

A sexual education programme designed to encourage safer sexual practices in an era of HIV and AIDS in Wentworth among the youth (age category 15-24) of the Mountain of Fire Global Ministries (MFGM)

by

Anthony George Small

Student no: 206511258

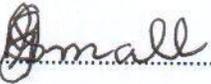
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Supervisor: Prof Edwina Ward

Co-supervisor: Rev Dr Herbert Moyo

Declaration

I Anthony Small hereby declare that this dissertation is a product of my original work unless stated otherwise.

Signed... 

Anthony Small

Date... 08 APRIL 2013

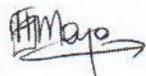
As supervisor, I agree to the submission of this dissertation for examination



Signed: Edwina Ward

Date: 08 April 2013

As co-supervisor, I agree to the submission of this dissertation for examination

Signed:  Herbert Moyo

Date: 08 April 2013

COLLEGE OF HUMANITIES

DECLARATION - PLAGIARISM

I, ANTHONY GEORGE SMALL....., declare that

1. The research reported in this thesis, except where otherwise indicated, is my original research.
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Signed

Small..... 15 MARCH 2013.....

DEDICATION

This research is dedicated to all the youth in the community of Wentworth who are infected and affected by HIV and AIDS. Special emphasis goes to those who have passed on prior to available treatment, including those who contracted the virus through ignorance, innocence and injury (sexual abuse). The hopes and dreams of the community of Wentworth continue to live on in the struggle to fight the good fight in finding ways to reduce, prevent or cure this life threatening disease, that has caused havoc in the lives of our youth, resulting in some having a prematurely short life span. May the community's continuous dedication, love and support encourage all those who are survivors of the pandemic to live positively, as they look towards a major breakthrough in finding a cure for the virus.

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All praise, glory and honor goes to God for affording me the finance, strength, and wisdom to undertake and successfully complete this dissertation.

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Anthony George Small

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ABBREVIATIONS

ABC-	A- Abstain, B-Be Faithful, C-Condomize
AIDS-	Acquired Immune Deficiency Syndrome
ANHERTHA-	African Network of Higher Education and Research in Theology, HIV and AIDS
ARV-	Antiretroviral
BRC-	Blue Roof Clinic
CBO-	Community Based Organization
CEIWU-	Chemical, Engineering and Industrial Workers' Union
CKAI-	Christ the King AIDS Initiative
DCC-	Diakonia Council of Churches
DIY-	Do It Yourself
DSB-	Durban South Basin
DVD-	Digital Versatile Disc
DYR-	Durban Youth Radio
FBO-	Faith Based Organization
HBC-	Home Based Care
HIV-	Human Immunodeficiency Virus
INERELA-	International Network of Religious persons with and affected by AIDS
KCA-	Keep a Child Alive
MFGM-	Mountain of Fire Global Ministries
MPH-	Mater Populi Home
NGO-	Non-Governmental Organization
PLHIV-	People Living with Human Immunodeficiency Virus
RO-	Religious Organization
SAVE-	S- Safer practices; A-Available medication; V-Voluntary counseling and testing, and E- Empowerment through education
SCC-	Sizane Community Centre
SIDA-	Swedish International Development Authority
STAHA-	Street Theatre Awareness of HIV and AIDS
STIs-	Sexually Transmitted Infections
TB-	Tuberculosis

UKZN- University of KwaZulu-Natal
VCT- Voluntary Counseling and Testing
WAAG- Wentworth AIDS Action Group

ABSTRACT

This research paper is designed to introduce a sexual education programme that can be adapted for Mountain of Fire Global Ministries (MFGM), to guide the youth in their safer sexual practices in the era of HIV and AIDS. In view of this, the research paper will build upon other sexual education programmes such as S- safer practices, A- available medication, V- voluntary counseling and testing, E- empowerment through education (“SAVE”), A- abstain, B- be faithful, C- condomize (ABC) and others (INERELA+ 2008:1).

Setting the stage to understand the challenge in South Africa for safer sexual practices among youth, the researcher saw it fit to conduct research in his local community of Wentworth. The intention of the research was to get a basic understanding of the HIV and AIDS prevalence among youth and the type of education they were receiving from the local organizations. The interviews conducted in the research demonstrated that there was more of an authoritarian or top-down rather than a grass roots bottom-up approach used by the organizations, which gave the impression that the type of curriculum used was obsolete.

The researcher felt that addressing the need for safer sexual practices among youth would have been more effective if the approach was through dialogue. Youth may have felt insecure, believing that some of their needs, inputs or experiences could not be discussed in a top-down approach. Organizations that appeared to be condescending, as well as more superior and intellectually equipped, may have made youth feel inferior and inadequate. The outcome of this approach may have created mixed feelings between the organizations and the youth. A lack of understanding, on behalf of the educating organizations, as to what the youth really required in education on safer sexual practices and what they were experiencing personally, eventually could have led to the youth treating the education lightly.

On the other hand, from a Christian education perspective, this research paper ascertained that the youth were being squeezed into a mould where safer sexual practices were not considered. Christian education strongly discourages the practice of sex outside of marriage and teaches that abstaining from sex until marriage is the only commendable way. This type of education creates

a distancing and has a great impact on the lives of youth, especially those who are sexually active. Somehow if they do engage in sexual activity, they feel isolated, inferior, unaccepted and inadequate to grow spiritually. The change in their attitude and behavior results from continuous pulpit caution, instead of precaution, on how to manage safe or safer sexual practices. Christian education continues to place fear on the youth about premarital sex and the youth often feel that they are responsible for the consequences that derive from negligence. This research uncovered that Christian education adopted a top-down instead of a bottom-up approach, thus denying the youth the opportunity to express themselves with their experiences and needs when it came to safe or safer sexual practices.

In view of the hierarchical approaches of some organizations and Christian education, the youth find themselves under difficult circumstances, whereby they are not given the opportunity to relieve themselves of some of the pressures they face when it comes to safe and safer sexual practices. In light of this struggle to find common ground, Paulo Freire in his book *Pedagogy of the oppressed* (2003:71-83) introduces some positive methods, such as dialogue, that can broker a relationship between the facilitator and the participants. In addition to this, the International Network of Religious persons with and affected by AIDS (INERELA+) has compiled a “SAVE” Toolkit (2012) that the researcher has included in the research paper, as a guide to walk alongside Freire’s philosophy of dialogue. This will help to bridge the gap between the facilitators and the participants, and assist them in finding a common ground as they search for social transformation in the context of safer sexual practices.

The interviewees mentioned in the research showed a great deal of experience and knowledge, but they were limited in the ABC method they used to educate youth on HIV and AIDS. This method did not cater for those who were beyond this stage, such as those who had contracted the virus. Since the “SAVE” Toolkit is more user friendly, incorporating both the ABC method and reproductive health for those who have contracted the virus to live a positive lifestyle, to blend it with dialogue improves its effectiveness. This proved to be an important finding in the research in terms of the hypothesis which promotes a sexual education programme for safer sexual practices among youth. This will eventually assist youth to develop mindsets that enable them to be more responsible in their sexual behavior.

TABLE OF CONTENTS

SECTION	PAGE NUMBER
Declaration	i
Humanities (Declaration-Plagiarism)	ii
Dedication	iii
Acknowledgements	iv
Abbreviations	vi
Abstract	viii
CHAPTER 1- General introduction of the research project.....	1
1.1 Introduction.....	1
1.2 Background to and motivation for the research.....	2
1.2.1 Background to the research.....	2
1.2.2 Motivation for choosing the topic.....	4
1.3 Literature review.....	9
1.3.1 Literature on education and supporting youth through prevention programmes.....	9
1.3.2 Literature encouraging education to the misinformed on HIV transmission.....	15
1.3.3 Literature confirming that there should be other options besides abstinence.....	16
1.3.4 The “SAVE” model.....	17
1.4 Research problem and objectives: Key questions to be asked.....	19
1.4.1 Statement of the problem for the research.....	19
1.4.2 Key questions to be asked in the research.....	20
1.4.3 The objectives of this research.....	20
1.5 The focus of the research.....	21
1.5.1 The contribution of the participants.....	21
1.5.2 Support of the church to educate youth who may become vulnerable to the virus.....	21

1.5.3	Teaching youth values by the church.....	21
1.5.4	The role of the church in introducing a sexual education programme.....	22
1.6	The theoretical framework.....	22
1.6.1	The dialogical model of education by Paulo Freire.....	22
1.6.2	Education for domestication from the top-down.....	24
1.6.3	Education for liberation from the bottom-up.....	26
1.7	Research design and methodology.....	28
1.7.1	Research design (qualitative).....	28
1.7.2	Research methodology.....	30
1.8	Limitations of the research.....	31
1.9	Research ethics.....	32
1.9.1	Research population, recruiting and sample size.....	32
1.9.2	Data analysis.....	32
1.9.3	Risk factors.....	33
1.9.4	Protection of subjects.....	33
1.9.5	Potential benefits.....	34
1.9.6	Risk-benefit ratio.....	34
1.10	The structure of the dissertation.....	34
1.11	Conclusion.....	36
CHAPTER 2-Demographics of the Wentworth area.....		39
2.1	Introduction.....	39
2.2	Amenities in the community of Wentworth.....	40
2.3	Socio-economic, cultural, political factors that is evident in Wentworth.....	42
2.3.1	Socio-economic factors that add to the spread of HIV.....	42
2.3.2	Cultural factors found in the community of Wentworth.....	45
2.3.3	Political factors contribute instability in the community.....	46
2.4	Gender analysis of HIV and AIDS among youth.....	48
2.5	Conclusion.....	51

CHAPTER 3- Background of the interviewees including the interviews with the HIV and AIDS awareness educators.....	53
3.1 Introduction.....	53
3.2 Background of the interviewees and their respective organizations.....	54
3.3 Interviews consisting of nine open-ended semi–structured questions with the awareness educators.....	59
3.4 Summation of the organizations approach to educating in contrast to the needs of the youth calls for a proposed sexual education programme.....	71
3.5 Conclusion.....	73
CHAPTER 4-Data analysis.....	74
4.1 Introduction.....	74
4.2 Important findings from the interviews.....	74
4.3 The interviewee’s objectiveness in their response.....	78
4.4 Conclusion.....	83
CHAPTER 5- The proposed safe sexual education programme.....	85
5.1 Introduction.....	85
5.2 An understanding of dialogue in education.....	86
5.3 Characteristics of the “SAVE” model (education through liberation bottom–up).....	87
5.3.1 Definition of a facilitator.....	88
5.3.2 Conscientization in view of transformation.....	88
5.3.3 “SAVE” model (education through liberation bottom–up)- (teaching and learning).....	89
5.3.4 The listening process.....	90
5.3.5 Generation of themes.....	90
5.3.6 Strategic planning and curriculum design.....	91
5.3.7 Problem analysis (public text).....	92
5.3.8 Deeper problem analysis (human living text).....	93
5.3.9 Theological reflection (Church text).....	94
5.3.10 Decision making.....	97
5.3.11 Action plan.....	97

5.4	Implementation of the Model.....	98
5.5	Conclusion.....	99
CHAPTER 6- General conclusion- An overview of the research designed to encourage safer sexual practices among youth in Wentworth.....		
6.1	Introduction.....	102
6.2	Summary of the findings.....	102
6.2.1	Sub-questions on Christian education for safer sexual practices.....	102
6.2.2	Some ways to prevent youth from falling into active sexual intercourse.....	104
6.2.3	Objectives to promote safer sexual practices.....	105
6.2.4	Post-training follow-up.....	106
6.3	Evaluation of the findings for the last programme used.....	107
6.4	Conclusions.....	107
Bibliography.....		110
Journals, Web sites, internet presentations and reports.....		111
Unpublished thesis and resources.....		115
List of interviews.....		116
Appendix A- questionnaire.....		117
Appendix B- Interviews with youth in the community of Wentworth.....		119
Introduction.....		119
1	What would you like to learn about safer sexual practices?	119
2	How would you like to learn about safer sexual practices?	121
Conclusion.....		123
Appendix C- Informed consent sheet (sample).....		125

CHAPTER 1

General introduction of the research project

1.1 Introduction

The main areas of research that will be covered in this dissertation are: chapter1 which gives a general introduction of the research project. The subsections of this chapter are the literature review, research problems and objectives/questions, focus of the research, theoretical framework, research design/methodology, limitations' of the study, research ethics and the structure of the dissertation. Chapter 2 involves the demographics of the Wentworth area which entails the amenities in the community of Wentworth, socio-economic, cultural, political factors that is evident in Wentworth and Gender analysis of HIV and AIDS among youth. Chapter 3 introduces the background of the interviewees including the interviews with the HIV and AIDS awareness educators. The segments in this chapter outline the background of the interviewees and their respective organizations, interviews consisting of nine open-ended semi-structured questions among the awareness educators, and the summation of the organizations approach to educating in contrast to the needs of the youth calls for a proposed sexual education programme. Chapter 4 identifies the need for data analysis which unfolds important findings from the interview, and the interviewee's objectiveness in their response. Chapter 5 introduces the proposed safe sexual education programme that unpacks an understanding of dialogue in education, characteristics of the "SAVE" model, and the implementation of the model. The final chapter 6 institutes the general conclusion which is an overview of the research designed to encourage safer sexual practices among youth in the community of Wentworth. This chapter gives an indication of two important elements which are a summary of the findings and an evaluation of the findings for the last programme used.

Reasons for the research are provided in light of the background, as well as the necessary steps that will be undertaken to achieve the intended outcome. This will allow the researcher to arrive at the key purpose of the research, which is also the reason for designing a sexual education programme for the Mountain of Fire Global Ministries (MFGM) located in Wentworth. The argument of the researcher is based on the fact that the MFGM youth form part of the Wentworth

community. Hence whatever character traits they may show are a reflection of the youth in the rest of the Wentworth community.

1.2 Background to and motivation for the research

1.2.1 Background to the research

The research was undertaken among the Wentworth, Durban, KwaZulu-Natal MFGM youth group. The area of Wentworth was a Coloured area, in the apartheid era. Sharad Chari (2006:427) states that the area of Wentworth consisted of an estimated population of 27 000 people and the researcher is of the view that it could have changed since. The community councillor of Wentworth estimated that in 2010 the population was around 35-40 thousand¹ people. According to the professional nurse at the local clinic, there is an estimate that at least sixty people per month are diagnosed with HIV. In view of this, he says that HIV and AIDS among youth may be increasing in the community and could reach to an estimated 50-60%² within the next couple of years'. This becomes alarming news for any community, as the figures mentioned for the total number that may become infected could be around a ratio of at least 2:3. On the basis of evidence that there is a higher degree of prevalence amongst 15-24 age groups;³ in the community of Wentworth, the researcher proposes that HIV is prevalent in most age groups. The researcher has observed that many of the youth in this age category, from various youth groups in Wentworth, may have been infected or affected by HIV. In light of how the community views the spread of HIV and AIDS among youth, there is a grave concern among them for those who are sexually active. In certain areas such as Woodville Road, the community thinks that the virus is so prevalent among the youth, with the tendency to exclude themselves, that one often hears the cliché, which is exaggerated, but spoken with an element of fear: "In this area one does not have to sleep with an infected youth to get HIV, one has to just breathe in the air and you already have the virus"⁴.

¹ As of 2010 these estimated statistics were given by the community councillor of Wentworth (01.09.12).

² Estimated statistics received from a professional nurse at the Austerville clinic in Wentworth (09.09.12).

³ Information received from a professional nurse at the Austerville clinic (09.09.12).

⁴ This stems from the thinking of the community.

The researcher maintains that while some youth are conscious that they have the virus, others are not and may continue indulging in promiscuous sexual activities. Avoiding the use of condoms increases the spread of the virus if one partner is infected. Although abstaining from sex until marriage, or staying faithful to one partner in a marital relationship, is the focus of the church, there is a need to encourage safer sexual practices among Christian youth who are sexually active (Fact Sheet 2012:2). In the MFGM church, some youth are educated and aware of ways that the virus can be transmitted (Gardner et al. 2011:793-800), while there are others who may be ignorant and irresponsible as far as transmitting the virus is concerned (Marks et al. 2006:1447-5014)

In discussion with the pastor of MFGM, he described how youth generally grow up in the community of Wentworth. It is the pastor's observation⁵ that some youth in MFGM come from dysfunctional homes and may have been emotionally abused, involved in substance abuse, and socio-economically deprived. It is also the thinking of the pastor that at an early age, before these youth become committed members of the church, they may have already found themselves in gangs, as well as involved themselves in substance abuse and sexual activities. In light of this, the pastor has observed that due to the lack of love, instability and improper upbringing in the home, these youth demonstrate a life of misbehavior and crime, and exhibit poor self-esteem.

The researcher agrees to a certain extent that some youth grow up in dysfunctional homes. However, not all youth share a similar type of upbringing in the community, as some may come from good homes, but turn to life on the streets as a means to identify with the age groups they associate with on a daily basis. Some of these youth may come from families who attend church regularly. There are youth who come from good homes but join the wrong type of friends. However, this does not mean that youth outside the church that engage in immoral activities and risky sexual behavior which impairs their life, may not return to the church as they seek a better life. Consequently, the researcher is of the view that the upbringing of youth in the area of Wentworth is a challenge, especially when the milieu they reside in offers a lifestyle that may corrupt, pollute and destroy them.

⁵ This information was received from the pastor of MFGM (26.04.12).

These youth may become members of the church, and it sometimes takes time for them to transform from their accustomed sexual practices to safer sexual practices, such as abstaining from sex, as taught by the church (Green and Ruark 2008:1). In essence, what is being taught by the church may contradict a lifestyle that was once enjoyed by some youth, which they thought was the norm of society. These youth may have developed a habit of engaging in sex to fulfill their sexual appetite. In order for them to enter into an environment that portrays sex as a “no go” zone until marriage becomes a “bitter pill to swallow.” Habits do not just break off overnight and the need to fill the void of satisfying their sexual appetite; may take an indefinite time thus the necessity of finding solutions to fill that need.

Youth are often taught by the church to abstain from sex prior to marriage, but may become uncomfortable with ideas that impose on the way they behave sexually (Ray 2011:1). On the same point, the researcher has observed that the church often thinks that imposing education on youth; gives the church a sense of control, to bring about safer sexual practices. It is the observation of the researcher that youth seem to have a “tug of war” with what the church presents and what the body dictates, which leaves them confused as how to respond. The researcher postulates that sexual urges are a part of life and a phase that every youth encounters. Depending on the individual, some are able to suppress those feelings through indoctrination, while others feel that the body has needs and should not be deprived, whether prior to or during marriage. For those who have previously had sex, a life of secondary abstinence⁶ may sound unthinkable, especially when they have grown to engage in sex as the means to gratify their sexual drives.

1.2.2 Motivation for choosing the topic

The researcher has observed that in the area of Wentworth, especially among the HIV and AIDS organizations who deal with this topic, there is a tendency of the educators to hold onto the A-abstain, B- be faithful, and C-condomize (ABC) method of prevention. The researcher is of the impression that this method is outdated and does not offer hope to those who have become

⁶ Secondary abstinence meaning a person who had sex before but now wants to abstain.

survivors⁷ of HIV infection. In contrast to the model of Safer practices, Available medications, Voluntary counseling and testing, and Empowerment through education (“SAVE”) (INERELA+ 2008:1), it does not produce options that assist both youth who are HIV negative and those who are positive.

1.2.2.1 The strengths of the ABC model in HIV and AIDS prevention

One has to understand that each acronym in the ABC model is crucial and adds value to its strengths. Although data on the ABC model was introduced and available it lacked the ability to produce better behavioral patterns among youth (Whiteside et al. 2003:14). The researcher has observed that the concept of the A and B of the model seems to be well accepted by the churches in the community, although the C is widely criticized as an encouragement to promote sex (Haddad 2011:79). In contrast to this the organizations in the community endorse the idea of the A and B of the model, but are reluctant to rule out the concept of the C. They, the organizations are of the opinion that firstly, not all youth may have the gift to abstain from sex and secondly, among discordant couples it helps prevent re-infection during sexual intercourse (Green & Herling 2007:43). Therefore, one must acknowledge the strengths in embracing this model in that it makes viable options available. These options can be considered that if youth cannot abstain then at least they can opt to be faithful to one partner. If they cannot comply with the A and B then the third option comes into play which is to condomize (Green & Herling 2007:5). The strength of this ABC model makes room for those who are negative to prevent themselves from contracting sexual diseases including the HI virus. At the outset the strength of the ABC model was introduced to prevent the spread of the virus as a generic cure in lieu of medication that was not available for treatment. Therefore, one can safely state that the ABC model played a significant role in preventing the spread of the virus at a period when it was much needed. However, due to its significant role and strength the ABC model was not sidelined when new information and medication became available on the market to preserve both those who are HIV negative and positive. It must be noted that one cannot deviate from the fact that the ABC model did play an integral role in reducing the spread of the HI virus.

⁷ Survivor refers to someone who has been exposed to HIV and now lives with the virus.

1.2.2.2 The weaknesses of the ABC model in HIV and AIDS prevention

The weakness of the ABC model shows that it does not make provision for those who have contracted the HI virus. This leaves loopholes for those who have contracted the virus as there is no hope for survival because of their failure to comply to the ABC model. This failure makes them look guilty as individuals who have engaged in premarital sex, indulged in promiscuous sex, and neglected the use of condoms. However, one must take into consideration that the ABC model failed to cater for those who became vulnerable to the HI virus not because of their negligence, but because of circumstances that were beyond their control. Some of these circumstances involve traditions and cultural practices listed in the final report of (Whiteside et al. 2006: 18-19): *bunganwa* (having multiple sexual partners; a cultural practice of male married and unmarried to have many girlfriends); *kungenwa* (levirate or wife inheritance); a widow is given in marriage to marry the brother of her deceased husband without the consent of the women which exposes women to the HIV virus. This practice is done without the consent of the women. *Kujuma* (occasional overnight visits between unmarried lovers); *kuhlanta* (a young girl bearing the children of her infertile sister); *kushenda* (extramarital relationships); *kulamuta* (a man having a sexual relationship with a younger sister of his wife); and *sitsemu* (polygamy, one man with more than one wife); this is a common cultural practice found in many African countries due to gender inequality (Chitando & Hadebe 2009:26).

Other area of weaknesses is that the ABC model does not make allowance for those individuals who contract the HI virus through the use of unsterile equipment. The inability to recognize the use of contaminated equipment can make those contracting the HI virus seems guilty of violating the ABC model. In addition to this it looks as though if one violates the ABC model then there is no hope of survival with the end result of death. This kind of thinking makes those who are HIV positive have a bleak outlook on life with no zeal to continue. Once again the ABC model portrays a poor reflection on these individuals who begin to question their ability to live a normal life in contrast to die as the live with the HI virus. Further to this the ABC model tends to dictate to those who are negative without considering the need to empower both the HIV negative and positive individuals through education. Unless these individuals have some form of education on how to conduct themselves of what needs to be done once tested there will always be the notion

that they are told what to be done. One must confidently say that the hierarchical approach of the ABC model did play an integral role at the inception of the HI virus, but later fell short as it did not have alternatives and options for those who are positive, including those who did not have control over their lives to abstain, be faithful or condomize. (INERELA+, Save the Children & Christian Aid 2012:9)

Therefore, the researcher argues that any remedy which does not support hope, but is imposed on its subjects, should be revisited and considered outdated, especially if the method does not consider sustainable treatment that is available. However, the researcher takes into consideration that there may be many communities of faith who still operate within a cultural-determined environment of hierarchy. Due to the impact of a very fundamental approach to the interpretation of the Bible on sex-issues, abstinence can be indeed appropriate in such a cultural and spiritual setting although it is not the perspective the researcher wants to promote. Although the “SAVE” model offers hope to HIV and AIDS survivors and promotes preventative strategies for those who are negative, it is the researcher’s thinking that it may still impose restrictions on the youth, by not involving them in finding solutions. Therefore, there is a need for a sexual education programme that seeks to hear what the youths’ responses to safer sexual practices are, in contrast to what the organizations are imposing on them.

The objective of the research is to propose a sexual education programme that involves life skills for Christian youth. This is done through reflecting on information gathered and analyzed from three organizations, namely Keep a Child Alive (KCA), Wentworth AIDS Action Group (WAAG) and Sizane Care Centre (SCC) which are working with youth in the Wentworth area in order to bring about a weekend workshop to allow youth to air their views on HIV and AIDS prevention. In addition to this, the researcher included interviews with eight youth from the community⁸ who assisted in giving reasons as to what they would like to learn about safer sex practices and how they would like to learn about safer sexual practices. This gave the researcher evidence as to what needs are lacking, and what to include in the proposed sexual education programme.

⁸ Refer to Appendix B.

