process in helping to replicate and distribute an intervention, for the purpose of this study we shall consider Bernal et al's., (2006), ecological validity framework.

This model comprises eight elements of interventions, (i) language, (ii) persons, (iii) metaphors, (iv) content, (v) concept, (vi) goals, (vii) methods and (viii) context (Bernal, 2006). This can help in developing culturally sensitive treatments and adapting treatments to various and specific cultural groups.

The ecological validity argument posits that it is “necessary to increase the similarity between the experience of the client’s ethnocultural world and the properties of a particular psychotherapy as assumed by the therapist. In other words, all methods to increase the congruence between the client’s cultural experience and the properties of the therapy assumed by the clinician are instances of cultural sensitivity” (Bernal *et al.*, 2006: 363).

Language means language of the intervention, persons imply resemblance and differences between the client and the health educator, metaphors mean cultural expressions as well as meanings and sayings (Bernal *et al.*, 2008). Content refers to cultural knowledge, concepts refer to treatment concepts, methods refer to the treatment methods and context means context of the treatment (Bernal *et al.*, 2006).

Content implies that it must be contextualized so that the adapted intervention can tackle the “distinctive contextual factors that are presenting problems in the community” (Bernal *et al.*, 2006:8). These dimensions provide valuable guidance on how programmes should be planned and conceptualised. There is substantial evidence that context and culture have an influence in all angles of a treatment. This framework was used to adapt parent-child interaction in families in the country of Puerto Rico. In this study by Matos *et al.*, (2008) nine families were selected to culturally adapt parent child interaction. The results found out that parents were happy with the intervention as it diminished parental stress and enhanced parenting practices. The intervention also reviewed a substantial reduction in child external behaviour.

Additionally, the framework was also used in randomised control trials to adapt to cognitive behaviour therapy among adolescent suffering from depression in Puerto Rico. Two components from the 8 elements were used to determine efficacy of this treatment. The two

elements used were content and methods. Content looked at values of families and respect when intervening with the adolescent and method focused at “participation of parents in addressing balance among interdependence, dependence and independence among adolescent in therapy” (Bernal & Rivera, 2008:5). Outcomes were that in the first controlled trial group 83% adolescents in interpersonal therapy and 59% in cognitive behaviour therapy were found to be within the functional range after treatment. In the second treatment group, results showed positive outcomes (Bernal & Rivera, 2008; Rosselo *et al.*, 2008).

This framework , will be used to see if language, content, symbols and metaphors are in tandem with cultural beliefs.

5.3 CONCLUSION

Cultural adaptation is very critical for any intervention to work. One size fits all cannot work in communities which have diverse cultural backgrounds. In this study, I adopt Bernal *et al.*, (2006) Ecological Validity Framework. This framework will be used to test whether the symbols, content ,language, that are used to teach CSE are in congruent with cultural beliefs of the leaners. As earlier mentioned, this framework has eight dimensions of treatment interventions that can serve as a guide to develop culturally sensitive solutions to problems specific to minority groups. These eight dimensions include the following: language, persons, metaphors, content, concepts, goals, methods, and context (Bernal *et al.*, 2006:121). Each dimension in the framework, will be used to interrogate how sexual education in schools (sex education being culturally sensitive topic in Zambia) is being conducted to overcome cultural barriers in terms of providing solutions to problems such as teen pregnancies and HIV/AIDS.

The Ecological Validity Framework is suited to be used as a tool in the diagnosis of the problem of CSE as well as the prescription (treatment) to the problem. In other words, the Ecological Validity Framework will help in diagnosing the cause of lack of or limited knowledge on CSE by using the eight dimensions of treatment. In the same vein, the eight dimensions of treatment will serve as a guide in developing culturally sensitive interventions.

Secondly and most importantly, is that a number of studies that examined the effectiveness of cultural adaptations in numerous treatments (in this case lack of sexuality education), have proved very effective (Miranda *et al.*, 2005; Huey and Polo, 2008; and Benish *et al.*, 2011). It is therefore, the considered view of the researcher that the Ecological Validity Framework is best suited for the study.

The interrogation of the components in the framework will inform whether the curriculum for CSE is culturally sensitive or not.

CHAPTER SIX: RESEARCH METHODOLOGY

6.1 INTRODUCTION

This chapter outlines the research process followed to achieve the research aims and objectives. It discusses the methodology and sampling procedure that has been used in this study. I also discuss the ethical considerations taken into account for this study.

6.2 QUALITATIVE RESEARCH

There are three orientations to research namely post-positivist research (quantitative), interpretative research (qualitative) and critical research (Creswell 2007: 59). This study is qualitative research. Qualitative research is one which is concerned with qualitative phenomena. The main purpose of this research is to investigate whether culture inhibits CSE in schools with a particular focus on urban schools of Mpika district of Zambia. In order to achieve the research aims and subsequent objectives, this study adopted semi-structured interviews as method for collecting the needed data. This helped in getting views from the respondents as to whether culture plays a role in learning CSE. The information that was elicited from the learners included norms, metaphors, language and cultural beliefs whether these affected their learning environment. Further, elaboration on the sampling procedures, semi-structured interviews and data analysis are discussed below.

Qualitative research involves qualitative phenomena. Qualitative research seeks to explore reasons as to why humans behave in a certain manner. It aims at discovering underlying behaviour of the desires and motives of why human behaviour manifests in a certain manner (Kotharu & Garg, 2014). Qualitative research uses in depth interviews. On the other hand, Beuving & de Vries (2015) say qualitative research methods mainly take the form of explaining, describing the social reality by the mode of language. This is contrary to quantitative research which uses numbers. It can thus be summarized that quantitative research in its report findings uses numbers whereas qualitative research uses words.

Qualitative research is ordinarily used in behavioural sciences whose main thrust is to find out why humans behave in a certain way (Angen, 2000). It is through such research that discovery is made on what motivates humans to behave in a certain way and why humans may like or dislike a certain object or thing (Kothari & Garg, 2014). It is also used to get people's opinions on how they perceive certain things (cited in Kothari & Garg, 2014: 49).

Further, qualitative research uses affinity, which is the capability to observe and listen from the respondent's viewpoint (Terreblanche & Kelly, 1999). In other words, the researcher in qualitative research unveils and discovers peoples' perceptions, which brings out their experiences and knowledge on the phenomena under investigations (cited in Terreblanche & Kelly, 1999: 41).

The main goal of this study was to explore the impact and influence of culture in the provisioning of CSE in urban schools of Mpika district of Zambia. Beuving & De Vries (2015) argue that qualitative research calls for the researcher to comprehend what the respondents are exhibiting because they have first-hand information on the matter being investigated. The researcher must observe, understand, and explain what they are observing without taking sides (Beuving & De Vries, 2015: 59). Qualitative research therefore uses naturalistic inquiry that involves three things observe, understand, and explain which originates from the hermeneutic tradition in the sociological school (Beuving & De Vries, 2015). Qualitative research tries to give a thorough explanation on the strength and ambiance of human experiences (Creswell, 2007).

Basically, qualitative research gives a detailed comprehension on human conduct and explanations persons ascribe to their experiences as opposed to quantitative method of using numbers to study a subject under investigation (Babbie & Mouton, 2001). When it comes to data collection, qualitative research requires a close relationship between the researcher and the respondents thereby providing more credence to the subject matter being investigated (Babbie & Mouton, 2007). However, in quantitative research the researcher does not have a close relationship with the respondents thereby making the researcher to be far away on the subject matter under investigation (Babbie & Mouton, 2007).

The main difference between quantitative research and qualitative is that quantitative produces statistics while qualitative uses observations and descriptions (Bryman, 2004). In this study, a qualitative framework was chosen as the most appropriate to explore the impact and influence of culture in the provisioning of comprehensive sexuality education in schools (CSE). Semi structured interviews, as a method of data collection, were used for this study because it helped to explore indepth respondents' viewpoints on how culture impacts and influences their perception in learning CSE.

6.3 AIMS OF RESEARCH

The primary goal of this study was to explore how culture impacts and influences on the provisioning of CSE. In order to achieve this goal, below were the secondary objectives that were used in answering the main objective of the study.

