# A LABYRINTH OF TEACHER NARRATIVES: SUBJECTIVITIES AND EMOTIONALITY IN HIV AND AIDS TEACHING

Jaqueline Theresa Naidoo

Thesis presented for the degree of
Doctor of Philosophy

In the School of Education
University of KwaZulu-Natal

Pietermaritzburg

2014

ABSTRACT

This study explores how subjectivities and emotionality of teachers are inextricably linked with their teaching praxis in the spaces of the HIV and AIDS classroom. A post-structuralist perspective and narrative approach are adopted. The landscape of HIV and AIDS education forms the backdrop or overarching rationale for this study. Despite conflicting debates around the role of teachers and schools in HIV and AIDS education, this study aimed to explore the complexities and challenges facing teachers in mitigating HIV and AIDS education. The broad question this study aimed to explore is: How do teachers' life experiences, subjectivities and emotionality influence their teaching about HIV and AIDS education? Data was gathered from timelines, semi-structured interviews, classroom observations, scenario analysis and critical lessons from five teachers. A purposeful sample of five teachers, who volunteered and were teaching HIV and AIDS education, was selected from three primary schools in a Midlands town in KwaZulu-Natal, South Africa. The contexts of the schools ranged from rural, semi-rural to urban.

Foucauldian concepts of technologies of power/knowledge, technologies of the self and ethics of care were employed to analyse teachers' subjectivities. Hargreaves theory of the emotional practice of teaching and Zembylas's genealogies of emotions served as the analytical framework to make sense of emotionality of teachers. The co-constructed narratives of teachers were analysed using holistic content narrative analysis which uncovered seven clusters of meaning: diverse lives, multiple subjectivities; subjectivities and teaching; HIV and AIDS knowledge and teaching; spatial dynamics; relationships; emotions and feelings and cultural complexities.

A key insight of this study is that teachers constituted multiple, dynamic and conflicting subjectivities. 'Compassionate', 'supportive' and 'knowledgeable' subjectivities were identified. Teachers enacted these multiple subjectivities drawing on their personal and professional experiences, HIV and AIDS knowledge and community and department of education support. Significantly, teachers resisted tensions and negotiated conflicting subjectivities to create critical reflective or labyrinthine spaces within their classrooms. I argue that spatial dynamics and teachers' spatial praxis emphasise how power, HIV and AIDS knowledge, subjectivities and space are inextricably linked. Further analysis of teachers' narratives highlighted discourses of responsibility, expertise, collaboration and sexuality. Most importantly, this study emphasises the complex and critical role of teachers in mediating HIV and AIDS education.

A further insight is that teachers experience both positive and negative emotions when teaching about HIV and AIDS education, highlighting teaching as an emotional practice. Patterns of closeness in socio-cultural, moral and political emotional geographies and patterns of distance in professional and physical emotional geographies were displayed in teachers' relationships. I argue that teachers negotiate their emotions and subjectivities when teaching about HIV and AIDS drawing on technologies of emotion. Of significance, cultural and religious myths as well as stigma and discrimination presented major challenges which teachers had to address. Key findings were categorised as: conflicting subjectivities and resistance; spatial praxis in labyrinthine spaces; technologies of emotion and demystifying cultural and religious myths.The implications of these findings are crucial for policy makers, teacher educators and teachers when implementing curricular and pedagogic changes in the complex spaces of the HIV and AIDS classroom.

DEDICATION

This dissertation is dedicated to my late parents, Cherie and Jerry Lazarus. Thank you, with deep gratitude, for being so generous with your love, wisdom, support and time. I treasure the wonderful, happy memories of my cherished childhood. I am eternally thankful for the values and work ethic you instilled in me, which kept me going on this arduous labyrinth journey.

ACKNOWLEDGEMENTS

DECLARATION OF ORIGINALITY

I, Jaqueline, Theresa Naidoo declare that:

(i)   The research reported in this thesis, except where otherwise indicated, is my original research.

(ii)   This thesis has not been submitted for any degree or examination at any other university.

(iii)   This thesis does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.

(iv)   This thesis does not contain other persons' writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:

        (a) their words have been re-written but the general information attributed to them has been referenced;

        (b) where their exact words have been used, their writing has been placed inside quotation marks, and referenced.

(v)   Where I have reproduced a journal publication of which I am an author, I have indicated in detail which part of the publication was actually written by myself alone and not by other authors, editors or others.

(vi)   This thesis does not contain text, graphics or tables copied and pasted from the Internet, unless specifically acknowledged, and the source being detailed in the thesis and in the References sections.

_____

Jaqueline Theresa Naidoo

_____

Promoter: Professor A. Muthukrishna

ABBREVIATIONS

ACE	Advanced Certificate in Education
AIDS	Acquired Immune Deficiency Syndrome
EAP	English for Academic Purposes
ELRC	Education Labour Relations Council
HIV	Human Immunodeficiency Virus
HSRC	Human Sciences Research Council
KAP	Knowledge Attitude and Practice
NCS	National Curriculum Statement
NGO	Non Governmental Organisation
NRF	National Research Foundation
PhD	Doctor of Philosophy
UNAIDS	Joint United Nations Programme on HIV and AIDS

TABLE OF CONTENTS

List of Figures

List of Tables

1

Beginning my journey…

> **The labyrinth awaits the sojourner -**
> **almost calls her name -**
> **Will you enter my simple boundaries**
> **and journey my paths**
> **One step at a time?** (Moody, 1999)

1.1 Preamble

This study considers teachers' life experiences, subjectivities and emotionality and how these influence their teaching about HIV and AIDS education. I was particularly interested in how teachers are positioned and position themselves in their teaching of HIV and AIDS education. In addition, I wanted to explore the emotions that teachers experience when discussing HIV and AIDS-related information. To begin with, I briefly sketch the research landscape of the HIV and AIDS pandemic and HIV and AIDS education in order to set the stage and situate this study. This outline not only provides the background but also motivates the rationale as well as aims and research questions that guide this study. In order to make sense of the data, an outline of the theoretical framework - explanatory and analytical - follows. Next, I accentuate my choice of the 'labyrinth' as a metaphor. I then offer a personal narrative, which besides introducing me as the researcher and shedding light on my multiple subjectivities, also clarifies my positionality. I conclude the chapter with an overview of the thesis, navigating the linkage of subsequent chapters.

1.2　Mapping the landscape of HIV and AIDS education: situating the problem

> HIV is everywhere, but the intensity of the spread of the virus varies. South Africa's high HIV prevalence, combined with its population size, makes it the country with the most people living with HIV.
>
> (UNAIDS, 2010, p. 9)

The devastating effect of the HIV and AIDS pandemic not only globally (Lamptey, Wigley, Carr, & Collymore, 2002; Piot, Bartos, Ghys, Walker, & Schwartländer, 2001) but also in sub-Saharan Africa generally, and South Africa in particular (Coombe & Kelly, 2001; Kelly, 2000; Otaala, 2003; Shaeffer, 1994; Visser, 2004) is beyond doubt. The alarming statistics of both those infected and affected by HIV and AIDS, as well as HIV-related deaths is well documented (AVERT, 2010; Kelly, 2000; Lamptey *et al.*, 2002; Piot *et al.*, 2001; Shaeffer, 1994; UNAIDS, 2009; World Bank, 2002). The severity and magnitude of the HIV and AIDS pandemic is indeed clear: of the 33,4 million people living with AIDS globally, 22,4 million live in sub-Saharan Africa. More importantly, 5,7 million people - the highest in the world - live in South Africa (UNAIDS, 2009).

Of consequence, however, is that besides harshly impacting on social and economic development, the HIV and AIDS pandemic also negatively affects the health, education, agricultural, mining and transport sectors (Gibbs, 2009; World Bank, 2002; Coombe & Kelly, 2001). Initially, it was believed that the health sector should bear the brunt of responding to the HIV and AIDS pandemic to raise awareness and promote prevention (World Bank, 2002). This was to be done by providing health education, distributing condoms, conducting HIV-testing and providing antiretroviral treatment (ART). In addition to this, initial responses mainly targeted population groups at high-risk such as injecting drug users, men having sex with men, sex workers and migrant workers, to name just a few (Gibbs, 2009; Lamptey *et al.*, 2002; Piot *et al.*, 2001). Such responses, nevertheless, had minimal effect on stemming the pandemic, given that new HIV-infections continued to increase at an astounding rate (Kelly, 2000). There is growing recognition, as a result, that in order to diminish the lethal grasp of HIV and AIDS, this calls for not only a multi-sectoral response (Campbell, Foulis, Maimane, & Sibiya, 2004; Kelly, 2000; Piot *et al.*, 2001; Visser, 2004; World Bank, 2002) but also one

that targets the general population and, most importantly, young children (Coombe & Kelly, 2001; Kelly, 2000; World Bank, 2002). Consequently, it is argued that the education sector certainly should take on the pivotal role of not only curbing further new HIV-infections in young children, but also providing essential knowledge, skills and attitudes to those infected and affected by HIV and AIDS (Kelly, 2002b ; Visser, 2004; World Bank, 2002). It is precisely against this realisation that the crucial role of school-based HIV and AIDS education, especially the central role of teachers in such a response, has been put under scrutiny (Campbell *et al.*, 2004; Gachuhi, 1999; Kelly, 2000; Lamptey *et al.*, 2002). This study sought to address this issue by focussing on teachers and their teaching of HIV and AIDS education.

The purpose of this brief sketch was, therefore, twofold: (i) to draw attention not only to the global HIV and AIDS pandemic, but more importantly that of South Africa, and (ii) to situate the problem and central concern of this study: teachers and HIV and AIDS teaching. As such, this outline sets the stage to delineate the rationale and research questions which guided this study.

1.3   Rationale and research questions

Despite considerable research on the HIV and AIDS pandemic, including macro-level, quantitative studies on the impact of the pandemic on supply and demand of teachers (Coombe, 2003a; Coombe & Kelly, 2001; Crouch, 2003; Kelly, 2000; Otaala, 2003; Ramrathan, 2003; Shaeffer, 1994), fewer studies have focused qualitatively on teachers at the micro-level of classrooms (Baxen, 2010; Helleve, Flisher, Onya, Mukoma & Klepp, 2009b; Machawira, 2008; Visser, 2004). Like Baxen and Breidlid (2009, p. 3), I argue that it is imperative for research to accentuate "the situated context in which messages, knowledge, experience and practice are produced, reproduced and expressed". This draws attention to the urgent need for qualitative, micro-level studies, such as this study, to explore how teachers understand and experience HIV and AIDS teaching at the local, micro-level of classrooms.