From the researcher's observation, the MFGM has not empowered their youth with life skills through any programme that will lead to prevention of HIV and AIDS infection. The MFGM has a congregation of about 250 members which consists of about thirty families. The youth group has about 50-60 members. Despite this research being limited to the Wentworth MFGM, there is a need to know some of the HIV statistics among South African youth between the ages of 15-24. UNAIDS (2009:1), found "Among 15-24 year old South Africans there are 181 000 males and 831 000 females that are HIV positive." These figures by UNAIDS 2009 may have changed in the last 3-4 years, but for the benefit of this research there is an indication of high HIV prevalence among youth.

The key objective in this research is to ascertain:

What sexual education programme can be designed for Mountain of Fire Global Ministries (MFGM) to guide the youth in their safer sexual practices in the era of HIV and AIDS, by building upon other sexual education programmes such as "SAVE", ABC and others (INERELA+ 2008:1).

The reason for undertaking the research in Wentworth is that the researcher has been challenged by the number of youth that might be infected or affected, who come from the community into the church without any formal education on how to contain their status. The research will focus on the sexual practices of the youth at MFGM, with the intention of developing a sexual education programme for safer sexual practices, among the youth in the church. The researcher hopes this programme will eventually be used amongst the youth in the community of Wentworth. The broader intention of the research would be to make a significant contribution to prevention of the spread of HIV among the youths.

Since there has been no research to my knowledge conducted before in MFGM pertaining to this subject, the researcher has passionately felt challenged to ascertain: What sexual education programme can MFGM design for youth to guide them in safer sexual practices to prevent the spread of HIV?

It is the researcher's view that most youth in the church become sexually active from around thirteen years of age, and become vulnerable to sexual diseases (Anderson 2007:98-105). This highlights the need to encourage safer sexual practices amongst them. The realization of this kind of encouragement does not occur overnight and may gradually fall into place over a period of time (Machyo 2008:3). It is the researcher's observation that youth in the church need to have a strategic transformative sexual education programme, developed and designed to assist them to transition towards choosing safer sexual practices, in order to prevent them becoming soft targets in an era of HIV and AIDS. This background information helps to give a basic understanding of the situation and the reasoning behind this research.

1.3 Literature review

Encouraging safer sexual practices by designing a sexual education programme can be one of the most effective ways in preventing HIV among youth who are members of the MFGM church. In this section, the researcher examines existing literature which deals with choosing safer sexual practices to prevent HIV among youth. This includes: i) literature on education and supporting youth through prevention programs; ii) literature encouraging education to the misinformed on HIV transmission; iii) literature confirming that there should be other options besides abstinence; and, iv) the "SAVE" model. The study of the literature assisted the researcher in finding out the type of material to be covered and; identifying gaps for further study in this research. In light of the background to this research, there is awareness as to "what is out there" in the community of Wentworth to educate youth about safer sexual practices, in order to prevent HIV and AIDS infection. This literature study helped the researcher obtain ideas on how other scholars approach the subject of safer sexual practices. After each paragraph/section, solutions are given with some ideas on how to implement this in the community of Wentworth.

1.3.1 Literature on education and supporting youth through prevention programmes

According to an article titled *Role of the School and the Teacher* (UNESCO 2008:1-2), there is an argument that youth often feel uncomfortable speaking about HIV, whether at home or in the community. These youth, according to UNESCO, often abstain from talking about some of the

sexual behavioral patterns that can cause them to contract HIV. In the same manner, UNESCO says that youth are uncomfortable discussing the topic of HIV with parents, as there is the notion that parents get embarrassed or are not confident to discuss the topic. In view of this, Kirby et al. (2006:9) say that most youth eventually engage in sex prior to enrolling in high school and some while attending. However, UNESCO (2008:1) argues that these youth will attend high school sometime and this would give them access to curriculums designed to educate them, not only with information to shape their attitudes, but with skills as well. On the same note, UNESCO says; there is a possibility that there could be obstacles or policies in the way that hamper the desirability for HIV education in schools. Reasons for this, according to UNESCO, sometimes revolve around policy-makers, teachers and parents who may feel this is sensitive for children, or may create a platform for children to participate in sex practices. UNESCO (2008:1) further states that these schools may include a curriculum that is too congested, with the impossibility of finding room for HIV education. In view of this, UNESCO argues that even if HIV awareness education is offered, the curriculum may promote abstinence as a safe sexual practice, in spite of how youth are behaving sexually.

The researcher is of the view that although youth tend to shy away from speaking about HIV, there are opportunities that can be made available through curriculums in schools. This may sometimes create obstacles, especially with curriculums that are filled to capacity, without any room to include HIV education. It must be noted that even if there is room for HIV education in the curriculum, it may only include the teaching of abstinence as a safe sexual practice. The researcher argues that teaching abstinence-only would be an unfair approach and practice by the schools. Teaching abstinence may be unfair for those who are unable to control their sexual appetite. On the same note, the youth will be denied the opportunity of getting accurate education; which would assist them if they fell into the trap of sexual engagement. Therefore, it would be important to introduce a sexual education workshop that could move beyond the limitation of the abstinence-only education; which is introduced in the school. This workshop would introduce a safety net that would allow those youth who are sexually active; to consider some alternate safer sexual practices, through dialogue. In light of this, dialogue in the workshop will create opportunities for the youth to find possible solutions; that are within their life framework; when it comes to safer sexual practices.

UNESCO (2008:2) argues strongly that designing a curriculum programme for HIV education should involve assessment of youths' behavioral patterns. This may include age at sexual debut, and some of the risks they take when engaging in sex, such as having sex with or without protection. This assessment, UNESCO affirms, will help elicit some of the youths' views on the risks they encounter in sexual activity. In this process they need to be assured of strict confidentiality, so that transparency and honest responses are achieved. UNESCO postulates that effective curriculum programmes may assist in reducing risky sexual behavior patterns among youth and introduce safer sexual practices. The curriculum programme according to UNESCO; may include role plays, discussions on the risks of unprotected sex and how to prevent contracting communicable diseases they may be exposed to. Such a curriculum programme can help explain to the youth some of the options that are available for those who are infected, and the support they can receive, if psychologically affected, to build their self-confidence (UNESCO 2008:2).

In light of the above argument, designing a curriculum programme for HIV education; will assist in bringing out some of the youth's views, and some of the risks encountered by those who are sexually active. Nevertheless, these open discussions should be held in confidence, so that the youth can feel comfortable when making contributions of their personal experiences. The researcher agrees that curriculum programmes which include role plays; and group discussions on unprotected sex and HIV prevention should be introduced. The curriculum should make provision for those who are infected and psychologically affected, to enable them to arrive at a place of stability and self-confidence. The sexual education workshop the researcher is proposing will incorporate these aspects. When the sexual education workshop is introduced, it prioritizes confidentiality and respect for sensitivity of those infected and affected. The inclusion of activities such as role plays will eventually culminate in dialogue, so that the youth can unpack suggestions on how improvement can be made for safer sexual practices.

Campbell et al. (2004:9-10), in their work *Supporting Youth (Broadening the approach to HIV and AIDS prevention programs)* emphasize that although HIV exists and, can do harm, and while it may be prevented through abstinence or condoms, sexual education is still necessary to change youth's behavior so that they practice safer sex. Further, HIV and AIDS awareness workshops

aim to educate by transmitting knowledge. They assume that youth engage in unsafe sexual practices and may become infected; because they lack information about HIV (Campbell et al. 2004:5). In view of this, Campbell et al. (2004:5) argue that even with the correct information, youth still do not take the initiative to practice safer sex. Behavior change, according to Campbell et al. (2004:9), cannot occur without educating youth on how to reduce the risk of contracting HIV. Campbell et al. (2004:10) further states that there is confusion among youth; the result of contradicting information they are receiving in the community and from the church. Methodist Federation for Social Action (2012:1) argues against there being a contradiction or misunderstanding between community and church, saying that the church ought to be responsible for providing education to the youth and to those who have dropped out (community).

Abstinence and condoms are preventative ways of reducing the spread of the virus, but there is still a need for sexual education to promote safer sexual practices among youth. Sexual education programmes should be introduced because youth may lack information, especially when it relates to safer sexual practices. The researcher argues that the youth are not totally ignorant when it comes to engaging in safer sexual practices. Ignorance may come from misunderstanding and misleading information emanating from incorrect teaching. Therefore, the need to advocate a sexual education programme is important and beneficial for the youth. The sexual education programme will encourage youth to dialogue and engage in topics that unearth information relating to their needs that are informative and invaluable. It will eventually allow inaccurate information to be uncovered in the discussions, and through dialogue, to be corrected, with new insights leading to safer sexual practices.

Campbell et al. (2004:13); state that regardless of how people react on the basis that information is not offering enough, they still feel and believe that education is the key to bringing about safer sexual practices among youth. They go on to say that the community, churches and parents must accept sexual development of youth as an exciting and exploring time in their lives, by encouraging them to involve themselves in life skills, including HIV and AIDS education programmes. This will assist the youth to reflect on the advantages and disadvantages of unsafe sex and therefore the need for safer sexual practices. On the same note, Whittaker (2010:1)

agrees that education on sexual behavior among youth who attend church should have its roots in the home. She goes on to state that when parents educate youth about responsible sexual behavior, the youth in turn will talk to their partners about abstinence or safer sex. Furthermore she agrees that the more active role parents play in monitoring sexual behavioral practices among youth, the less frequent is sexual intercourse, less risky sexual behavior, fewer sexual partners, less pregnancies, and increased condom use among teens.

The researcher postulates that education is still the backbone to enhancing safer sexual practices. On the home playing an integral role in sexually educating the youth, the researcher is of the view that parents should take the initiative. The researcher would argue that homes may be different in terms of their responsibility when it comes to educating their youth, especially in the area of sex education. Some may feel that it should not be discussed in the home between parent and child, while others may not be inclined to educate; because of illiteracy, and they may not have all the answers to burning questions raised by the youth. Therefore, the researcher proposes that workshops be arranged, where youth can feel comfortable among others with the same needs and together dialogue to find possible answers for safer sexual practices. These sexual education workshops will encourage those youth who are less privileged, in contrast to those who get the necessary education in the home. These workshops may encourage those who are privileged to attend as well, since they may desire to learn more.

Ronald Nicolson (1995:19-25), in an earlier book of his *AIDS: A Christian response* informs us that sexual education programmes, such as workshops designed for youth, have the ability to educate youth in the area of HIV and AIDS. Nicolson (1995:19) argues that secular organizations refrain from “dictating, judging and imposing views of sexual morality.” On the same note Nicolson says that these organizations are saying protect your-selves and engage in sex, but do not get the virus. In view of this, Nicolson (1995:19) goes on to say that the impression in advertising is that “casual sex is fine and harmless as long as a condom is used.” However, Nicolson (1995:19) postulates that the truth as presented by the church is the only way to prevent HIV and it is by “abstinence and remaining faithful to one partner.” Nicolson further states that it is the churches’ responsibility to educate on safe sexual practices, such as abstinence and remaining faithful to one partner. In view of this, Nicolson (1995:20) says that the church may

see promiscuity as the only reason for the spread of the virus, and if so, should review its thinking and begin sexual education programmes that will reconstruct its teachings in the community. Mamba (2012:59) is in agreement with Nicolson that the thinking of “promiscuity by the church to be solely responsible for the spread of the virus can be misleading and narrow.”

In light of the above argument, there may be mixed messages coming from the secular organizations and the churches. Secular organizations are sending out a message that sex is fine as long as there is protection, while the church believes that being faithful and abstinence is the only way. This may challenge the church to review its thinking and introduce sexual education programmes. In view of this, the researcher is challenged to organize a workshop, with a sexual education programme that is designed to involve youth in dialogue. This workshop will help the youth to be conscious of the teachings given to them by the church, but also to be open to other information that is discussed in the group. Dialoging will assist to ease the mind of the church, knowing that information gained in workshops is not being imposed on the youth. The outcome of the sexual education workshop will be based on the contributions of the youth and not from an individual or an organization’s perspective.

In relation to abstinence, Nicolson (1995:24) is of the view that it is not easy at a time when natural desires and peer pressure coerce youth into early sexual practices. Just mentioning abstinence is not enough, he says, but engagement with youth in workshops to provide the necessary encouragement will eventually make a difference. UNESCO (2009:10) are in agreement with Nicolson (1995:18) that sexual education programmes could in fact contribute to the equipping of youth, conscientizing them about HIV and AIDS and how to make right choices such as safer sexual practices. On the same note, Kirby (2011:2-3) is of the same view with Nicolson that sexual education programmes can be designed for age groups between “15-24 years which can cover areas such as condoms, contraceptives and the need for abstinence.” Although Nicolson (1995:24) argues that sexual education programmes can become judgmental and may exclude those who are infected, he strongly believes that without it youth will struggle for behavior change and safer sexual practices. Nicolson proposes that behavior change is the only solution to prevent the spread of HIV and UNAIDS (2010:2) are in agreement with him. On the other hand Maluwa-Banda (1999:3); suggests that educators need to become role models

for the youth, which is a better method than just relying on education to promote change in behavior.

Sexual education programmes in the form of a workshop can play an integral role in the lives of youth. Workshops can be introduced as a place that can make youth comfortable in dialogue and help them shift from a narrow view of thinking, such as to abstain or be faithful. Dialogue will give youth a broader understanding, exposing them to what others are thinking and how they behave to promote safer sexual practices. To be clear it must be understood that not everything can be kept within the confines of four walls; as there may sometimes be a breach of confidence from the participants. However, this should not prevent the introduction of workshops where youth can engage in dialogue and learn from one another. It is within this thinking that the researcher encourages a sexual education programme be offered to the youth, in the form of a workshop, to promote behavior change. This is something that may be the key towards safer sexual practices.

1.3.2 Literature encouraging education to the misinformed on HIV transmission

Suzanne Leclerc-Madlala (1997:363-380) in her work on *Infect One, Infect All: Zulu Youth Response to the Aids Epidemic in South Africa* states that HIV and AIDS education in communities and townships is a diverse issue. It is her thinking that government has failed to reach disadvantaged townships and communities where the level of sexual education is of illiterate standards. Kirby (2011:2) agrees with Leclerc-Madlala that there is a great need for sexual education programmes in the communities and townships, to dispel the notion among youth that HIV is not contagious. Leclerc-Madlala (1997:363-380), refers to a pilot study that was done whereby two schools with knowledge of HIV and AIDS were compared, one of which underwent an intensive HIV and AIDS education programme. Prior to the education programme both “schools were misinformed about the transmission of the virus” (Leclerc-Madlala 1997:363). Leclerc-Madlala says these youth believed that merely coming into contact with an HIV person, by shaking hands or sharing something like a cup, would make them vulnerable to the virus. She then goes on to expose the fact that few students knew of preventative measures, such as the use of condoms, being faithful to one sexual partner, attending clinics for tests and

information that could help prevent them from contracting HIV. Some students felt that they should not even associate with HIV positive individuals and became indifferent towards them, while others felt differently. She believes that after completing the HIV and AIDS education programme, these students had a better understanding of the spread of the virus, prevention and some basic facts about the disease. The HIV and AIDS education programme she maintains; helped to reduce the negative attitude of some of these students towards those who were HIV positive.

There are some communities that are being deprived of the correct teaching on sexual education, with special emphasis on HIV and AIDS. The pilot study that was conducted confirmed that the two schools were misinformed about the spread of the virus. Once an HIV and AIDS education programme was introduced, it brought about a better understanding among these students. This confirms the need for a sexual education programme to be introduced, in order to get youth together to dialogue on topics that involve HIV and AIDS information. This would encourage youth to obtain correct information on HIV and AIDS. Engagement in dialogue will help to root out any misinformation or misunderstanding that is misleading the youth.

1.3.3 Literature confirming that there should be other options besides abstinence

Scholasticah Nganda (2008:9-10) in her article on *Sex Education: Do our teens need it?* states, “some of us may agree that the most controversial programme is the abstinence-only programmes.” Nganda proposes that sexual education programmes need to include discussion on abstinence, but it should not be the only choice. She says that abstinence-only programmes promote “no-sex” as the only way to go until marriage. For those who are not sexually active yet, she feels abstinence can be encouraged, but the main concern is about those who are already sexually active and do not want to exercise restraint. Nganda (2008:10) further states that it would be wonderful if everyone were prepared to practice “abstinence until they were married, but it is not happening in reality, especially among youth.” She feels options need to be created and emphasis on abstinence dismisses these. On the same note, she mentions that abstinence programmes provide good values and virtues about character building, but they neglect reality. Nganda (2008:10) in no way condemns the need for abstinence only programmes, but states that

“when it is the only teaching it becomes dangerous.” She goes on to say without a shadow of doubt that youth are having sexual intercourse. The SG Report (2012:13-15) agrees with Nganda that youth are sexually active prior to marriage and it is a reality that there is a need to empower them through education. In view of this, she says telling youth to “just say no” is not going to change their minds. She further states that not only are these youth having sex, but they are obviously having unprotected sex. Nganda (2008:10) observes that “sexuality education may not stop them from having sex, but maybe some of these youth will think twice before having unprotected sex.” Nganda (2008:10) proposes that “thinking is the goal of sexual education programmes” and that “youth need to think before they act in many aspects of life, but in sexual contexts even more.”

There are pros and cons of abstinence-only sexual education programmes. Abstinence programmes may be good for those who are not sexually active, but of concern are those who are already engaging in sex and refuse to abstain. Sexual education programmes may not prevent youth from engaging in sex, but it will reduce illiteracy, when it comes to safer sexual practices. Therefore, there is a need to implement workshops on sexual education which will encourage the youth to be alert and aware as to how they behave sexually. Such workshops will create an opportunity for youth to engage in dialogue to get a bigger picture on safer sexual practices. What is discussed and shared in the workshop should bring about some literacy among the youth. The researcher argues that literacy gained in a workshop would equip the youth and render them responsible for their actions and particularly how they behave sexually.

1.3.4 The “SAVE” model

In this section we refer to the International Network of Religious Leaders Living with or personally affected by HIV and AIDS (INERELA+) and the African Network of Religious Leaders Living with or personally affected by HIV and AIDS (ANERELA+). When the organization realized that HIV and AIDS was not only restricted to Africa, ANERELA+ grew, becoming an international organization calling themselves INERELA+ (INERELA+, Save the Children & Christian Aid 2012:9).

In their article *Save Prevention Model*, INERELA+ (2008:1) presents Safer Practices, Available Medications, Voluntary Counseling and Testing, and Empowerment through Education a theory of ANERELA+ as part of the safer sexual programme (“SAVE”). “The A-abstain, B-be faithful and C- condoms (ABC) approach views death as an end result if a person does not comply and does not make provision for those who contract the virus” (2008:1). Therefore, INERELA+ designed the “SAVE” prevention model which is more comprehensive and holistic in its approach (Heath 2009:71-72).

The philosophy behind the “SAVE” model includes preventative measures put forward by INERELA+ and ways for them to be implemented that are possible for the youth to abide by. The researcher chose to draw from the “SAVE” model because it is user friendly and gives a broad view on preventative measures that are relevant and easy to understand for safer sexual practices. This is in contrast to the ABC approach and the churches views on abstaining until marriage.

The Christian Aid HIV Unit (2009:1) argues that abstinence may be appropriate at some stages of life; faithfulness for many people is the preferred choice, but unfortunately not a guarantee against infection. According to the ABC definitions, the use of a condom automatically places an individual in the category of one who cannot remain faithful or does not want to abstain. This fuels stigma and hampers safer sexual practices. The Christian Aid HIV Unit (2009:1); has now replaced the ABC approach with the “SAVE” prevention model which they feel is more comprehensive for HIV programmes. The organization further states that HIV is a virus; not a moral issue which should be based on public health measures and human rights principles. The organization agrees with INERELA+ that HIV prevention cannot be effective without a care component. Therefore, they see the “SAVE” prevention model as a combination of prevention and care components, as well as providing measures to counter stigma.

Christian Aid HIV Unit (2009:1) have adopted the “SAVE” prevention model from INERELA+ in view of safer practices which prevent the spread of sexually transmitted diseases such as HIV. Christian Aid HIV Unit (2009:1) includes but is not limited to “safe blood for blood transfusion and sterile needles, available medication such as antiretroviral therapy, voluntary counseling and

testing” for those who are HIV positive. This teaches people on how not to spread the virus and, to those who are HIV negative, how not to get infected with the virus. Empowerment through education involves transmitting correct information for those who are positive, in terms of how to live life positively through a healthy lifestyle, and for those who are negative, how to protect themselves and not become vulnerable to the virus.

This is why using the “SAVE” prevention approach will assist the study to design a suitable sexual education programme for MFGM youth to work towards safer sexual practices. It is imperative to design a suitable sexual education programme that allows youth to dialogue on some of the sexual struggles they are faced with in the era of HIV and AIDS. This will help the well-being of youth so that they can make the right choices and live life to the fullest.

The “SAVE” model has a two-pronged approach for safer practices, but includes provision for those who do contract the virus. This is unique in that if there is a failure to comply with safer sexual practices, there is the option of living positively through available treatment, voluntary counseling and testing and empowerment through education. The “SAVE” model will therefore offer the youth a programme that will prevent the virus from spreading, provide the benefit of empowerment through education to assist those who do have the virus on how to live positively, and teach means through which to control their sexual appetite so they do not further infect or re-infect. The “SAVE” model is more objective in its approach and will allow the youth to feel comfortable in their contributions to the sexual education programme, with the aim to build different ideas and values and bring about safer sexual practices.

1.4 Research problem and objectives: Key questions to be asked

1.4.1 Statement of the problem for the research

The pastor⁹ of MFGM states that there is an increase in sexual activity among the youth. He further indicates that this is of grave concern as youth in the local church are not exempt from STI’s and can fall prey to the HIV pandemic. Since there are no HIV and AIDS programmes

⁹ This information was received from the pastor of MFGM (26.04.12).

available for youth in the MFGM, the researcher is challenged to design a sexual education programme.

1.4.2 Key research question to be asked in the research

The key research question that needs to be answered is what sexual education programme can be designed for MFGM to offer some guidelines among youth for safer sexual practices in the era of HIV and AIDS?

Therefore, this research seeks the need to answer the following sub-structured questions:

- How can Christian education be used as a tool for equipping the youth with skills for safer sexual practices?
- What educational models can the church use to educate the youth on safer sexual practices?
- What are the resources that can be used for equipping the youth with skills for safer sexual practices?

1.4.3 The objectives of this research are:-

- To use Christian education as a tool for equipping the youth with skills for safer sexual practices.
- To explore the sexual educational needs of the youth and use this information to create a Christian education programme for safer sexual practices.
- To propose participatory educational methodologies in which the youth together with their advisers design and implement education for safer sexual practices.

1.5 Focus of the research

1.5.1 The contribution of the participants

The focus of this research is the MFGM youth, although the actual research was conducted among the awareness educators of three organizations, namely, KCA, WAAG and SCC and eight youth in the community. The research was to ascertain whether there is a need to promote safer sexual practices, and a need to design a sexual education programme for MFGM youth. As a first time test of a sexual education programme among the MFGM youth, the researcher was able to arrive at an outcome that would be beneficial for the organizations and the community at large. It was envisaged that the sexual education programme would help youth to adjust their lives to safer sexual practices which in turn would help curb the spread of HIV.

1.5.2 Support of the church to educate youth who may become vulnerable to the virus.

If there is hope in the future for youth in the era of HIV and AIDS, then the church has a crucial role to play (Welch 2011:13). The church needs to address poverty and some of the recurring diseases that undermine youth stability. A disease such as HIV and AIDS may reduce family income and incur more medical expenses that may compel young girls to find alternate means to generate income, such as commercial sex (UNAIDS 2012:19). These young girls may be compelled to leave school, forcing them into commercial sex, in order to earn an income to stabilize the home environment (Oundo 2006:52). The church has a major role to play in educating these youth, especially the young girls. Sexual education can be used as a tool by the church to prevent youth from becoming vulnerable to the virus.

1.5.3 Teaching youth values by the church

In the area of sex and sexually transmitted diseases, the church in Wentworth can play an integral role in educating the youth. Chitando (2007:33) advocates the same recommendation in his community. To prevent HIV and AIDS infection among youth and encourage safer sexual

practices, the church has an effective role to play, in addition to the contributions of parents, schools and community based organizations.

1.5.4 The role of the church in introducing a sexual education programme

It is the researcher's observation that the MFGM church is subjective in its approach towards youth when it comes to the area of sexual education. Their approach, which is often directed from the pulpit, is that youth must abstain from sexual intercourse. This, however, does not make any room for educating youth who fall short in this area. Leaders in the church may be mature in their understanding of the requirements laid out in the scriptures concerning abstention from sex, but this does not mean that all youth read the scriptures and are mature enough to understand it.

The researcher is of the view that the MFGM church accepts HIV and AIDS as an incurable disease, one that youth are responsible for contracting when they violate the prescribed teaching to abstain from sex. In this line the church takes a strong stand to not educate or develop a programme that will be suitable for youth to adopt, in order to prevent the spread of HIV.