1. To investigate the frameworks that inform the teaching of CSE in schools.
2. To explore the influence of cultural norms, metaphors, and values on that framework.
3. To explore ways in which influence of culture on the framework affects the learners' participation in learning CSE.
4. To explore whether cultural norms have an impact and influence on teachers and learners.
5. To explore whether there is a discrepancy between cultural values and CSE.

6.4 DATA COLLECTION METHODS

With this study being qualitative in nature, interviews were used to collect primary data from the learners and teachers. Interviews were conducted with learners and key informants who are teachers who teach CSE in schools. Interviews were conducted using open-ended questions with follow-up questions where need be (Singleton, 1993). The interview guide is commonly used in in-depth interviews as it allows flexibility. Additionally, an interview guide gives much more freedom of expression in seeking answers from the respondents (Bryman, 2012).

In qualitative research, semi-structured or unstructured methods are used to elicit data from the respondents (Yin, 1998). However, the commonly used methods of extracting data from the respondents in qualitative research are participatory observation, in-depth interviews and focus groups (Bryman & Burgess, 2006). For the research objectives of this study to be met, it was necessary to choose an appropriate methodology. Methodology is therefore concerned in coming up with the methods that will be used to carry out an investigation (Hammersley, 2011). From the foregoing, a semi-structured in-depth interview guide was formulated to collect data from learners and teachers on the impact and influence of culture on the provisioning of CSE in schools. Although this method of collecting data is time consuming, it availed a greater chance of offering primary information which is detailed and at the same time helpful in the matter under investigation (Bryman, 2012). Babbie & Mouton (2001) affirm that under qualitative research, in-depth interviews are the widely used means of eliciting data from the respondents.

A list of questions is created under semi-structured interviews which often enfold particular topics being investigated (Bryman, 2012). These questions were created in a manner that makes the respondent to be at liberty to answer the questions as they do not follow a certain pattern of chronology (Bryman, 2012). The interview guide was designed with open-ended and closed-ended questions so that the respondents can give their biographical data such as age, sex and the school grade they are in.

In relation to data analysis, thematic content analysis was used. Thematic content analysis involve putting similar responses into themes in accordance with specific objectives under investigation. The responses in particular themes were analysed in relation to their frequency and interpretation was done (Angen, 2000). Thematic content analysis involves classifying patterns of “meanings across a dataset that shall offer an answer to the research questions being interrogated” (Kothari & Garg, 2014:124). Patterns were then branded through a laborious process of coding and theme development. Coding ensures that the responses are put into a limited number of classes or categories (Kothari & Garg, 2014).

6.5 SAMPLING PROCEDURE

The participants for this study were accessed by way of using purposive sampling also known as judgemental sampling procedure in which 21 elements from the study group doing grade 10 were drawn. This is because grade Tens were literate enough to give information which was required. Moreover, it didn't require parental consent as legal age for sex in Zambia is 16. Grade Tens in Zambia are all aged 16. Purposive sampling, therefore, is a method that is used where all the respondents of a study group have shared characteristics (Kothari & Gagi, 2014). This could be physical, emotional or academic experiences (Babbie & Mouton, 2007). The main thrust of this technique is that it focuses on the study group which has the same exposure to the matter under study (Babbie & Mouton, 2007). This method is skewed towards picking a sample from the population who may act in the same way in a specific circumstance (Creswell, 2007). Under this sampling method, adolescents who are taking CSE subject and teachers teaching CSE were purposively chosen. Twenty-one adolescent learners were selected and five teachers teaching CSE were selected. This sample was big enough in order to get a diverse knowledge on the study under investigation. Since the respondents are learners confined in the school environment, I sought permission from the school managers in order to gain access to the learners (See attached appendix).

6.6 ETHICAL CONSIDERATIONS

This research followed ethical procedures as per Rhodes University guidelines. Ethical clearance for the study was approved by the Rhodes University Ethical Standards Committee (RUESC) (See attached Appendix). Anonymity was guaranteed to all the participants in order to protect their identity and in this regard, pseudonyms were used in the place of their real names. Further assurance was given to both learners and teachers that the study was meant for academic purposes only and that their responses shall be held with utmost confidentiality.

Sutrisna (2009:12) argues that the ethical issues in research are about the appropriateness of the researchers' behaviour in relation to the rights of the subjects of the research or those who are affected by the research. As this study involved learners, I had to consider all these dimensions. In this regard, all the participants had to sign the consent forms to indicate that they had agreed voluntarily.

Informed consent was obtained before interviews were carried out with the participants (See attached appendix). According to Berg and Lune (2017: 46), informed consent is defined as “the knowing consent of individuals to participate in an exercise of their choice, free from any element of fraud, deceit, duress, or similar unfair inducement or manipulation”. The participants' involvement in the study was on voluntary basis and they were informed, in addition to the consent letter, that should they feel the need to leave during the interview, they will be at liberty to do so.

6.7 CONCLUSION

This chapter has discussed the qualitative research methodology used in this study. I have discussed how the research participants were recruited, how the data was collected, subsequently analysed. I have also discussed the ethical considerations and the process through which ethical clearance for this study was acquired.

CHAPTER SEVEN: FRAMEWORK THAT INFORMS TEACHING OF CSE IN CSE IN SCHOOLS.

7.1 INTRODUCTION

In line with the primary aim of this study which is to investigate the impact and influence of culture on the provisioning of CSE in urban schools in the Mpika district of Zambia, this chapter's focus is on the teachers who teach CSE in schools. This chapter intends to explore the ways in which culture possibly influences their teaching. In this regard, this chapter seeks to provide answers to the following objectives as laid out in chapter one of this dissertation:

- (a) To investigate the frameworks that inform the teaching of CSE in schools.
- (d) To explore whether cultural norms have an impact and influence on teachers and learners.

To grapple with these objectives, 5 (five) teachers who are directly involved in the teaching of CSE in grade 5 (five) were interviewed. Grade five is the grade where CSE lessons begin to be taught in schools. Research on CSE in the African continent has largely focussed on the experiences of learners and there has not been much research about the views and experiences of the teachers who teach the subject. It is for this reason that I wanted to explore the experiences of teachers.

7.2 CSE FRAMEWORK

From the interviews with the teachers it became evident that they have a firm understanding of the reasons why CSE was introduced in the Zambian context. According to the teachers interviewed, the need to come up with CSE began in 2012. There was a felt need to offer CSE education to the learners to curb STIs infections and teen pregnancies. When asked what framework compels the teaching of CSE in schools, the following responses were recorded:

John: "Around 2012, with the assistance of UNESCO, Zambia came a up with a framework to teach CSE in schools. The rising cases of teen pregnancies, resulting in school dropouts particularly on the girl child, instigated the government to come up with the framework on CSE. Further, high HIV/AIDS infection rates among young people prompted the government to come up with CSE policy. Besides having a policy for pupils who get pregnant to go back to school, the government observed that there was knowledge gap on the part of the adolescents in relation to sexual reproductive

knowledge, hence the need to come with CSE in schools. It was essentially, meant to equip young people with necessary knowledge on sexuality”. (Interview, December 2021).

Gilbert: “The main aim of CSE is for the adolescents in Zambia, to acquire the correct health education information so that they can make informed choices on sexual and reproductive matters”. (Interview, November 2021).

Jane: “CSE, in Zambia covers topics to do with HIV/AIDS, equality in gender, puberty, sexual and reproductive health , relationships and human rights. On equality, I teach young people that boys and girls are equal and that whatever boys can do also girls can achieve. In the community, information on sexuality is not publicly discussed. For example, when a girl child reaches puberty, what is emphasised is that a child should not have intercourse to avoid conceiving, however we teach children that they can use condoms in an event that they have sexual feelings. We also teach them their rights in relationship that they have the right to say no and that no one should coerce them to do something against their wish. We also teach them the dangers of unprotected sex that it can result in contracting unwanted pregnancies or STIs”. (Interview, December 2021)

For all the teacher interviewees, there was a strong emphasis on the issue of the subject being a preventive measure for STI’s, and pregnancy through teaching about safer sex practices. In this regard, this finding of this study is in line with what Akinola (2018) found in Ghana, where mothers expressed their fears that CSE might be promoting promiscuity among adolescent as it advocates condom use. Consequently, the adolescents may try engaging themselves in sexual intercourse. However, this study has found that CSE goes further in enlightening rights in relationship and deciding when to have sex and the power to say no. Additionally, adolescents are taught the dangers of engaging in unprotected sex that can cause teen pregnancies and STIs.