The crucial role of schools in general and teachers in particular, is increasingly being recognised (Boler *et al.*, 2003; Hillman, Wood & Webb, 2008; Sileo, 2005). While initial

studies focussed on knowledge, attitudes and values of teachers (McGinty & Mundy, 2009; Peltzer, 2003), their willingness (Visser, 2004) and confidence (Helleve *et al.*, 2009a) to teach about HIV and AIDS and cultural constraints associated with HIV and AIDS teaching (Boler *et al.*, 2003; Helleve *et al.*, 2009b); few studies, without a doubt, focused on teachers themselves. In other words, 'who' teachers are, their identities and subjectivities, as well as how these influence their teaching about sexuality and HIV-related issues, has, nevertheless, been neglected. And so, like Baxen (2010) and Machawira (2008), this study puts teachers and their role in mediating issues related to HIV and AIDS under the spotlight.

That teachers' emotions are inextricably entwined with their teaching practice is, indeed, increasingly acknowledged (Boler, 1997; Hargreaves, 2000, 2001b; Kelchtermans, 2005; Nias, 1996). In addition to this, it is argued that teachers' emotions are closely linked with the constitution of their identities (Kelchtermans, 1996, 2005; Machawira, 2008; Zembylas, 2003a, 2005). Given that teaching about sexuality and HIV and AIDS entails talking about sensitive socio-cultural issues, negotiating power dynamics and is closely entwined with teachers' identities, I sought to consider not only how teachers position themselves and are positioned, but also the emotions they invoke when discussing such topics. Few studies, however, begin to acknowledge that considering teachers emotions is certainly important when examining HIV and AIDS teaching (HEAIDS, 2010; Machawira, 2008; Wood, 2008a). A review of literature on teachers' emotions and teaching of HIV and AIDS in South Africa, however, reveals that studies which address these issues directly are indeed limited. This study, therefore, has a pioneering consequence within a South African context, since it aims to fill such gaps by putting teachers' subjectivities and their emotionality under scrutiny.

The upshot is a growing awareness that teachers play a crucial role in teaching young children about HIV-related information as well as developing suitable skills, attitudes and values to assist them in preventing, and coping with, HIV and AIDS (Baxen, 2010; Breidlid, 2009; Visser, 2004; Wood & Hillman, 2008). Wood and Hillman (2008, p. 37) put it this way: "every teacher can and must respond to the challenges posed by HIV and AIDS and its related issues, in order to uphold the quality of teaching and learning", adding that this is not the responsibility of Life Orientation teachers only. In accordance with this, Sileo (2005) argues that if HIV and AIDS education is taught across the curriculum by all subject teachers during mathematics, science, reading, language, social studies and drama lessons,to name a

few, this would certainly promote greater awareness, knowledge and understanding since "repetition of information is necessary for the students to grasp the concept" (2005, p. 180). Such a stance is supported by Kelly (2002b, 2002c), van Laren and Ismail-Allie (2008) and Otaala (2003). Likewise, Khau and Pithouse (2008) argue that the significantly high incidence of HIV and AIDS in southern Africa results in an expectation that all teachers should incorporate HIV and AIDS-related education into their teaching. This certainly motivated me in this study to select teacher participants who were teaching HIV and AIDS education in diverse subjects or learning areas, such as life orientation, mathematics, natural sciences and human and social sciences, across the curriculum.

The extent of the HIV and AIDS epidemic in South Africa, together with the alarming HIV-related statistics is well established (Gibbs, 2009; Shisana, Peltzer, Zungu-Dirwayi & Louw, 2005; UNAIDS, 2010; World Bank, 2002). Recent statistics, however, indicate that the global as well as South African HIV and AIDS epidemic has peaked (UNAIDS, 2009). Could this possibly be as a result of schools-based HIV-prevention programmes? Does this, perhaps, highlight the need to focus not only on what is being taught but, more importantly, who is teaching about HIV and AIDS education in classrooms? And how HIV and AIDS information is being mediated? The Table below highlights comparisons of regional HIV and AIDS statistics in sub-Saharan Africa in 2001 and 2008:

Population	2001	2008
Adults and children living with HIV and AIDS	19,7 million	22,4 million
Adults and children newly infected with HIV	2,3 million	1,9 million
Adult HIV prevalence	5,8%	5,2%
Number of children newly infected with HIV	460 000	390 000
Adult and child deaths due to AIDS	1,4 million	1,4 million

Table 1: **Regional comparisons of HIV and AIDS statistics in sub-Saharan Africa in 2001 and 2008 (UNAIDS, 2009, p. 11)**

Despite such promising statistics that reflect general decreases in adults, and especially children newly infected with HIV, as well as in adult HIV prevalence, concerns and challenges remain. Although adult and child deaths seem to have stabilised at 1,4 million, the number of adults and children living with AIDS has increased from 19,7 to 22,4 million. The consequence, not surprisingly, is that globally, sub-Saharan Africa and South Africa, more importantly, continue to be regions most severely affected: in 2008, sub-Saharan Africa having an estimated 71% of all new HIV infections while, as mentioned earlier, South Africa is estimated as having the world's leading population - 5,7 million - of people living with HIV (UNAIDS, 2009). Furthermore, in South Africa new infections of children aged 0-14 years in 2008 were estimated at 60 000, and HIV-prevalence in young females aged 15-19 years is three times greater than their male counterparts (UNAIDS, 2010). Since young children attending school represent a 'window of hope' (Gachuhi, 1999; Kelly, 2002a; World Bank, 2002), these statistics, nevertheless, highlight the urgent need for research to focus on schools-based HIV prevention programmes which would reach these young children and, most importantly, the role of teachers in facilitating such programmes. My study, therefore, has consequence and aims to address such crucial needs.

A key driver for me in conducting this study, moreover, is that KwaZulu-Natal has the highest HIV-prevalence (39,5%) of all nine provinces in South Africa (Actuarial Society of South Africa, 2011). More importantly, the midlands town where this study was conducted is characterised by high HIV-prevalence and related challenges such as poverty, violence, crime, unemployment, and drugs, alcohol and sexual abuse (John & Rule, 2006; Richmond Municipality Integrated Development Plan Review 2011/12).This town is part of the Umgungundlovu District with a youth (15 to 35 years) population of 21 606 that accounts for 38%, and a number of females estimated at 27 160 or 47,8% of the total population (Richmond Municipality Integrated Development Plan Review 2011/12, p. 18). As such, these dominant groups - youth and females - present not only social but also economic challenges since they are more vulnerable to HIV and AIDS. In addition to this, the Umgungundlovu District encompasses 23% of the HIV and AIDS cases in KwaZulu-Natal, with this town accounting for the highest number of HIV-positive people within the District. Such HIV and AIDS statistics accentuates the imperative for HIV and AIDS education and prevention programmes both in KwaZulu-Natal, as well as this town, and strengthens the rationale to conduct this study.

The imperative for HIV and AIDS education research to focus on teachers, as well as the alarming HIV and AIDS statistics, as highlighted in the literature, therefore provides justification for conducting this doctoral study. Added to this, it led me to the central research question:

How do teachers' life experiences, subjectivities and emotionality influence their teaching about HIV and AIDS education?

The following critical research questions inform exploration of the central research question and the analysis of data:

1. How do teachers' life experiences influence their subjectivities when teaching about HIV and AIDS?
2. In what ways is teachers' emotionality significant in teaching about HIV and AIDS education?

This thesis, therefore, aims to take you on a labyrinth journey through some of the challenges of HIV and AIDS education: the disturbing effects, the paradoxes of its response, its successes and failures and the pivotal role of teachers. Most importantly, how do teachers' subjectivities and emotionality influence their teaching about HIV and AIDS education?

1.4   Theoretical approach and lenses through which the data is analysed

Besides exploring teachers' life experiences, subjectivities and emotionality, the focus of this study also entails making sense of how these influence their teaching of HIV and AIDS education. This led me to examine how notions of subject positions, subjectivity and emotionality are intricately entwined in the spaces of the HIV and AIDS classroom. Since I draw on teachers' life experiences and how these influence the diverse subject positions they invoke, I was steered towards a narrative approach. Such an approach is, indeed, suitable to examine teachers' subjectivities (Atkinson, 2004; Ritchie & Wilson, 2000; Søreide, 2006) and emotionality (Narayan, 1991; Nias, 1996). Added to this, I believe, a narrative approach

offers possibilities to not only generate teachers' stories and co-construct narratives, but also address issues of representation, voice, socio-cultural and political contexts as well as interpretation of such narratives. I develop a theoretical framework to understand and explain teachers' subjectivities and emotionality, which I discuss in Chapter 2. Drawing on social theory to explain subject formation and subjectivities, I present an outline of the subject-agency dialectic and briefly explain the contribution of Bourdieu and Giddens to this debate about social structures and social action. As such, this brief outline of the subject-agency debate provides conceptual tools to understand the constitution of subjects and social reproduction.

In developing my theoretical framework, initially I drew on Foucault's theory of power and technologies of the self (1977, 1983, 1984) as an analytical framework to understand how power and resistance influence subject formation and subjectivity of teachers. To understand how teachers' emotions influence their teaching, I drew on Hargreaves's theory of the emotional process of teaching and, in particular, his notion of emotional geographies. I also turned to Zembylas'work on the genealogy of emotions in teaching. Zembylas invokes a poststructuralist lens highlighting the need for a 'genealogy' of emotions to explore teachers' emotions as sites of resistance and self-transformation. His framework enabled me to explore how teachers' emotions and identities underpin their teaching of HIV and AIDS. Furthermore, Zembylas' notion of 'genealogy of emotions' allowed me to examine how teachers' subjectivities, emotions and power relations are interwoven.

This study explored and aimed to understand the complexities of teachers' life experiences, subjectivities and emotionality as well as their teaching in uncertain, contradictory contexts of the HIV and AIDS epidemic. Therefore, notions of subjectivities and emotionality are critical to understand teachers as complex subjects having power and knowledge to transform their teaching about HIV and AIDS. Post-structuralism forms the overarching framework of this study. Such a framework, Zembylas (2003a) postulates, views 'subjects' as being created through their cultural meanings and practices, whoalso interpret meaning from their identity groups, activities in society and intimate relations. According to Weedon (1997), post-structuralist 'reality' is fragmented, diverse and culture-specific, and subjectivities are dynamic, multiple and in a constant state of becoming. Given that this framework assumes teachers' subjectivities are not fixed or permanent, but fluid and multifaceted, therefore I

contend that it is most appropriate for this study. Adopting a post-structuralist framework, I opine creates avenues which allow me to explore the complexity of teachers' multifaceted and contradictory subjectivities and how teachers use these as filters to unravel their life experiences.