1.6 **The theoretical framework**

1.6.1 The dialogical model of education by Paulo Freire

According to Paulo Freire in his book *Pedagogy of the oppressed* (2003:71-83), teachers have the tendency to bank education into the minds of the students. Freire (2003:72) states, "Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor." Some of this education, he says, is unfamiliar to the students, leaving them alienated as though out of touch with some of the reality they encounter. The student, Freire continues, absorbs all this information and assimilates it without really understanding the meaning of it. In light of this, Freire (2003:72) maintains that the teacher views the students as "containers that can be filled in order to show how knowledgeable the teacher is."

Freire (2003:72) refers to this teaching process as the “banking” concept of education whereby the teachers provide the information and the “students receive it through listening, writing, storing and filing and repeating.” Nevertheless, he states that knowledge should not only invent but re-invent fresh ideas through inquiry and dialogue. Freire believes that when knowledge is transmitted upon those who know nothing by those who consider themselves knowledgeable banking education, and they justify their means and way of getting the message across, it is oppressive. Freire (2003:72) says that this kind of teaching leaves the student in an oppressed situation as though the “teacher knows it all and they don’t know a thing.”

Freire states that this approach of banking education makes the teacher feel as though they are human and the receiver feel as if they are mere objects. On the same note Freire (2003:73) maintains that the aim of banking education is to programme the thinking of the student, who may eventually fail to develop a critical consciousness, which can prevent their participation in the world “as transformers of that world.”

Freire (2003:75) continues that when students figure out that banking education is to control and dominate them, there will be a reason for them to engage themselves in the struggle for their liberation. Freire (2003:77) postulates that a teacher’s thinking becomes valid, rather, when it is backed up the “authenticity of the students thinking.” The teacher should not be in a place where they should be thinking for the student and neither should the teacher be “imposing their thinking into the minds of their students” (2003:77). The process of thinking should not be condescending, coming from an unreachable height downwards to a reachable one, but should be through interaction and learning from one another. Banking education, according to Freire, could eventually lead to a place where the students become walking robots who are remote controlled by those who are imposing their thinking into their lives.

This leads to liberation education, where Freire (2003:80) rejects banking education and emphasizes the need to communicate and interact as student to teacher or vice versa. He uses this approach to help both the teacher and student to learn from one another, which moves the teacher away from the attitude of know it all or being the one in authority. He indicates that the dialogue approach gives the student the feeling that their contributions are needed as part and parcel of

finding solutions and taking decisions. Dialogue, according to Freire, carries the view that the world is not in a stalemate, but it is a world that is progressing and transforming with accumulated ideas from people who brainstorm and who come up with brilliant ideas. Freire (2003:80) suggests dialogue assists by doing away with the oppressor and allowing the oppressed to achieve some form of liberation through their own thinking abilities and input in symposiums.

With the theory of Freire in mind, the researcher now takes the opportunity to explain education for domestication from the top-down and education for liberation from the bottom-up.

1.6.2 Education for domestication from the top-down

The following information draws from Freire's (2003:72-75) book *Pedagogy of the Oppressed*. Here, he challenges domesticating education, which he describes as a way of imposing one's knowledge on others. According to him, the idea of banking education displays the notion that the educator is well equipped and the participants are not knowledgeable, the educator is the orator and the participants are the listeners, the educator designs the programme and the topics and the participants toe the line and the educator becomes the subject and the participants the object. Freire maintains that in the same manner that money is deposited in the bank and withdrawn when needed, information is deposited in the participants' minds so it can be withdrawn when needed. This, according to him, draws a distinction between the educator who is equipped and the participants who are not, which builds a wall between the oppressed and the ones being oppressed. Banking education, he feels, fails to bridge the gap through dialogue, thus denying the participants the ability to air their views and unlock their potential in ways of freedom of expression.

Domesticating education, writes Freire, is dumped into the minds of the participants by the oppressor in order to slave drive the minds of the oppressed. Friel (2009:5) who concurs with Freire maintain that this type of education exhausts the attention span of the memory. Young (2009:41-45) supports the view of Freire and Friel that the attention span of participants begin to deteriorate after 10-30 minutes. Frederick (1986:43-50) in an earlier article stated that it is the

aim of the oppressor to captivate the mind of the oppressed into their thinking framework in order to have a sense of control over them. The oppressed, according to Frederick, soon find themselves boxed into the mind of the oppressor without having the liberty to explore and transform their own view towards life. On the same note, Friel (2009:2) observes that the banking education model has come under escalating ridicule in the way it transmits knowledge without giving the participants an opportunity to express themselves.

The researcher embraces the argument of Freire for liberating education and intends to incorporate it into the proposed sexual education programme.

According to Baartman (1973:274) in his article written some time back *Education as an instrument for liberation* there is the notion that the “teachers are the subjects and the students the patient listeners as the objects.” In the banking model, students come as empty containers to “be filled with knowledge by the teacher.” Baartman says that the aim of the student is to absorb this knowledge and memorize it, thus the more knowledge they accumulate, the more professional the teacher is and vice versa, they are better students. In light of this, he says the teacher reflects them-self as more knowledgeable in contrast to the student, who is deemed illiterate, and they try to justify this illiteracy by proving them-self to be more knowledgeable. Baartman sees no interaction in terms of the teachers gaining knowledge from the student and vice versa the student gaining knowledge from the teacher. The concept of banking education according to him is to prove the student’s illiteracy and in that way the teacher becomes the oppressor. Baartman (1973:275) informs us that in banking education:

the teacher delivers and the student receives; the teacher is educated, the students are uneducated; the teacher thinks for the students, the students do not have the ability to think for them-self; the teacher deposits, the students are programmed; the teacher makes the decisions, the students toe the line; the teacher is the model, the students become the role models; the teacher chooses the topic for discussion, the students must adjust themselves to the topic; in learning the teachers are the remotes, the students are the robots; and the teacher is in control of the knowledge, while the students are controlled by the knowledge.

1.6.3 Education for liberation from the bottom-up

According to Juma E. Nyirenda (1996:9) in her work *The Relevance of Paulo Freire's Contributions to Education and Development in Present Day Africa*, liberating education allows participants to break out of their shell and become conscious of the situation they are in. This brings about awareness of their democratic rights to engage in transformation. On the same note, Cooper et al. (2006:1) acknowledge the importance of interactive teaching which allows the participants to engage in the learning process and become part and parcel of the contributions as co-owners of the program. Friel (2009:2) states that interactive lecturing that introduces a variety of activities arouses interest in the participants. Friel agrees with Nyirenda and Cooper et al. but encourage reducing information in interactive education, as the participants will retain less information and supports Knight and Wood (2005:298) who advocate “student responsibility for learning outside the class”. In view of Freire’s position on liberating education participants will break their silence and have a voice thereby extricating themselves from the struggles of being controlled by the oppressors who use a top-down approach. Freire states that participants can be educated with a worldview that is closed or alternatively one that is transparent. Nyirenda (1996:10) agrees with Freire and advocates that participants be educated with the concept of being liberated from the strangleholds of life that once had devastating effects on them, such as the top-down approach. Nyirenda (1996:10) goes on to say that participants’ worldview is determined by whether they are domesticated or liberated.

On the same note Nyirenda (1996:10) says that liberating education can encourage participants to mould their lives and eventually programme their destination. Wessels et al. (2007:2525) observe that participants’ involvement in interaction and engagement with others is more stimulating. However, Steinert and Snell (1999:38) argue, teachers are threatened by interaction as it may cause them to lose control with the participants. If the participants begin asking questions, the teachers may not know the answers and may lose control, resulting in chaos. Further in terms of an interactive model, the teacher may feel inefficient in trying to complete all the prepared material for the topic at hand. Nonetheless, Nyirenda (1996:12) holds firmly that liberating education brings out the idea that the participants are accepted as subjects and not just objects in the discussions and their input is valid because of their education and knowledge of

their milieu. Zohrabi et al. (2012:20-21) is also of the view that participants who are involved in the interaction will gain more ground in the discussion than those who just sit and absorb information.

Baartman (1973:275-276) asserts that the teacher should take the initiative to liberate the students in assisting them to learn how to learn. He sees the teacher being able to groom the minds of the students and in the same manner allowing the students to groom theirs. In this way he maintains that students are not getting the opportunity to think and therefore are lacking the means to contribute towards transformation. In order to introduce this he encourages the bottom-up concept of education to eventually help students break free from the hands of those who oppress them, in order to be liberated. Baartman emphasizes that liberating education encourages the need to bring change, not only in consciousness but to alleviate the concept of domesticating education. Baartman (1973:277) goes on to inform us that if the minds of people are shaped and developed by the oppressor and no effort is made to break out of that oppression, then they would be better equipped to serve the oppressor. Liberating education, according to him, should be giving the student enquiring minds to question the information transmitted to them as to whether it is fresh or obsolete. However, Baartman (1973:277) says that teachers often times “transmit what has been passed down to them.” Further, Baartman states that often students receive information that comes from a level of authority and they feel that it should not be questioned. This is opposite to the idea of liberating education. With this kind of attitude of not questioning the educators, he feels strongly that the student allows themselves to be controlled by the mind of the oppressor. Baartman states that students who are liberated through education are never happy with simply receiving information, but grapple with the information to find solutions in the problems. Baartman expects those who are liberated to work towards the freedom of others. On this note Baartman (1973:278) says, “Education will be liberation when we learn to be for others, when we are led out of ourselves, free to free others, black and white.”

The researcher has decided to adopt the theory of liberation education as set out by Freire and others, because their thinking aligns with the sexual education programme advocated in this research and discussed in chapter 5. The researcher feels strongly that liberating and not domesticating education is the way forward to find suitable solutions for safer sexual practices

among youth. In a similar vein, the researcher postulates that through interactive learning the co-ownership of the sexual education programme will include both the participants and the facilitator.

1.7 Research design and methodology

1.7.1 Research design (qualitative)

Terre Blanche (2006:23) states that “research methods are the approach that is used to collect and analyze data.” Content analysis was used as a tool for analyzing the data in this research. The study involved empirical research that included interviews with four HIV and AIDS awareness educators from the organizations in Wentworth and eight youth from the community. The intention was to compile the information and analyze it to test the workability of the programme then go through the same interviewing process with the awareness educators, until they are satisfied. The questionnaire comprised of open-ended questions which gave the participants more liberty to express themselves instead of closed-ended questions which might result in a yes or no answer. For the benefit of this research, the researcher used the qualitative method. Jackson (2009:86-87) states that “qualitative research takes place on the field and therefore is referred to as field research.” He further mentions that “qualitative research entails observation or unstructured interviewing with data collected in an open-ended fashion, and data collection is an ongoing process” (2009:86-87). This research is a qualitative research that is based on questionnaires that allows the researcher to change direction based on variations in the research setting and the participants.

Qualitative research attempts to be user friendly as it consists more of open-ended questions than closed-ended questions and brings out more information from the participants, as the purpose is to basically aim for an objective¹⁰ approach. In addition, qualitative research is relevant when the researcher wants to gain more experience in the field of interest, to achieve a deep insight of how people respond about a subject and to unpack in great detail the views of the research participants. Gallagher (2009:16) highlights, “participation is almost always voluntary; sanctions

¹⁰ Objective refers to an impartial approach that does not represent one’s opinion.

against those who refuse to comply are not usually available, and even if they are, they will not usually be used.” The researcher is of the view that this method ensures participants that their contribution in the interviews is voluntary and not compulsory. The advantage of qualitative research is that it uses open-ended questions and this gives the participants the opportunity to respond in their own words, rather than using a format that may require one word answers.

The researcher used the broad outline to remind the reader of the nine areas that would guide the open-ended semi-structured¹¹ questions. This format helped set up interviews with the HIV and AIDS awareness educators, who had the opportunity to browse through the semi-structured questionnaires prior to the interview. It allowed the awareness educators interviewed for this research to express themselves more confidently and openly. The researcher did not use focus group discussions as they do not necessarily allow individual participants the opportunity to express themselves, as some speak up while others are quiet. Professor Philippe Denis encourages the semi-structured questionnaire format in conducting effective research methods. He, however, discourages leaving the semi-structured questionnaire with the participants in the research to complete on their own with a certain deadline¹². The researcher is of the view that participants may never find the time or may allow procrastination to have the better of them to complete the questionnaire. This may not occur in all situations as there may be some who will attempt to answer the questionnaire, but completing a questionnaire in the absence of the researcher may not do justice to the topic, in case there are follow on questions to be considered.

The information gathered from these interviews will assist the researcher in crafting a sexual education programme with the MFGM youth to bring about generic suggestions for further research in response to the key question in section 1.2. Dates and time were set up for the interviews, which allowed the researcher to complete this research task within a reasonable time. The rationale for the use of the qualitative method by the researcher was crucial to ascertain what form of education was introduced by the HIV and AIDS educators in the organizations. Therefore, the qualitative research design would act as an instrument to sift out what has already

¹¹ Refer to Appendix A.

¹² Professor Denis a lecturer at the University of KwaZulu-Natal mentioned this during a lecture in research methodology (Block release 2005).

been done in the research area, in order to see whether there is a need for a sexual education programme that will benefit the community at large from a different perspective.

1.7.2 Research methodology

The fieldwork consisted of interviews with four HIV and AIDS awareness educators including eight youth from the community. A semi-structured and systematic questionnaire was used to unfold their needs and to get evidence as to what would be included in the sexual education programme to promote safer sexual practices. The semi-structured questionnaire was used as a guideline among the awareness educators for the need of safer sexual practices, and the interview among the eight youth consisted of two open-ended questions. The semi-structured questionnaire for the awareness educators is included as Appendix A, and the open-ended questions for the youth are in Appendix B.

- Oral sources

Oral sources are information received from discussions with key role players such as the councilor, pastor and professional nurse in the local church and community. These sources provided information such as youth upbringing in the community, the HIV and AIDS prevalence and population statistics. The information received in these discussions was entered into a note book by means of a pen.

- Questionnaire

A semi-structured questionnaire was used to elicit information through dialogue with the interviewees. The questions were semi-structured and gave the interviewees liberty in how they intended answering them. These semi-structured questions were written in English which is the language understood by the interviewees in the community. Fictitious names were used to prevent the identities of the interviewees from being exposed. Information collected in these interviews was done with a video camera.

- Secondary sources

Secondary sources consisted of research from books, journals, Bibles, periodicals and unpublished theses. Surfing the internet was also a means of finding data.

- Consent procedure

Signed informed consent forms in Appendix C were filled in by the participants of the organizations (HIV and AIDS awareness educators) and the youth of Wentworth (Appendix B) giving data. Since the participants were English speaking, the questions forwarded to them were in the language they understand. Informed consent forms were signed by the participants. A duplicate copy was handed over to them and the master copy kept in a safe place. All prospective participants were informed that whatever information was divulged during the interview would be held in confidence and their participation is voluntary.

1.8 Limitations of the research

The researcher restricted the research to the community of Wentworth. The researcher is a former resident of the community of Wentworth and is a Christian. Recruiting interviewees in the context of the research created a problem. This problem relates to the researcher being a Christian using an objective approach working amongst likeminded people of the same faith, who nonetheless may differ in their views about youth, their vulnerability to HIV and AIDS and safer sexual practices.

As a Christian, the researcher found it alarming using an objective approach that may have been in conflict with how the church subjectively¹³ taught and approached education on safer sexual practices. Christian churches in the community of Wentworth are unlikely to compromise their views when it comes to the teaching of the Bible and promoting sexual education for safer sexual practices. Therefore, as a Christian, the researcher intended to play it safe by offering an approach that would not violate what the church teaches. This is one of the reasons why

¹³ Subjectively refers to the concept of representing one's opinion.

information was collected from the awareness educators and the youth to formulate evidence to promote a sexual education programme. This programme is intended to uncover the needs of the youth through dialogue to bring an outcome based on their decisions and not the imposition of education by an individual, curriculum and organization.

1.9 Research ethics

1.9.1 Research population, recruiting and sample size

This research involved interviewing one awareness educator from KCA, one from WAAG, and two from SCC. In view of this it must be noted that the number of awareness educators chosen was entirely left to the organization to decide. These are the three major organizations in the area that work with youth who are either infected or affected by the virus. The researcher also included interviews with eight youth from the community¹⁴ who assisted in highlighting some of their concerns, such as what they would like to learn about safer sexual practices and how would they like to learn about safer sex practices. This gave the researcher some evidence as to what is lacking and what should be included in the proposed sexual education programme.

For the purpose of the research, the questionnaire was the same for all educators involved in the interview. This allowed the researcher to get a clear reflection of some of the reasons as to why so many youth are sexually active, why they are becoming vulnerable to HIV, and whether there is a sexual education programme in place.

1.9.2 Data analysis

The data gathered from the interviews was analyzed into two sections namely: 1) important findings from the interview and 2) the interviewee's objectiveness in their response (Mouton 2005:108). During the process of analyzing the interviews, the researcher gained a clearer understanding of the area both through the information gathered during the interview, as well as the transcribing of the recorded interview. The researcher compared the answers received in the

¹⁴ Refer Appendix B.

interviews from the semi-structured questionnaire with the other interviewees to identify some of the common needs that should be promoted and proposed for attention in a sexual education programme.

On completion of the research, the bulk of the information was transcribed, typed and compiled. The response and results of this data analysis served to pave the way for the researcher to design a suitable sexual education programme, which would be compiled when the researcher works with the youth of MFGM (between the ages of 15-24).

1.9.3 Risk factors

The research topic at times can become sensitive depending on the type of answers required from the participants, and may involve confidential information. When it comes to the topic of HIV, it is never easy for leaders to create a safe space for youth to openly divulge their sexual practices. Aiming to learn some of the sexual experiences of those who contracted HIV and how they intend to respond emotionally in stages such as denial, anger, hurt, and depression will be areas of grave concern. Those youth planning to participate in the workshop should be sensitive to information shared and the need to keep it confidential. If at any time during the sexual education programme whether at the beginning, middle, or ending that the participants feel uncomfortable they would be most welcome to withdraw¹⁵.

1.9.4 Protection of subjects

Since the research topic is for educational purposes, all names are kept anonymous. All data is kept in a safe and will be destroyed at the end of the research. The subjects involved in the interview are given the rights to privacy and confidentiality. Confidentiality was exercised in the whole process of the research

¹⁵ See Appendix C in the Informed Consent Form.

1.9.5 Potential benefits

The proposed sexual education programme will give youth the opportunity to dialogue on information that they feel is necessary for safer sexual practices (Beyers 2012:370-371). The programme will enable the youth to give a fair reflection of some of their experiences and challenges they are faced with when trying to embrace safer sexual practices. During the programme the participants will have the opportunity to ask questions and make contributions on anything relating to the topic. Moreover, this process will enable these youth to question, explore and assess their values, attitudes and behaviors concerning what are acceptable, right, safe and healthy safer sexual practices (15-24).

1.9.6 The risk-benefit ratio

The researcher has done all he can to minimize risks to participants' health, privacy, anonymity and well-being. Some of the risks could entail the releasing of confidential information, divulging the status of HIV youth, and becoming judgmental. Names of youth who are mentioned in the interviews are not divulged in the study document. The thought of plagiarism has been taken into consideration and, therefore, all information from books, periodicals, journals, unpublished thesis and the internet have been acknowledged.

1.10 **The structure of the dissertation**

The first chapter constitutes the introduction, which includes the background and motivation for the research, literature study, research problems/objectives, the focus of the research, the theoretical framework, research design/methodology, limitations of the study, research ethics, structure of the dissertation and conclusion.

The second chapter introduces the demographics of the Wentworth area. The demographics include the amenities in the community of Wentworth, socio-economic, cultural, and political factors that are evident in Wentworth. The chapter looks at how these have an effect on the youth of Wentworth in a way that contributes to the spread of HIV and AIDS. It includes a gender

analysis of HIV and AIDS among youth, and how it has become detrimental to the community on a whole. Subsequent to this is the conclusion of the chapter.

The third chapter consists of interviews with the HIV and AIDS awareness educators, with a background of themselves and the organization they work for. A summation of the interviews is included followed by the conclusion. This chapter helped provide the researcher with an understanding as to how these awareness educators were educating the youth in Wentworth, those both affected and infected with the virus.

The fourth chapter proceeds to offer a data analysis of the interviews with special emphasis on important findings from the interview and the researcher's response to the interviews, followed by the conclusion.

The fifth chapter focuses on the proposed sexual education programme with emphasis on an understanding of dialogue in education, characteristics of the "SAVE" model, implementation of the method and then the conclusion. This chapter gives a model for education that includes all participants as part of the process in making contributions and decisions for transformation. In addition to this, at the end a model of a workshop is designed to illustrate what the researcher intends for the proposed sexual education workshop.

The sixth and final chapter climaxes with an overview of the research designed to encourage safer sexual practices among youth in Wentworth. In view of this, it looks at the summary of the findings, evaluation of the findings of the last programme used and the conclusion. This chapter looks at how Christian education can be used as a tool for equipping the youth, models the church can use to educate the youth, and resources that can be used for equipping the youth with skills, with the aim to promote safer sexual practices. It also looks at some ways to prevent youth from falling into active sexual intercourse; objectives to promote safer sexual practices and post-training follow up.

Towards the end of the chapter the researcher explores some of the pros and cons of the workshop and offers pointers such as: What works well? What needs to be improved and how?

1.11 Conclusion

In this first chapter, the researcher has discussed the intentions for pursuing this study. The discussion included the following areas.

First was the background and motivation for the research, in which the researcher covered some facts about the community of Wentworth. These facts included the researcher's observation of the community. Primary focus was on the type of method and approach that is being used by the organizations to assist youth who need to be educated in the area of HIV and AIDS. The researcher also ascertained through substantial evidence that there is a higher degree of prevalence amongst 15-24 age groups. There was a need for the researcher to include the discussion on the key element of his research, which is the need for a sexual education programme to be designed for MFGM to procure safer sexual practices. Estimated population figures, including statistics of those youth who were HIV and AIDS infected, were presented. The researcher highlighted some of the living conditions of Wentworth that could be responsible for youth becoming vulnerable to the HIV and AIDS infection.

The literature review consisted of material from various sources that covered topics such as education and the importance of introducing information on HIV and AIDS. This includes; observations that supporting youth through sexual education programmes involves a need for behavior change if education is not sufficient. Literature encouraging education to the misinformed on HIV transmission indicates that some students have not received the correct information on HIV and AIDS. There is supporting research that other options besides abstinence should be considered, especially for those who are already active and cannot practice restraint. The "SAVE" model produces a package for those who are and are not infected, addressing safer practices, available medication, voluntary testing and counseling and education through empowerment.

Research problems and objectives looked at some questions and the objectives for the research.

The contribution of the participants supported their ideas in the interview as to whether there is a need to promote safer sexual practices, and a need to design a sexual education programme for the youth. Support of the church can play a major role in destigmatization of the HIV and AIDS pandemic. Teaching youth values by the church can form an integral role in educating youth. The role of the church may be mature in their understanding of the requirements laid out in the scriptures concerning abstention from sex, but this does not mean that all youth read the scriptures and are mature enough to understand it.

A discussion of the principal theoretical framework upon which the research project is constructed introduces the theory of domestic education and liberating education. This involved establishing the difference between banking education and dialogue.

The research design and methodology presents what methods would be used in the research, and a step by step process on how the research would be conducted.

Limitations of the study concentrated on the researcher being a Christian with an objective approach in contrast to others of the faith who are subjective in their thinking. However, this would not interfere with the researcher's thinking, because the proposed sexual education programme would involve the contributions and decision making of all participants.

A discussion of research looked at population, recruiting and sample size, data analysis, risk factors, protection of subjects, potential benefits and the risk-benefit ratio. This delineates how the research was done and some of the precautions that had to be considered.

The structure of the dissertation outlines every chapter of the dissertation with a brief summary of what it includes.

It is the aim of the researcher, drawing on the findings of this research to ascertain whether there is a convincing need to further explore the key concern in this study; that is, to bring about safer sexual practices through the designing of a sexual education programme for the youth of MFGM youth (15-24 years of age).

With this backdrop in mind, the next chapter will briefly look into the demographics of Wentworth to decipher what are some of the factors that contribute to unsafe sexual practices, and eventually lead to the spread of HIV. These factors will include the amenities in the community of Wentworth, the socio-economic, cultural, political factors that is evident in Wentworth, and the gender analysis of HIV and AIDS among youth.

CHAPTER 2

Demographics of the Wentworth area

2.1 Introduction

The first chapter constituted the background and motivation for the research, literature study, research problems/objectives, the focus of the research, the theoretical framework, research design/methodology, limitations of the study, research ethics, and the structure of the dissertation. This chapter will be focusing on some of the grey areas of Wentworth that have allowed youth to become vulnerable to HIV and AIDS. What are the amenities in the community of Wentworth? What socio-economic, cultural, political factors are evident, including gender dynamics, in terms of HIV and AIDS in the Wentworth community? Although the researcher touched on some of these topics in chapter 1, there is a need to look at them more intensely. This background will give an understanding of the study area with special emphasis on the need to conduct this research. The lifestyle of the people of Wentworth has changed drastically over the years, due to the enormous growth in the population and the current socio-economic situation. This has had a major impact on the younger generation who are found wanting without resources such as employment, finance, clothing and food. This impoverished style of living automatically forces youth into becoming dependent on an alternate lifestyle that can bring them finance for sustainable living such as drugs, gangsterism and commercial sex.