7.3 CULTURAL INFLUENCES ON TEACHERS TEACHING IN CSE.

An integral part of teaching is the need for the teacher to be confident and free in imparting knowledge to the learners. It is also important that the teacher gets feedback from the learners as this helps to determine whether the objectives are being met. The two conditions must be met for effective teaching to take place. In this section, I sought to explore from the teachers

which aspects of the curriculum and teaching present them with cultural barriers in delivering lessons to the learners effectively.

Nkhoma: “Yes, there are cultural beliefs I hold dear like one which stipulates that we should not discuss sex in public. When I was first introduced to teach CSE I was a bit nervous, however am now used except when you display on the chart the human body private parts you feel shy. Also, the graphic nature of the pie chart pictures makes you feel alien to the subject of CSE”. (Interview, November 2021).

Njobvu: “The language used in CSE is quiet graphic and vulgar that you cannot repeat it at home or in public. Since it’s in a learning environment we do it for the sake of delivering the lesson as planned”. (Interview, December 2021).

From the above accounts of the teachers, it became evident that there is a need that for the curriculum to not have graphic pictures and that the language must not be too strong. There was a strong sentiment that if the language and the images were toned down, the teachers would feel freerer to teach the subject. The sentiments given above from the teachers alludes that culturally, it is not permissible to discuss sexuality in public and that the language being used is too vulgar. The interviewees emphasised that such language cannot be repeated it in public. Bernal (2006) has noted that interventions must be culturally sensitive in order to meet the objective. Furthermore, Lavu (2010) says language for the intervention must be culturally appropriate for the needs of the treatment to be met. Arising from the above outcomes from the teachers, it seems they have a challenge culturally in explaining human body parts to the adolescents as they view the language as being vulgar. There appears also that displaying body parts to the adolescents through charts in class is against their cultural orientation

Gilbert: “However, what has also helped us as teachers are the seminars we had on how to teach this subject when it was first introduced. We were taught to be frank in order to help the learners. Of particular importance is to help reduce teen pregnancies and high HIV/AIDS prevalence rates among adolescents. In order to achieve this objective we were taught to follow what the lesson plan speaks to. A subsequent question was made to the teachers to find out whether the adolescents were free to participate in class discussions”. (Interview, November 2021).

Both UNESCO (2018) and subsequent researchers (Mahoso, 2020) have underscored the need for extensive training of teachers who are going to instruct this subject. Mahoso (2020: 52) has

noted that “equipping teacher trainees with the appropriate CSE content should be taken as an essential element in teacher’s training programmes, because if they lack it, they may end up teaching the content that has nothing to do with CSE”. It appears, from Gilbert’s account above, that the teachers in the context were trained on how to teach the subject. However, from their hesitancy to deal with graphic imagery and vulgar language, I am of the view that the training seminars did not consider the cultural background and other sensitivities in this context. This is what I want to argue that the ecological validity framework, as proposed by Bernal *et al* (2020), could be of value in helping adapt the CSE programme for the parts of Zambia that are cultural and rural. This framework, as argued in the theory chapter, would require that the language and the imagery that the teachers need to deal with daily is tailored to be culturally friendly.

In addition to the inadequacies of the framework in terms of cultural suitability as argued above, the gender inequalities of the culture of Zambian people also weaved itself into the curriculum. The account by John below is a demonstration of how the culture has not made it taboo for boys to talk about sex while frowning upon girls who freely broach the subject of sex. Sex talk in public has remained the province of boys and men. Bernal *et al*’s (2006) ecological validity framework also requires that programmes should consider the persons for which the programme is made. In this regard, it is my argument that had the programme been tailored according to the provisions of the ecological validity framework, issues such as this one could have been avoided. The framework would have been set up in a way that acknowledges that the culture in this context is one that values patriarchy and as a result boys and girls are not regarded as equals.

John: “Generally, when it comes to CSE boys are slightly free to ask questions and contribute to class discussions than girls. Girls feel shy to ask questions and make contributions, and they would rather get information from the grandparents than speak publicly. (Interview, December 2021).

I have already noted that participation from learners is another crucial factor in ensuring effective teaching. Therefore, I sought to find out from the teachers if they had any challenges in this regard. I sought to uncover this because the prescripts of traditional Zambian culture prohibit sex talks between children and elders and the learners are socialised to approach teachers as their elders and parents.

John: “Since writing class exercise is something that is done by individual learners, they ably provide answers even to questions that boarder on strong language or issues which culture prohibits. As a teacher I see our learners getting a lot of information mainly from the internet because they appear more knowledgeable when giving answers in writing yet they are shy to express themselves during class discussion.” (Interview, November 2021).

While from the teachers sides, they acknowledge that the female learners are often shy to talk, verbally, about sex and reproductive matters in class, there was also consensus that when it comes to writing exercises, they appear competent. Again, this is why I believe that the programme should have been tailored to take cognisance of these minor cultural issues. This appear that culture prohibits public discussion on matters on sexuality yet allows secret discussion of the subject matter. In as much as this particular finding of this study is in line with what Rutgers (2018) regarding the language and images being at variance with local culture and beliefs, this study has gone a step further to establish that the adolescents have alternative means of getting information from other sources such as the internet. This is why the key informant who is the teacher indicated that leaners appear to be shy during class discussions yet are more knowledgeable when giving answers in writing.

Since the teachers agreed that they received training in the form of seminars, I wanted to find out from them how they think that the curriculum can be readjusted to ensure that the leaners are helped to freely participate in learning CSE, in spite of the cultural barriers.

Njobvu: “There is need to break the barrier which culture poses when it comes to the subject of sexuality. It requires that during parents and teachers association meetings at school, parents must be taught that matters of sexuality are no longer a secret. Beginning from their homes, children must be taught dangers of casual sex, rights in relationship and gender roles. In that way learners will be helped to freely participate in class. (Interview, December 2021).

Moyo: “Children must be taught from their home where they come from that there is nothing wrong to discuss matters to do with sexuality, as teachers we have seen that some children are free to discuss this subject in class, and when we go further to investigate why they are free they the children indicate that they are taught similar topics at home where they come from”. (Interview, November 2021).

These suggestions from Njobvu and Moyo again indicate the need for tailoring of the in light of cultural norms. CSE, as has been shown in the literature review chapters, originated from Europe. In the European context, sex talk between children and their parents is a norm. When the Curriculum was introduced into this context, there was no consideration of the fact that learners would not be getting help from their guardians because this is a taboo topic. Njobvu's account points to the fact that tailoring of the programme, in terms of Bernal et al's (2006) framework would have necessitated the inclusion of guardians and parents as effective learning also requires their involvement.

Namakando: "The language must be altered to suit our culture which prohibits mentioning of body private parts in public. In that way as a teacher I would be more free to teach the subject". (Interview, December 2021).

Moyo: "In African culture, it is a taboo to discuss sex matters in public. It is also a taboo for a parent to discuss sex matters with his own child". (Interview, December 2021).

Namakando's response, to the same question, appears to further entrench that the language used in teaching CSE is heavy and vulgar due to cultural influence. It is therefore important that language must be culturally sensitive as this can help to teach the CSE to the adolescents. Moyo's response also points to the fact the CSE framework, as it currently stands, does not take into account the fact that the culture within which it is situated does have a culture where talking about sex is encouraged. This finding is in line with what Rasing (2003) found that, in Zambian cultures it is a taboo for parents to discuss the subject of sex with their children and between male and female unless between grandparents and their grandchildren. It remains unclear how parents can take this subject to their children as suggested by Moyo bearing in mind that culture does not allow discussing sex between a child and a parent.