A post-structuralist framework is, nevertheless, not without criticism: (i) Foucault's theory of subjectivity, McNay (2000) argues denies human agency. In contrast, others however, have shown that his notion of subjectivity does not preclude possible agency (Butler, 1999; Fenwick, 2003; Zembylas, 2003a, 2003b), (ii) A post-structuralist framework views discourse as representing the only reality - everything can be reduced to discourse - and therefore, the theory is criticised on the basis of 'discourse determinism'. My study anticipates moving beyond 'discourse determinism' by acknowledging not only the role of power, but also personal, historical, socio-cultural and political components constituting identities. Despite such criticisms, I believe a post-structuralist framework is most suitable for understanding and analysing the dynamic, fluid nature of teachers' subjectivities and diversity in their teaching practice. My view is that such a framework is also appropriate for elucidating the dynamic, multifaceted, contradictory and shifting nature of the HIV and AIDS epidemic.

This overarching post-structuralist framework, as well as the theoretical framework which draws on Foucault's theory of power and technologies of the self, Hargreaves theory of the emotional practice of teaching and Zembylas' theory of genealogies of emotions, will inform the analysis of data and the arguments developed in this thesis, and is discussed in more detail in Chapter 2.

1.5   The 'Labyrinth' metaphor

Metaphors of artists, craftspeople or travellers, Fraser (2004) contends, have often been used to portray narrative research. Although the use of such metaphors may 'romanticise narrative research', they are nevertheless significant for the following reasons: they accentuate the subjectivity of researchers; employ familiar practices such as sewing or knitting that can easily be related to and enable researchers to anticipate the practical steps of narrative research (Fraser, 2004). Similarly, Esin (2009) describes her PhD journey as a narrative

traveller, highlighting emotions experienced in performing her research. In light of the above, I decided to adopt the 'labyrinth' metaphor for the 'purposeful path' of my doctoral research journey.

Figure 1:   Diagram illustrating the seven-circuit labyrinth design.

The term 'labyrinth', as defined by the Oxford English Dictionary, denotes "a structure consisting of a number of intercommunicating passages arranged in bewildering complexity, through which it is difficult or impossible to find one's way without guidance, a maze" (1989, p. 564). Similarly, the Chambers 21st Century Dictionary defines 'labyrinth' as "a highly complex network of interconnected, sometimes underground, passages and chambers designed to be difficult to find one's way around" (1999, p. 759). Although the first definition confounds the meaning of the terms labyrinth and maze, both definitions suggest it is difficult to find one's way through the labyrinth. Scholars contend that this is the upshot of the words 'labyrinth' and 'maze' being frequently confused and used interchangeably (Artress, 2007; Baker, 2000; Fisher, 2004; Saward, 2002). In addition to this confusion, Fisher (2004) asserts that mazes are descended from labyrinths. Like Artress (2007) and Fisher (2004), I argue that labyrinths are distinct from mazes since they are 'unicursal' with a single course to follow, while mazes are 'multicursal' and like puzzles with many different pathways to follow.A maze, therefore, has many cul-de-sacs with many entrances and exits and is designed to be difficult to find one's way in, while a labyrinth comprises only one path from the outer circumference to the centre and is designed to assist one to find one's way. This is the notion of 'labyrinth' that I adopt as a metaphor in this study.

The word 'labyrinth' has been used as a metaphor for 'life's journey' or a person's journey to the centre of his or her self and then back into the world, having a deeper understanding of who he or she is. As such, each person experiences the journey through the labyrinth differently. Artress (2007) and Sandor (2005) agree that the journey or path through the labyrinth comprises three stages, namely, "release, receive and return" (Artress, 2007, p. 17). Before beginning the journey, one needs to focus on what draws one to the labyrinth, or why one is drawn to the labyrinth, and to follow one's natural pace. In my case, it was my doctoral, research journey. The main purpose of walking a labyrinth is to deepen one's understanding and find meaning about the problem that drew one to the labyrinth. The first stage entails not only releasing unrelated thoughts and tensions from the mind, but also focussing on the intention, which could entail personal growth or solving a problem. Besides personal growth, the intention of my doctoral research was also to unravel the complexities and tensions surrounding HIV and AIDS education in general, and teachers' subjectivities, emotionality and teaching of HIV and AIDS education in particular. The second stage of the labyrinth journey, involves consolidating thoughts and information, which takes place at the centre. This represents the stage when I incorporate information and knowledge gleaned from literature with stories generated by teachers, to make sense of and analyse co-constructed narratives. The third stage entails the return, during which one reflects not only on the journey but also on one's emotions. In this stage, I engaged in much reflection about this study: ethical consideration during this journey, findings and consequences, teachers' and my emotions during this labyrinth journey, limitations and contradictions, contributions and significance, as well as possible pathways/avenues for further research. Such a journey, Sandor (2005, p. 482) recommends, involves "processing, writing or talking after the walk", which certainly sums up what I did during my labyrinth research journey.

The journey through the labyrinth, furthermore, enabled me to reflect and focus intently on my particular concern - teachers' subjectivities and emotionality in their teaching of HIV and AIDS - in a given space and time. This allowed me to not only consider and analyse, but also enhance my comprehension and understanding of such issues. The path through the labyrinth from the outer edge to the centre symbolises my PhD journey, which transformed me as a researcher and an individual. The 'twists and turns' of the labyrinth symbolise the complexity of the problem I pose, while the space at the centre represents a space of clarity, confidence, wisdom, enlightenment and empowerment. In other words, the labyrinth represents a

powerful means whereby I reflect, realign and ultimately emerge with a more profound knowledge of my topic, my 'self', as well as the subjectivities of teacher participants. This motivated my decision to adopt the 'labyrinth' as a metaphor for my complex and challenging doctoral journey, to represent the unexpected 'twists and turns'as I endeavoured to make meaning of teachers' lives and experiences.

1.6   Enter "The Researcher": my journey to the centre

Research is always carried out by an individual with a life and a lifeworld…a personality, a social context, and various personal and practical challenges and conflicts, all of which affect the research…

(Bentz & Shapiro, 1998, p. 4)

This study adopts a qualitative, narrative approach, which is delineated in Chapter 4. There has certainly been a shift in research over the last two decades from the "omniscient, distanced qualitative writer" to a more reflexive 'self-disclosing' one (Creswell, 2007, p. 178). Many qualitative researchers have signalled the crucial need for researchers to address reflexivity and representation in their writing (Creswell, 2007; Elliott, 2005; Edwards & Ribbens, 1998). In the same vein, I believe that it is important and good practice to reflect on my own "biases, values and assumptions and actively write them" into this thesis (Creswell, 2008, p. 58). Furthermore, I acknowledge my culture, gender, class, religion, and personal and social background, which are reflected in my data generation, interpretation and analysis of teachers' narratives. Therefore, it is important, I believe, for the reader to know at the outset 'who I am' as the researcher and what 'intellectual baggage' I bring to this research, which adds my own "flavour and spice" in writing up this thesis (Silverman, 2006, p. 377). Therefore I 'insert' myself into this introductory chapter, as well as this thesis, with a personal narrative of my dynamic, multi-faceted identities. I employ a first-person style of narrative writing to interweave a more personal connection to this teacher educator-researcher-author's personal and professional journey. Next, I share my personal narrative drawing attention not only to significant individuals, but also noteworthy episodes and emotions which were instrumental in constituting who I am.

1.6.1 "This is my story…"

Writing this narrative of my personal and professional journey coerced me to reflect on how critical incidents and significant individuals in my life influenced who I am, as well as my cultural, religious and moral beliefs. Given that notions of identities or subjectivities, emotionality and HIV and AIDS education, power-knowledge, technologies of the self, and ethics of care of the self are central issues in this study, I reflect on these issues not only in my personal journey from childhood to teacher-educator, but also in my doctoral research journey.

I consider myself extremely privileged to have grown up in a loving, caring and stable home environment. Both my parents were extremely hard-working and instilled me with a good work ethic. Performing well at school, as well as being respectful, tolerant and honest was always encouraged. I was the second of four children and have mostly happy recollections of my childhood. Although my parents were firm, they were also friendly and we never doubted that they loved us. However, with four siblings, there were also times of conflict or disagreement. I certainly was exposed to power dynamics and power relations in my early experiences of sibling rivalry. Both at home and throughout my schooling years, I enjoyed pleasant relationships with family and friends. This could have contributed to my feelings of contentment and positive self-esteem, since I was not alienated from my peers and was friendly and popular with both my peers and teachers. Having realised the importance of a good education and achieving academic success, my parents encouraged us to read widely, dedicate time to our studies and perform well at school. They were always proud of our achievements and acknowledged that as siblings, we had diverse potentials. Writing my story encouraged me to reflect on the individuals and critical incidents which influenced who I am, my life experiences and values as role(s) as a teacher and lecturer; in other words, issues related to my identities or subjectivities.

Without doubt, my parents and maternal grandmother, whom we affectionately called Naani, significantly contributed to the constitution of my subjectivities. Their love and support, encouragement, work ethic and positive values and principles such as honesty, loyalty, respect and tolerance, have definitely influenced the person I am today. My parents displayed complementarity when meeting different needs in our educational journey: while my mother

provided more academic support; my father was more supportive in assisting us with practical or technical needs such as with projects and waking us up in the bird-song hours of the morning to study. I recall my elder sister once saying that "mummy ruled with her head and daddy ruled with his heart", highlighting the emotionality of parenting.

In addition to this, I recall my excellent teachers in both primary and secondary school who served as my role models and made me realise the power of knowledge as well as how to negotiate power relations in the classroom. My decision to enrol for the Bachelor of Paedagogics Science degree at University and my passion for teaching must surely be attributed to them. My siblings have also played a significant role in my life and shared in my joys and sorrows. The most traumatic, critical incident in my life was definitely the death of my mother in my third year at university. I still recall this sudden loss and grief and feelings of helplessness, emptiness and sadness, and if it were not for my loving father and siblings, I would never have survived this traumatic episode. The passing on of my mother seemed to bring the siblings closer and forged a bond that, till this day, is very strong. Eight years later, my father succumbed to cancer. It seemed as if my mother's death prepared us for the loss of my father as we accepted that it was better that he passed on than watch him suffer with cancer. We have kept our parents' dream alive by achieving academic success and becoming professionals. My eldest sister is a specialist pathologist, I am a teacher-educator or lecturer in the School of Education at university, my younger sister is a junior primary teacher and my brother is a civil engineer. My narrative thus far illustrates my multi-faceted identities as a daughter, sister, learner and orphan and how these challenged me personally and emotionally.