Wentworth is clustered into three types of inhabitants consisting of the lower, middle and upper class people. The area consists of diversity in race, including Indians, Coloureds, Whites and Blacks. When one considers the background, upbringing and environment that the youth are reared in, there is a great task ahead for the church in terms of sexual education and protecting youth from HIV and AIDS, especially among those who are sexually active. Words like abstain and be faithful in marriage may be taboo to them and not easy to adapt to. Therefore, it would be crucial for a sexual education programme to be introduced in order to assist the youth in safer sexual practices.

2.2 Amenities in the community of Wentworth

Areas such as Merebank, Bluff, Treasure Beach and industrial areas like Jacobs surround Wentworth. Resource centers in Wentworth include the Austerville library which is made available to the community for leisure reading, research, use of computers and reading of both fiction and non-fiction literature. Adjacent to the library on entering the premises is the Ward 67 councilor by the name of Aubrey, who assists the community in multifarious ways, such as counseling, eliminating school fees for the under privileged, programming events and helping to resolve some of the community problems. After the first two entrances, adjacent to the library is the Bee-Hive computer room. In fact the library finds itself between the councilors office and computer room. The computer room is available free of charge to the community with unlimited internet access. Different time slots are allocated for the adults and children. This facility is available on a daily basis from Monday to Friday, excluding weekends and holidays when the place is closed.

With the number of educational resources available for the community one wonders if they are helping to prevent the spread of HIV in Wentworth. As a researcher, it is my observation that not enough is being done and therefore I see the need to implement a sexual education programme with the youth of the church, involving education; that will eventually filter through the community, to help prevent the spread of the virus and introduce safer sexual practices.

The area of Wentworth consists of many denominations that exhibit a diversity of banners such as Pentecostals, Charismatic's, Seven Day Adventists, Lutherans, Bible Believers, Methodists, Anglicans, Baptists, Jehovah's Witnesses, New Apostolic, and Roman Catholics. The majority of the people living in the area is Christian and attends one or the other of the mentioned denominations. There are about twenty-five to thirty church buildings in the area, accommodating the majority of the Christians, with others worshipping either in classrooms or community halls. There are other religions and places of worship found, one of them being the Mosque which is located in Alabama Road that attracts many of the Muslim devotees. It is my observation that religion is not something that is forced onto the community, but is rather a way of life that people have been reared into and have become accustomed to.

It is the researcher's experience that the religious organizations in the area speak a language that is familiar, and that is for youth to abstain from sex until marriage. In fact it may not be a language that is easily adopted by youth who are growing and becoming sexually active. This may be something outside the norm to those who have already engaged in sex. Therefore, it is the intention of the researcher to design a sexual education programme that involves youth in finding ways on how to improve the practice of safe sex, in order to prevent the spread of STIs including HIV.

There is a shopping complex in Clinic Road that consists of food outlets, Spar, a pharmacy, video and DVD outlet, butcher, cell-phone shops, a bottle store, salons, and tearooms. For those who suffer from a common cold to other serious illnesses, the clinic is there to serve the community of Wentworth. Most of the patients, including those who have contracted HIV, receive counseling at the clinic. Wentworth has its own swimming pool and sports grounds between Ogle Road and Tara Road close to the oil refinery. There are both primary and secondary schools in the vicinity such as Austerville Primary, Gardenia Road Primary, Assegai Primary, Durban East Primary, Collingwood Primary, Wentworth Primary, Wentworth Secondary, Fairvale Secondary and Umbilo Secondary. The only Christian private school to my knowledge in the area is Inter-fellowship that caters for all grades. Our area consists of a number of crèches that caters for the younger children. In Austerville there is a school that comprises of mentally and physically disabled people of all ages.

When one considers the amenities that are available, it is difficult to decide whether these are sufficient to meet the needs of the community. The community has access to a clinic, swimming pool and sports ground and schools for education. Due to the prevalence of the virus in the area, the concern of the researcher is whether these services are helping to bring about safer sexual practices among youth. If what is being offered is still not preventing the spread of the virus then there is grave need to introduce a sexual education programme that can be introduced to the religious and non-religious organizations, clinic and schools in the community.

Wentworth has a multiplicity of organizations that cater for the various needs of the public. In total there are about sixteen of these organizations in existence dealing with different aspects of

life. These organizations work with HIV and AIDS patients, senior citizens, traumatized people, alcoholics, drug addicts, dysfunctional homes, abuse of all sorts, neglected and rejected children and offer youth programmes. A few of the workers offer voluntary services while the majority receives a salary from the institutions they are linked to. Others pool their resources in order to pay their staff from funds received through donors, flourishing business people, and render their services to the public at large through awareness programmes.

These organizations have a crucial role in the community of Wentworth with whatever they have to offer to different groups of people. HIV is rife among all age groups and is escalating in the community with many others becoming infected. These organizations may have programmes that they offer but are they sufficient to prevent the spread of STIs including HIV? In view of this the researcher feels strongly that a sexual education programme which will be set up with youth in the church, will eventually become effective to be used in both the religious and non-religious organizations, clinics and schools to bring about safer sexual practices.

2.3 Socio-economic, cultural, political factors that is evident in Wentworth

2.3.1 Socio-economic factors adds to the spread of HIV

Nikolay Danev (2012:1) says:

Socio-economic factors are the sectors of an individual's activities and understandings that shape them as an economically active person. Culture, social understandings, religion and education are the main elements that are explored by socio-economics. They present the economic activity and the economic classes within a society and indicate the stage of development of multiculturalism and integration within the developed states and the developing economies.

The researcher has observed when it comes to the socio-economic situation in Wentworth, people range from ordinary workers in clothing factories and supermarkets to construction and industrial workers, business people and professional people. Therefore, there are the lower class people such as those who work in the clothing factories and supermarkets who live from hand to mouth and then the upper class that can afford the extras. Industrial workers consisting of boiler makers,

welders, pipe fitters and tool setters find themselves in short and long term employment (referred to as a shut down¹⁶) ranging from three weeks, three months or three years. Rates are excellent but not sufficient to carry these workers for a life time. Once the short term employment is complete, these workers have to wait months before another shut down occurs. If there is no work available in the immediate vicinity, these artisans are compelled to work out of town distant from their families.

Sometimes industrial workers are employed outside Wentworth and work in places such as Moss gas in Mossel Bay, Secunda in Mpumalanga and Ellisras which is in the Limpopo province of South Africa. Coming home once a month or when the shutdown is complete interferes with the home environment, either between husband and wife or parents and youth. Youth at times fail to subject themselves to one parent and allow themselves to get out of control in the absence of the breadwinner. Frank et al. (2008:397) state that youth from homes whereby both parents are employed were likely to actively involve them-self in sexual activity in contrast to those whereby only the father worked. This ensures that the presence of a responsible person or parent could prevent early sexual debut. The researcher observed while residing in Wentworth for many years that youth get to know of the conflicts and tensions emerging in the home, which eventually propels them to turn towards the street life. Street life becomes a lifestyle whereby these youth begin to indulge in immoral behavior such as premarital sex, substance abuse and gangsterism. Further, many homes are broken through divorce, leaving the infrastructure of the home in disarray. This sometimes leads to the husband either disappearing or failing to pay alimony which forces these youth to leave school and fend for them-selves.

It is the thinking of the researcher that youth growing up in such circumstances do not have the comfort and stability of functional homes. Dysfunctional homes may not afford growing youth the opportunity to be educated about sex before experiencing being free to explore life outside the home. Youth sometimes do not see it fit to be trained and groomed in a home that is unstable. However, some of them benefit from sex education they receive at the schools they attend, but there is no guarantee that they would adhere strictly to it and others may fall out of school before

¹⁶ A shut down according to industrial workers is referred to as short or long term work but not considered as permanent.

receiving the education. It is in this aspect where the religious and non-religious organizations, clinic and schools can play an integral part through awareness campaigns or sex education workshops. It is the researcher's idea to introduce an effective sexual education programme with the church youth that can be later introduced to the community to impart safer sexual practices.

As a long standing member in Wentworth for many years, it has been the researchers observation that although some people are employed, they do find it difficult to survive on the wage or salary they earn. Jobs are scarce and people are exploited in the work place, overworked and under paid. In simple terms they are underemployed and exploited, and at the beck and call of the employer. This depresses youth who then look for an alternate lifestyle like stealing, selling drugs and alcohol, gambling and commercial sex. It helps them generate finance quicker and faster than to face the pressure and abuse of the work environment. They acknowledge the risk involved and are prepared to face the consequences attached to it.

With the rate of unemployment escalating the researcher foresees the job environment becoming more and more strenuous with many turning to the streets for survival. In Wentworth the researcher has observed many women, including young girls, who have turned to the streets selling their bodies for survival. This type of employment in the sex industry has become risky with many STIs spreading, including HIV. This is a grave concern and calls for attention. The religious and non-religious organizations, clinic and schools in Wentworth can become a driving force in introducing the sexual education programme designed by the researcher, with the help of the facilitators and participants, in order to help improve safer sexual practices, including the prevention of STIs and HIV.

The World Council of Churches (WCC) (1997:13) associates the spread of HIV with socio-economic and cultural contexts to areas where poverty, the subordinate status of women and children, and discrimination are prevalent.

According to the WCC study document (WCC 1997:14-15), *Facing AIDS: The challenge, the Churches' Response* and the researcher quotes:

At the root of the global socio-economic and cultural problems related to HIV and AIDS are the unjust distribution and accumulation of wealth, land and power. This leads to various forms of malaise in human communities. There are more and more cases of economic and political migration of people within and outside of their own countries. These uprooted peoples may be migrant workers looking for better paying jobs or refugees from economic, political or religious conflicts. Racism, gender discrimination and sexual harassment, economic inequalities, the lack of political will for change, huge external and internal debts, critical health problems, illicit drug and sex trades, including an increase in child prostitution, fragmentation and marginalization of communities-all these factors, which effect “developed” as well as “developing” societies, form a web of inter-related global problems which intensify the vulnerability of human communities to HIV and AIDS.

2.3.2 Cultural factors found in the community of Wentworth

Matsumoto (2006:220) defines culture as, “a shared system of socially transmitted behavior that describes, defines, and guides people’s ways of life, communicated from one generation to the next”. He states that people deal with the same biological and universal social problems and in many cases the way in which they are addressed are the same.

Hofstede (2010:11) defines culture as “the collective programming of the mind which distinguishes the members of one group from another”, which is passed from generation to generation. It is changing all the time because each generation adds something of its own before passing it on. It is usual that one’s culture is taken for granted and assumed to be correct because it is the only one, or at least the first, to be learned.

According to Rachael Tenney (2004:19), in her article, *With all out differences we work together: A critical case study of Wentworth civil society*, highlights that there are those within the community who find it difficult to see a difference between Coloured identity and culture, though it is definitely not one and the same. According to Tenney Coloured culture, if there is one, has derived out of some of the different race groups that have now integrated into the Coloured community of Wentworth. She says food that is common and forms part of the diet is

puthu, a traditional African food. Curry, breyani and rotis that are Indian dishes have being absorbed into the Coloured culture. In addition, she says that youth identify with American hip-hop culture, which is almost identical and similar to the way they represent themselves and words they are familiar with.

The researcher has observed during his time living in Wentworth that the people in the community always spoke about Coloureds not having a “culture.” They (the community) would often refer to Coloureds having a “mixed masala” culture that derived from a mixture of the other race groups. In essence, the people of the community understand the Coloured culture as one that has its roots in Indian, White and Black origin.

According to Erasmus (2007:15), under the Population Registration Act (30 of 1950) as amended in 1959, the Coloured group was divided into subgroups consisting of Cape Coloured, Malay, Griqua, Chinese, Indian, Other Asiatic and Other Coloured. Classifying people of ‘mixed race’ heritage is becoming more and more difficult and this challenge was noted by a number of respondents. Therefore, Erasmus states that “Coloured” in South Africa may be understood to refer to people of “mixed race” heritage but it is also sometimes seen as tied to a particular cultural identity, such as, that of “Cape Coloured” or of specific races in the mix. As a result, he feels people of mixed race heritage that do not belong to this cultural formation that is tied to a “black-white” racial heritage may feel uncomfortable adopting this category for classification.

2.3.3 Political factors contribute to instability in the community

Sodaro (2004:256) defines political culture as, “a pattern of shared values, moral norms, beliefs, expectations, and attitudes that relate to politics and its social context”.

Chari (2006:427-428) says that the pre-history to the events of a Coloured Wentworth is a relatively recent past. A large number of Coloureds were thrown out of backyard tenancies throughout the city of Durban, along with the advancing expropriation of Indian-owned land, in the application of the Group Areas Act. The Group Areas Act, according to him, was something of a blessing in disguise as it offered better homes to Coloureds, bringing about a structural

relationship of complicity with the architects of apartheid. He feels this complicity was an assumption and residents relocated into cramped flats close to the oil refineries, some finding their lives becoming vulnerable to violence and constraint. Wentworth's community, he says, have found themselves involved in violence and constraint which includes but is not limited to gangs, sport, church and migrant labor.

According to Chari (2006:429-430) in the context of emerging unemployment and a handful of self-employed, to deal with consumption goods that are commodities, even informal or unwaged work must be underwritten by income earned somewhere. Some of this income in Wentworth is generated through theft, sex work and drugs, all of which undermine an individual and community resources, adding to the shame and frailty that come from living next to refineries that continuously emit gas polluting the air. Families of various sorts, he maintains, rely on pensions, child support and disability grants, some legal waged work and some illegal waged work. This is the landscape of work within which labor, environmental and political activism has emerged.

Chari (2006:430-431) goes on to say that labor is the essence of both pride and family income in Wentworth as is industrial work at the refineries such as Engen. He mentions that in the last decade, the refineries saw fit to use labor brokers, following wildcat strikes in the 1980s. In view of this, Chari says Engen built relations with local labor brokers in various parts in Wentworth including building networks with ex-gangsters. Lenny Samuels (interviewed by Chari on the 26 November 2002) highlighted that gang leaders eventually became labor brokers. Lenny added that the links between labor brokering and labor activism are undoubtedly complicated which causes turmoil. Chari (2006:431) stated that others have now made attempts to join in with a labor organization known as the Chemical, Engineering and Industrial Workers' Union (CEIWU), which has specialized in ensuring limited-duration contract workers at the Engen oil refinery and beyond since the late 1990s.

Chari (2006:435) highlights that many residents in Wentworth have used their time, energy and resources to dialogue in a variety of political, civic and social groups, on many fronts in the fight for social and environmental justice. These struggles, he says, rally around concerns such as air

pollution primarily from the refineries, sub-standard housing, and care for those living with HIV and AIDS. The researcher concludes that all the information that has been tabled in this section is the result of ongoing political factors that Wentworth as a community is experiencing in post apartheid South Africa.

2.4 Gender analysis of HIV and AIDS among youth

Champion HLO et al. (2004:35; 321-328) indicates that according to gender role theory, youth will behave in a way that is aligned with cultural practices and expectations of each gender. They add that beliefs that promote male dominance, female sexual submissiveness, and violence, therefore contribute to unsafe sexual practices.

Gauging the economic struggles of Wentworth has allowed the researcher to observe that some youth become vulnerable to STIs, including HIV because of their economic situation. The same has been identified by the World Council of Churches (WCC) (1997:13); in their research. The researcher has observed that many youth from the age of 15-24 years become sexually active, as they explore with puberty development of their bodies. According to Karabanow (2004:1-5) most youth who engage in street life come from dysfunctional, broken and poverty stricken homes. On the street, they are lured into substance abuse, gangsterism, prostitution and sex.

According to Frank et al. (2008:397), which could have changed in the last couple of years, a unique number of Wentworth youth (9.6% of females and 31.3% of males) reported that they had their first sexual engagement before age 12, with a higher prevalence between 12 and 15 years. This is alarming news, but the researcher is from Wentworth and agrees that there are some who are indulging in sex at an early age of around 12-15 yrs. It is the researchers view through observation of the 15-24 year age group in Wentworth that this confirms the study in relation to the area under research. The majority of youth are illiterate because of poor family upbringing and the milieu they live in.

It is a fact that many aspects contribute towards the spread of HIV although all listed here may not refer to Wentworth. These include “poverty, illiteracy, rising unemployment, cultural belief

and practices, sexual behavior, myths and perceptions, economic devastation, political maneuvering and other forces, which the individual hardly understands, let alone controls” (Biedrzycki and Koltun 2012:2). Certain areas are earmarked as having a high concentration of HIV and AIDS such as Woodville Road and Hime Street. The researcher states that youth who begin sexual activity at a tender age are more likely to have more sexual partners and will have greater exposure to the risk of HIV. Frank et al. (2008:397) specify that youth in Wentworth may experience emotional shocks as a result of illness or death within their family and social circles, which in turn may cause them to become more sexually active and ignore the risk of contracting HIV and AIDS. The researcher agrees that this may be true in a sense as it hampers the financial income of the home forcing these youth to lose control of their bodies sexually. Leclerc-Madlala (2002:2) highlights that Wentworth youth admit that an immense number of them exchange money or gifts for sex. She goes on to say that the reason may be to secure basic needs such as food, school fees and shelter; or for other commercial needs that might be the “in thing” of their culture, such as cell phones, eating out and wearing luxury clothing which they deem as necessities of life.

In the researcher’s observation, once youth are highly intoxicated by drugs or alcohol they become open targets for indulging in unprotected sex. For example, some girls often reach a state of mind that erases the thought of who they had intercourse with and with how many sexual partners. Anderson et al (2004:329; 952-954); maintain that forced sex may sometimes be related to misunderstandings about substance abuse, such as males reporting that they do not see substance abuse as a means for touching and forcing sex with someone whom one knows. This does highlight the fact, confirmed by the researcher’s knowledge and background of Wentworth, that in most cases youth who engage in substance abuse are willing to indulge in sex. Anderson et al (2004:329; 952-954) report that risky behavior can involve alcohol before sex, reducing one’s cognitive abilities to consider protective sex, and could include a reason to engage in coercive sex.

The researcher has observed that youth sometimes do not get the necessary sex education in the home or at school and their partners become their mentors in practice. Youth are often being exposed to sex material on the market through periodicals, videos, and television that stirs up

their hormones and lures them into sex. In view of this Gennrich (2004:12) says that television contributes to the myth that “sex is cool” and a normal part of any casual relationship. She further adds that young girls who are insecure, deprived and unhappy in their homes find peace of mind in the arms of gangsters, who become a source of protection and provider for their needs (Gennrich 2004:7). It is the thinking of the researcher that sometimes these girls are used and abused sexually by these boys who later have no need of them.

Disappointment creeps in and an effort to get even causes these girls to flirt from boy to boy. The end result is that they become vulnerable to STIs and HIV, which is a biological and socio-cultural phenomenon (Habib and Rahman 2010:1). Although there is an awareness programme on HIV and AIDS in the area, it does not totally prevent the spread of the virus. It is the researcher’s view that youth are at an age where they want sexual fulfillment and very few require it in the right frame of mind when prevention would be thought about. Furthermore, very few will request their partners to get an HIV test prior to having sex with them. They would rather opt to judge the book by the cover and spend less time wondering about the contents.

The researcher has observed that there are those who feel that if they get the virus it is just one of those things as there is treatment available and life must go on. The researcher has come to believe that there is a gut feeling among youth that if you love someone, then till death do us part, even if it means sharing the virus. Those involving themselves in promiscuous sex are not going to disclose that to a steady partner or bring an HIV certificate to prove their status. Further the researcher has observed that the youth in Wentworth will take the risk in sexual activities whether or not it proves to be lethal in the long term. It must be emphasized that the behavioral patterns among the youth in Wentworth need to change, in order to stem the tide of the spread of HIV and AIDS.

Frank et al. (2008:397) conclude that religious groups and parents need to take a stronger stand in the situations discussed in this section. Frank et al. (2008:397) pull no punches when they say inadequate protection and care for youth is an infringement of basic human rights as well as an engine leading to HIV and AIDS infection in Wentworth. There is the need for a sexual education

programme to be designed for youth, in order to later outsource the progress of it to the community, through preventative awareness campaigns and workshops for safer sexual practices.

2.5 Conclusion

In chapter 2, the amenities in the community of Wentworth were highlighted, such as a library, computer room, religious organizations, shopping center, swimming pool, sports grounds, clinic, schools and organizations. The researcher feels strongly that these services are not utilized enough to prevent the spread of HIV and AIDS.

The socio-economic conditions that add to the spread of HIV were then discussed, indicating that the living conditions of the community of Wentworth could be responsible for the way youth behaved sexually. The cultural factors found in the community of Wentworth have always been difficult to explain because there are mixed feelings among people as to whether there is or is not a culture to identify with. Political factors contribute to instability in the community that seems to stem from industrial workers whose hopes and dreams to survive rely on the oil refineries to employ them. They feel that circumstances and elements are creeping into the workplace, such as labor brokers, now doing injustice to the unemployed, who feel that certain individuals are always employed and others continuously left jobless. Other political factors in the community include pollution from the surrounding industries such as the oil refinery, gangsterism and substance abuse, sub-standard houses and the spread of HIV and AIDS.

Gender analysis of HIV and AIDS among youth drew on contributions from various scholars and organizations that have information on some of the reasons why youth engage in unsafe sexual practices. It is observed that the lifestyle of the youth in the community of Wentworth and their behavioral patterns have contributed to the spread of HIV and AIDS. When one considers the upbringing, educational standards, short term employment, exposure to drugs, alcohol, gangsterism and premarital sex there is a grave concern that this will eventually lead to the spread of STIs, HIV and AIDS and other communicable diseases.

With this information in mind, the next chapter will concentrate on a brief background of the interviewees including the interviews, with the HIV and AIDS awareness educators. This part of my research will include a broad outline of nine areas that is guided my open-ended semi-structured questions, and the summation of the organizations approach to educating in contrast to the needs of the youth which calls for a proposed sexual education programme.

CHAPTER 3

Background of the interviewees including the interviews with the HIV and AIDS awareness educators

3.1 Introduction

Having given the vivid background in chapter 2 about the demographics of the Wentworth area, this chapter now turns towards the interviews with HIV and AIDS educators from three organizations in the area. The demographics in the previous chapter introduced the amenities in the community of Wentworth, socio-economic, cultural, and political factors that are evident in Wentworth and a gender analysis of HIV and AIDS among youth. The researcher will try to discover through semi-structured questions whether there are reasons for the lack of safer sexual practices among youth, in order to pave a way to produce a sexual education programme that would introduce youth to safer sexual practices. The reason for using these specific semi-structured questions as outlined in this chapter is to discover how much information has been filtered down to the youth for safer sexual practices, in contrast to what the researcher wants to design through the proposed sexual education programme. The names of the three organizations are WAAG, SCC and KCA. These organizations are the only ones that are working with youth who are infected and affected by HIV and AIDS, including other age groups. The reason for choosing these HIV and AIDS awareness educators is that they are actively involved with youth in assisting them to try to prevent the spread of the virus, and have day to day interaction with those who are infected or affected.

A brief background of the interviewees and their respective organizations will be undertaken to get an idea of their role, mission and objectives in society. The outcome of the semi-structured questionnaire¹⁷ used with the educators should arrive at some generic answers concerning safer sexual practices among youth. The answers contributed by the HIV and AIDS awareness educators in response to the questions that will be directed to them maybe sensitive, and therefore; there is a need to protect them by using fictitious names.

¹⁷ Refer to Appendix A.

3.2 Background of the interviewees and their respective organizations

These interviewees were chosen to represent the organizations. The selection was based on their long standing with the organization including basic knowledge in the area of HIV and AIDS. Therefore, the researcher is not responsible for information given that is contrary to the organization's opinion or teachings. Background information of the interviewees was taken to understand who they are and what motivated them to get involved in the area of HIV and AIDS, including their employment background with the organization. Subsequent to this, the representatives of the organizations were interviewed in accordance with the semi-structured questionnaire, with each one responding according to the teaching of their organization.

The following interviewees gave a brief background of themselves, including the organizations they were linked to.

3.2.1 Cheryl (interviewed 23.04.12) from SCC

My name is Cheryl and I live in Umlazi. I was conscripted as a voluntary worker into this organization in Wentworth because of my membership with the Inter-Fellowship church. My passion in general is for people of all ages, although I have developed a special concern for youth, who are an inspiration to every fiber of my being. I hail from a community where survival seems impossible and people live in despair. My aim is to inform the people that everything is possible if they put their minds and hearts in what they do. This will eventually enable them to reach greater heights and extend their boundaries beyond their limitations and imagination.