7.4 CONCLUSION

In reflecting from the above responses which the teachers gave, the aims and philosophy of CSE are very clear in that it seeks to inform the adolescent on the dangers of engaging in unprotected sex and empower them with necessary knowledge on sexual and reproductive health. Moreover, it seeks to enlighten them on the relationships and human rights, and equip them with the knowledge on sexual and reproductive health. The aims and philosophy which the teachers spelt out are in line with what UNESCO champions. However, I found that while

the aims are clear, the operationalization of the curriculum is challenging because most of the content clashes with the cultural beliefs. For instance, even CSE teachers agree that it is taboo to talk about sex in public. In this light, it is my argument that the curriculum would have benefitted from tailoring so that it can accommodate cultural sensibilities.

CHAPTER 8: LEARNER'S PERCEPTION OF CULTURE AND CSE

8.1 INTRODUCTION

The aim of this chapter is to provide an analysis of the data collected for this research. With this analysis, the researcher hopes to tentatively contribute to the existing knowledge about how students and teachers navigate the ostensibly conflicting demands of culture and Comprehensive Sexual Education curriculum in Zambia. As previously mentioned in the methodology chapter, this research is a petite study of learners and teachers' perceptions on whether culture inhibits comprehensive sexual education in urban schools in the Mpika district of Zambia. This chapter will analyse and discuss learners' perceptions of the influence of culture, cultural beliefs, and norms in their learning of CSE.

As discussed in the methodology chapter (Chapter six) the learners' perceptions of how culture influences their learning insofar as CSE is concerned will be arranged and discussed according to specific dominant themes that emerged from the interviews. Bernal *et al's* (2006) theoretical framework of Ecological Validity, as discussed in Chapter five, will be used to underpin the discussions of the research findings. As previously argued, this framework is appropriate because it postulates that it is necessary to increase the similarity between the experience of the client's ethnocultural world and the properties of a particular intervention program. Essentially, this framework will be used as a guide on evaluating whether teacher's language, metaphors, symbols, content, concept and methods have a bearing on the learner's perception of CSE.

This chapter will be arranged as follows: the demographic profile of the learners, the framework that informs the teaching of CSE in schools, influence of cultural norms, metaphors and values by teachers on CSE, influence of culture on the learner's participation in CSE, and identified discrepancies between cultural values, and CSE.

8.1.2 OVERVIEW OF PARTICIPANTS & THEIR PERCEPTIONS OF CULTURE

All the learner interviewees for this study were in Grade 10 and were enrolled for CSE as one of their subjects. The interviewees were all from various boarding schools in the Mpika district and they came from diverse backgrounds in terms of culture. The interviewees were 21 in total. The youngest age range was 16 which is the legal age for sexual consent in Zambia. Seventeen interviewees were aged 16, two were aged 17, and two were aged 18, respectively. In terms of the gender breakdown of the group, nine learners identified themselves as female while thirteen identified themselves as male. To begin, the researcher wanted to find out the learner's

understanding of what culture is. It was important for the researcher to establish this from the beginning as a means of ascertaining that the learners had understood the type of culture under investigation, as culture can often be a slippery concept (Fellows and Liu, 2013). In this regard, the learners were asked to share their understandings of culture. The following accounts were recorded:

Mooka: “Culture is a way of life of a given community of people which has values which they follow”. (Interview, November 2021).

Lukhele defined culture as: “The whole way of life which the community follows, which include among beliefs and values which they hold dear”. (Interview, November 2021).

Michael: “Culture are the values and customs that a group of people follows”. (Interview, November 2021).

It was important to determine if the students understood culture and could articulate it in their own words because most of the questions centred on the concept of culture in relation to CSE. Generally, all learners interviewed seemed to exhibit a fair understanding of what culture is. Additionally, when asked what values and norms entrenched in culture that they knew about, they were able to mention values such as respecting the elderly, and not answering back when the elderly is scolding or yelling at you. From the foregoing, it appears that learners perception of culture is well entrenched. The interviewees were able to easily define culture without any difficulties. Additionally, their understandings of culture as given above are in line with Balley’s (2012:24) definition of culture as a “socially learned knowledge and patterns of behaviour”.

8.1.3 INFLUENCE OF CULTURAL NORMS, METAPHORS AND VALUES ON CSE

This section tentatively deals with the main aim of this study which is to investigate the impact and influence of culture on the provisioning of CSE in urban schools in the Mpika district of Zambia. In this section, I consider whether cultural norms and values on the part of the learners, specifically, affect them in comprehending CSE during learning time. In particular, this section’s discussion focuses on societal beliefs, metaphors, and norms relating to culture and their impact on classroom discussion of matters of sexuality.

In eliciting learners information as to whether cultural norms, values, and metaphors have an impact on CSE subject, an interview schedule was used. The responses from the interviewees

were identical and are discussed below. In beginning this section, the first question was asked whether learners are free when it comes to learning CSE in class.

Mathews: “I am free when it comes to learning CSE in class”. (Interview, November 2021).

Elizabeth: “I am free to learn CSE in class although I feel a bit shy and nervous to make contributions during learning time”. (Interview, November 2021).

Charity: “I am not free because you will find a situation where the teacher starts to talk about the issue of menstruation in a class where you have boys and that feeling as a girl disturbs me”. (Interview, November 2021).

Margaret: No, i am not free especially when they are talking on girls side, when the teacher has asked a question for instance on private parts and menstruation such that some boys usually ask a lot of question about girls and make comments. (Interview, November 2021).

The first observation that I made was that while almost all the boys expressed being free to discuss and talk about anything in the CSE lessons, the girls in this study expressed completely opposite sentiments. The girls, as can be seen from the above accounts of Elizabeth, Charity, and Margaret, spoke about feeling inhibited or shy to talk or discuss about certain topics in the classroom. This signals to the first conflict between the aims of CSE and the norms of culture in the Zambian context. Additionally, a similar problem was identified by Browes (2015) in their study of CSE and gender in the Ethiopian context. The author noted that while gender equality was espoused by CSE curriculum, inequality between the two genders was pervasive in the culture (Browes, 2015).

In the case of the above extracts, the culture of Zambia, as with all heteropatriarchal cultures, allows boys the freedom to talk about sex and related matters while girls should not openly own their sexuality. Girls, as narrated by Elizabeth, are taught to be shy and unassuming in matters of sex. This was a clear example of how, despite the aims of CSE, the prescripts of culture will overflow into the classroom if the curriculum and the approach to teaching is not adjusted to take into account the people, context, and the dominant beliefs and culture. Additionally, in their study on religious and cultural barriers to CSE in Bangladesh, Gunasekara (2017: 15) argued that the “panic induced by publicly discussing issues of sexuality and reproduction are signs of patriarchal forms of social control”.

Petrine: “I am free because this subject teaches me about the advantages and disadvantages of sex”. (Interview, December 2021). James shared similar sentiments like Petrine indicating that they were free in learning CSE.

Mooka: “I am free because they teach on how you can prevent yourself from many kinds of diseases how to say NO when a man makes sexual proposals”. (Interview, November 2021).

Jonathan: "It gives us opportunity as adolescent to learn things that they would not get from home". (Interview, December 2021).

The second theme that emerged was the differences in how the students perceived the role of CSE. Again, it is my argument that these differences are deeply entrenched in heteropatriarchal culture in Zambia. As can be gleaned from the above extracts, the boys approach CSE freely and express that it teaches them about sex, in the case of Petrine, and gives them the opportunity to learn things they wouldn't learn at home, in the case of Jonathan. However, Mooka's account is vastly different as, for her, the subject is about prevention of diseases and how to say no to men.

This again is an illustration of how cultural teachings are finding their way into how the subject is taught. It has already been established by scholars (Browes, 2015; Gunasekara, 2017) that while the aim of the curriculum is also to emphasise how sexual abuses and harassments, and pregnancy are never just the fault of the victim, the cultural script around these issues often blames the woman. Gunasekaraa (2017: 14) has gone further and argued that presenting that “CSE should be for girls is another way of reinforcing existing gender roles, whereby men dominate the productive (or the public) sphere, and tasks of the reproductive sphere are relegated to women”.