I commenced teaching Biology at a secondary school in 1986 and recall the joy as well as stress of teaching. Although I enjoyed teaching and sharing knowledge with my learners, I nevertheless experienced the power dynamics of the classroom first-hand, as well as the shift in power from being a learner to a teacher. Managing the time, space and learning in the classroom took some getting used to, and I soon realised that learners tried to exert their power as they resisted following instructions and performing certain tasks. My greatest satisfaction was when learners expressed interest in and excitement about learning Biology, asked questions, enjoyed practical activities, as well as performed well in tests and examinations. I realised the importance of professional development and upgrading my knowledge and skills, and consequently enrolled for the Bachelor of Education Honours

degree. This was an enriching experience, especially because the lecturers questioned and challenged our responses and encouraged critical debate.

Although I was introduced to philosophy, sociology and psychology of education in my undergraduate Bachelor of Paedagogics degree, it was only at postgraduate honours level that I truly understood and engaged critically with educational debates. I definitely became more reflexive about my teaching. After obtaining my Bachelor of Education Honours degree, I felt that my self-esteem was enhanced and I shared my knowledge and insight with colleagues and management at school. A few years later, I began tutoring for the Classroom Studies module in the Bachelor of Education Honours programme and found interacting with adult learners very rewarding. Significantly, critical incidents or milestones in my teaching career were being appointed as Head of the Science Department as well as National Biology Examiner for the Senior Certificate Examinations in Standard 10 (Grade 12). I then enrolled for my Masters of Education degree. While completing my Master's degree I had to make an important, career-changing decision: to continue teaching biology at secondary school or to resign and take up a lecturer's post at the university. After much deliberation, I felt that I did not want to remain a school teacher all my life and that it was time for me to spread my wings and embrace new challenges. I remembered the pearls of wisdom of my mother, "Never let a great opportunity pass you by, for it may never come your way again". The next part of my narrative illuminates the many facets of my life as a teacher, Head of Department, examiner, postgraduate scholar and university lecturer, as I constituted my multi-dimensional professional identities, and also addresses intellectual, professional and emotional challenges that I faced.

Although lecturing at university and teaching at school were worlds apart, I enjoyed the challenge. I lectured to Natural Science students enrolled for the Post Graduate Certificate in Education for Biology and Natural Science teachers upgrading their qualification or retraining, was a lecturer for the Advanced Certificate of Education and assisted in the co-ordination of a large programme for upgrading under- and unqualified teachers: the National Professional Diploma in Education. I also began lecturing on the Master's of Education programme, in the Research Methodologies in Education module. This was my first encounter with narrative research. In addition to this, I had to visit student teachers at schools during teaching practice. Therefore, as a lecturer or teacher-educator, I interacted with

teachers on different formal programmes who were at different levels in their professional development. Once again, I experienced the shift in power relations when working with adults, as well as the need to update my knowledge and keep abreast with educational paradigm shifts. I also became aware of the significance of the spatial and power dynamics in teaching and how this differed between school and university.

My interest in HIV and AIDS Education was sparked while teaching at school. As Head of the Science department, I encouraged teachers to integrate HIV and AIDS education across learning areas such as Biology, Natural Science, Health Education and Mathematics. I also co-ordinated an HIV and AIDS awareness programme, inviting officials from the Education and Health Departments to deliver talks at assembly, with the Health Department supplying card games and charts on HIV and AIDS. At university, I incorporated HIV and AIDS education into a section on 'Social Issues in Science Education' in the Natural Science Teaching Specialisation module for the Postgraduate Certificate in Education. I also included HIV as an example when teaching about viruses in the Biology Advanced Certificate in Education. Moreover, I participated in piloting an HIV module in teacher education faculties in universities in South Africa. I co-ordinated the module called HIV and AIDS Education on the National Professional Diploma in Education Programme, and attended an HIV and AIDS symposium in Johannesburg, South Africa, interacting with national and international scholars researching HIV and AIDS teaching at universities.

This spark of interest in HIV and AIDS education, however, was really ignited by my involvement in a large-scale National Research Foundation Project entitled: 'Mapping barriers to basic education'. And so, the seeds for this doctoral study were sown. Although this project included teams working with learners, teachers, out-of-school youth and school management teams as well as non-governmental organizations (NGOs), I decided to focus on teachers and HIV and AIDS teaching in the classroom. My study aimed to explore how teachers' identities or subjectivities and emotionality influenced their teaching of HIV and AIDS education. I acknowledge that my position as a university lecturer and a member of this large-scale project accorded me a degree of privilege and power in the schools where I generated my stories. My teaching experience as a university lecturer made me aware of the potential of teachers and teaching about HIV and AIDS education as a vehicle to not only address the epidemic, but also the challenges facing teachers. This study therefore attempts to

delve into teachers' lives and explore how their life experiences and subjectivities, as well as emotionality influence their teaching about HIV-related issues in the classroom.

This study aims to draw attention to teachers' subjectivities, emotionality and teaching, as well as the challenges and social and moral dilemmas related to their teaching of HIV and AIDS education. Furthermore, it is hoped that this study stimulates debate and discussion about the ethical responsibility of teachers to respond to demands of the HIV and AIDS epidemic and highlights the sensitive, emotional dimensions of teaching about HIV and AIDS. Writing this mini-narrative has shed light on how my own personal and professional experiences constituted my multiple personal and professional identities, and how these are embedded in this study and in the writing up of this thesis. Since I adopt a narrative approach, narratives serve as a thread interweaving the thesis.

I have shared my personal and educational journey and experiences as a learner, teacher and teacher-educator or university lecturer. In telling my personal and professional tale, I have tried to be as honest and transparent as possible, capturing and expanding on moments and experiences that I felt have 'constituted' me. I have been reflexive about my values, assumptions and positionality in this research. In accordance with Silverman (2006, p. 377), I believe that as the author of this text, I am "torn between two different impulses" since I definitely want "to provide a comprehensive and fair coverage of the field" as well as explicitly acknowledge my "own assumptions, preferences and (dare one say it?) prejudices". Like Ryan (2001, p. 114), I agree that power dynamics of the researcher and the researched is like "walking a fine line of deliberately reducing hierarchy by using self-disclosure and by putting as much information and control" into the hands of the teacher participants in this study, whilst also "not denying or undermining my own authority".

The following section provides an overview of the thesis and the focus of and interconnection between different chapters.

1.7   Overview of the thesis: navigation of chapters

The thesis incorporates 7 chapters and this section outlines the focus of each chapter and how they are interconnected.

In **Chapter 1**, I provide an outline of the HIV and AIDS landscape, which sheds light on the background and rationale for this study.The aims and research questions are also delineated. Thereafter, the theoretical framework of the study is delineated, followed by my motivation foradopting the 'labyrinth' as a metaphor for my PhD journey. Next, I present a personal narrative which introduces me as the researcher and elucidates my positionality. I conclude this chapter with an overview of the thesis, navigating the linkage of subsequent chapters.

Chapter 2 explores the theoretical framework I have developed to understand subjectivities and emotionality. A brief discussion of the structure-agency dialectic is provided, drawing on contributions by Bourdieu and Giddens. Next, I outline my analytical framework which includes Foucault's theory of power and technologies of the self and ethics of care; Hargreaves's theory of the emotional practice of teaching and Zembylas's notion of genealogies of emotion.

Chapter 3 describes the labyrinth of HIV and AIDS education and teaching. It begins with an overview of the HIV and AIDS pandemic, from a global perspective and more importantly, from a South African standpoint. This is followed by a discussion of the landscape of literature and research on teaching, teachers and HIV and AIDS education, highlighting epistemological trends. Debates about the role of HIV and AIDS education and teachers in addressing the HIV and AIDS pandemic, as well as challenges facing schools and teachers are then presented. I conclude the chapter with an outline of the responses to HIV and AIDS education, drawing attention to South African policy responses and responses of teachers to teaching about HIV and AIDS.

In **Chapter 4**, I describe the qualitative methodological approach and justify the appropriateness of a narrative approach. I outline the techniques of sampling, data generation and data analysis. A seven-circle narrative research labyrinth is presented outlining the stages of creating and analysing narratives or technologies of narrative. I also describe the historical, political and socio-cultural contexts in which this research was undertaken. The power dynamics, ethical challenges, issues of voice in the co-construction of narratives, and the notion of crystallisation are explicated. In addition, I outline a blended approach of holistic-content and Ochberg's phases to narrative analysis to uncover 'clusters of meaning' in co-constructed narratives.

Chapter 5 focuses on the analysis of 'clusters of meaning' related to teachers' subjectivities, which addresses the first research question namely, how do teachers' life experiences influence their subjectivities when teaching about HIV and AIDS? The following 'clusters of meaning' are explored: diverse lives, multiple subjectivities; subjectivities and teaching; HIV and AIDS knowledge; and spatial dynamics.

The focus of **Chapter 6** is the analysis of 'clusters of meaning' related to teachers' emotions which address the second research question, namely, in what way is teachers' emotionality significant in teaching about HIV and AIDS education? The following 'clusters of meaning' are explored: relationships, feelings and emotions, and cultural complexities.

In the final chapter, **Chapter 7**, I weave together the theoretical, narrative and empirical threads to answer the research questions posed in Chapter 1. The purpose and interconnectivity of chapters are reiterated and my methodological reflections are shared. I summarise the main findings, describe the original contributions as well as reflect on the limitations of this study. I conclude this chapter by providing recommendations and directions for further research.

In the **After-narrative**, I share my personal reflections in my **'labyrinthine space'** on my narrative, research journey, processes of data generation and analysis, power dynamics and ethical dilemmas.