I joined the organization to be an example and to impact the lives of youth, who need to know that the impossible can be made possible through a life changing behavior. Although I receive my educating and equipping at this organization, I strongly believe that my passion for people who are infected with the virus extends beyond the perimeters of Wentworth. SCC's objective is to educate and equip people who are both negative and positive with the virus, in order to curb the prevalence of the pandemic that has become a life threatening disease. HIV and AIDS awareness programs and projects are outsourced to the public, to convey a positive

understanding to people who still feel negative towards the virus. We cannot change the way people think in society, but we can help them through education to think of ways that will constitute change.

Our organization is planning to bridge the gap between the rich and the impoverished people. In order to alleviate the problems of handouts such as clothes, food, money and other resources, our aim is to educate and empower the disadvantaged people to become independent. Getting them to a place of independency, allows us to encourage and groom the individual to a place of maturity, so that they can automatically fend for themselves. Therefore, the objectives and aims of the organization are to reach out and accomplish these motives on a larger scale. SCC is currently involved in the vicinity of Wentworth, but not limited to it, and embraces other areas such as Merebank.

The organization has an ongoing support group every Wednesday where people can find confidence in sharing their HIV and AIDS status and learn how others are coping. Interviews with HIV and AIDS patients are done on a door to door visitation as many are afraid to come out and identify with the organization. These visitations help us to build a relationship with the HIV and AIDS patients by reversing all negativity about the virus and begin to sow positivity. Once they have our total confidence, they automatically come down to SCC and join in with the support groups. People from the organization, map out the area, to ascertain through others, those who are infected and affected by the virus.

Feeding schemes include a soup kitchen and distribution of bread on Wednesdays and Fridays. SCC consists of one gentleman and a group of ladies who are active in the procedures of the organization such as home visitation, counseling, and gardening. Home based care includes bed baths, educating and equipping, especially when we come in contact with people who have HIV and AIDS. The families of these patients are trained on how to take care of them. Training involves how to use protective attire and gloves, so that they do not contract the virus, without any sense of discrimination.

3.2.2 Larry (interviewed 23.04.12) from SCC

My name is Larry and I was a down and out youth who was hooked on substance abuse. Jail became a way of life until I converted and became a bona fide Christian. Subsequent to my conversion I became part and parcel of SCC through their educating, enriching and equipping programs in HIV and AIDS. My passion to identify with the organization arose as I witnessed what was happening among those suffering with the life threatening disease. My long term investment in the area of HIV and AIDS awareness will help me inject a spirit of confidence into the lives of youth who deserve more than just a death sentence. Depositing life back into a community that is plagued by HIV and AIDS is more crucial than going to the grave with unfulfilled dreams that are of no benefit to the dead.

The organization was founded by Jean in the year 2000. She always cared about people which were part of her ministry. Her desire has been for people to have a healthy lifestyle both physically by alleviating poverty through feeding schemes and spiritually through the offering of prayer. Our centre facilitates programs to enrich, encourage and empower people.

New recruits at the centre are educated, equipped and empowered to execute and teach others about treatment for HIV and TB. At the inception of the organization there were little or no support structures, but now we have accreditation with the government. Although the government is subsidizing us on a small margin with finance, our passion is propelled to serve the HIV and AIDS community of Wentworth, where the pandemic is destroying many lives. The mission statement of our organization is “*Sizane cares for you.*”

Our organization has both a national and international approach to impact the world by educating them on how to gain access to grants, treatment, food, clothing and various other resources. HIV and AIDS patients are normally found in a state of despondency, dismay and depression with the intention to throw in the towel and end their lives. Our aim is to encourage them on how to live a positive and healthy lifestyle with HIV and AIDS. The youth are educated in the area of HIV and AIDS, but some are afraid to know their status because of a promiscuous lifestyle. We encourage them to know their status in order to prevent them from some of the repercussions that may

result if they are positive, such as the transmission of the virus. However, those youth who do have an HIV test and are positive, become naïve to divulge their status, because of some of the stigmas labeled to it.

3.2.3 Bianca (interviewed 25.04.12) from WAAG

Since my inception with the organization I have been functioning as a lay counselor. My job description entitles me to be active in the HIV testing, including pre and post-test counseling. Prior to the testing we permit the people to give reasons and the need for testing, which helps to ensure them of the privacy and confidentiality that they can place in us and the organization. If promiscuous sex is involved they are requested to abstain from sex for three months, after which a second test will be conducted. This helps to gauge the window period during which the virus could still be in a sero-negative stage. On arrival for their results they are further counseled on how to live positively if positive, and how to remain negative if found to be negative. Preventative methods are implemented such as the A, B and C approach. In addition to that they are cautioned to have frequent HIV tests if they are reluctant to use condoms.

Besides VCT, I operate in the field of education as a peer educator. I often do talks at schools on the subject of HIV and AIDS and how to live a healthy lifestyle. These talks include issues that are infecting or affecting youth, especially young women who do not know what are their sexual rights, including what role they play in their community. Once a week on a Wednesday I host a broadcast show on Durban Youth Radio (DYR) on topics such as the role of the woman, gender equality, and HIV and AIDS. WAAG consists of three VCT workers which include me, a nursing sister and Irene who is the coordinator.

WAAG came into existence in 1998, by a group of woman who were interested in caring for patients suffering from the HIV and AIDS epidemic. Training for these ladies kicked off the ground at St Gabriel's Church in a small room, but convenient for the task. These ladies voluntarily set aside time to be part of the team despite the long hours of full-time employment and household chores. As the group expanded and the needs became greater with patients responding from the community, there was a need to occupy larger premises in Silver Tree Road.

It was around this time that I got on board to assist the organization as a volunteer. Trying to achieve something in twenty-five hours what we could not do in twenty-four hours became an enormous strain on us. A tugging on our hearts prompted us to bring more hands on board through the conscripting, equipping and educating of people in the area of HIV and AIDS. In October 2001, WAAG saw itself fit to be recognized and registered as a Non Governmental Organization (NGO).

WAAG relocated to the Blue Roof Clinic (BRC) in the year 2005. At our arrival and occupation of the BRC there were already ten caregivers involved in home based care. Since then the organization has grown to train twenty caregivers who are instrumental in devoting and dedicating their time and energy to an emerging cry from the society. Our vision is big and the service is broad, covering areas such as Wentworth, Merebank, Bluff and Clairwood.

With the permission of WAAG the following information was extracted from the organizations brochure:

Our vision: Helping, to alleviate the deadly impact of AIDS in our community and working towards an AIDS free generation.

Our mission: To provide supportive services to persons infected and affected by HIV and AIDS. To implement programmes and disseminate information that will have a positive effect in changing people's lifestyles and perceptions on HIV and AIDS thus reducing the incidence of the disease in our community. This will be done through partnerships within the community.

3.2.4 Jerry (interviewed 25.04.12) from KCA

My name is Jerry and I work at KCA in Wentworth. I am employed as a pharmacy assistant and a VCT for HIV. Previously known as BRC its existence came into being in 1997 and is now referred to as KCA. The change of name is because of the funding received by Alicia Keys, who is one of the key role players through the KCA initiative in America. It was opened up to be of service to the community of Wentworth, because of the seriousness of the HIV and AIDS pandemic that was escalating in the community.

With permission granted this is the vision and mission statement of KCA and I quote from the brochure:

Vision: The role of KCA in South Africa is primarily focused in supporting the Comprehensive Care Programme for persons living with HIV and AIDS including the provision of life-saving Antiretroviral Therapy.

Mission: To work for the prevention of HIV infection, the provision of preventative and education programmes relating to HIV and AIDS and the care, counseling or treatment of persons afflicted with HIV and AIDS, as well as their family and dependants.

3.3 Interviews consisting of nine open-ended semi-structured questions among the awareness educators:-

The following interviews took place separately and the responses are put together for the sake of the research format. It must be noted that there were two interviewees from SCC and at times both or one responded on behalf of the organization.

3.3.1 How is your organization equipping youth on safer sexual practices?

Cheryl: In the community of Wentworth that we work in, our organization teaches masturbation among the youth as a preventative measure against the spread of infectious diseases. It helps to curb the promiscuous lifestyle of youth who want to endanger themselves by sleeping around unnecessarily, whereas they can stimulate themselves into sexual satisfaction. The organization suggests that emission of fluids from the genitals must happen naturally as though nature is taking its course instead of youth masturbating. This sends out a signal that SCC is not in favor of masturbation whether with oneself or someone else. The organization feels that no form of sexual arousal is good as it increases the chances of contracting HIV, which eventually leads for a longing to be sexually satisfied with someone of the opposite sex.

SCC teaches the need to use condoms as a safer sexual practice because the sexual organs of the woman are inside the vagina. If there is any complication in the uterus it takes time for her to ascertain the situation. Semen remains in the vagina for several days before it is completely

discharged. Therefore, if there is no protection during sexual intercourse, the woman will only ascertain a week or two after whether she has become vulnerable to STIs. Youth who have an infection and do not use condoms can easily transmit it to someone else, who in turn can pass it onto others in the vicious circle of life. SCC teaches that condoms are not only there to prevent the girl from falling pregnant. Youth tend to forget that condoms do not only protect pregnancy, but HIV and STIs as well. When youth have sex without a condom then they are conscious of getting infected, and if they are engaging in sex without a condom then they do not value themselves.

As a safer sexual practice, our organization educates that pre-testing prior to making commitments is crucial. Equity must prevail in a relationship where both partners agree to be tested and divulge the results, in order to protect one another. Youth, who go into sexual activity without the request of having an HIV test, fail to realize that although treatment is available there are side effects, including emotional hurts that do not disappear overnight. They need to acknowledge that no one is innocent of the virus in a relationship, and therefore the need to get tested prior to sexual intercourse. Even if the girl/boy has never engaged in sexual intercourse prior to the relationship, they will only know after they are tested whether they are positive or negative. In fact everyone is positive until they are tested to know that they are negative.

Larry: The teaching of the organization encourages masturbation but not in favor of it even if the youth are burning to have sex. If it is done with clean intentions and a right frame of mind youth will not commit a sin. In fact, even if youth has the wrong frame of mind, it is better to commit sin that has the grace of God, instead of going outside the body to have sex that could lead to life threatening diseases that has no cure. SCC would encourage the youth if they are burning to have sex to go into a secluded place of privacy and masturbate, where they will be able to enjoy safer sex. Masturbation may be accepted as a safer sex practice by the organization on condition it does not become a hobby.

The organization teaches safer sexual practices in a relationship whereby if one partner is uninfected they already know that they would not want to engage in sex with the other partner who is infected. In this case the uninfected partner will feel that they need to protect themselves

from the virus, by placing blame on the infected partner for being unfaithful in the relationship. Those who do not want to reason as to the cause of the virus will find means and ways to withdraw from the relationship. There are some uninfected partners who acknowledge their infected partners innocence in contracting the disease and continue to have safer sexual practices with them.

Bianca: WAAG would encourage masturbation to be one of the preventative methods as it does not include exposure to sexual fluids or blood. Masturbation is for self gratification that may at times involve pornographic pictures, movies, sexual fantasies or the opposite sex. It is the passion of stimulating one's genitals or the others to the climax of orgasm. This protects the concept of dual masturbation that could lure the youth into sexual intercourse.

Condoms as a safer sexual practice according to WAAG should be used by youth especially if they are suspicious of their partner's promiscuous lifestyle. These condoms are available at different outlets such as clinics, universities and hospitals, but there is a need for youth to put it on correctly from the beginning. A condom placed to tightly on the erect penis can cause it to burst and if the condom bursts it can leave devastating consequences if either of the partner have an infectious disease. When condoms are put on the right way by allowing some air at the tip, it is unlikely that it will burst, thus disallowing infectious diseases to be transmitted.

WAAG teaches that safer practices among an infected partner and one who is not may cause the uninfected one to withdraw, because they are scared, even if the infected partner tells them it is fine as long as they use a condom properly. The uninfected partner would rather feel safer not to engage in sex and opt out of the relationship to avoid any kind of stigma or contracting the virus. In many cases the infected partner will prefer to remain silent, in order to prevent the uninfected partner from abandoning or deserting from the relationship. Disclosure of one's status is crucial in a relationship, but the end result could happen for the better or the worse, depending on the decision taken by the uninfected partner.

WAAG teaches that when it comes to safer sexual practices among youth, about making decisions to get tested prior to sexual activities in the community of Wentworth, they do not

seem to be in agreement with it. Youth in their teens are sexually active with a passion to get satisfaction with the opposite sex, than wanting to delay sexual debut by first having an HIV test. The very thought of youth court-shipping with two bodies coming into close contact that causes sexual arousal, how do they say, forget it lets call it off, let's wait until we have a HIV test.

Jerry: Masturbation according to KCA is a safe preventative measure in preventing HIV among youth, because there is no dual sexual activity involved. It is basically a choice that youth make for them-self for sexual gratification, which they may or may not feel guilty about. If youth are HIV positive it will save them from transmitting the virus to someone else. On the other hand if youth are negative it will protect them from contracting it from someone else.

The use of condoms by youth as a safer sexual practice is the wisest thing to do if they want to engage in sexual activity, as it is one of the safest preventative measures. It will protect them and the opposite party from any infectious diseases. If both partners are not sure of their HIV status and use condoms during sex, it will not only prevent the transmission of the virus, but also the avoidance of pointing fingers and blaming as to who was a carrier of the virus. KCA states that there are negative consequences involved for indulging in sex without a condom. Sex without a condom involves ignorance which is ignoring preventative measures that have been taught by teachers, counselors and through the media on HIV and AIDS. Failure of abiding to constructive teaching on the subject of HIV and AIDS shows that youth raise a red flag by undermining perils of contagious diseases. The consequences of engaging in sexual activities without a condom can be a sting in the tail for youth, who feel that their bodies are immune to the virus and it only happens to those who have undernourished immune systems.

According to KCA, they teach that safer sexual practices between an infected partner and one who is not depends on some of the critical decisions they make in life. It is difficult to predict that this youth will do this or that youth will do that, as they all have minds of their own and different ways in responding to the virus. It depends on how much knowledge and education they have on HIV. If a guy had a relationship with a girl that has HIV and he finds out, the chances are that he will ask why she did not inform him, resulting in him abandoning her, whether she told him or not. Depending on how far the relationship has gone with one partner becoming infected,

there is the possibility that the relationship may continue, as the other partner may consciously realize that he/she could be positive as well.

Our organization teaches safer sexual practices among youth to get tested for the virus which is a way forward. If youth do not know their HIV status it is easy to transmit it to others, who in turn will pass it on to others. If youth get tested prior to sexual intercourse it would assist them in negotiating safer sexual practices. In the event of one or both partners having the virus they can go on treatment such as ARVs, in order to reduce the viral load and use protection to prevent reloading the virus. If the HIV testing comes before they begin a relationship it will help them to make a decision if one is found to be positive, whether they should go ahead or not. This will help in a way that the one partner cannot blame the other one later in the relationship if they are found to be HIV positive, as they will know their status.

3.3.2 What are some methods taught by your organization for youth to engage in safer sexual practices?

Cheryl: The method of education taught by SCC is of paramount importance as one knows that knowledge is power and when a person has knowledge they automatically have power. Such immense power can eliminate any ignorance not aligned with education in the field of HIV. Youth need to know the importance of HIV education to eradicate any myths or misunderstandings that is being transmitted more than the virus itself. There are different forms of education such as the exhibition of pictures and videos, whereby youth can see what we are talking about.

Larry: SCC teaches that the method of abstinence from sex is the only way not to spread the HIV pandemic. The Bible teaches us that sex prior to marriage and extramarital relationships is not what God requires (Gal. 5:19). Youth who engage in sex expose themselves to STIs that may include HIV. The organization teaches that abstaining from sex is a control over sexual urges which when adhered to can leave lifelong scars. When youth abstain from sex until marriage it can help them to make right choices prior to committing themselves sexually. Abstaining from

sexual intercourse prior to marriage and getting tested alleviates unnecessary problems that come along with pre-mature sex.

Bianca: As an organization, the mode of education is based on the ABC method although it is not effective. There are those who take heed to this method although one still gets those who have multiple partners and are taking risks by having one night stands. There is the need to herald the news in a more robust way in the community that HIV is real, it can abridge a person's life, and the compulsory use of condoms. For those who feel that condoms reduce the pleasure of sex there is the need to be faithful and committed to one partner. To those who have a compulsive obsession towards sex they should abstain. The organization teaches the method of choices to be among youth when it comes to safer sexual practices. Church people may agree or disagree, but choices are our frame of reference. Choices are decisions that one has the liberty to make and the right to live with, despite the consequences that go with it. Our concern is not for those who can abstain from sex because of a certain gift to do so, but rather for those who cannot, but are left with choices that promote safer sexual practices.

Jerry: KCA maintains the method of education is important because whatever the youth learn through the organizations like ours about the virus would be sufficient to assist them in the way they behave sexually. Education should bring awareness to youth which will make them more accountable for some of the decisions they have to take. Through the organization, information should bring transformation or else the organization is defeating the purpose by educating youth who are not inclined to change the way they behave sexually. Education itself does not produce a change in sexual behavior, but living out that education does. KCA teaches abstinence as a method that plays a major role in preventing HIV and further re-infection among discordant couples where one partner is infected. Youth who are not infected with HIV will remain abstinent where there is a 100% guarantee that they will not become infected through sexual contact in the present or near future. The organization believes that abstinence and to be faithful to one partner is the only safe preventative methods among all the other safer sexual practices on the market. Therefore, we can confidently say that abstinence is a safe way to prevent the spread of HIV, but it is definitely not the only solution for those who are sexually active.

3.3.3 How is your organization educating youth who should be influenced to engage in safer sexual practices?

Cheryl: It is our organizations teaching that if the youth join the right company and encourage each other to live a healthy sexual lifestyle, then there is no way that peer pressure can have the upper hand. If peer pressure forces youth to do something that is contrary to their normal life of living sexually healthy, then they are inviting diseases that could be detrimental to their own lives. Our youth are encouraged to be friendly with other youth by educating them to live a better and healthier lifestyle.

Bianca: The organization has peer educators who teach youth about the advantages and disadvantages of being pressurized into sexual relationships. Peer pressure is not an excuse for youth to make decisions contrary to their conscience, which will automatically render them vulnerable to all sorts of infections including HIV. Youth have a mind of their own to consider some of the consequences that can result from peer pressure, who have a hold on the choices they make.

Jerry: KCA teaches that peer pressure should not contribute towards youth engaging in sexual activity that makes them vulnerable to infectious diseases through unprotected sex. Youth in the community grow up in an environment that coerces them to identify with different groups including some that are promiscuous. Some may not have the proper knowledge and education in HIV, thus enabling others in the group to have influence and control over the way they make decisions about their sex life. Youth who make decisions to behave sexually sometimes do it against their own will, their parents, their religion and God just to identify with the groups they associate with.

3.3.4 What role does your organization play in educating youth who are insecure in sustaining safer sexual practices?

Cheryl: Our organization teaches two reasons which they feel are the most integral why youth enter into sexual relationships. One of the reasons is that most of the youth feel insecure that

other youth are enjoying their lives through sexual fulfillment, while they are not. The second reason is that youth are not receiving authentic love in the home. Youth need to be loved and will do almost anything to feel loved, even if it means partaking in substance abuse with others who love them, or sleeping with a guy/girl who they know have an affection toward them.

Larry: Our organization teaches that Wentworth as a community lacks many basic needs such as education, food and employment opportunities. Poverty strips youth not only financially, materially and physically, but emotionally as well. Youth may find a way to fill that void and may fight for survival through immoral sexual behavior. A change in behavior among youth has to be coupled with the need of meeting their basic needs. The community of Wentworth is faced with hunger, financial constraints, unemployment, poor education and a lack of homes that makes youth vulnerable to immoral behavior such as gangsterism, drug peddling, theft and sex.

Bianca: WAAG teaches that poverty could or could not be responsible for the way youth behave, as it depends on the upbringing of the individual. The teaching of WAAG is that when youth reach the age of puberty they experience changes in their body that propel them to explore more. If their parents fail to educate them on the changes in the body development, they soon have a desire to be with the opposite sex. Youth expose them-self to pornographic material and allow peer pressure to bowl them over. Some teenagers enter into sexual relationships in order to earn a living to support themselves and their family.

Jerry: KCA teaches in their working relationship with youth that poverty will hamper behavioral change among the youth. Basically it falls under an individual's own ability to decipher who is rich and who is poor. There is no poverty or wealth in there either, but it is up to the individual to make the right choices in life, based on the knowledge and education they have received. Although it seems like a disadvantage to a youth who is poor and infected or an advantage to another youth who is wealthy and infected, at the end of the day they both need to look into how they can improve behavioral patterns. The organization teaches that youth are curious to know what kind of feeling they can get out of sexual relationships. Others because they are under peer pressure and are constantly being reminded on how they are losing out on the good times. Some are influenced to give it a try and are informed that it will make them a man/woman once they

have lost their virginity. Youth are convinced by their peers that everyone is doing it and asked who they are saving their virginity for. These youth are invited over to parties where drugs and alcohol are offered, either porn movies are viewed or lustful music is played to stimulate sexual excitement, resulting in sexual intercourse with multiple partners.

3.3.5 How is your organization educating youth who are influenced by a way of life that hampers safer sexual practices?

Cheryl: From an African perspective our organization teaches that virginity testing is very important among young girls who are gathered for this rite on a monthly basis. Young girls are encouraged to value themselves in light of maintaining their virginity as a reputable lifestyle in the community. Maintaining their virginity does not rule out the fact that they could be involved sexually in other ways that does not include vaginal sex. Other ways of sexual satisfaction could involve thigh sex, anal sex, sex between the breasts and oral sex. Oral sex and anal sex are risk areas that could lead to the transmission of the virus if one of the partners is infected.

Bianca: The organization's teaching highlights a concern as to whether Coloureds have a culture or not. Culture to them is not in agreement with what is happening among youth in the twenty-first century. Youth from as early as fourteen years onwards fall pregnant, which reflects a society where children are giving birth to children. If Coloureds do have a culture then I must say the type of living among youth today does not reflect that culture. Sex outside of marriage or shacking it up among the youth has now become the norm of our community, who do not consider such a lifestyle as immoral living anymore, but believe it is a traditional and cultural way of living.

Jerry: The organization I represent educates that times have been changing over the last five to ten years, especially in the lives of youth and the way they behave culturally. Promiscuous sex has increased and is visible among the number of teenage girls who have fallen pregnant. In our community, youth are in the fast lane indulging in sex at a tender age and that is why KCA feels they need proper guidance, knowledge and education to help curb the immoral lifestyle they

have been involved in. The way youth define culture today is in total contrast to the way our forefathers understood it.

3.3.6 How is your organization educating youth in response to some of the beliefs concerning safer sexual practices?

Larry: SCC teaches that the view of the church to be the only social system to promote safer sexual practices is incorrect because not everyone goes to church. HIV is a virus that infects and affects both Christians and Non-Christians. The virus has nothing to do with a race, religion, creed or culture of a person. If the church was the only social system for safer sexual practices, then there would be no need for HIV and AIDS organizations in Wentworth such as WAAG, SCC, KCA and the Mater Populi Home (MPH).

Bianca: WAAG teaches that when it comes to HIV and AIDS religion has its own worldview about safer sexual practices that may or may not include some of the other safer practices on the market, such as the use of condoms. The organization is not of the opinion that religion is the only system to bring about safer sexual practices among sexually active youth. Religion has only one option for safer sexual practices among youth and that is for them to abstain.

Jerry: The organization teaches that religion is not the only basis for change in sexual behavior as there are organizations and institutions which contribute to society as well. There are institutions and religious organizations who are involved in administering preventative methods to bring change in sexual behavior among youth.

3.3.7 What are some of the positive aspects your organization teaches youth who have neglected safer sexual practices?

Cheryl: The organization promotes the hosting of workshops at different venues, open-air meetings, face to face counseling and home to home visitations as part of their program. Open air meetings are held on Thursdays where we exhibit pictures of HIV and AIDS related sicknesses, in order for the youth to see the need for safer sexual practices.

Larry: The organization teaches youth not to get angry, depressed, hateful and hopeless when contracting the virus as there is hope and a chance for survival. This survival can be based on a change of behavior, lifestyle, diet, exercise, medication and preventative measures such as the use of condoms. Although their immediate response is to withdraw from family, friends and the community to avoid any stigmas that can be attached to them for contracting the virus, they are encouraged to know that they are not victims of the virus but survivors. The HIV status brings them into a helpless and hopeless state that leads them to depression, but they are encouraged to join support groups who feel for them and with them.

Bianca: In my organization, as a peer educator we promote sex education in schools and the community at large. In addition to the ABC method there is the DIY which means “Do it yourself”. DIY encourages the youth to protect themselves from the virus by masturbating. If they are not sure and have the incorrect information when it comes to sexual activity, which makes them insecure and unsafe, then we talk to them about safer practices. Education helps to equip the youth to make their own choice when it comes to sex, especially if masturbation or abstinence seems out of reach. The organizations teaching on pre and post-test counseling has an impact on youth after they had received their HIV result. Youth are more understanding of the HIV status and able to bring their emotions under control. Those youth who have had the opportunity to test for their status have come knowing that they could be infected, and therefore, they are already willing and open to accept their status. They are also conscious through the pre and post-test counseling on how to take care of themselves through their diet, exercise, medication and the need to live positively.