This is a sentiment that dominated the interviews wherein the girls saw CSE as a place of learning to prevent themselves from falling pregnant, catching sexually transmitted diseases, evading harassment, etc while the boys interviewed viewed the curriculum as a way to learn more about sex without any similar responsibility to the girls.

8.1.4 TEACHING PARAPHERNALIA AND CULTURAL BELIEFS

It is a well-known fact that CSE curriculum often includes object for display during lessons. For example, in teaching about safe sex, learners are often showed how to use a condom. This can either be done using diagrams and images. Learners are shown the signs and symptoms of

sexually transmitted infections, for example. Another finding was that while the learners found the subject useful insofar as it helps with prevention of STI's and pregnancies, they felt uncomfortable viewing human private parts in pictorial form during learning time.

Peter: "The teachers uses charts which display human body private parts which does not sit well with my cultural belief as it makes me feel uncomfortable". (Interview, November 2021).

Benjamin: "My culture does not allow displaying pictorial form of human body parts I feel uncomfortable, it is a taboo for me to see breasts and other human body parts". (Interview, December 2021).

James: "Teachers use charts to teach us about CSE which is just okay for a learning purposes, however I feel uncomfortable, because I develop that sense in mind when I go back in the community when I feel like doing sex , I remember what I was taught in class about risks of engaging in sex. This is helpful though our parents do not teach us at home". (Interview, December 2021).

From the sentiments which the interviewees gave they all affirm that they feel uncomfortable viewing human private parts in pictorial form during learning time. They all made inference that culture has socialised them that it is not permissible to discuss matters of sexuality later on display body parts in public. The symbols that teachers display during learning time do not fit well to their cultural beliefs.

8.1.5 CONFLICTING TEACHINGS BETWEEN CULTURE & CSE.

Objective (e) of this study, under the main aim, is to explore whether there is a discrepancy between cultural values and CSE. In line with this objective, this section explores existing conflicting messages about sex, reproduction, and sexuality between the learner's cultural teachings and the teachings they receive in the CSE. Research has already showed that there is an identifiable conflict between religious teachings (Gunasekara, 2017; Mahoso, 2020) and the provisioning of effective CSE in various contexts. Mahoso (2020; 59) has noted, for example, that "religion is another factor that is detrimental to the provision of CSE as some churches prohibit the teaching of CSE". Therefore, in this light I sought to contribute to existing scholarship by exploring the discrepancies between cultural teachings and CSE teachings regarding sex. When the participants were asked about conflict between their cultural teachings and their CSE teachings, they responded as below:

Alice: “In the community where we live we are taught that we should not engage in sex before marriage. Among the reasons they teach us are the dangers of contracting HIV/AIDS and other STIs. In here or rather under CSE we are taught that we can use condoms in an event we are not able to abstain. In that sense my norms or rather cultural beliefs are put to test or compromised”. (Interview, November 2021).

Anthony: “My cultural beliefs are affected in learning CSE because as young persons we are taught about sex which ordinarily we should have learnt somewhere when we clock may be twenty. The early introduction of this topic make children to experiment what they learnt in class forgetting that where they come from in the society it is forbidden”. (Interview, December 2021).

As can be seen from the above extracts, the respondents were mainly of the view that cultural norms and beliefs teach them not to engage in sex, whereas CSE on the other hand champions condom use for those who cannot abstain from sex seems to create a discrepancy. Furthermore, cultural beliefs in society where these learners come from seems to be at odds with what CSE curriculum teaches. These findings are in line with the fears expressed by Chief Chipepo and Chief Chitimukulu that CSE can be promoting promiscuous behaviour among learners (Mbewe, 2000). As argued in the previous chapters, chiefs, in the Zambian context, are seen as the guardians of culture. These sentiments are clearly trickling down to the learners as they also espoused them during our interviews.

James: “Yes, there are cultural beliefs I know, for example parents as well as the society does not allow children to know about the subject of sex. This is because they want children to grow with good morals. They only permit this subject to be discussed during initiation ceremony”. (Interview, November 2021).

Anthony: “Yes beliefs are there in my society, one of them says that talking about sex among children is viewed as a taboo by the elders , this is to ensure that we the children grow with good moral behaviour and since CSE is taught in schools , CSE is in conflict with the belief in my society”. (Interview, December 2021).

Browes (2017) has, in their research about CSE, culture, and gender, underscored the importance of the household in shaping students' values and abilities. Similarly, in the Ethiopian context, they found talk about sex and sexuality was discouraged at home (Browes, 2017). Similarly, Mahoso (2020), researching the Zimbabwean context, found that children are prohibited from talking about sex at home because of culture. As can be seen from the above extracts, there is a belief that sex talk will lead to bad morals for children. The findings in this regard are similar with what Crawall (1998), found out that it is a taboo in African culture for a father or mother to discuss matters of sexuality with their own children.

Interviewees were then asked what were their general perception in learning CSE as to whether it was helpful or not. Notwithstanding the above answers they gave that CSE may somehow influence learners to experiment sex based on what they are taught. All the interviewees agreed that CSE must continue being taught in schools.

Christopher : “It is a good subject and it must continue to be taught because I learn on how I can protect myself from sexual life and prevent these other diseases like HIV/AIDS”. (Interview, December 2021).

Natasha: “It should continue being taught because it makes us learners to learn on how to do sex in a safer manner without risking our lives”. (Interview, November 2021).

Margaret: “It is helpful as it gives knowledge on how I can engage in sex when am matured enough. Although one can experiment what we learn in class”. (Interview, December, 2021).

Contrary to existing research on CSE (Browes, 2017; Gunasekara, 2017; Mahoso, 2020) which largely says that CSE, particularly in the African context, preaches abstinence over and above safe sex, the participants in this study revealed that CSE is useful in this context because it teaches them about safe sex. From the abstracts above, the interviewees maintain that CSE is helpful on preventing unwanted pregnancies and STIs. I am of the belief that these findings differ from most of the scholarship in this regard because, as has been argued by Zulu *et al* (2018), CSE was introduced in order to mitigate unwanted pregnancies in Zambia and HIV/AIDS infection which is high among the adolescent.

The interviewees responses seems to suggest that they were feeling shy to fully participate learning CSE. Their feeling shy can be attributed to cultural socialisation as indicated in their responses that some body parts showing private parts must be removed. Moreover, leaners agreed that some teachers were feeling shy in teaching CSE. These findings are similar to what teachers gave when they were being interviewed. Furthermore, it appears that language being used does not sit well with their cultural beliefs both for leaners and teachers. Teachers when interviewed also gave resentment on the language that they use when teaching CSE that it was too strong. On the part of leaners, the sentiments on language are the same to that of teachers.

CSE does not teach leaners on how they should become prostitutes or engage themselves in sexual encounters. Arising from these the respondents did not agree that moral break down in society can be alluded to learning CSE at school. These findings are at variance with the fears that Chief Chitimukulu and Chief Chipepo said that CSE teaches children to become prostitutes and that there will be moral breakdown in society as a result of teaching CSE in schools (Mbewe, 2020). Overall , the interviewees seemingly all agreed that CSE is a vital component of curriculum as it affords them the chance to get to know the merits and demerits of engaging in casual sex.

8.1.6 DISCREPANCY BETWEEN CULTURAL VALUES AND CSE

Another dimension which was brought to the interviewees was whether culture permitted them to discuss sexuality with their parents/guardians. Interviewees were therefore asked whether it was permissible in their culture to discuss sexuality with their guardians and parents.

Norita: “it was not allowed to discuss matters of sexuality between a child and parents as that is considered a taboo in my culture.” . (Interview, November 2021)

Mary: “ even if such a topic would be discussed or even introduced at dinner time it can portray a picture that a child is disrespectful and ill mannered to discuss sex matters with parents.” (Interview, December 2021)

Daniel: “talking about sex between parents and a child would imply that the child is spoiled and morally weak and has got deviant behaviour.”(Interview, November 2021)

From the above views that respondents gave it is clear that sex subject is culturally not allowed to be discussed between parents and children. Infact, all interviewees agreed that is a taboo to discuss this subject between a child and a parent. The findings of this research are similar with

what Crawall (1998), found out that it is a taboo in African culture for a father or mother to discuss matters of sexuality with their own children.