2
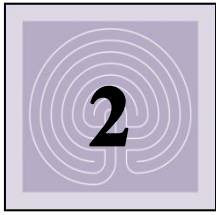
Developing a theoretical framework to understand teacher's subjectivities and emotionality

> Subjectivity is 'the conscious and unconscious thoughts and emotions of the individual, her sense of herself and her ways of understanding her relation to the world'
>
> (Weedon, 1997, p. 32)

> Teacher emotion is embedded in school culture, ideology and power relations, through which certain emotional rules are produced to constitute teachers' emotion and subjectivity.
>
> (Zembylas, 2003a, p. 120)

2.1   Orientation of the chapter

In this chapter, I develop a theoretical framework to understand and explain teacher's subjectivities and emotionality. This study aims to explore how teachers' life experiences, subject positioning and emotionality influence their teaching of HIV and AIDS education. In particular, my interest was to understand how the subject positions adopted and emotions invoked by teachers articulate with what and how they teach about HIV and AIDS education. In my attempt to address these questions, I need to elucidate who teachers are and how they constitute their 'selves' in their social and cultural contexts, the extent to which these teacher 'selves' influence their emotions, and how these play out in their social practice of HIV and AIDS teaching. I worked from the premise that a teacher's personal and professional life experiences and their understanding of who they are (their identities) influence the subject positions they adopt in their HIV and AIDS teaching. A further assumption was that

teachers'interpretation and implementation of the curriculum with regard to HIV and AIDS education is intricately linked to their subject positions and identities.

Since my study examines teacher's identity constitution and subject positioning in HIV and AIDS teaching as social processes, this guided me to draw on social theory to explain subject formation and subjectivity. Social theory has been greatly influenced by two broad frames of thought, namely modernist and postmodernist. The social world can also be explained by either drawing on causal, structural-functional or interpretive perspectives. Debates on the structure-agency dialectic have also featured prominently in studies on subject formation and subjectivity. I commence with a brief outline of modernist and postmodernist frameworks and causal, structural-functional and interpretive perspectives in order to highlight how epistemological orientations of the theorists I selected, guide their conceptions of social life and social structures and processes. Thereafter, I elaborate on the structure-agency dialectic, drawing on Bourdieu's and Giddens's contribution to describe the social world, how it is reproduced and how subjects are constituted. This is followed by an outline of Foucault's theory of power and technologies of the self to explain subjectivity and teachers' ethical practice in teaching about HIV and AIDS. Limitations in Foucault's theory to explain and analyse the nexus between teacher's subjectivity and emotions in teaching about HIV and AIDS led me to draw on Hargreaves's theory about teaching as an emotional practice and Zembylas's notion of genealogies of emotions in teaching. In developing my theoretical framework to understand subject formation and subjectivity of teachers, I conclude the chapter by examining how teacher's subjectivity, power relations, knowledge about HIV and AIDS and space are intricately linked.

2.2   Social theory: making meaning of social structures and social action

Social theory offers explanatory accounts of the social world, how society works and social structures and social action. The discussion that follows is guided by the unit of analysis in my study, which is the teacher and teaching about HIV and AIDS. The assumption is that teachers make meaning of their lives and constitute their 'selves' drawing on the social, political and cultural contexts in which they are situated. Furthermore, I posit that there is a

complex and dynamic relationship between teachers' lived experiences, dialogues and debates around HIV and AIDS and their institutional and teaching contexts, and the subject positions they adopt as counsellor, caregiver, mother/father, wife/husband. Therefore, social structures influence how teachers' negotiate, produce, reproduce and transform their subject positions.

Fundamentally, social theory has been influenced by two frameworks or systems of thought, namely, modernist and postmodernist. Logical reasoning and rationality, associated with the Enlightenment era, are central features of modernist perspectives (Crotty, 2003; Neuman, 1997; Ritzer, 1996). Modernist frameworks are based on Enlightenment assumptions and beliefs that aim to develop rational modes of thought, objective science and scientific understanding. In the modern project, the ability to reason and discover or accumulate knowledge is paramount for emancipation, liberation and progress in society. On the contrary, postmodernist perspectives reject foundational, objective knowledge claims and the existence of a knowable social system. The postmodern project questions truth, reason, logic and social order and seeks to deconstruct truth claims and social reality by taking into account political, cultural and social contexts. Therefore, the postmodernist framework challenges epistemological orientations for clarity of meaning, knowledge certainty and continuity of modernist frameworks, instead espousing ambiguity, fragmentation and discontinuity (Neuman, 1997; Ritzer, 1996). In addition to this, postmodernists reject research being presented in a detached, objective manner as in modernist frameworks and propose that the researcher's subjective stance be evident in the research report. Therefore, it can be said that the modernist framework espouses objectivist views while the postmodernist framework embraces a subjectivist perspective.

Crotty (2003) draws attention to the challenges of the ontological and epistemological shifts from modernist to postmodernist systems of thought. While modernist frameworks suggest an absolute, stable reality, postmodernist frameworks propose that reality is fluid and relativist, influenced by social, political and cultural contexts. Reason and an objective stance form the epistemological basis to understand social reality in the modern project while it is a subjective orientation in the postmodern project. Clarity, logic and distinct binaries or oppositions, Crotty (2003) suggests, have been replaced by ambiguity, fragmentation and

irony. However, like Hargreaves (1994), he argues that many postmodernist frameworks subversively espouse modernist notions.

The social world can also be understood based on causal, structural-functional or interpretive explanations (Neuman, 1997). Causal explanations are used to describe social relations of cause and effect, which could be unidirectional or reciprocal. Causality is established based on three conditions, namely, "temporal order, association and the elimination of plausible alternatives" (Neuman, 1997, p. 49). Structural explanations describe functional and pattern theories and how essential concepts and assumptions are interrelated and form part of the whole. Social behaviour and relations are explained as part of broader patterns, structures or systems. Functional theorists use structural explanations and biological metaphors to describe how functions and needs of social structures and processes regulate larger social systems. In other words, functionalists make comparisons between parts of the social world and organs of the human body and how they work together to benefit the whole system. Social systems or society goes through developmental stages as differentiation and complexity increase, resulting in specialisation, division of labour and greater efficiency. However, structural functionalists have been criticised for focussing on static structures and not adequately addressing the process of conflict and change in social structures. On the other hand, interpretive explanations aim to describe the meaning of social processes and social actions and promote understanding of how the social world operates. Interpretive explanations are subjective since the views, experiences and socio-cultural contexts of others are considered and reported on.

Systems of thought in social theory have undergone substantial shifts from the Enlightenment era and the modern project, through to structuralism and post-structuralism, and ultimately to the postmodern project (Neuman, 1997; Ritzer, 1996). While reason, rationality, scientific and objective knowledge are significant in the modern project, structures are the central concern of structuralism. However, there was a shift in focus from social and economic structures by structural functionalists to linguistic structures or language by structuralists. The order, stability and constraint of language in structuralist frameworks undergo shifts to disorder, instability and writing in post-structuralist frameworks, which decentre, deconstruct and subvert language and social institutions. Power, knowledge and resistance are also important features of post-structuralist frameworks (Crotty, 2003). Postmodern systems of

thought question and reject the rational, logical knowledge and truth claims of the modern project, and instead aims to fragment, rupture and demystify the social world. In addition, postmodern frameworks seek to decentre the subject, rejecting stable conceptions of self, associated with modern frameworks. Instead, it proposes multiple, fluid, dispersed identities and even non-identity.

The preceding discussion traces the 'line of development' of frameworks and significant shifts in the historical development of social theory, as well as how the ontological and epistemological orientations of different frameworks are distinct. In accordance with Crotty (2003) and Ritzer (1996), I argue that the boundaries between these frameworks are not clear or rigid, but blurred since each draw from or build upon features of the other. In the same vein, Giddens (1991) contends that some components of the postmodern framework are the same as the modern framework, though more radical and universal. He therefore suggests that the social world has entered a more radical period of modernity, which he refers to as *high modernity*, instead of postmodernity, and argues that postmodernity is not an entirely new framework since it extends and intensifies the conditions of modernity. Additionally, more recent frameworks reject binary oppositions and reducing human behaviour to external social structures, proposing that social action is more complex and intricately linked to culture, language and power (Crotty, 2003). However, in attempting to explain the social world and social action amidst disorder, ambiguity and irony, postmodernists revert to the very same binaries they oppose. It is also evident that social theorising has a temporal dimension since theorists adjust and revise their theoretical perspectives over time, which manifests in the work of Foucault, whose earlier work was based on structural orientations while his later work invoked poststructuralist perspectives.

2.2.1 Theorising notions of identities and subjectivities

Theories relating to the social construction of the self, identity and subjectivity have been intensely debated for decades and the trajectory of recent research presents diverse views (Bhaba 1987; Butler 1999; Castells 2004; Foucault 1983; Giddens, 1991; Lather 1991). This study focuses on teachers' identity and subjectivity and considers 'who teachers are' and

'what' they teach about HIV and AIDS education, in the contexts they find themselves in, and 'why'.

Notions of self, according to Hogg, Terry and White (1995), are conceptualised as multifaceted and formed from social interaction of the different roles people occupy in society. An individual may occupy many different roles, namely, mother, wife, teacher, secretary of a school governing body and tennis player, which denote his/her role identities. 'Self' is therefore considered as "a multifaceted social construct" emerging from multiple roles that individuals occupy in society (Hogg, Terry & White, 1995, p. 256). While construction of the self is viewed as dynamic and reflexive, identity is conceptualised as stable. Identity, for Castells (2004, p. 6), refers to the process of constructing meaning based on cultural attributes, suggesting that individuals have a 'plurality of identities'. By this, he means that identities are origins of meaning formed by individuals themselves and are socially constructed within contexts which manifest power relationships. In contrast, identity is regarded as a special category or group that an individual belongs to, from the viewpoint of social identity theorists. Instead of foregrounding the individual, this notion of identity places greater emphasis on society, social stereotypes and norms and social identification in terms of race, gender, class; and draws attention to social identities defined in terms of nationality, ethnic group, religion, age or gender.

Socio-cultural structures and practices also influence identity formation. Hall (1992) contends that individuals shape and maintain their identities through socio-cultural practices of symbolism, such as symbols or language, and relations with others; while Woodward (1997) suggests that our identities are represented by reciprocity between the self and socio-cultural structures in society. However, for Giddens (1991) and Somers (1994), identity formation takes place through reflection on biographical narratives:

a person's identity is not to be found in behaviour nor - important though this is - in the reactions of others, but in the capacity to keep a particular narrative going. The individual's biography, if she is to maintain regular interaction with others in the day-to-day world, cannot be wholly fictive. It must continually integrate events which occur in the external world, and sort them into the on-going 'story' about the self.