Jerry: KCA promotes the need to encourage youth to engage in safer sexual practices through programmes designed to meet those needs. Although there are safer sexual practices such as abstinence, faithfulness to one partner and condoms which is the way forward to be protected from STIs, there needs to be much emphasis placed on a change in sexual behavior among youth. At KCA once the youth show shock, fear, denial and hopelessness, we immediately sense the need for advice to be ministered to them from experienced counselors to stabilize their condition. Other youth who go through pre and post-test counseling are optimistic about their status and want to know what they can do, since they are now aware of their HIV status.

3.3.8 How does your organization know that there is a need to teach youth about safer sexual practices?

Cheryl: The organization's teaching on the statistics of those youth who are HIV positive is estimated to about 50-60% of the Wentworth population. This is alarming news as the population is about thirty thousand people and around eighteen thousand of the youth are infected. SCC has also monitored through home visitations and the number of HIV+ youth that come to the organization calls for safer sex practices among youth.

Bianca: WAAG is not sure as far as the figures are concerned among youth who are HIV positive, but being instrumental working in the area of Wentworth feel that there are a huge number who have contracted the virus.

Jerry: KCA has no idea or any information to their knowledge concerning the number of youth who are HIV positive, but in a day to day contact with those who collect their medication at the center it could be estimated that there is an enormous amount.

3.3.9 What does your organization educate about the media and literature that affects the attitude of youth to reflect safer sexual practices?

Larry: SCC teaches that pornographic material has played an enormous role during the last decade by introducing sex into society as a hobby/sport. After indulging in pornographic material, youth want to know from the opposite sex what are their views on it and whether it is part and parcel in life to behave that way. This increases the chances of youth contracting the virus because after indulging in sex material they become sexually aroused and propelled towards sexual fulfillment with the opposite sex. Sexual material encourages immoral behavior as it infiltrates the mind that controls the body. It encourages fornication, unfaithfulness, and sexual offenses such as rape and incest. The movies, music, literature and style of dressing of youth have the language of sex. Youth watch pornographic movies and experience what they watch such as the different styles of sex, sex with multiple partners, orgies, swinging couples and self gratification with dildos.

Bianca: The organization teaches that pornography has an influence in the lives of youth. Sexual activity in porn reflects a man who is dominant and a woman who is just an object. Females have very little rights and on most occasions it seems as though they are drugged in some of the roles they have to execute. Sex material in whatever form increases the hormones in the body, by releasing extra secretions that can cause youth either to ejaculate sperm immediately, masturbate in privacy or seek out a partner to relieve them-selves. Pornography can affect the mind, which is considered as the tool that causes arousal in the sex organs of any youth.

Jerry: KCA teaches that pornography is influencing the youth, because of their access to the internet and the influx of pornographic material on the market. It does play a major role in the way it sexually arouses the youth. If youth are watching a pornographic movie the sex acts will get sucked into their minds. The mind then becomes an incubator for sexual material that will eventually give birth to sexual activity. This could lead to sexual activity that includes date rape, group sex, and sex with multiple partners

3.4 Summation of the organizations approach to educating in contrast to the needs of the youth calls for a proposed sexual education programme

For the benefit of the research these interviews were conducted to shed light on the approach that these awareness educators of the organizations were using to educate youth. Since it is the researcher's intention to design a model that involves interaction, it was imperative to get an idea of how the educators were working with the youth to achieve safer sexual practices. In the interviews, the researcher learnt that the awareness educators used a top-down approach which may have been effective to a certain extent in the guidelines they promoted. This top-down approach did not allow youth the opportunity to express themselves in how they felt and what some of their experiences were. It is the researcher's view that some of the youth may have become frustrated with this approach, because it focused on how much these educators knew and very little of what they should have known, if talks were engaged through dialogue. Therefore, this has tugged the researcher's heart to design a model that will concentrate on a bottom-up approach which will produce an outcome that is beneficial to all who co-own it.

In alignment with the findings in the interview with the awareness educators, it is now important to ascertain as to how the eight youth¹⁸ link up with the outcome. Although the interviews with the awareness educators were more intense than that with the youth, one has to take into consideration the needs of the youth. The working relationship of the awareness educators gives a top-down approach and without taking into consideration the perspective and needs of the youth, one will defeat the purpose of designing a sexual education programme that includes the reason for dialogue.

First, in the interview with the youth the researcher gathered that they were concerned about learning more about safer sexual practices. Some of these concerns are: how do they approach sex first time? Should the partner use protection or are there other preventative methods? What are some tests that one needs to undertake prior to and after engaging in sex? What may be some of the repercussions for having unprotected sex? Is there more precaution having sex with one partner? How does one avoid unwanted pregnancies? Do safer sexual practices reduce the chances of contracting the virus? How is the virus transmitted?

Second, in the interview with the youth the researcher gathered that they were willing to learn about safer sexual practices. Some of the sources of learning included: doctors/clinics and chemists, the media, parents, reading books and magazines, specialist or gynecologist, partners and trustworthy friends, school or university, brochures and pamphlets, workshops and seminars, through dialogue with family and friends, social networks, awareness campaigns and organizations in the community.

The concerns and the need to learn warrants the design of a sexual education programme for the youth. The youth desire to educate themselves in safer sexual practices and are ready to make contributions through dialogue, on some of the experiences that they are currently faced with. This kind of attitude by the youth to engage in safer sexual practices is taken seriously and therefore has challenged the researcher to act promptly in setting up a model for a workshop. This workshop will consist of a sexual education programme which will include dialogue among the youth in accordance with their needs to reach an outcome for safer sexual practices.

¹⁸ Refer to Appendix B.

3.5 Conclusion

In this chapter, a brief background of the interviewees and their respective organizations was presented, revealing some of their expertise and knowledge in the area of HIV and AIDS. The organizations, although mostly reliant on the ABC method, seemed to be quite involved in the community with projects and HIV awareness programmes. Although they differed in some areas, there were places where they spoke the same language, especially in aspects of what the organization was actively involved in.

The interviewing questions elicited responses that were consistent with what the researcher expected. Although in some places the answers may have been duplicated, this did not hamper the researcher, who still needs to analyze these answers and then work on designing a sexual education programme for the youth. The response to the questions brought about by the interviewees of the organizations definitely helped the researcher gain more insight into what is lacking and what needs improvement, in designing a sexual education programme that will promote safer sexual practices. During the interview, it appeared that the education used by the interviewees was effective, but has the impression of being outdated and tyrannical in the way they intended introducing it. It was a top-down approach leaving the youth with no alternatives to engage with the educators and other youth, in terms of how they felt and their thinking concerning preventing the spread of the virus.

Together with these findings, the needs of the youth were considered. Collectively with both findings the researcher is now able to design a model with the intention of introducing a sexual education programme that would involve dialogue among the youth.

With the backdrop of chapter 3 in mind and the data the researcher has gathered from the interviews, analysis of the data follows in the next chapter. Chapter 4 includes the data analysis of the interviews, providing a platform from which to design a sexual education programme that will involve facilitator and participants in co-ownership. This data analysis will consist of important findings from the interview and the interviewee's objectiveness in their response.

CHAPTER 4

Data analysis

4.1 Introduction

The aim of this chapter is to analyze the findings found in the previous chapter. The previous chapter consisted of interviews with the HIV and AIDS awareness educators, with a background of themselves and the organization they work for, including a summation of the interviews. This chapter will help to identify gaps and assist in creating an education model that will produce safer sexual practices. It is noted that in some places there was no reason to refer all the interviewees as only some of the important responses were included. A two-pronged approach is used that includes: first, important findings from the interview and second, the interviewee's objectiveness in their response.

4.2 Important findings from the interview

First, on the question *how is your organization equipping youth on safer sexual practices?* Cheryl maintained that masturbation was one of the preventative measures that the organization approved of, but was not totally in agreement with the practice. She felt the organization would prefer that the emission of fluids from the genitals should occur naturally. When it came to the use of condoms, according to Cheryl, the organization taught it should be used to prevent any type of viruses from entering into the vagina. Failing to do so could cause complications that would only be noticed after several days. Cheryl states that the organization believes sexual intercourse without protection lowers the value of those engaging in sex. She goes on to say that the organization holds firmly to the belief that both partners in a relationship should consider having an HIV test for one another's protection. Failing to do so according to the organization, could result in side effects and dire consequences

Larry, on the other hand, believes that according to the organization, if masturbation is done with a pure motive it is considered an acceptable practice. When it comes to relationships Larry

believes that the organization is of the view that some may not want a relationship if one partner is infected, while others may want to withdraw from the relationship. In addition to this he says that there is the possibility of those acknowledging their partner's innocence in contracting the virus and would pursue the relationship.

Bianca is of the view that WAAG would encourage masturbation and suggests that it is a method to reach self gratification and sexual fulfillment. On the use of condoms Bianca says that the organization accepts them as a safer sexual practice, but feels strongly that youth are not trained to use them properly. When it comes to couples in a relationship whose individual HIV status differs, Bianca states the teaching of the organization is for the uninfected partner to abstain from sexual engagement if they are aware that the partner is infected. On the other hand, some partners who are infected choose to remain silent in case the uninfected partner walks out. In terms of youth getting tested prior to a relationship, Bianca says that the organization would like to see that happen. The organization feels strongly that once youth are in love there is no way that they will put sex on hold until they have an HIV test.

According to Jerry, the organization accepts masturbation as a preventable method, as those who are negative will protect themselves from becoming positive and those who are positive will prevent themselves from spreading the virus. Condom usage, according to KCA, is important and neglecting to use it is a failure and rejection of the teaching of those who encourage it. There is ignorance shown by those who feel that there is no need for using condoms; because their bodies are immune to viruses and it only happens to those with undernourished immune systems. Jerry maintains that the organization acts in relationships depending on how far it is gone, for the youth to decide on how they will handle it, if one of them is infected. When it comes to testing prior to sexual engagement, KCA is of the view that it would assist the youth if they knew their status, so that preventative methods can be introduced.

Second, on the question *what are some methods taught by your organization for youth to engage in safer sexual practices?* Cheryl explains that the organization teaches that youth should educate themselves in order to eradicate any myths that are being transmitted more than the virus itself. Larry says that the organization teaches that abstention from sex is the only way not to spread the

virus. Bianca states that WAAG teaches the method of choices when it comes to safer sexual practices. WAAG as an organization shows their concern not for those who can abstain from sex because of a certain gift to do so, but rather for those who cannot and are left to learn choices that promote safer sexual practices. Jerry says that education is important as taught by KCA because it encourages youth towards behavior change. KCA also maintains that being faithful to one partner is a preventative method.

Third, on the question *how is your organization educating youth who should be influenced to engage in safer sexual practices?* Cheryl says her organization teaches that youth should join the right company and encourage each other to live a healthy lifestyle. Bianca shares that her organization teaches that youth should make the right choices in the midst of peer pressure that will eventually lead them into safer sexual practices. According to Jerry, in his organization they teach that youth should make the right decisions to practice safe sex, by abstaining or remaining faithful to one partner.

Fourth, on the question *what role does your organization play in educating youth who are insecure in sustaining safer sexual practices?* Cheryl says that her organization teaches youth to seek guidance and direction in their relationships before making poor decisions. Larry's organization teaches that poverty can be overcome although it is a driving force that is robbing the youth of their basic needs. Bianca says her organization teaches that poverty should not be responsible for the way youth behave, and they should look for ways and means to generate income, such as the planting and selling of vegetables. Jerry states his organization teaches that if youth are curious to explore or are influenced in many ways to become sexually active, they should consider alternate options such as masturbating.

Fifth, on the question *how is your organization educating youth, who are influenced by a way of life, that disregard safer sexual practices?* Cheryl's organization's is of the view that youth ensure that necessary precaution is taken when engaging in sex practices. Bianca explains that her organization encourages youth to "do it yourself" than place their life at risk. The organization Jerry belongs to maintains that there should be a need for proper guidance, knowledge and education to help curb the immoral lifestyle some youth in Wentworth engage in.

Sixth, on the question *how is your organization educating youth in response to some of the beliefs concerning safer sexual practices?* Larry believes his organization's teaching that the church is the only social system to promote safer sexual practices is incorrect because not everyone goes to church. WAAG, according to Bianca, teaches that when it comes to HIV and AIDS, religion has its own worldview about safe sexual practices that may or may not include some of the other safer sexual practices that are effective, such as the use of condoms. KCA, according to Jerry, teaches that there are organizations and religious institutions that are involved in administering preventative methods to bring about change in sexual behavior among youth.

Seventh, on the question *what are some of the positive aspects your organization teaches youth who have neglected safer sexual practices?* Cheryl says her organization promotes the hosting of workshops at different venues, open-air meetings, face to face counseling and home to home visitations as part of their program. SCC, according to Larry, teaches youth not to get angry, depressed, hateful and hopeless when contracting the virus as there is hope and a chance for survival. WAAG, as an organization according to Bianca, offers pre and post-test counseling for youth so that they are comfortable and confident when wanting to do a HIV test. Jerry states that KCA teaches that although there are safer sexual practices, such as abstinence, faithfulness to one partner and use of condoms, to be protected from STIs, there needs to be a great deal of emphasis placed on a change in sexual behavior among youth.

Eighth, on the question *how does your organization know that there is a need to teach youth about safer sexual practices?* Cheryl shares the organizations teaching on the statistics of those youth who are HIV positive which is estimated to be about 50-60% of the Wentworth population. This, according to the organization, shows there is a need to teach safer sexual practices. Bianca is not sure about the figures of youth who are HIV positive, but their work in the area of Wentworth shows that there are an enormous number of youth who have contracted the virus and therefore the need to educate on safer sexual practices. Jerry has no idea or any information concerning the number of youth who are HIV positive, but in a day to day contact with those who collect their medication at the center, it could be estimated that there are an enormous amount.

Ninth, on the question *what does your organization educate about the media that affects the attitude of youth towards safer sexual practices?* SCC, according to Larry, teaches that pornographic material has played an immense role during the last decade by introducing sex into society as a hobby/sport. Bianca states that WAAG teaches that pornography has an influence in the lives of youth in the way it reflects a man who is dominant and a woman who is just an object. Jerry says that KCA teaches the mind of youth becomes an incubator for sexual material that will eventually give birth to sexual activity and therefore it does influence the way youth behave sexually.

4.3 The interviewee's objectiveness in their response

The interviews were objective in the different responses that were received by the interviewees. There seemed to have been a good understanding as far as the questions were concerned. Although the questions were set for open-ended answers that they were familiar with, it did seem however, their frame of thinking aligned almost in the same direction. For the researcher it worked out well as the interview was able to provide a basic understanding as to what the organizations were using as a method to educate youth. Although some responses were similar between the organizations, such as masturbation and the use of condoms as preventative methods, there were those who thought differently when it came to peer pressure and who felt that youth have the ability to make choices.

Notably, when it came to masturbation they all saw it as a preventative method although there was a difference of opinion as to whether or not it should be done with a clean motive. Another provoking thought by one of the organizations was the concepts of letting nature take its course instead of masturbating. That may seem to be a tough one because if nature was to take its course what would have prompted it to do so? Some organizations judge masturbation better if youth do it with pure motives instead of having impure dreams to let nature take its course. The researcher accepts the view that masturbation should not become a hobby, but what do youth consider being another outlet when they are at an age when they are sexually active and afraid of having sexual intercourse, because of some of the consequences they may encounter? These are some

challenges that need to be looked into if there are those who accept masturbation as a safer sexual practice, but on the other hand still feel it is the wrong thing to do.

When it came to condoms, it was unanimously accepted by all the organizations as a way to more safely engage in sex. Some felt this would protect youth from contracting viruses while others see it as a way of protecting unwanted pregnancies. Others felt that it is a preventative method but youth do not know how to use condoms properly. The researcher agrees that the use of condoms is a preventative method but what about those who engage in foreplay such as French kissing. Will this not be part of risk-taking if the partner has bleeding gums? Of what benefit will it be for the condom to protect the spread of the virus? These are some areas of concern that youth have a vague idea about when it comes to safer sexual practices. It becomes a case for concern because light petting eventually leads to heavy petting. Condoms are recommended as a safer method and not as a safe method as some are not reliable and durable. Some youth fail to check expiry dates, condoms may burst, they may slip off and youth may perhaps try to use them a second time during sexual intercourse. These are all grey areas one has to consider when the term safer sex is used.

On the question of couples whose status differs, the organizations felt that the uninfected partner's decision determined whether, the relationship would continue or fall apart. This definitely becomes a difficult area to contend with as questions may emerge as to whether there was true love in the relationship or not? Another concern would be, if the uninfected partner was in the infected partner's shoes how would they have reacted? Some suggested the use of condoms in order not to re-infect one another where both have the virus. The researcher does agree, but as a secondary precaution, both partners should be on antiretroviral (ARV) and try to reduce the viral load as far as possible, because one cannot guarantee the protection through the use of condoms. This would apply as well where one partner is infected and the other not.

There was consensus among some organizations that partners should seek an HIV test prior to beginning a sexual relationship. However, others felt that it is yet to be seen whether the couples would go for a HIV test prior to the relationship. The researcher agrees that the couple should contemplate having a test prior to going into a relationship, but on the other hand this may not

happen all the time. It is the researcher's view that youth sometimes enter relationships at face value unless they know the case history of the partner. This approach to the relationship may still not guarantee they will request each other to have a test. HIV testing prior to a relationship may be a good idea for youth to know their status, as one of the organizations suggested, so that necessary steps can be taken to equip them if they are either found positive or negative. This approach may work for some, but it has been the researcher's observation that most of the youth in Wentworth base relationships on trust, and the common saying is, "if you do not trust me go and fly a kite."¹⁹

In the interview, there was plenty of emphasis placed on education to promote safer sexual practices. One of the interviewees did differ and felt that according to their organization, abstinence would have been the preferred method. Both methods seem to be the way forward but one is objective and the other subjective. The researcher is of the view that education offers more hope for youth, such as viable options they can work on to promote safer sexual practices, while abstinence from sex is rigid in its approach offering a "do or die" outcome. It is the researcher's observation that youth in their prime years are sexually active and there may be only a handful that will have a strong will power to abstain. The majority of youth may need guidelines on how to practice safer sex, such as being committed to one partner. Education may assist youth to think of, and rethink, all viable options and then to make a choice. They may find their choice to be applicable to the type of life they want to pursue when it comes to safer sexual practices.

The organizations accept the fact that peer pressure should not be an excuse for youth to make decisions that are contrary to their conscience. One of the organizations believes that youth have a grasp of the meaning of the choices they make. The researcher would agree that youth are responsible for the choices they make, but at the same time, has observed that in the community, that some of them do not have the necessary education to assist them in making the right decisions. If youth are not educated for safer sexual practices, how would they know whether to engage in sexual intercourse or not? If peer pressure influences youth to enter sexual intercourse, will they be aware of the consequences that may derive from it, such as contracting viruses or falling pregnant? It is difficult to have a rule of thumb that is based on the belief that all youth

¹⁹ An expression used by the youth in the community of Wentworth.

are responsible for the choices they make, and yet assume they should know the consequences that go with it. Youth consciously feel that sex is an appetite that needs to be fulfilled like any other appetite, yet they may be forced to learn from their experiences if they are not educated and equipped for the occasion. Therefore, the organizations cannot draw an assumption that all youth are as fully equipped as they are to make the correct choices in life.

Some organizations feel that the ability of youth to maintaining safer sexual practices is insecure because of poverty. Others say that there are youth who believe that they are not being sexually fulfilled like other youth, and others are not receiving enough attention, including love in the home. Poverty to an extent would interfere with the lifestyle and sexual behavioral patterns of the youth. It depends on how some of them define poverty, because there are those who see beyond their needs and go the extra mile to satisfy their wants. In the community of Wentworth, the researcher has observed that not only youth who come from poverty stricken backgrounds engage in sex, but all youth whether rich or poor. During the interviews it was noted that both rich and poor get infected with the viruses or fall pregnant. Therefore, it is the researcher's view that one cannot have prejudice and make assumptions; by determining the exact cause as to why youth engage in sex. There could be multiple reasons, such as the suggestion that there may be youth who are not receiving attention and love in the home, and the influence of friends.

Organizations seem to agree that a way of life among youth in their communities is now encouraging them to ignore safer sexual practices. The researcher has observed that sexual activity among youth in the community of Wentworth has increased tremendously over the years. Organizations see an acceptance or room in the community of youth being involved in promiscuous sex and living. This may or may not have occurred in previous decades and reflects a lifestyle that does not encourage commitment among the partners in the relationship. In a sense, the researcher has observed in Wentworth that these couples do not feel obligated to one another and still have liberty to engage in other sexual relationships. In this way the promiscuous partner's lifestyle can endanger the partner who wants to remain faithful in the relationship. The researcher feels that the organizations must not place too much emphasis on the youth who are living together as the only ones who may enter into it promiscuous sex, as there are married youth whose partners may be following the same trend. Therefore, the researcher is of the view

that although the community has a way of life that hinders safer sexual practices, there is a need to empower and educate youth on how to ensure that by all means they are equipping themselves with preventative methods.

All the organizations accept that the religious institutes are not the only basis for encouraging safer sexual practices among youth. The view of these organizations is that some religious institutes motivate youth on safe sexual practices by introducing such practices. To the researcher the ideas of safe sexual practices advocated in the community of Wentworth may be too narrow in the approach and it is unlikely that these would find favor among youth who are sexually active. These religious institutes that have fixed ideas about safe sexual practices for youth should hold firmly to what they believe, but by the same token they should consider educating those who try the safety net and, failing to comply, fall into the trap of sex. Therefore, the researcher proposes that if the religious institutes fail to educate the youth on safer sexual practices they will be responsible for some of the decisions they make that may endanger their lives.

The organizations tend to differ when it comes to teaching youth who have been negligent when it comes to safer sexual practices. Some feel that awareness programmes should be promoted in the community, while others feel that youth should not get upset when contracting the virus. If the steps of pre- and post-test counseling were conducted it would result in hope and survival. The researcher is in agreement with what the organizations teach and feels strongly that there is a way forward for those youth who get infected, especially when they have received the necessary education that there is life after death. It is the view of the researcher that in the community of Wentworth, if the youth fail to respond and get the necessary education on how to treat the infections they procure, then they are held responsible for their choice. The researcher feels, however, that although youth may have neglected safer sexual practices and contracted viruses it does not mean that there are no secondary “safer sexual practices” to still preserve their lives through education.

All the organizations are in consensus that that there is a need for safer sexual practices in Wentworth although some base it on statistics, while others on their working knowledge of the

area. Although the statistics may be an estimation of the organization, the researcher opts to accept the working knowledge of the other organizations, and safely conclude that there is a high prevalence of the virus in Wentworth, which calls for serious attention to educate youth on safer sexual practices.

Once again all the organizations agree that pornographic material has an influence on the youth's attitude towards safer sexual practices. The researcher is of the view that pornography does influence youth to a certain extent, which does not erase the fact that youth's own indulgence in pornographic material plays a role. The researcher suggests that although pornography is flooding the market, the onus once again lies with youth to make choices. Pornography through the media may not be the only reason why youth are driven to sex, but it also could be related to the way youth dress in public today that brings sexual attraction. The researcher's argument is that in the community of Wentworth the way youth dress can be a contributing factor to encourage sex, even if youth had no access to pornographic material. There are many factors that can encourage sex among youth, such as music as well. The researcher proposes the need for education on safer sexual practices that would include all the grey areas, which expose youth and inflame a craving for sex.

4.4 Conclusion

This chapter looked, first, at the important findings from the interviews, and second, the interviewee's objectiveness in their response.

First, it was interesting to distill information from the semi-structured questions in order to view the thoughts and ideas of the organizations as they responded; in some places, where there was agreement and in other places, where there was a difference, in how they answered. It was interesting to discover all this information, to ascertain whether there was a common thread running through the thinking of the organizations. This helped tremendously for the researcher to know the type of education that these educators were using in Wentworth among those infected and affected. This would now give the researcher the chance to pave a way forward in creating a

model that will bring social transformation to the community for safer sexual practices among youth.

Second, it was interesting, but challenging to work with the information gained and to dialogue with it in terms of the need to promote safer sexual practices. Although most of the information gained is a platform to promote safer sexual practices, the researcher feels that it will involve trial and error to produce sustainable results. These proposed sustainable results will be based on the effectiveness of the model that will be introduced as a template for the designing of a sexual education program.

With this data in mind, chapter 5 follows with the intention to design a model to encourage safer sexual practices for youth. Chapter 5 proceeds to offer the proposed safe sexual education programme which embraces an understanding of dialogue in education, characteristics of the “SAVE” model, and implementation of the model.