Arising from the above answers which the interviewees gave, a similar question was asked as to which persons were the respondents free to talk about the subject of sexuality.

Mooka, said that “am more comfortable to discuss this subject with an Auntie or grand parent.” Interview, December 2021)

Jacob, said “am very much free to discuss such matters with an Uncle.”(Interview, November 2021)

Kelvin, said “I access information from the internet. Its free and I don’t feel any sense of timidity as am alone”.(Interview, November 2021)

A subsequent question was asked as to whether they had discussed such subject with the Auntie or uncle.

Jane, said “i had done that a year ago

Mary, indicated “ i had consulted information on sexual and reproductive health from a health facility”.(Interview, November 2021)

Mary, was requested to elaborate as to why she had opted to seek information from the health facility rather than from Aunties or Uncles. Her response was that, “i felt free to seek such information from a health facility rather than from Aunties because and i felt these are professionals who would give me the much needed information and that they would uphold some levels of confidentiality.” She added, that she was sceptical to seek such information from relatives as they are not qualified in matters of sexual and reproductive health, “I feel they are not qualified to give advice on such matters. “

The findings from above indicate that even if culture prohibit discussion of sex between a child and parent. Children have other sources which they use to get information to do with sexuality such as the internet and health facility. These findings are similar to what Zulu *et al.* (2018) found that children use the internet to access sexual reproductive health. However, this study has found out that some adolescent access sexual reproductive information from health facilities in order to be assured of getting professional advise and surety of confidentiality.

8.17 CONCLUSION

This chapter sought to explore the learners’ perceptions of CSE in light of their cultural beliefs about sex and sexuality. I found that while the learners appreciated the lessons from CSE, they found the content and the language of CSE vulgar. I also found that the boys reported no

inhibitions in terms of engaging and discussing the content of the curriculum while girls felt shy. I attribute this to the patriarchal traditional culture of Zambia that allows men and boy free reign on sex and sexuality while frowning upon girls who do the same.

CHAPTER NINE: CONCLUSION

9.1 REFLECTIONS ON FINDINGS

The main aim of this study was to investigate whether culture has an impact and influence on the provisioning of comprehensive sexuality education on the adolescents among urban schools of Mpika district of Zambia. The subsequent objectives from the main aim included, investigating the frameworks that inform the teaching of CSE in schools, exploring ways in which influence of culture on the framework affects the learners participation in learning CSE, exploring the influence of cultural norms, metaphors, and values on the framework, exploring whether cultural norms have an impact and influence on teachers and exploring whether there is a discrepancy between cultural values and CSE.

Specifically, this research picked adolescents who are learning CSE in order to get their views as to whether culture plays a role in learning CSE. Thus, twenty one interviewees who are learners were purposely selected as sample in the study. Five teachers who are involved in handling CSE lessons were also selected. This was meant to explore whether teachers were also affected by culture.

This study found out that CSE was introduced by the government of Zambia because of rising teen pregnancies among adolescents, rising high HIV/AIDS infection rate among the young people. These two factors combined contributed to high schools drop outs among the young people. It therefore became imperative on the part of the government to introduce CSE in schools in order to curb the high number of teen pregnancies and high rate of HIV/AIDS which largely contributed to high number of school drop outs. Thus, CSE with the help of UNESCO was formulated in 2014 in order to address this knowledge gap. Arising from this study findings, respondents who were teachers alluded that the main aim of CSE is to equip the adolescents with the right skills, knowledge and attitudes and values that should endow them with the right knowledge on reproductive and sexuality education.

The findings of this study showed that the interviewees (teachers), had difficulties in expressing themselves freely when discussing human body parts using pictorial form of charts. They said that culturally it was not easy to express human body parts when teaching sexuality to the adolescents because of culture. To them, culture did not permit discussing human body parts in public, as a result they were feeling shy to confidently make explanations before the learners.

The graphic pictures being displayed before the learners did not sit well with their cultural background. These findings were also noted among the learners, who indicated that teachers are also feeling shy to express themselves when it came to explanations during learning time.

This study also found out that teachers noticed learners feeling disconcerted when it came to group discussions during learning and felt shy to freely contribute on the topic. The teachers alluded that culture does play a huge role in matters of sexuality as it teaches that sexuality topic should not be discussed in public.

Language used in CSE was also found to be too vulgar when compared to cultural beliefs. The study found out that even teachers were finding it difficult to freely express themselves before the learners due to the strong language which is found in CSE. These findings were also echoed by the learners. Learners reiterated what the teachers said during their own interview that language employed in CSE was vulgar and that it was culturally inappropriate. This was also the more reason they could not freely participate because of the strong language that the subject uses.

This study discovered that some learners particularly females felt shy to contribute during lesson time. Elizabeth indicated that she felt shy to freely participate in class especially when it came to questions of group discussions. Her sentiments were also supported by Charity who indicated that she felt out of place to contribute anything in class especially when the teacher is talking about menstruation because boys were asking a lot of questions, this made her feel uncomfortable.

Another question was posed whether the interviewees had cultural beliefs that did not permit them to talk about sexuality. All interviewees agreed that culture did not permit them to discuss the topic of sexuality publicly. James gave an elaborate answer that culture does not allow children to discuss sexuality in public. Discussing this topic in public is viewed as a taboo. Asked further why culturally this was viewed as inappropriate, he said that this was to ensure that children grow with good morals.

Interviewees were asked on the symbols which the teacher uses during class demonstration whether they sit well with their cultural beliefs. The interviewees indicated that the symbols used are charts which display human body parts in pictorial form. They said this did not sit well with their cultural beliefs. Peter indicated that teachers use charts which display human body parts, which does not sit well with their cultural beliefs. His answer was supported by

Benjamin who said he felt uncomfortable to view human body parts together with learners of the opposite sex.

In assessing whether cultural norms and beliefs were being affected by CSE, Interviewees were asked to state how CSE may affect these beliefs. The respondents all agreed that cultural norms can be affected by learning CSE. Alice gave an explanation that culture does not allow sex before marriage and that culture emphasises that one must abstain from sex until marriage, however CSE encourages one to use a condom and engage in premarital sex. Such a teaching can compromise cultural norms that teaches abstinence until one gets married. Alice's viewpoint was supported by Anthony who said what they learn in CSE, is likely that one can try to experiment in the society, this might go against what culture teaches that one must abstain from sex.

The study found out whether CSE though being at odds with culture, it should be discontinued being taught in schools due to the symbols being used, language being too vulgar and allowing sex. The interviewees all agreed that it is a good subject and that it should continue to be taught. Christopher submitted that it is a good subject because it teaches how one can prevent contracting STIs and HIV/AIDS , as a result it must continue to be taught. Margaret, added by saying CSE must continue to be taught because it teaches many good things such as rights in relationships, gender norms and also it teaches on how one can prevent getting unwanted pregnancies. Besides what the learners indicated as being at variance with what culture teaches, they agreed that CSE must continue to be taught in schools as it was beneficial to their lives.

The interviewees were asked to state how best this subject can be taught. Overall the learners were of the view that the subject must use idioms as opposed to displaying images of body parts, idioms to them would make them feel free to participate. Furthermore, strong language being used must be removed. They further indicated that teachers and learners must not feel shy when learning this subject.

Teachers who teach CSE were asked whether culture had an influence in teaching CSE to the learners. They all agreed that culture had an influence on teaching CSE. Nkhoma's submission confirms this assertion when he indicated that it is a taboo in their culture to talk about sexuality to children and this is the more reason teachers felt shy when teaching before the learners. A fact that also came out among the learners who indicated that teachers were feeling shy when

teaching the subject in class. Furthermore, teachers felt that some components in CSE were at odds with culture. One such aspect relates to encouragement in CSE of engaging in sexual intercourse among the unmarried by way of using protection such as a condom in order to prevent against unwanted pregnancies, STIs and HIV/AIDS. This aspect on the part of the teachers was pointed out to be different with what their cultural beliefs taught which emphasised abstinence on young ones until they get married. Moreover, the teachers pointed out that the language appear to be vulgar and too strong to them and the learners, particularly that their culture did not allow talking about sexuality in public. This appeared strange and can be attributed to why at times they felt shy when teaching the learners. Additionally, the study found that the symbols being used in the charts appear to be too graphic to the teachers and learners and does not sit well to their cultural beliefs. Notwithstanding, the above all teachers agreed that CSE is a good subject which must continue to be taught as it enlightens adolescents on many things which are helpful in their entire lives.