(Giddens, 1991, p. 54)

In a similar vein, Somers (1994, p. 625) claims that people are "guided to act by their social and cultural relationships in which they are embedded and by the stories through which they constitute their identities". An alternate view from a social theory of learning or 'communities of practice' perspective is that individuals are socialised into communities of practice, and with sustained participation, develop mastery of knowledge and skill, and in this process develop a new identity (Lave &Wenger, 1991; Wenger, 1998).

Identity, Giddens (2001) suggests, refers to how people understand who they are and what is significant in their lives. He contends that individuals develop a sense of identity and the capacity to think and act independently as they interact and socialise with others in society, and distinguishes between social identities and self-identity or personal identity. While social identities describe the characteristics individuals share with others such as mother, teacher, student, Hindu, Asian; self-identity describes how individuals, through a process of self-development and interacting with others, develop a unique and distinct sense of self. Traditional notions of self-identity as stable and fixed, determined by the social group or class an individual belongs to, have shifted to modern notions as multifaceted and dynamic.

On the other hand, post-structuralists believe that 'subjects' are created through their cultural meanings and practices and interpret meaning from their identity groups, activities in society and intimate relations. Post-structuralist approaches reject notions of identity as fixed and identity formation as either an individual or a social process unrelated to the political context (Bhaba, 1987; Deleuze & Guattari, 1987; Foucault, 1983); instead, suggesting that as the historical, social, cultural and political contexts of discursive practices change, so do identities (Bhaba, 1987; Britzman, 1993). Deleuze and Guattari (1987) draw attention to this dynamic nature of identity in their notion of 'becoming', which suggests that identities are

constantly being transformed and re-defined. Hall (1990) builds on this notion of 'becoming' and 'being', asserting that identity has a past, which is constantly reconstructed and transformed and is therefore fluid and in a state of flux. He argues for the importance of recognising difference, concurring with Derrida's notion of *differance*, asserting that meaning is fluid, not absolute or fixed. The core tenets of post-structuralism are the role of power in discursive practices, subject production and identity as "a dynamic process of intersubjective discourses, experiences and emotions" (Zembylas, 2003, p. 221). Language and discourse also play a crucial role in how we make sense of ourselves (Giroux, 1990; MacNaughton, 2000; Weedon, 1987). However, a major criticism of post-structuralism is that of 'discourse determinism', since it suggests that discourse alone is responsible for how individuals constitute their subjectivities. The preceding discussion sheds light on shifting notions of identity and self from stable and fixed to fluid and plural.

Critical approaches and post-structural thought challenge Enlightenment notions of a 'unified, transcendent subject', proposing notions of 'subjectivity as fluid, dynamic and multiple'. However, an inherent tension in post-structural notions of subjectivity is the fixed notion of subject positions and the fluid manifestation of subjectivity within that position (Phillips, 2006, p. 310). This highlights the possibility of subjects being enabled and at the same time limited by discourse formations, which results in resistance.

Many social theorists use the terms 'identity' and 'subjectivity' interchangeably, however, Ritchie and Wilson (2000) distinguish between these terms theoretically:

> "identity" is much more associated with a more traditional humanistic, Enlightenment notion that sees the self as rational, unified, singular, simple, autonomous and consciously self-chosen, whereas "subjectivity" connotes the postmodern understanding of the individual as socially constructed, complicated, fragmented, contradictory, and fluid.
>
> (Ritchie & Wilson, 2000, pp. 9-10)

Identity describes our sense of self and the subject positions we adopt while subjectivity embraces our sense of self, our thoughts, feelings and emotions and how we relate to our social world (Weedon, 1997; Woodward, 1997). MacNaughton (1998) contends that

subjectivity refers to the conscious and unconscious description and understanding of ourselves, formed by participating in discourses, and determines, for example, the choices teachers make regarding what to teach, what not to teach and how to teach. Teachers' subjectivity is therefore dynamic, fluid and conflicting as they constantly constitute their sense of self and engage with discourses. Weedon's (1997) notion of subjectivity as contradictory and in flux coheres with the notion of subjectivity adopted in this study since it encompasses broader social influences on subjectivity, as well as the pivotal role of emotions.

Debates about the structure - agency dialectic are significant to understand subject formation and subjectivity, which I elaborate upon in the following section. This discussion provides a useful backdrop or description of how teachers constitute their 'selves'; understand who they are and how social structures influence their life experiences, actions and practices.

2.3 Subject formation and the structure-agency dialectic

Contrasting views about the relation between individuals and society or action and structure are a central focus of social theory. On the one hand, structuralist, functionalist and conflict theorists argue that social structure is paramount in society, precede individuals and that these structural features constrain behaviour and actions of individuals. On the other hand, interpretivist and social action theorists contend that culture, significant actions and interactions, statements, gestures and the reasons for these in the social world should be taken into account. These contesting arguments seem to entrench the objectivist-subjectivist orientations in social theory. However, there are many theorists who reject the binary oppositions which emphasise only social structures or only individuals' actions or agency, and instead propose acknowledging and incorporating both significant actions and agency of individuals as well as structural features in the social world. Both Bourdieu and Giddens propose theories that move beyond the objectivist-subjectivist theoretical dilemmas and structure-agency divide, and provide compelling and sophisticated accounts which focus on social practice and how structures and social action are interwoven. An elaboration of the structure-agency dialectic follows.

2.3.1 Bourdieu and Giddens on the structure-agency dialectic

Bourdieu's (1990) notions of structure and human action sought to overcome the opposition between objectivism and subjectivism or the individual and society. His theory instead focuses on practice, which he views as being the product of the relationship between agency and structure. Of interest to Bourdieu was the dialectic between social and mental structures and how individuals construct social reality. According to Bourdieu, individuals occupy given positions in social space which orient and guide their social positioning and practices. In other words, individuals practically anticipate the social meaning and significance of their chosen practice based on their distribution in social space. His unique sociological perspective draws on structuralist and constructivist, subjective notions and is described as constructivist structuralism, which maintains that individuals construct and adapt social phenomena by means of their thoughts and actions, but these constructions take place within inevitable structures.

Bourdieu (1990) outlines his theory of practice, which provides an account of how to understand and analyse human action and the social world. Central to his theory of practice, are his notions of *habitus*, field and capital. To Bourdieu, *habitus* refers to 'mental and cognitive structures' or internalised schemes, through which individuals come to appreciate, interpret and evaluate their social world. He points out that an individual's biographical experience produces a system of dispositions (ways of acting and thinking) or *habitus*, which varies for different individuals. The second concept that Bourdieu (1990) elaborates upon in his theory of practice is that of 'field', which he views as an objective complement to his notion of *habitus*. A range of fields constitute the social world such as religion, philosophy, politics, education and art. The amounts and types of capitalthat agents possess, Bourdieu argues, result in them occupying dominant, subordinate or equivalent positions in the field. Therefore, agents experience power differently depending on their distribution of capital and position in the field.

Bourdieu extends the notion of capital beyond material assets or economic capital, to social, cultural and symbolic capital. Capital, Bourdieu (1993) argues, can be converted from one form into another. For Bourdieu (1993), the school as an institution creates a *habitus* which significantly influences accumulation of cultural capital throughout one's lifetime. He

contends that the curriculum in schools influences the attitudes, values and habits learned which reinforce differences in cultural values, and could facilitate or limit one's opportunities. Bourdieu's theory of practice and his notions of *habitus*, field and capital offer valuable conceptual tools to better understand the dialectics of structure-agency and the complexity of social practice. His theory therefore integrates both the influence of objective structures on thinking and action, as well as agency which leads to variation in social structures.

Unlike Bourdieu, who believes that structures constrain individuals' actions (agency), Giddens suggests that agency can be constrained as well as enabled by structures. Giddens (1984; 1990) renounces theoretical perspectives which fail to examine the relationship between agency and structural parameters of social contexts. He proposes an innovative and insightful theory which moves beyond the dichotomy of structure and agency and makes key contributions towards understanding the relationship between them, and the role of actors in the production of their social reality. In contrast to Bourdieu, who views structures as deterministic, external and constraining human action, Giddens (1984, p. 25) reconceptualises structures as "recursively organised sets of rules and resources" that constrain and enable human action. While Bourdieu conceptualises agents as complicit with limited reflexivity and agency, Giddens believes that human social agents are reflexive, knowledgeable and resourceful.

For Giddens (1984), structure and agency are inextricably linked in everyday human practice. Giddens' (1984) structuration theory is based on hermeneutic frames of thought and draws attention to the role of agents in producing their social reality. Structuration, Giddens (1984, p. 25) contends, refers to "conditions governing the continuity or transmutation of structures and therefore the reproduction of social systems". Central to Giddens' structuration theory are the concepts of structure, system and 'duality of structure'. Structure, for Giddens (1984, p. 377) refers to:

> rules and resources, recursively implicated in the reproduction of social
> systems. Structures exist only as memory traces, the organic basis of
> human knowledgeability, and as instantiated in action.

Systems, Giddens (1984, p. 25) contends, are "reproduced relations between actors or collectivities, organised as regular social practices". In other words, social systems (social units or 'societies') are constituted by bounded social practices, and manifest as 'reproduced social practices'. Therefore, while functionalist and structuralist theories regard structure as rigid, determined, mechanical and external to individuals (such as, the 'skeleton of an organism' or 'girders of a building'), in contrast, Giddens' theory of structuration regards structure as a process and not as a static, inflexible entity. For Giddens (1984), structures comprise rules and resources that individuals or agents draw upon in their social practice or interaction. Rules, Giddens (1984, p. 21) posits are "techniques or generalisable procedures applied in the enactment/reproduction of social practices", while resources refer to "structured properties of social systems, drawn upon and reproduced by knowledgeable agents in the course of interaction" (Giddens, 1984, p. 15).

Duality of structure is the final concept of Giddens' triad in his structuration theory. He presents a convincing argument that the constitution of structures and agents should not be viewed as separate, opposing components of a dualism; instead, these elements should be regarded as complementary concepts of a 'duality' which mutually constitute each other. By 'duality of structure' Giddens (1984) means that while social structures are constituted by social action or agency, at the same time, structures provide the medium for this constitution. Put simply, "structural properties of social systems are both medium and outcome of the practices they recursively organise" (Giddens, 1984, p. 25).