CHAPTER 5

The proposed safe sexual education programme

5.1 Introduction

The fourth chapter proceeded to offer a data analysis of the interviews with special emphasis on important findings from the interview and the interviewee's objectiveness in their response. The aim of this chapter is to introduce a sexual education programme the "SAVE" model²⁰ (education through liberation bottom-up²¹) as a guideline to form part of the proposed programme for youth aged between 15-24 years. Youth often attend workshops with informative ideas but find it difficult to express themselves when they are exposed to banking education²² instead of dialogue. Paulo Freire in his book *Pedagogy of the oppressed* (2003:72), states, "Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor." This calls for youth to go about trying to form a paradigm shift from rote learning to interaction. Interaction forms part of the buildup to introduce a model that involves concerted effort. This concerted effort involves all participants in dialogue as part of the decision making on the how, when, where, why and what that will be involved in the build up to the workshop. Freire (2003:80) says: "the teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach."

The intention of the "SAVE" model (education through liberation bottom-up) is to allow the participants engaging in the interaction to arrive at an outcome that promotes safer sexual practices. The following sections in this chapter will present a brief understanding of dialogue in education, characteristics of the "SAVE" model, and the implementation of the model.

²⁰ It must be understood that the "SAVE" concept is to be used and not the methodology.

²¹ The SAVE model is to be integrated with 'education through liberation bottom up' as suggested in the theoretical framework (pg 24)

²² To introduce education by imposing one's view more through monologue than dialogue.

5.2 An understanding of dialogue in education

Kurucan and Erol (2012:16) describe dialogue in this way:

The root of the word *dialogue* (from the Greek *dialogos*, from *dia*, across, and *legein*, to speak) tells us that it is the effort to share meaning with someone. By intercultural or interfaith dialogue we mean a conversation between different individuals or groups whose purpose are simply honest engagement and increased mutual understanding. This kind of dialogue can be distinguished from debate, where we seek to win an argument, to persuade others of our point of view. It is also different from discussion, which aims to solve a problem, reach a consensus or decide on a course of action. In dialogue we engage with others for the sake of engagement; we are looking simply for meaningful human interaction through which we may grow in understanding of the other, of ourselves and of the relationship between us.

Wells and Arauz (2006:379); agree with Kurucan and Erol about the escalating consensus from those in the classroom that learning is empowered when participants constructively contribute to themes that are important to them. They believe that in this kind of learning, the participants feel accepted in their contributions, and this will eventually include them in the outcome and the transformation process. Dialogue, according to them, encourages facilitators and participants to share in constructive information that produces quality discussions.

Smith (2005:6) aligns himself with the scholars mentioned; agreeing that dialogue in the classroom is integral to learning. He says it is where possible solutions to emerging questions can be found. On the same note, he postulates that this is where constructive arguments and discussions make way for understanding new methods and difficult concepts. In view of this, he shares that it is where participants listen and respect the views of one another and where everyone's contributions are valued and individuals are empowered by discussing what they have learned. Smith goes on to say that it is where participants can be supported in raising their own questions about their learning.

5.3 Characteristics of the “SAVE” model (education through liberation bottom–up)

As the group interacts in discussions on a certain theme, they become alert to certain areas that they are concerned about and are challenged to act on. Effective education should assist the participants to work towards an outcome which results in transformation. On the basis of education through liberation bottom-up, the “SAVE” model serves as a guideline to educate some of the illiterate people in the community on the HIV and AIDS pandemic and is appropriate for this reason. Paulo Freire (2003:92) says that the oppressors are not able to bring freedom to the oppressed, but the challenge of the oppressed is to bring freedom to both parties. In essence, education encourages the introduction of the concept of procuring freedom for the oppressed by those who are oppressed. It is always advisable to seek a safe environment for those who are affected and infected to evaluate themselves, instead of allowing those that have oppressive approaches to impose teachings, which does not give them the freedom to participate. It is of major concern that many organizations that receive funding have the tendency to impose education. The liberation of the oppressed will constitute a shift in the way the organizations are thinking to the way those who are affected and infected by the virus are thinking. According to de Gruchy (2001:2), “critical thinking must be rooted in the experience of the poor and dehumanized, and must seek their liberation.”

With the above insights, the researcher goes on to give a step by step process on the proposed “SAVE” model (education through liberation bottom–up). The programme will consist of a “[definition of a facilitator, conscientization in view of transformation, “SAVE” model (education through liberation bottom–up)], listening, generation of themes, strategic planning, problem analysis, theological reflection, decision making and action plan”²³. Each step will consist of a theoretical framework unpacking any topic under discussion by the group. It must be noted that the step by step process includes all participants, who are responsible for making the decisions including the time, venue and outcomes as mentioned in 5.4. The following steps unfold the theoretical process of the “SAVE” model (education through liberation bottom–up):

²³ Adapted from Rev Herbert Moyo, (lecturer at UKZN) in his article: “Transformation-Centered Christian Education model (TCCE) for social transformation in a church living with HIV-AIDS”. There are changes as noted in the angle brackets.

5.3.1 Definition of a facilitator

The first step of the process helps the participants get a brief definition of what a facilitator does.

Sam Kaner et al. (2007:32) states:

The facilitator's job is to support everyone to do their best thinking and practice. To do this, the facilitator encourages full participation, promotes mutual understanding and cultivates shared responsibility. By supporting everyone to do their best thinking, a facilitator enables group members to search for inclusive solutions and build sustainable agreements.

For the purpose of this model, it must be noted that the facilitator will be chosen by the participants.

5.3.2 Conscientization in view of transformation

The second step of the process, conscientization, allows the participants to reflect consciously on some of the aspects that deny them the privilege of actively becoming involved in the group discussions. It raises the need to bring about a change in the concept education, away from banking education. Conscientization, according to Nyirenda (1996:6),

Rests on value assumptions of equality of all people, their right to knowledge and culture, and their right to criticize their situation and act upon it. It also implies having a faith in the capacity of all people, including the illiterate, to engage in critical dialogue. Dialogue is the means of achieving conscientization. Conscientization requires that an individual change his or her attitudes, perception or beliefs. In other words, individuals must not accept that social reality cannot be questioned and changed.

It is entirely left to the consciousness of the facilitator to include the participants in dialogue, who want to be involved in bringing about transformation, within the context of their milieu and surroundings. It is important in dialogue to find out exactly what youth want to consciously learn and in this way one would gain their interest in the discussion. In order to accomplish this, facilitators must engage with the participants to achieve their desired goal (Freire 2003:75). Too often, much is spoken of in banking education from facilitator to participant, but very little is

done for transformation, as it does not have an integrated approach that includes the responsibility of all for their input. In essence, the participants feel more encouraged and comfortable when they express themselves, knowing that their contributions will make them responsible for their actions and behavior. The facilitator should unpack the topics chosen by the participants for discussion in order to activate the consciousness of the participants, and elicit their contributions through dialogue. Participants should be captivated by the facilitators' thoughts and ideas and become conscious of some of the developments and transformation they are intending to introduce. This conscientization should encourage equality of all participants who have the right to be aware of their situations and have the right to critically act upon them. The transmitting of this information will create awareness in the consciousness of the participants, thus challenging them towards a possibility of transformation. Therefore, conscientization becomes an important factor in this model to arrive at a possible outcome of transformation that will positively impact on one's situation.

5.3.3 "SAVE" model (education through liberation bottom-up)-(teaching and learning)

The third step in the process, introduces the effectiveness of stimulating the consciousness of participants so that they will be mobilized to respond to their situation. The progress of the model at this point attempts to introduce a teaching-learning process between the facilitator and the participants. The teaching-learning can produce results, as it works in conjunction with the "SAVE" model (education through liberation bottom-up) which is a guideline that can be openly discussed. Kumalo (2004:9) says: "To learn we need to relate with one another, then we can venture to new discoveries and find truth as we dialogue with each other on this journey." Learning becomes more effective through interaction as the participants come from diverse backgrounds, experiences and accumulative knowledge from prior learning. Topics such as behavior change, safer sexual practices and living exemplary lifestyles can be blended into the topic through dialogue and an exchange of ideas. This form of educating invites participants from all walks of life, such as educated and illiterate, rich and poor and the accepted and rejected in society. An opportunity can emerge to air their views in the situation with the hope and confidence of finding social transformation that can help them break the silence. These participants will join in the dialogue with a clear understanding knowing that transformation

promotes equality, mutual understanding and freedom of speech, acceptance and the important value of their contributions. If this model succeeds, it will introduce open-minded, democratic and critical thinkers who have the ability to be involved in bringing about education that has co-ownership.

5.3.4 The listening process

The fourth step of the process involves the teacher-student learning dialogue which allows the participants to bring to the fore interesting ideas that they understand about the topic. Before the facilitator introduces some ideas on the topic, it is always important to listen to the mind of the participants and their emerging concerns. Listening techniques play an integral part in dialogue as these help the facilitator to understand exactly where the participants are and what are some outcomes from the discussion that they look forward to. Through listening, the facilitator is able to detect whether the emerging needs are sacred, secular or both, and whether these needs have an impact on the community. In this way, it helps the facilitator to listen both to the voice of the participants and the concerns of the community. Open-ended questions in the dialogue are encouraged and answers should be jotted down for recording purposes in a book in case of the need to follow up. For participants who are working in the community, applying their listening skills, they should follow the same format in keeping records. Those who are poor in writing skills can retain information through memory or get the services of someone who can do note taking for them. Therefore, one can conclude that through good listening skills dialogue can be more effective when there is concerted effort that would produce information which will eventually lead to transformation.

5.3.5 Generation of themes

The fifth step of the process includes dialogue that looks at emerging concerns of the participants, and compilation of information discovered from the community to decipher what they would like to learn about the topic. The facilitator should be in a position to enable others to talk and encourage the participants to be involved in the theme under discussion with whatever contribution they can make. The facilitator should have some knowledge on the theme, with the

ability to seek out the key areas of interest together with the participants, and then open these areas to discussion. These themes will then be prioritized according to those findings or emerging concerns that need attention and occur more frequently than others. This way of thinking now becomes a key to a curriculum that is co-owned and has the ability to be integrated into the “SAVE” model (education through liberation bottom-up). The most common and frequent themes in the selection will now create an opportunity for the facilitator and the participants to engage in discussion, to bring about mutual understanding and effective results. In order to make the curriculum interesting and exciting to the participants the facilitator should be well trained and a people’s person. This alleviates the concept of control whereby the facilitator does all the talking and the participants do all the listening (Freire 2003:73). When the participants become active in dialogue, they immediately recognize that their contributions to transform and shape their milieu is something that emerges from within their own framework of related knowledge, instead of knowledge that is transmitted from the framework of other settings. It is the researcher’s thinking and observation that these other settings could include either oriental or occidental knowledge that does not have any bearing on the soil on which the participants may live on. The input of the community, participants and the facilitator through dialogue, now open doors for social transformation, that includes the marginalized of society and not only the rich, powerful and prominent people. As Freire (2003:49) says:

Liberation is thus like childbirth, and a painful one. The man or woman who emerges is a new person, viable only as the oppressor-oppressed contradiction is superseded by the humanization of all people. Or to put it another way, the solution of this contradiction is born in the labor which brings into the world this new being: no longer oppressor, no longer oppressed, but human in the process of achieving freedom.

5.3.6 Strategic planning and curriculum design

The sixth step of the process explains that curricula are designed with the intention to educate and there is a need to know the reason for it. The questions normally asked include; where is the target area, what are the intended outcomes, who are the recipients and which educators will be suitable to transmit information? The curriculum in this sense is planned and prepared to be transmitted to an audience who may or may not be interested in the contents of the delivery.

Cuban (1995:4-11) describes the taught curriculum as: “what teachers, working alone in their rooms, actually choose to teach. Their choices derive from their knowledge of the subject, their experiences in teaching the content, their affection or dislike for themes, and their attitudes toward the students they face daily.” However, the “SAVE” model (education through liberation bottom-up) can be designed in such a way that both facilitator and the participants benefit from the curriculum which will guide them in dialogue. Curricula that are not born out of common goals between the facilitator and participants usually leaves those on the receiving end with no option; but to feel inadequate in making an impact through dialogue and becoming instrumental in empowering the community for social transformation. Some bona-fide religious organizations rely more on banking education, imposing their beliefs on people and are less concerned about the dire needs of their community, which they feel is out of their control. Cuban (1995:4-11) argues that: “The taught and learned curricula are largely ignored in discussions of the effectiveness of schools. Yet they are perhaps the most influential in terms of the student. We continue to ignore them at our peril!” With the collective themes selected by the participants as outlined in 5.3.5 there will be a need to construct a strategic plan to meet the aims and objectives that are aligned with the education programme. In addition to this the participants will make decisive arrangements as to who will facilitate the programme, timetables, venue, and resources for the sexual education programme. The end result of this interactive curriculum should be able to produce social transformation in the minds and hearts of the participants and the community as a whole. Kumalo (2004:3) says: “...if you create it, you will know how, or be able to train in the usage of the curriculum... Thus they will be able to understand the meaning of the lessons and it will make an impact in their lives.”

5.3.7 Problem analysis (public text)

The seventh step of the process now that the curriculum has been formulated is for the participants to ensure that there is a sequence of themes that follow each other. The analysis plays an important part as it helps the participants scrutinize each theme and try to understand it in its context. According to Terre Blanche et al. (2006:322), “data analysis involves reading data repeatedly, engaging in activities of breaking the data down (thematizing and categorizing) and building it up again in novel ways (elaborating and interpreting).” In this sense, the participants

are given a theme that has been selected for discussion in order to probe and ask questions. For example, questions that can be asked if the theme is safer sexual practices include: Why the need for it? What are the consequences of it? How does a person align to it? Participants may have diverse understandings about safer sexual practices based on their social and cultural backgrounds. Some of those participating in the discussion may understand safer sexual practices as not to have sex at all, to use preventative methods such as condoms, be committed to one partner, to stay away from all sorts of literature or talks that encourage it, partners to get tested, consider transformation in their behavioral patterns and masturbate with pure and clean motives. Although this may be the understanding of the participants, there is a need to take into consideration the feedback that they bring from the community and what their perspectives are when it comes to safer sexual practices. The “SAVE” model (education through liberation bottom–up) as a guideline will afford the participants the opportunity to understand and define the meaning of the selected theme with a desired outcome of their collective choice. The facilitator would not remain isolated from the discussions, but would take part every step of the way through interaction, providing guidelines, monitoring and bringing order.

5.3.8 Deeper problem analysis (human living text)

The eighth step of the process, known as deeper problem analysis, calls for the community to reveal some of their experiences in line with the theme under selection. This can be a cause for concern as often people speak on behalf of others, but at this stage in the model there is a request for them to reflect on their own personal experiences. Once again, depending on the theme and especially in the case of safer sexual practices, it is imperative that the people give an understanding from their personal perspective, before attempting to consider the perspectives of the community. Safer sexual practices involve people from all walks of life such as rich and poor, educated and illiterate, young and old. Therefore, the people will be able to voice their opinions on how they view safer sexual practices and whether it is recognized or not in the lifestyle of the people in the community, including what steps are being taken to introduce it. Themes of this nature within the community will become therapeutic to those who are in the trap of unsafe sexual practices, enabling them to be helped through safety nets of encouragement and counseling, to pursue safer sexual practices. One has to, however, tread very cautiously in

different communities, because some people have the notion that sex is part of pleasure and the concept of introducing safer sexual practices may be distant from their minds. Not everyone wants to abstain from sexual intercourse, and there are few who want to remain faithful to one partner. The thought of using a condom and having sex with oneself by masturbating are not appealing. These are some of the disturbing factors that may be encountered in the community, because interfering with the lives of people who see sex as pleasure becomes a “bitter pill to swallow.” However, there are others in the community who may see through a different lens who are open to learning and guidance on how to develop a better, healthy and improved lifestyle through safer sexual practices. This is where those in the community can have influence to impact and empower those who are open to transformation, and can progressively work on those who are not ready. This kind of working relationship that involves the participants, people in the community and the facilitator brings about a social transformation that includes everyone as part of the curriculum.

5.3.9 Theological reflection (Church text)

The ninth step of the process involves theological reflection. This allows time to pause and reflect, in order to look out through the eyes of the church and see how one responds in the context of what the Bible teaches about the selected theme. There should be liberty among the people, even to the point where they critically analyze their perceptions about God in alignment with the theme and the teaching of the church. The church plays a key role in the lives of people and can be active in the community to assist in social transformation that empowers and liberates people from diverse situations. People should be creative in their thinking and try to ascertain how the church’s teaching aligns itself with the theme. This will then move them on to the next procedure. That is to find Biblical passages or scriptures that coincide with the theme. In this case, it is a matter of the Bible and how it will apply in a community which calls for behavior change through social transformation. Depending on the community and how active they are in engaging with the theme in question, there can be persuasion by the people to involve the church to participate through interaction in the community. This will assist in involving the church to positively transform the thinking of the community with scriptures that promotes behavior change.

The need to include God and the church in community will send a clear signal that people are not under condemnation for some of the circumstances they find themselves in. In this way the church will allow the community to see God in action, offering them the love, mercy, compassion and healing that they need. According to the Bible, Jesus came to heal people from all kinds of diseases and sicknesses, of which HIV and AIDS is not exempt. The teaching of the church can help in a tremendous way to help restore morality back into the community through the scriptures. For those who are sexually active, scriptures that deal with self-control can be shared. Scriptures such as Matthew 4:1-11 can be used as an example; Jesus was tempted in all ways, but knew how to overcome through self-control. This will encourage youth to be faithful and committed to one partner whether in marriage or court-ship. Self-control is the ability to accept or reject any form of temptation that would in some way jeopardize the lifestyle or way of living of an individual. Such examples may include but not limited is unprotected sex, multiple sex partners, intravenous drugs that involves sharing of unsterile needles, and any form of substance abuse that could lead to sexual activity. These types of uncontrolled craving and desire could endanger the individual's life to the extent of contracting diseases including the HI virus. In this passage of scripture Jesus was well groomed in the Old Testament scriptures and through this awareness was able to resist the temptations when confronted by the devil. In the same manner by the church reaching out to the community there is the hope of helping these individuals gain self-control by equipping and educating them. This will then assist the community in having the tools to resist the temptations of the devil when confronted with some of these immoral activities that could make them vulnerable to various diseases including the HI virus.

The church can use other scriptures such as 1 Corinthians 6:19-20 as well to speak into the hearts and minds of the people in the community.

Verse 19 and 20 reads:

Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own: you were bought at a price. Therefore honor God with your body. (NIV)

Corinth was a community like some of ours today that involved much activity including immorality. Setting high standards and maintaining good morals in any community is never an easy task for the church. The church in Corinth itself was faced with struggles of immorality which called for caution including a reminder that their bodies are a temple of God. One has to acknowledge that the body has its weaknesses and struggles in life of which no one is exempt. However, this should not deter the church from addressing the immoral lifestyle in the community that places individuals' lives at high risk that could lead to life threatening diseases including the HI virus. A message of caution and warning can be addressed by the church in a non-judgmental, non-critical and non-condemning way as to how these individuals can acknowledge the importance and significance of their bodies. The churches aim is to challenge the community to consider using their bodies in light of the scriptures. The church can advice the community that we all have an innate nature that has a tendency to cause us to live immorally, but as individuals this corrupt nature should not control us to the extent where our bodies are put at risk to life threatening diseases. The community can be encouraged by the church that there is the potential for individuals to live a moral life. Such potential can be a reflection as to how they display their bodies in the community by upholding their values, virtues, character and principals. Individuals in the community need to be made aware that if they love their bodies and intend keeping it healthy then they should consider refraining from temptations that become detrimental to it. There should be a clarion call for the individuals in the community to glorify God with their bodies. Glorifying God in their actions, behavior, and thoughts will assist these individuals to make decisions for long term benefits instead of short term consequences.

The church working closely with the scriptures will become the agent of hope to the community, allowing God's grace to transform the way they act and behave. In this way the community will cherish and embrace God's love that is still extended towards them. This will help to build a bridge between the church and the community, who may have felt that God had isolated them. To promote transformation, the church will need to win back the confidence of some communities. Ill informed statements such as sicknesses and disease, curable or incurable is a punishment from God, would have to be reviewed and revised to encourage the community that there is still a loving, caring and healing God, who will bring them through their circumstances

and situations. A good example of this would be the book of Exodus, when God chose Moses to deliver Israel out of Egypt and lead them to the Promise Land. In spite of how the Israelites moaned, grumbled and behaved under Moses' leadership in the desert, God still remained faithful to them.

5.3.10 Decision making

The tenth step of the process speaks about decision making. Discussion on decision making enables participants to surface some techniques on how to effectively work through a critical situation that requires decisions to be made. This calls for a concerted effort by all contributing to the discussion to decide on how they will handle the situation that will automatically lead to social transformation. The participants should have access to resources that will aid them to formulate an action plan, which may include their talents, potential, wisdom, abilities, availability, commitment and their putting all hands on deck to help resolve the situation and produce positive results.

5.3.11 Action plan

The eleventh step of the process promotes the action plan which allows the participants to take out what has been discussed in the classroom or learning environment, onto the field. Those involved will have to be fully equipped to know how they will carry out the information into the community. The step by step planning outlined thus far in this model for the transformation process will now come into action.

Kumalo (2004:6) says:

The most important thing in this stage is that people are encouraged to think what they would like to do as a contribution to the action. They must be encouraged to look at their potential and resources such as talents, knowledge and any material resources that they may possess as a starting point for their involvement. The assumption comes from the understanding that people already have assets that they can share and use. There is a need to think about what people have first before we can think about what they need. This is

powerful and affirming. People need to know what to do and who will do what, when will they do it and when do they report.

The participants would need to brainstorm the information they have formulated and work out a plan of action that will include a time frame and some diplomatic approaches that will be conducted in the community. There will be a need to monitor the progress and to be observant if there are any emerging situations that may not have been discussed in the training. In all situations, never mind how much a person learns in the classroom, there are always challenges on the field that may never have crossed their path. It is like a lawyer in court who comes well prepared to defend the client, but along the way the magistrate asks a question and the lawyer is found unprepared. The lawyer has no alternative in the situation but to call for an adjournment in the case. Almost on every occasion where an assignment has been carried out, it is integral after the procedure that allowance be made for reflection and evaluation. This will give the participants an idea as to whether the plan of action was a success or not and to work on areas of concern for future follow up. Those who view God as their only hope to lift them out of their situation and the church to be the agent for social transformation should be able to reflect on a hope that is beyond hope. All data that is collated and compiled through record keeping may assist participants in other communities who are faced with the same challenges.

5.4 Implementation of the model

It will be the researcher's intention to extend an invitation to the youth to attend, informing them of a meeting that will be held to discuss the procedures of the model. Since it is not the intention of the researcher to impose on the youth, all decisions and procedures will be made by the participants. These procedures and decisions will allow the youth to dialogue on things such as, but not limited to, the time frame, travelling, venue, topics, facilitators, costs and the number of workshops that will be needed. On the basis of mutual agreement by the participants, there will be an implementation of this model.

5.5 Conclusion

In this chapter the researcher concludes that the “SAVE” model (education through liberation bottom–up) acts as a guideline, helping to bring participants together who are interested in learning through engagement on certain themes such as, but not limited to, HIV and AIDS, delaying sexual debut, abstinence, masturbation, mutual fidelity, condoms and antiretroviral therapy to improve their knowledge and understanding. It has been the researcher’s intention to design a sexual education programme that would encourage youth to engage in safer sexual practices. In order to achieve this, the researcher decided to design a model that will involve the participants in dialogue, which will include the “SAVE” model (education through liberation bottom–up) as a guideline to bring effective results. With this modus operandi in mind, the researcher is confident that some of the guidelines of the “SAVE” model (education through liberation bottom–up) to introduce safer sexual practices among youth, are in line with the concept of dialogue and will create an impact to transform the participants and the community at large. The interesting factor about using the “SAVE” model (education through liberation bottom–up) as a guideline is that it incorporates a holistic approach that caters for all, including the affected and infected. This model is effective and has impact because it engages the two parties through interactive learning, in spite of their status. Convening a dialogue can then be requested among these two parties in order to reason and find ways on how to influence one another in promoting safer sexual practices. This model, as a guideline in the dialogue, will help to erase the concept as to who is negative, who is positive, who is innocent and who is guilty, as the ultimate aim is for the participants to work towards establishing a community that will reduce the spread of the virus and unwanted pregnancies through safer sexual practices. The combination of dialogue and the guideline of the “SAVE” model (education through liberation bottom–up) will definitely create new insights in the field of research. All the participants involved will be giving their concerted effort to experience transformation, and to become vehicles to transport what they have learnt to impact their communities on safer sexual practices.

Therefore, through the proposed model the researcher has discovered:

The characteristics of the guidelines in the “SAVE” model (education through liberation bottom–up) are to gain the interests of the participants to have a working knowledge on themes. These themes will eventually produce informative outcomes that results from dialogue. By the same token, this can only come about through the passion and desire of the participants who want to engage in dialogue. This can produce effective results that can change the thinking and behavior of people who are open to social transformation.