In examining whether there was a discrepancy between cultural values and CSE, interviewees were asked to explain what topics in CSE conflicts with their cultural beliefs. The respondents agreed by first stating that culture does not allow displaying human private body parts in public while CSE allows that and further goes into discussing the same parts. This to them caused a discrepancy between cultural belief and CSE. Another aspect they gave was that culture does not permit discussion of sexuality in public while CSE allowed such a discussion. Additionally, the interviewees indicated that culture socialised them not to have sex until marriage while CSE permitted sex encounters by way of using condoms as a means of preventing STIs and unwanted pregnancies.

The other aspect related to the discrepancy in language being used in CSE. The interviewees agreed that the language being used was too strong and vulgar. Natasha submitted that this is because in their culture you cannot mention human body parts as it is regarded as an insult.

In gauging whether societal moral breakdown can be attributed to learning CSE. The interviewees all agreed that moral breakdown in society cannot be attributed to learning CSE. Mackson's sentiments that it's just their choice and has nothing to do with CSE affirms this position.

In assessing whether CSE teaches, or initiates learners to become promiscuous. All the respondents said that CSE does not teach on how one can become promiscuous or how one can

become a prostitute. Alice submission was on point when she said CSE does not teach how one can become a prostitute, hence moral breakdown in society cannot be linked to learning CSE.

In evaluating as to which persons in society the adolescents were free to discuss matters of sexuality, they all agreed that they were free to discuss such matters with an Auntie, Uncle and grandparents. They indicated that they cannot discuss such a topic with their parents as they would be construed to be ill mannered and disrespectful. Only two out of twenty-one interviewees differed with their colleagues as they preferred accessing such information from a health facility as opposed from an uncle or Auntie. These preferred getting information from a health facility citing assurance of confidentiality and that health personnel were better placed as they were professionals in this field.

The findings of this research show that culture influences learners' participation in CSE through the metaphors that are used. In addition, the language that is used appear to be against cultural socialisation of the learners, this is the more reason learners are not free to participate in open group discussions during learning time. Notwithstanding, these cultural barriers the research has found out that CSE is very helpful in shaping adolescents' lives in the area of sexuality as the school learning environment is the only source where information on sexuality can be accessed.

9.2 RECOMMENDATIONS & GOING FORWARD

9.2.1 LANGUAGE

From the interviews with both teachers and learners, it became apparent that there is a need for the language used in teaching this subject is adapted and modified in order for the learners and teachers to not feel shy and embarrassed during learning time. Additionally, there is need that the pictorial images that are used to display human body parts are tailored in idioms so that the learners can freely participate in class discussions. This is due to the fact that African people in traditional contexts use idioms and metaphors to talk about subjects that involve sex and sexual issues. In this regard, the subject and the content thereof will be palatable for both teachers and learners in general. This will assist to synchronize the images closer to cultural norms that prohibit public discussion of sexuality.

9.2.2 POLICY

There is need for Ministry of education in Zambia to have broader consultation on CSE with stakeholders such as the traditional chiefs and communities in order to allay the fears that CSE promotes immoral behavior among the learners. Yet on the contrary the contents that CSE offers are very beneficial to the growth of adolescents.

9.2.3 FURTHER RESEARCH

This present study is limited in various ways. Firstly, this is not a large-scale study given that the number of participants was relatively small. Secondly, this study was conducted as part of masters programme and therefore the duration was 6 months. Large-scale studies carried out over long periods will yield more results. Additionally, this study should not be considered as being exclusive as more studies are needed to better understand how culture can impact and influence provisioning of sexuality education so that there are no fears from both parents and traditional leaders that CSE may promote promiscuous behavior among the learners. Future studies in this area may be more enlightening if they are comparative between rural and suburban schools as norms and values differ between the two contexts.

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APPENDIX 1

Interview Schedule

Section A: Biographical Data

Name & Surname

School grade

How old are you?

Which gender do you identify with?

Section B: Frameworks that Inform the Teaching of CSE in Schools (FOR TEACHERS)

1. What policy or framework gives you the mandate to teach CSE?
2. Kindly explain how it came about?
3. Give us your understanding of its aims and philosophy

Section C: Influence of Cultural Norms, Metaphors, and Values on that Framework (PUPILS)

4. How do you understand the concept of your culture?
5. How free are you when it comes to learning CSE?
6. Are there beliefs in your society that prohibits you talking about sexuality? Kindly explain the nature and content of these beliefs?
7. Explain how the symbols (metaphors) the teacher uses fit with your cultural beliefs?
8. Kindly elaborate on the beliefs and norms and how these may affect your learning environment?
9. Explain what values that you hold dear discourage you from discussing CSE in class with your peers?
10. What are your general views on CSE? (a) Is it okay to learn CSE? (b) Explain how helpful CSE can be to your (sexual) life (c) What interests you most in CSE? (d) Explain how best this subject can be taught (d) Explain what may hinder you to freely participate in lesson class discussion on CSE (e) What are your general views on CSE in relation to your cultural norms and values? (f) Would you recommend that this

subject should continue being taught in schools? (g) If so, kindly give reasons why it should continue. (h) If you feel it should be discontinued, what reasons can you give why it shouldn't? (i) explain what you like in CSE (k) What do you dislike about this subject?

11. Are you free to ask your parents/ guardians about homework on CSE as you do with other subjects or any clarification with your parents/guardians?
12. How do you find the language employed in teaching CSE are you comfortable with it?
13. What language difficulties do you encounter in CSE?
14. What is your general feeling on language of CSE?
15. Are you able to repeat in your language what you learn in CSE to your peers in the community?
16. Whom are you free with to discuss matters of sexuality and why?
17. Why do you find it easy to discuss sexuality with this person(s)?

Section D: Influence of Culture on the Framework affecting the Learners' Participation in CSE (FOR TEACHERS)

18. As a teacher how have you adapted teaching CSE in relation to your cultural beliefs?
19. Are there cultural beliefs or norms that you hold that are impacting you in teaching CSE?
20. Broadly explain these cultural beliefs.
21. How can these cultural beliefs be mitigated so that teaching of CSE becomes easy?
22. What could be the best approach to teaching CSE?
23. As a teacher, do the learners freely participate in CSE lessons during discussions and questions-and-answer sessions?
24. How can the learners be helped to freely participate in learning CSE?
25. In your opinion, do the cultural beliefs of the learners affect delivery of CSE in class?
26. Kindly list and explain the cultural beliefs which may affect learners.
27. As a teacher, are you free to teach CSE?
28. Are you comfortable in teaching CSE?
29. What challenges do you face in the community with regard to CSE?
30. Are you free to ask any question when learning CSE?
31. Are there cultural beliefs that requires mindset change for teaching CSE?
32. Explain the language employed to teach CSE.

33. How have you resolved sexual relationships among your learners that have come before you?
34. How do you handle topics that are too graphic for your learners?
35. Is the language appropriate so that you would publicly share lesson content with anyone?
36. How do you maintain your posture without feeling shy, when you meet learners in the community to whom you teach CSE?
37. What is the best way you would propose that this subject be taught in schools?