As mentioned earlier, in contrast to functionalist and structuralist perspectives which view structures as 'external' to individuals, structuration theory views structures as 'memory traces' or ideas or schemas, which in a sense make them more internal than external to their social practice. Therefore, structures should not only be associated with constraint, but as both constraining and enabling. Giddens conceptualises human agents as 'knowledgeable', 'reflexive' and 'enabled', which assumes that they are capable of interacting in innovative and resourceful ways. For Giddens, the duality of structure provides the key foundations for continuities in social reproduction in time and space and presumes that agents constitute their selves by reflexively monitoring their daily social activity.

Subjects constitute their sense of 'self' or 'I' as they are positioned in discourse or language acquisition with an 'other'. Giddens challenges the 'I' as "a sort of mini agent"; instead, he views 'self' as 'me'. He argues that 'The use of 'I' develops out of, and is therefore associated with, the positioning of the agent in social encounters. As a term of a predicative sort, it is "'empty' of content, as compared with the richness of the actor's self-descriptions involved with 'me'" (Giddens, (1984, p. 7). By this he means that subjects constitute their sense of 'self' as they are positioned in conversation with an 'other', and dismisses notions of 'I' as a core, private self. In itself, 'I' has no meaning; it only acquires meaning positioned in discourse or dialogue with an 'other'.

Like Bourdieu's theory of practice, Giddens' theory of structuration aims to transcend the objectivist-subjectivist, structure-agency dichotomy, and is based on the premise that all social action is influenced by structures. The preceding discussion delineating the structure-agency dialectic offers valuable conceptual contributions to understand how subjects are constituted and describes how the social world is reproduced.

Next, I delineate Foucault's theory of power and technologies of the self as an analytical framework to analyse subject positioning and how modes of power or power differentials influence subject formation and subjectivity of teachers. This analytical tool theorises how power and resistance or modes of domination and resistance influence how teachers position themselves as subjects, that is, their subjection, in their everyday interactions and teaching in their classrooms. Foucault's theory of power and technologies of the self as an analytical framework enabled me to make sense of data and illuminate how teachers position themselves as they constitute their identities, as well as the multiple subject positions they adopt in the spaces of their classrooms while teaching about HIV and AIDS, this is discussed in Chapter 5.

2.4 Subjectivity and Foucault's theory of power and technologies of the self

Foucault's original and creative philosophic-historical ideas have contributed significantly towards sociological theory, in particular his interest and theories of how individuals are constituted as subjects within a network of power relations (Smart, 2002). His ideas and focus

of concern shifts and evolves over the years resulting in his work being characterised by different phases (Besley, 2002; Foucault, 1982; Peters, 2005; Starkey & Hatchuel, 2002). Foucault (1982, p. 209) elucidates this shift in his work and clarifies three modes of objectification by which human beings are transformed into subjects: firstly, by modes of inquiry which human beings attempt to award themselves the status of the sciences, secondly, by modes of 'dividing practices' and finally, the modes by which human beings turn themselves into subjects. Starkey and Hatchuel (2002, p. 642) put these phases in Foucault's work another way: "the deconstruction of various forms of order, which led to his archaeologies of knowledge; discipline and punishment as panoptic practices, which led to his searching, genealogical analysis of modern power/ knowledge formations; and in the later work, the concern with technologies of the self". Put simply, the phases in Foucault's work include the archaeology of knowledge, genealogy of power and ethics of care for the self. This conceptual shift or theoretical evolution in Foucault's work led to him being diversely categorised, which he himself acknowledges: "The possibilities seem endless: structuralist, idealist, neoconservative, post-structuralist, antihumanist, irrationalist, radical relativist, theorist of power, missionary of transgression, aestheticist, dying man, saint, or if nothing else post-modern" (Foucault, 1998, p. xiii). Despite this, he nevertheless vehemently rejects being 'pigeonholed' or neatly labelled according to social theoretical orientations and placed within bounded disciplines (Besley, 2005a; Foucault, 1984; Peters, 2005; Smart, 2002).

Foucault (1982, p. 208) argues that the main focus of his studies, was the self-constituting subject and not power, and "the different modes by which, in our culture, human beings are made subjects". For Foucault, the subject is a dynamic form that is constituted "within a particular historic-cultural context or genealogical narrative" (Besley, 2005b, p. 78). Related to the above idea, the emphasis of Foucault's work shifts from technologies of power/domination to technologies of the self. By 'technologies', Foucault means "the government of individuals, the government of the souls, the government of the self by the self, the government of families, the government of children and so on", and asserts that power is practiced through these technologies (1984, p. 256). Nevertheless, Foucault later acknowledges that perhaps he placed too much emphasis on technologies of power/domination. He argues that both technologies of power/domination and technologies of the self significantly influence the way in which individuals constitute and define the self as well as regulate their practice. This motivated me to adopt these Foucauldian notions as an

analytical framework for this study, in order to analyse and interpret how teachers constitute their selves in their teaching of HIV and AIDS education. Technologies of the self, he posits, is crucial to understand how the self is constituted morally and how the self can be transformed. Foucault's work analyses the trajectory of the influence of power on the body, from external control through constant observation and surveillance, to internal control through examination, confession and regulation of thoughts and behaviour. The following discussion focuses on Foucault's notion of the relationship between the subject, power and knowledge and the different ways that human beings are constituted as subjects.

2.4.1 Foucault's theory of power: Domination, resistance and knowledge

Central to Foucault's theories of power and technologies of the self are the notions of power, knowledge and subjectivity, which I outline in the discussion that follows. Foucault's (1977; 1980; 1982; 1984; 1988; 1997a) studies explore the concept of power, how individuals exercise power and the effects of power. Foucault rejects the notion that the dominant class or state possesses power and does not conceptualise power as a structure or institution; instead, for Foucault, power entails the strategy, multiple relations or techniques that individuals invest in and transmit. Power, in his later work, is redefined as a technique which individuals engage in and, in his view, modern power is productive rather than repressive. Thus, Foucault proposes that power should be analysed as ascending from the micro-level rather than as diffusing from a macro-institutional level. Foucault expands on Heidegger's notions of the influence of modern technology on the type of subject produced, and elaborates on four interconnected 'technologies':

(i)   Technologies of production which allow individuals to produce, change or manipulate.

(ii)   Technologies of sign systems whereby individuals use signs and symbols.

(iii)   Technologies of power/domination which control the conduct of individuals, subjecting them to domination and objectivising them as subjects.

(iv)   Technologies of the self, whereby individuals on their own or with help from others regulate their body and soul, thoughts and conduct in order to transform themselves.

For Foucault (1988, p. 18), 'technologies of power' control and regulate an individual's conduct and "submit them to certain ends or domination, an objectivising of the subject". Discipline, Foucault contends, entails 'practices of control' which constitute professional knowledge systems from past practices intended to shape or moderate behaviour (Power, 2011). Disciplinary power, Foucault asserts, is achieved through three means, namely, hierarchical observation, normalizing judgement and examination.

Hierarchical observation, for Foucault, refers to continuous surveillance which makes individuals observable and visible, and draws attention to the link between visibility and power. The spacio-temporal organisation of the military camp, Foucault (1977; 1982) argues, is designed to facilitate observation, thereby rendering those being supervised more visible and giving those supervising more power. Similarly, the HIV and AIDS classroom has "organised and arranged space to facilitate observation of those within" through "a hierarchy of continuous and functional surveillance", that enhances the efficiency of teaching (Smart, 2002, p. 86). Foucault contends that the activities of teaching, acquiring knowledge by pedagogical activity, and hierarchical observation are inextricably linked.

Foucault contends that normalising judgement aims to punish and correct non-conforming or bad behaviour thereby achieving disciplinary power. According to Foucault (1977, p. 187):

> The workshop, the school, the army were subject to a whole micro-penalty of time (lateness, absences, interruptions of tasks), of activity (inattention, negligence, lack of zeal), of behaviour (impoliteness, disobedience), of speech (idle chatter, insolence), of the body ('incorrect' attitudes, irregular gestures, lack of cleanliness), of sexuality (impurity, indecency).

Foucault (1977; 1982) suggests that punishment may be physical, humiliate or deprive the non-conforming subject. Although these non-conforming behaviours are punished, Foucault adds that good behaviour or conduct is rewarded with privileges through gratification. By this, he means that rules and norms operate through a system of gratification and punishment, allowing subjects to be ranked, graded or differentiated with regard to their behaviour and ability.

The techniques of hierarchical observation and normalising judgement, for Foucault, coalesce to form the third instrument of disciplinary power, namely, the examination. Smart (2002, p. 86) puts it this way: the examination results in a 'normalising gaze' that allows subjects to "be classified and judged". It is through these examination rituals and documentation, Foucault asserts that individuals are constituted as subjects.

Foucault's theory of power entails his notions of power/domination, power/resistance and power/knowledge. According to Foucault (1980, p. 39), "power reaches into the very grain of individuals, touches their bodies and inserts itself into their actions and attitudes, their discourses, learning processes and everyday lives". In other words, Foucault views power as useful since it is productive and produces individuals and reality. To Foucault (1980, p. 98), individuals do not possess power, instead, "individuals are the vehicles of power" and operate through power. This means that Foucault views power as a technique or act that individuals exercise or engage in. Foucault argues that technologies or techniques of power, which intend to regulate and control subjects, often result in resistance to power. Foucault contends that power should be examined in relation to this resistance, and suggests that resistance could lead to liberation. Dreyfus and Rabinow (1982, p. 147) explain Foucault's notion of power and resistance this way:

> Power needs resistance as one of its fundamental conditions of operation. It is through the articulation of points of resistance that power spreads through the social field. But it is also, of course, through resistance that power is disrupted. Resistance is both an element of the functioning of power and a source of its perpetual disorder.

Power, Foucault (1977; 1980) asserts, is dispersed throughout the social system and is closely related to knowledge. According to Foucault, institutions such as the asylum, prison or school, provide contexts or spaces where power can be exercised as well as 'laboratories' to observe and accumulate knowledge about subjects in these spaces. By this, he means that spaces where power is exercised are also spaces where knowledge is produced. For Foucault, discipline as the means of power reorganised institutions like prisons, hospitals and schools into organisations, and reinforces the cyclical relationship between power and knowledge, resulting in the emergence of various branches of knowledge or disciplines, like pedagogy

and psychiatry. Foucault (1977, p. 27) puts the inextricable link between power and knowledge this way:

> There is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations.