Therefore, below is a brief summary of the points in this chapter:

- Conscientization in view of transformation is the ability to allow participants to deeply think through their needs and those of the community, and consciously act upon them through dialogue, which allows the exchange of ideas, thoughts, opinions and experiences.
- The “SAVE” model (education through liberation bottom–up)-(teaching and learning) brings participants of all walks of life together, integrated into one voice, to address their needs and that of the community, with the aim to bring a social lifestyle that is conducive to all.
- The listening process is the art of lending the ear to pick up the emerging and important needs of the participants and the community at large.
- Generation of themes is the ability for the participants to discuss all the needs of both themselves and the community and then become selective in their choice. They will concentrate on discussing those themes that come up most frequently.
- Strategic planning and curriculum design involves the time frame, venue and facilitators which should be decided on by the participants. The curriculum design is the end result of whatever has been discussed and accepted by the participants who eventually co-own it.
- Problem analysis (public text) is important to examine the themes within its context and ask questions that revolve around the problem in light of what they or the community is experiencing.
- Deeper problem analysis (human living text) calls for the personal views of the participants pertaining to the problem situation to be shared, before they reflect on the view of others.

- Theological reflection (Church text) tries to understand what the church teaches, and asks, in view of the Bible, how can this contribute to the social life of the participants and the community at large?
- Decision making considers the need to decide on how the action plan will be executed with the outcome suggestions that the participants dialogued upon.
- The action plan is the end result of the planning process, but the beginning of long-term results in bringing about social transformation in the minds and hearts of people in problematic situations.
- Implementing the model is totally dependent upon the participants who are responsible for all decision making concerning the procedures of the model.

This chapter, with its information, findings, and the way forward for social transformation, calls for the researcher to work together with the participants in planning a sexual education programme, using the “SAVE” model (education through liberation bottom–up).

With the outcome of chapter 5, the conclusion follows. Chapter 6 provides an overview of the research that was designed to encourage safer sexual practices among youth in the community of Wentworth. In view of this, it looks at the summary of the findings, evaluation of the findings of the last programme used and some of the pros and cons of the workshop.

CHAPTER 6

General conclusion-An overview of the research designed to encourage safer sexual practices among youth in the community of Wentworth

6.1 Introduction

The fifth chapter focused on the proposed sexual education programme with emphasis on an understanding of dialogue in education, characteristics of the “SAVE” model (education through liberation bottom–up), and the implementation of the method. This chapter concentrates on the findings of the research and whether the sub-questions were met, on Christian education for safer sexual practices, some ways to prevent youth from falling into active sexual intercourse, and the objectives to promote safer sexual practices, as set out in the general introduction under research problems and objectives. The sub-questions and objectives are a result of the stated goal which is “what sexual education programme can be designed for Mountain of Fire Global Ministries (MFGM) to offer some guidelines among youth for safer sexual practices in the era of HIV and AIDS?” This chapter takes these findings and consolidates conclusions that can be extracted from them. Subsequent to this, the chapter looks at a post-training follow-up and evaluation of the findings of the last programme that had been run.

6.2 Summary of the findings

6.2.1 Sub-questions on Christian education for safer sexual practices

6.2.1.1 How can Christian education be used as a tool for equipping the youth with skills for safer sexual practices?

Christian education can play an integral role in equipping the youth for safer sexual practices. Group discussions on safer sexual practices can be used as a method to include the youth who are either already in or planning to enter into relationships. A variety of themes can be selected and openly discussed among the youth. Information that is collated in these discussions can

assist and encourage the youth to make choices as to how they behave sexually. This type of group discussion will help the youth get an idea as to what preventative measures they can rely on if they fall into the trap of unsafe sexual practices. Discussions may include safe sexual practices such as abstention and masturbation, as well as alternatives for safer sexual practices such as use of condoms and remaining faithful to one partner if they cannot control themselves from partaking in sexual activities.

Group discussions could include values, such as how youth conduct themselves when they are in a relationship with a person of the opposite sex. Youth who are driven to sexual behavior because of poverty and peer pressure can be guided in light of discovering their self-worth in life. Education derived from these group discussions will allow the youth to evaluate them-selves and to count the cost before making rash decisions in the way they behave sexually. Christian education in these discussions can include ways in which youth can work positively through the situation if they become vulnerable to viruses or impregnated. Some of the ways that Christians can involve themselves is by encouraging the youth to get access to available treatment, counseling and to join support groups.

6.2.1.2 What educational models can the church use to educate the youth on safer sexual practices?

The church can use dialogue which incorporates the “SAVE” model (education through liberation bottom–up) as a guideline in the way the themes are selected for discussion. This model has a two-pronged approach in that it caters both for those who can rely on safe and safer sexual practices, and for those who need treatment, counseling and empowering through education. Dialogue involves the input of all participating to come up with possible solutions for transformation in the way youth behave sexually. The dialogue approach makes everyone responsible for the decisions taken and in this way the teaching of the church should not feel challenged²⁴. The “SAVE” model (education through liberation bottom–up) in dialogue will

²⁴ Challenged means although the programme will be objective in its outcome it will in no way interfere with the conscious of those of those who still hold firm to the teaching of the church.

encourage youth in the church who are sexually active to express themselves and be open to some of the preventative methods, in case they fall into the trap of sexual intercourse.

6.2.1.3 What are the resources that can be used for equipping the youth with skills for safer sexual practices?

Resources such as workshops can be hosted to involve youth through programmes that consist of role-playing, drama, videos, literature, questions and answers and group discussions to promote safer sexual practices. Youth respond differently in the way they absorb information and therefore a variety of activity is needed to capture their minds. Other resources that can be used for equipping the youth for safer sexual practices are the internet where there is a great deal of information and in the home where parents can give advice and direction. The advice of the parents may include guide lines on how to behave sexually and the introduction to sexual education programmes that encourage safer sexual practices. Training programmes offered in seminars for safer sexual practices can be beneficial to youth who are keen on learning more and want to empower their communities.

6.2.2 Some ways to prevent youth from falling into active sexual intercourse.

Once the youth are exposed to the above mentioned resources, they will eventually get an idea of what is required of them concerning their sexual behavior. These resources will be able to equip youth with guidelines and skills that would encourage them to make the correct choices in the way they behave sexually. The outsourcing of the information will include some ways to prevent youth from falling into active sexual intercourse. Some of these ways may include their values (culture, tradition and religion), self-worth (morals, behavior, conscious and self-esteem), sports activities (soccer, tennis, netball and volley ball), and support groups (dialogue, encouragement and hands-on experience).

6.2.3 Objectives to promote safer sexual practices

First, the researcher looked at the objective *to use Christian education as a tool for equipping the youths with skills for safer sexual practices*. Christian education can design programmes for youth on how to engage in safer sexual practices. These programmes can be included in workshops and seminars designed to accommodate the needs of the youth that revolve around safer sexual practices. Workshops or seminars can encourage youth with a host of activities on the programme such as role plays, interaction, drama, games and movies that are linked to the theme. In addition to this, literature can be made available to youth on the theme and other related topics dealing with safer sexual practices. Christian education can play a phenomenal role in educating, empowering and equipping youth as they seem to be more consciously aware of information that comes from a religious basis. Christian education will concentrate mainly on two areas, such as values (culture, tradition and religion) and self-worth (morals, behavior, conscious and self esteem) although not limited to these. Therefore, one can conclude that Christian education can have an impact on equipping the youth with skills for safer sexual practices.

The second objective was *to explore the sexual educational needs and use this information to create a Christian education programme for safer sexual practices*. The researcher worked on a template that includes the “SAVE” model (education through liberation bottom–up) as a guideline to encourage dialogue that can be co-owned by the participants. This model entailed a step by step process that consisted of conscientization in view of transformation, “SAVE” model (education through liberation bottom–up), listening, generation of themes, strategic planning, problem analysis, theological reflection, decision making and action plan, and a brief description on how the procedures would fall into place. The model is designed to encourage youth to become actively involved in interaction through the different processes and eventually become stepping-stones towards promoting safer sexual practices that they have unanimously decided upon. Once arriving at a mutual understanding concerning the contents of the discussion and the procedure to follow, the youth will feel responsible for involving themselves in the action plan and the aim to introduce transformation. In this way, the researcher does not become responsible for the social transformation of the youth’s sexual behavioral patterns, as it becomes their own

process to work on for effective results. Therefore, one can propose that a model of this nature becomes democratic, involving the youth in partnership with dialogue, resulting in outcomes that bring social transformation. This is where conscientizing comes into effect, because youth can only make the correct choice in what they do when the information is discovered and compiled in their minds. Then it can make an impact on their minds to transform the way they behave sexually.

The third objective was *to propose participatory educational methodologies in which the youth together with their advisers design and implement education for safer sexual practice*. The researcher felt strongly that the participants' involvement in the compilation of the model together with the facilitator would definitely encourage a way forward for safer sexual practices and social transformation. Having the combination of the facilitator and participants working together, every step of the way, in compiling the contents of the model, would not only transform the youth that are participating, but also the youth in the community on a larger scale. The researcher believes that dialogue is the way forward. The participants and facilitators should work hand in glove, by brainstorming related themes revolving around safer sexual practices and behavior change, to reach consensus about what is mutually beneficial for both short and long term goals. Delivering this approach for safer sexual practices is not an easy one, but through perseverance, dedication, commitment and encouragement one could expect sustainable results through concerted effort. This method will eventually change the mindset of youth, who have always been reliant on others to have the answers for behavior change. They would begin to appreciate knowledge not only to empower themselves, but to transform the social thinking of their community. Transformation will not only change the way people think, but also the way they act and behave sexually.

6.2.4 Post-training follow-up

This training for transformation to procure safer sexual practices may call for follow-up. Follow-up includes assessing the weaknesses, strengths, advantages and disadvantages of the training programme, including new information that emerged from the field work. Feedback on the effectiveness and professionalism of the information garnered during the training and its impact

on society should also be assessed and evaluated in the follow-up. This would help the participants of the training to brainstorm and emerge with new and fresh ideas on how to engage with the community to promote safer sexual practices. Transformation is a process and unless or even when the community cooperates, there will always be a need to revisit the programme in light of the community and its emerging needs, to embrace safer sexual practices.

6.3 Evaluation of the findings for the last programme used

The outcome of the education programme of the organizations in Wentworth would have produced better results if they were using participatory methods. It would have been to their advantage if their education programme included the youth, whose exchange of ideas would have contributed tremendously, as to how safer sexual practices could be introduced, and to encourage youth towards better sexual behavioral patterns. The youth should have been allowed to work together with the organizations in finding themes of interest to both parties so that all would benefit and learn from one another. Dialogue should have been the model of discussion between the youth and the organization, so that there would not have been an imbalance of one being in control and the other passive. The process of dialogue would have helped to bridge a gap between the organizations' desire to educate and the youth's experiences on safe and unsafe sexual practices, in order to compile a combination of informative ideas for transformation. The organizations' strong emphasis on models such as ABC, which may have had an impact during a minimum time frame, can now be considered obsolete and ineffective. Therefore, it would be important for the organizations to look into models like "SAVE" (education through liberation bottom-up) that will reshape the thinking of youth. Models like "SAVE," (education through liberation bottom-up) can provide new framework of ideas for the organizations to use as they work alongside the youth in Wentworth, to encourage sexual behavior change through social transformation.

6.4 Conclusions

In concluding this chapter, the researcher can confidently say that the findings of the research sub-questions on Christian education for safer sexual practices in some ways help to prevent

youth from falling into active sexual intercourse. The objectives prove that the top-down approach needs to be replaced with dialogue that benefits all participants. Therefore, the researcher proposes that Christian education can be used as a tool to promote skills for safer sexual practices on condition it makes provision for dialogue to discuss the preventative methods.

- The model advocated for safer sexual practices by the researcher includes the “SAVE” model (education through liberation bottom–up) which is used in dialogue to bring about effective results.
- Resources for education on safer sexual practices may include but are not limited to workshops, group discussions, internet and role plays.
- Some ways to prevent youth from falling into active sexual intercourse include exposing them to the resources that are available, and then they will get an idea as to what is required of them.
- To justify the use of Christian education the researcher felt that programmes can be designed to encourage youth for safer sexual practices.
- To explore the educational needs and interests of the youths the researcher worked on a model that includes the “SAVE Toolkit”²⁵ (education through liberation bottom–up) as a guideline when dialoging on themes of interest to promote safer sexual practices.
- To propose a participatory educational methodology in which the youth together with their advisers design and implement education for safer sexual practice, the researcher encourages dialogue as a way forward. This will not only transform the participants with knowledge, but involve them in the community at large to bring social transformation on the way youth act, think and behave sexually.
- Post-training follow-up may include assessing the weaknesses, strengths, advantages and disadvantages of the training programme including new information that emerged from the field work.

The evaluation of the findings by the researcher drew emphasis on the fact that the organizations should have included the youth in dialogue and allowed them to express themselves, including

²⁵ Refer to bibliography for the reference.

their experiences in the way they behaved sexually. The researcher recommends further research that may include a pilot study on the proposed curriculum and the actual workshop because of shifts in the study of HIV and AIDS.

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List of Interviews (names are fictitious):

Bianca	25.04.12	WAAG
Cheryl	23.04.12	SCC
Colleen	05.12.12	Merewent
Jerry	25.04.12	KCA
Larry	30.04.12	SCC
Leona	05.12.12	Merewent
Luke	05.12.12	Austerville
Mandy	05.12.12	Merewent
Mark	06.12.12	Austerville
Mary	05.12.12	Merewent
Matthew	06.12.12	Austerville
Samantha	05.12.12	Merewent

Appendix A- Questionnaire

I use the broad outline of these nine areas to guide my open ended semi-structured questions among the HIV and AIDS awareness educators.

- How is your organization equipping youth on safer sexual practices?
- What are some methods taught by your organization for youth to engage in safer sexual practices?
- How is your organization educating youth who should be influenced to engage in safer sexual practices?
- What role does your organization play in educating youth who are insecure in sustaining safer sexual practices?
- How is your organization educating youth who are influenced by a way of life that hampers safer sexual practices?
- How is your organization educating youth in response to some of the beliefs concerning safer sexual practices?
- What is some of the positive aspects your organization teaches youth who have neglected safer sexual practices?
- How does your organization know that there is a need to teach youth about safer sexual practices?
- What does your organization educate about the media and literature that affects the attitude of youth to reflect safer sexual practices?

The following questions will be used to guide my open ended semi-structured questionnaire in light of the proposed youth program:-

- What does God think about Christian youth that are infected with HIV and AIDS?
- What does the Bible say about premarital sex?
- How does youth view sex in light of the Bible and the need for sexual fulfillment?
- When the church emphasizes on the need for youth to abstain from sex, is this a call to abstain from bodily contact that could lead to sex?
- What are some practical methods or ways the youth can be involved in relationships without engaging in sexual behavior?

- When youth are exposed to peer pressure which requires them to engage in sexual behavior, what are some of the ways they can protect themselves from such pressure?
- How can church leadership play a key role in educating the youth on safer sexual practices?
- What are some of the preventative measures youth can consider if they fall into the trap of sexual engagement?

Appendix B- Interviews with youth in the community of Wentworth

Introduction

The following interviews were conducted in the community of Wentworth to elicit some ideas as to what they would like to learn about safer sexual practices. It was a tug on the researcher's heart to pursue this after the interviews with the organizations in Wentworth as introduced in chapter 3. In these interviews the researcher learnt that the HIV and AIDS awareness educators of the organizations were imposing education on the youth without allowing them to dialogue. Therefore, the researcher conducted these interviews to ascertain what some of the youth would like to learn about safer sexual practices. Two questions were asked of the youth in the interview: 1) what would you like to learn about safer sexual practices? and, 2) how would you like to learn about safer sexual practices? The researcher sought to get a basic idea as to whether youth respond better when they are heard and contribute, or when they are spoken to and just listen.

(Answers to question 1 consist of all the answers by the different youth chosen for the interviews, with fictitious names, and question 2 will follow suit)

1 What would you like to learn about safer sexual practices?

Matthew- The important point would be to find out if I am ready for sex and if so how do I go about it for the first time? I would like to know what it is, how to do it and why it matters. If I am thinking about having sex, what will my priority be? Does my partner use protection, if so what are the various methods that can be used. What is it about practicing safer sex that is going to help me? What are the risks involved in not practicing safer sex? What is the abbreviation STD, and what does it involve? If I have any problems and issues with regard to the above, who can I discuss these with? What tests do I need to undergo before and after sex, if so, why? What is the best method of protection and is there such a thing or is it not better to refrain? Does my partner have to be tested also? What are the implications of not using protection, and how will this affect me? What forms of sex are there? Should I discover that I am pregnant, what are my options?

Mark- I would like to find out what measures and precautions can be used to practice safer sex and how effective each of these measures is. This may include whether contraceptives are available and how to make use of them. I would like to know if these measures eliminate my chance of contracting STDs or HIV and AIDS. Whether practicing safer sex takes the joy and pleasure out of sexual intercourse? The need to know if it is safer to have sex with the same partner or does it matter if you have multiple sexual partners, yet take the necessary precautions? In order to practice safe sex do I have to undergo any tests before hand, such as an HIV and AIDS test? Should my partner undergo one as well?

Luke- It would be interesting to know the different options available or offered to our youth on safer sexual practices. There would be a need to know the confidence level of each, as well as how to prevent myself from contracting viruses and how to prevent unwanted pregnancies from occurring. In addition to this, I would like to know where a person can go for help to ensure they choose the correct safety precautions.

Mary- I would like to learn more about safer sexual practices in terms of how to avoid unwanted pregnancies and STIs including HIV and AIDS, which shortens an individual's life. It would be good to know how to handle myself when I am in contact with my partner. What concerns me the most is whether it is better to be tested before engaging in sexual intercourse as a person's status can be either negative or positive? In my situation getting to know the dangers of unsafe sexual practices calls for a need to seek out ways to prevent it.

Leona- Safer sexual practices will benefit me in terms of how to protect myself from STIs including HIV. It would be important for me to know how safer sexual practices help to reduce the chances of contracting viruses and what are some of these preventative ways? For my benefit, it would be encouraging to receive some knowledge on how an individual who is infected can infect others without them having any symptoms of the viruses. Within me there is the desire to know where I can receive help and support on safer sexual practices and how will it be made possible to maintain the necessary precautions as sexual intercourse carries risk.

Mandy- Learning about safer sexual practices is a benefit for me because there are far too many youth who are infected with HIV and other forms of diseases which are endangering their lives. In this way I will have the opportunity to know how to prevent myself from being infected and the need to protect one from unwanted pregnancies, because youth of my age cannot afford to support themselves and a baby financially. It would truly be a necessity for me to learn the precautions and dangers of unsafe sexual practices and to know more about the advantages of safer sexual practices, to ensure that my life is not exposed to the viruses that threaten our lives.

Colleen- It would be interesting to know how I can prevent the disadvantages of the viruses through unsafe sexual practices from happening, including the need to prevent unplanned pregnancies. Another area of interest is whether a long term monogamous relationship represents lower risk of contracting viruses? To my understanding, although there is still room for learning, is that having multiple partners could be risk taking and more prone to contracting viruses such as STIs and HIV. In this case I have an open mind and a learning curve towards gaining more information on safer sexual practices.

Samantha- I am keen on learning as to why youth are indulging in sex and losing their virginity frequently at an age where they do not have any idea about how to protect themselves against unwanted consequences of sex, such as viruses and pregnancy. It is interesting to know why at times when youth are engaging in love-making and enjoying it as something beautiful and fulfilling, the end results sometimes becomes devastating. In cases like these I am prompted personally to learn about the facts on safer sexual practices.

2 How would you like to learn about safer sexual practices?

Matthew- I would prefer to visit a doctor or clinic, as they are reliable sources, to learn more about safer sexual practices, as I feel that this is private and confidential, and only needs to be known to me and my partner. By reading all about safer practices in the media, will assist me in understanding how it will be made possible. Speaking to my mum, about safe sex is also very important, as she will be able to advise me.

Mark- It is my intention to learn from as many sources as possible so that I can get a surplus of information. This may include the reading of books, magazines and awareness posters. If needs be there would be a keen interest to research via the internet for information. Most importantly there will be a need to enquire some information from my family doctor, specialist or gynecologist and get their opinions on what I can do and how this information can guide me into safer sexual practices. As a top up I would discuss it with my sexual partner to get their opinion as well. There will be a desire to discuss it with close trustworthy friends and family members.

Luke- When it comes to learning I would prefer it from a school or university who has a guest speaker that can give a talk on their experiences in safer sexual practices. The proponents of safer sexual practices can hand out brochures and pamphlets, or put in the community post boxes as awareness for youth. Youth are normally shy in front of peers and would prefer if nurses or doctors can give inspirational talks to the community. Other services such as workshops can offer education programmes that give youth a better understanding of safer sexual practices and the high statistics that result from the consequences of not engaging in safer sexual practices.

Mary- Learning about safer sexual practices could be encouraged through adult talks based on their experiences and sexual education programmes on television; or community services such as seminars and workshops. It would be easier if the social network such as the television had a website that youth can ask questions and receive answers to get a better understanding and knowledge on safer sexual practices. The chemist and hospitals can teach youth about safer sexual practices by outsourcing literature that has information on the subject.

Leona- For me learning about safer sexual practices should be one that consists of privacy which may include online information or in the form of dialogue, as some people do not take it seriously. Social networks can help as technology plays an integral role and can offer guidelines on safer sexual practices. Organizations in the community can offer sexual education programmes by conducting workshops, seminars and awareness campaigns for youth on safer sexual practices.

Mandy- It would be encouraging to learn through sexual education programmes, television advertisements and awareness campaigns in the community that offer inspirational talks to motivate youth including adults about safer sexual practices. Chemists and other outlets that sell condoms and the anti-birth pill, should give out flyers with information that is educational with the intention of empowering the youth with knowledge on safer sexual practices.

Colleen- There is the need for me to get advice from nurses, learn from sexual education programmes and receive guidance from adults who have experience on safer sexual practices. The community should offer programmes for the youth and young adults on safer sexual practices that include information on youth pregnancies and the prevalence of STIs, including HIV and AIDS in our community. This approach in my perspective would create awareness to the youth on a serious note about some of the advantages and disadvantages that have emerged out of those who found themselves involved in sexual intercourse. Advantages could include those who are taking precaution and disadvantages could include those who are not practicing precaution.

Samantha- As a young person the need to learn about safer sexual practices should come from people who have had good and bad experiences in their sexual lives. Willingness on their behalf to come and speak to us on how they have managed to practice safer sex would be an advantage. A sexual education programme that contributes knowledge will encourage youth to silently choose the route to safer sexual practices. Organizations in the community should host campaigns, talk at schools and universities about safer sexual practices and distribute literature such as pamphlets for the youth to read, in order to ensure that more of our youth are taught about safer sexual practices.

Conclusion

The researcher concludes that there is a great need in the community of Wentworth among youth to learn about safer sexual practices and how to go about it. From the responses one can detect the various sources that they are contemplating to come up with viable answers to approach the subject of safer sexual practices. During the interview, it was possible to identify not only the

need, but the minimum education among youth when it comes to topics of this nature. Therefore, the researcher maintains that an interaction model²⁶ on sexual education can be introduced in Wentworth, to bring social change and transformation in the community. The objective for these interviews was to see if there was a need among the youth to be involved in the sexual education programme. Since youth were given information top-down by the organizations in Wentworth about safer sexual practices, it was the intention of the researcher to interview them, to ascertain whether they had something to contribute, from their own experiences. These interviews proved that the youth have many questions concerning safer sexual practices and are concerned about the ways they would like to learn about it. However, the researcher did not attempt to answer any of their questions as it needed to be addressed in a formal way, such as at a workshop that focuses on dialogue as presented in this dissertation. Therefore, it can be concluded that the community of Wentworth needs a sexual education programme that offers dialogue, to bring some answers to some of the questions of the youth, which will eventually lead to safer sexual practices.

²⁶ Refer to model in chapter 5.

Appendix C- Informed consent sheet (sample)

INFORMED CONSENT:

Title of study: A sexual education programme designed to encourage safer sexual practices in an era of HIV and AIDS in Wentworth among the youth (age category 15-24) of the Mountain of Fire Global Ministries (MFGM) youth.

I, hereby consent to participate in the study as outlined in the document about the study to me by the researcher.

I acknowledge that I have been informed about why I am being interviewed/the questionnaire is being administered to me/I am taking part in group discussions/and the possible advantages and adverse effects which may result from my involvement in the above mentioned study. I also understand that I will not be forced to answer any questions if I choose not to even after signing this consent form. I further acknowledge that this participation is private and confidential.

I understand that the study will be conducted under the supervision of Prof Edwina Ward.
E-mail: edwina@njcmail.co.za/moyoh@ukzn.ac.za

I, acknowledge that I understand the contents of this form and freely consent to participating in the study.

Signed: Date:

Participant

Signed: Date:

Researcher