Section E: Discrepancy between Cultural Values and CSE (PUPILS)

38. Describe curriculum of CSE in relation to your cultural values?
39. What is your opinion on the continued teaching of CSE in schools?
40. How helpful is this subject to your life?
41. Would you link moral breakdown and learning of CSE? (b) What is your general view of CSE subject?
42. Does this subject agree or clash with your cultural beliefs?
43. Do you think it is culturally appropriate to discuss sex with your parents or guardians?
44. Kindly explain the right context or place where this subject can best be shared.
45. What aspects in this subject do you agree with?
46. What aspects in this subject do you disagree with?
47. As a teacher, what components do not sit well with your cultural values in CSE?
48. Explain what issues in the curriculum of CSE conflict your cultural beliefs as a teacher.
49. Which lessons do the adolescents in this subject find useful?
50. Are there lessons in this subject that you consider beneficial, give reasons?
51. Are there lessons in this subject that you consider harmful, give reasons?
52. Do you think CSE should continue being taught? [Give reasons.]
53. Do you have any further remarks on CSE?

APPENDIX 2

Interview Schedule For Teachers

Section A: Biographical Data

Name & Surname

School grade

How old are you?

Which gender do you identify with?

Section B: Frameworks that Inform the Teaching of CSE in Schools (FOR TEACHERS)

1. What policy or framework gives you the mandate to teach CSE?
2. Kindly explain how it came about?
3. Give us your understanding of its aims and philosophy
4. why it shouldn't? (i) explain what you like in CSE (k) What do you dislike about this subject?
5. Are you free to ask your parents/ guardians about homework on CSE as you do with other subjects or any clarification with your parents/guardians?
6. How do you find the language employed in teaching CSE are you comfortable with it?
7. What language difficulties do you encounter in CSE?
8. What is your general feeling on language of CSE?
9. Are you able to repeat in your language what you learn in CSE to your peers in the community?
10. Whom are you free with to discuss matters of sexuality and why?
11. Why do you find it easy to discuss sexuality with this person(s)?

Section D: Influence of Culture on the Framework affecting the Learners' Participation in CSE (FOR TEACHERS)

12. As a teacher how have you adapted teaching CSE in relation to your cultural beliefs?
13. Are there cultural beliefs or norms that you hold that are impacting you in teaching CSE?
14. Broadly explain these cultural beliefs.
15. How can these cultural beliefs be mitigated so that teaching of CSE becomes easy?

16. What could be the best approach to teaching CSE?
17. As a teacher, do the learners freely participate in CSE lessons during discussions and questions-and-answer sessions?
18. How can the learners be helped to freely participate in learning CSE?
19. In your opinion, do the cultural beliefs of the learners affect delivery of CSE in class?
20. Kindly list and explain the cultural beliefs which may affect learners.
21. As a teacher, are you free to teach CSE?
22. Are you comfortable in teaching CSE?
23. What challenges do you face in the community with regard to CSE?
24. Are you free to ask any question when learning CSE?
25. Are there cultural beliefs that requires mindset change for teaching CSE?
26. Explain the language employed to teach CSE.
27. How have you resolved sexual relationships among your learners that have come before you?
28. How do you handle topics that are too graphic for your learners?
29. Is the language appropriate so that you would publicly share lesson content with anyone?
30. How do you maintain your posture without feeling shy, when you meet learners in the community to whom you teach CSE?
31. What is the best way you would propose that this subject be taught in schools?
32. Are there lessons in this subject that you consider beneficial, give reasons?
33. Are there lessons in this subject that you consider harmful, give reasons?
34. Do you think CSE should continue being taught? [Give reasons.]
35. Do you have any further remarks on CSE?

APPENDIX 3



PARTICIPANT INFORMED CONSENT INFORMED CONSENT DECLARATION (Participant)

Name of Researcher: Kaliza Nyoni

Research Topic: An exploratory study on the impact and influence of culture on the provisioning of CSE in Zambia: the case of urban schools of Mpika district of Zambia

Declaration

- (a).I confirm that the purpose and nature of this research has been explained to me.

- (c) My participation is entirely voluntary and should I at any stage wish to withdraw from participating further, I may do so without any negative consequences.

- (d) I understand that the information that will be collected during this research, will be used by the researcher and that my personal particulars collected during this research, specially my name or identity, will be kept secret.

- (e) I agree to be interviewed and to allow dictations to be made of the interview.

- (d) I have been informed by the researcher that the information that will be collected will be destroyed after the researcher makes his report.

.....
Participants signature

.....
Date

Rhodes University, Research Office, Ethics

Ethics Coordinator: ethics-committee@ru.ac.za

t: +27 (0) 46 603 7727 f: +27 (0) 86 616 7707

Room 220, Main Admin Building, Drostdy Road, Grahamstown, 6139



APPENDIX 4

Table 1: *List of interviewees (Leaners)*

Pseudonym	Age	Sex	Grade	Interview date
Anthony	16	Male	10	2 nd December 2021
Benjamin	16	Male	10	2 nd December 2021
Dorica	16	Female	10	2 nd December 2021
Rosemary	16	Female	10	2 nd December 2021
Peter	16	Male	10	2 nd December 2021
Petrine	16	Female	10	2 nd December 2021
Alice	18	Female	10	22 nd November 2021
Martha	17	Female	10	2 nd December 2021
Mary	17	Female	10	2 nd December 2021
Michael	16	Male	10	2 nd December 2021
Natasha	17	Female	10	2 nd December 2021
Christopher	18	Male	10	22 nd November 2021
Victor	18	Male	10	22 nd November 2021
Nelson	16	Male	10	2 nd December 2021

Norita	17	Female	10	2 nd December 2021
Charity	17	Female	10	2 nd December 2021
Luka	17	Male	10	2 nd December 2021
Mooka	17	Male	10	2 nd December 2021
Margaret	17	Female	10	22 nd November 2021
Mackson	17	Male	10	2 nd December 2021

List of Teachers interviewed

Pseudonym	Gender	Date
Jane	Female	02 nd December 2021
Gilbert	Male	02 nd December 2021
Nkhoma	Male	02 nd December 2021
Njobvu	Male	02 nd December 2021
Namakando	Female	02 nd December 2021

APPENDIX 5

School clearance Letter

To..... SCHOOL MANAGER
..... KAMPAMBA DAY SECONDARY
..... SCHOOL

Mpika

22nd November 2021.

Dear Sir/Madam,

RE: PERMISSION TO CONDUCT INTERVIEWS

I am a student at Rhodes University pursuing Masters of social science in Development studies. Am carrying out an exploratory study on the impact and influence of culture on provisioning of comprehensive sexuality education in Zambia: the case of Mpika urban schools. Permission is being sought from your school to interview pupils.

The information that will be collected is to be used in the preparation of the masters thesis. The interviewees identity will be held in utmost confidentiality.

I would be grateful if my request is granted.

Yours Faithfully,

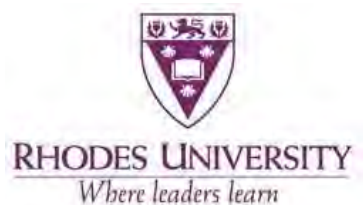

za Nyoni



Approved
Dice

Kaliz

APPENDIX 6



Rhodes University Human Ethics Committee
PO Box 94, Makhanda, 6140, South Africa
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NHREC Registration number: RC-241114-045
<https://www.ru.ac.za/researchgateway/ethics/>

2 December 2021

Dr Thoko Sipungu

Email: t.sipungu@ru.ac.za

Review Reference: 2021-5331-6475

Dear Dr Thoko Sipungu

Re: A sociological exploration of whether culture inhibits comprehensive sexual education in schools:
The case of urban schools in Mpika district of Zambia

Principal Investigator: Dr Thoko Sipungu

Collaborators: Mr Kaliza Nyoni

This letter confirms that the above research proposal has been reviewed by the Rhodes University Human Ethics Committee (RU-HEC) and
PROVISIONALLY APPROVED PENDING PERMISSION/GATEKEEPER LETTER(S).

Gatekeeper permission is required from:

Ministry of General Education, Zambia

Heads of all schools involved in the study

Once the Gatekeeper permission letter/s has been received please forward it to the Ethics

Coordinator, in order to finalize your ethics approval. Sincerely,

A handwritten signature in black ink that reads "Arthur Webb". The signature is written in a cursive style with a long, sweeping underline for the first name.

Prof. Arthur Webb

Chair: Rhodes University Human Ethics Committee, RU-HEC

cc: Ms Danielle de Vos - Ethics Coordinator