Foucault maintains that the relationship between power and knowledge is closely interwoven: technologies of power and surveillance produce knowledge about subjects, which in turn, is used to control and correct their behaviour, making them objects of scientific knowledge and analysis. By this, he means that knowledge generated justified and formed the basis and technique of power. Foucault draws attention to the 'micro-mechanisms' of power that operate, usually unnoticed, in institutions, such as schools, prisons, and hospitals, in society as well as in our personal lives. According to Foucault (1977, p. 185), the link between disciplinary power and knowledge relations is exemplified by "the subjection of those who are perceived as objects and the objectification of those who are subjected" and incorporates "a whole domain of knowledge, a whole type of power". While religious knowledge and truth has power in ancient societies, Foucault argues that scientific knowledge and truth, the human sciences in particular, are dominant and privileged in modern societies.

Foucault's notion of power-knowledge draws attention to discourses and documents that "enmesh people as subjects of disciplines and that in so doing, recursively form subjectivities and practices" (Power, 2011, p. 43). Although Foucault analyses discipline as a form of power in prisons which aims to produce docile individuals, like Besley (2005a), I contend that his notion of disciplinary power offers possibilities to make sense of schools and teaching and opportunities to explore issues of surveillance, power relations, and production of knowledge as well as resistance to power. The consequence for this study is to examine the power exercised by teachers within spaces of the HIV and AIDS classroom and, as a result, the knowledge about HIV and AIDS that is produced. The preceding discussion expanded on Foucault's notion of technologies of power/domination and the relation between power and knowledge. His ideas on technologies of the self and subjectivity are delineated in the discussion that follows.

2.4.2 Foucault's theory of technologies of the self: ethics of care of the self and aesthetics of existence

Foucault explains technologies of the self in terms of his notions of ethics of care of the self, ethical practice and aesthetics of existence. According to Foucault (1985a, p. 29), technologies of the self are "models proposed for setting up and developing relationships with the self, for self-reflection, self-knowledge, self-examination, for deciphering the self by oneself". Foucault (1988, p. 18) goes on to describe technologies of the self as the different means with which individuals operate "on their own bodies and souls, thoughts, conduct and way of being" in order to form and transform themselves. For Foucault, technologies of the self, in conjunction with ethical self-constitution and power, allows individuals to continuously constitute themselves as ethical subjects. However, he argues, this power does not inhibit or dominate but enables individuals to challenge and resist domination, thereby recognising agency of individuals. Foucault (1985b, p. 367) elucidates technologies of the self:

> If one wants to analyse the subject in Western civilisation, one has to take into account not only techniques of domination, but also techniques of the self....Having studied the field of power relations taking domination techniques as a point of departure, I should like in the years to come to study power relations, especially in the field of sexuality, starting from the techniques of the self.

As intimated earlier, an analysis of Foucault's work highlights the shift in his thinking from his archaeological to genealogical studies and points to a shift in how he viewed the subject. With regard to technologies of the self and sexuality, Foucault argues that individuals are compelled to position themselves in relation to regulated, prohibited and forbidden sexual knowledge. Foucault (1988, p. 40) contends that "each person has the duty to know who he is, that is, to try to know what is happening inside him, to acknowledge faults, to recognise temptations, to locate desires". In contemporary culture, Foucault posits that the expression of sexuality has not been forbidden or repressed but rather there is a growing discussion about sexuality as a consequence of constant supervision and monitoring. He goes on to suggest that power, sex and desire are inextricably linked, and that power regulates sexual

taboos as well as produces sexual pleasures. Practices of the self, for Foucault (1984), refer to 'aesthetics of existence' and 'techniques of life'. Drawing on Greek philosophy and ethics, Foucault suggests "the idea of a non-normalising ethics based upon personal choice rather than social or legal imperatives" (O'Leary, 2002, p. 7).

Foucault's practice of technology of the self, Sharpe (2005) argues, has parallels with Kant's practice of critique; and contends that 'critique' should be read as a 'technology of the self'. Sharpe (2005, p. 101) goes on to analyse 'critique' "as a modern 'technology of the self' that stands in the line of older methods of askesis", that is, the ethical process through which individuals form and transform their self. Foucault's ethical turn led to the development of an analytic grid or model used to analyse ethical practice or modes of self-constitution which comprise four key facets, namely, the ethical substance, the mode of subjection, the practices of the self or techniques of the self and the mode of being (telos) or way of life (O'Leary, 2002, p. 12; Sharpe, 2005).

I contend that these four facets have significance for this study and can be related to the teaching of HIV and AIDS education as well as point to the link between subjectivity, ethics and emotions, which I highlight later in this chapter. The first facet or ethical substance relates to the part of the teacher, such as actions, feelings or desires that should be addressed in their constitution of the self and moral practice of teaching. The second facet or mode of subjection entails why the teacher engages in the task of teaching about HIV and AIDS and is related to personal choice. Does the teacher teach in response to prescribed norms, a divine 'calling', or being part of a professional community? Practices of the 'self' comprise the third facet and involve the tools or techniques that teachers draw on as they are constituted as ethical subjects in their teaching of HIV and AIDS. The fourth aspect, the mode of being or telos relates to the way of life or kind of person their HIV and AIDS teaching constitutes. The shift in the modes of ethical self-constitution, especially related to sexual behaviour, formed the major focus of Foucault's later studies.

Ethics, for Foucault, is closely entwined with action or agency. Luna (2009, p. 145) makes this link explicit: "In Foucauldian ethics...we are dealing with a person who acts. We do not separate the person from his acts". In other words, Foucault's notions of technologies of the self and ethics of care of the self attempt to resolve not only how individuals constitute their

ethical subjectivity but also why they act in particular ways and not in other ways. This means that there are multiple modes or ways in which different individuals constitute their ethical subjectivity. Therefore, each individual constitutes his/ her ethical subjectivity in relation to one's "customs and traditions, the norms and values one's society upholds, one's religious beliefs and convictions and many other factors" (Luna, 2009, p. 146).

Foucault (1997b, p. 262) puts the trajectory in his thinking this way:

> Three domains of genealogy are possible. First, a historical ontology of ourselves in relation to truth through which we constitute ourselves as subjects of knowledge; second, a historical ontology of ourselves in relation to a field of power through which we constitute ourselves as subjects acting on others; third, a historical ontology in relation to ethics through which we constitute as moral agents.

Subjectivity, a key concern of this study, is also a significant concept in Foucault's theory of power and technologies of the self. For Foucault (1977), subjectivity has a dual meaning, referring to both being a subject and being subjected to by others. To Foucault, the subject is discursive and produced in text or power/knowledge, while subjectivity denotes the subjected experience. Foucault argues that subjectivity is constituted within discourse or discursive practices. Discourse, Foucault contends, denotes a group of statements. Foucault's perspective on subjectivity and power is challenged as rejecting the notion of agency or action and the ability of subjects to resist power (Fraser, 1989; Hartsock, 1990; Power, 2011). However, Besley (2005a) and Zembylas (2003a) argue that Foucault's notion of subjectivity does not exclude the potential for agency, since Foucault (1977) cautions that although the subject is the origin of agency, the subject is also subjected to strategies of power and resistance that may constrain or enable its action or agency. Foucault (1997a, p. 95) puts it simply: "where there is power there is resistance". Therefore, for Foucault, agency is defined in conjunction with power and resistance. However, Power (2011) points to the criticism that Foucault does not adequately address the structure-agency dialectic and draws attention to the shift in his notion of agency: from passive, docile subjects in his earlier work to ethical subjects who incorporate autonomy and resistance into their practice in his later work.

In Foucault's earlier work, subjectivity is viewed negatively as deterministic and indirectly bound to power relations, denying human subjects agency and the ability to emancipate themselves from power relations. However, his notion of subjectivity evolves in his later work incorporating notions of technologies of the self and ethics of care of the self, and a view of human subjects as capable of critical self-reflection, thereby affording them agency and the ability to change or transform their circumstances or surroundings. It is this later notion of Foucault's subjectivity that I adopt in this study.

For Foucault (1985; 1997a), as agents we have the capacity to produce ourselves and challenge societal norms and identities. He argues that the freedom we exercise in ethical conduct does not liberate the self from all social influences; instead it is freedom to transform ourselves in our social contexts and produce ourselves as works of art. Thus, Foucault contends that by challenging and being critical of established norms and identities, we produce ourselves through our ethical conduct, and that we should be free to be part of or distance ourselves from the collective group that we are supposed to belong to, as well as free to resist imposed identities. In other words, Foucault's studies on ethics of care for the 'self' emphasise the value of different forms of agency which enable individuals to oppose normalising or conforming behaviour associated with modern power. Agency, for Foucault, is thus inextricably linked with critical reflection and freedom. This means that as agents, individuals are able to critically reflect on and question social norms and imposed identities thereby developing their individual style. An analysis of Foucault's ethics of care for the self therefore has import for this study, which aims to explore the agency of HIV and AIDS teachers and how they produce their flexible identities and individual styles and make innovative, ethical choices in their teaching of HIV and AIDS.

The term 'government' broadly denotes different means by which human beings are constituted as subjects (Foucault, 1991). While Foucault's earlier work on prisons, asylums and clinics focuses on 'government of others' and the processes that subjected individuals to power, his later work focusses on how modern societies govern people, that is, the 'art of governing people', 'government of self' and practices of self-constitution or freedom, which he terms ethics. In other words, Foucault's concern shifts to how individuals are supervised or controlled by their set of truth obligations, which are related to how they constitute and transform their 'self'. Since this study focuses on HIV and AIDS education, Foucault's

notion of practices of the self, related to ethics and morality, would be pertinent in analysing how teachers approach this subject in the classroom.

Aesthetics of existence or ascetic practice of self-formation, Foucault contends, refers to the "exercise of self upon the self by which one attempts to develop and transform oneself and to attain a certain mode of being" (Foucault, 1997a, p. 282). Foucault (2001) expands on 'games of truth' and 'parrhesia' which are different forms of Greek cultural practices that link truth telling and education, and influence constitution of the self or subjectivities. For Foucault (2001), truth-telling parrhesia or candid, frank speech, is used in education to illustrate the crucial role of education in the 'care of the self'. Foucault draws on Socrates' four questions related to truth-telling and philosophical problems, namely, "who is able to tell the truth, about what, with what consequences and with what relation to power" (2001, p. 170). Given that this study explores teachers' subjectivity and HIV and AIDS education, I believe that these questions about truth telling interlinked with education and cultural practices are pivotal in order to understand if teachers are capable of telling the truth about HIV and AIDS, what content they select to teach and the influence this has in the classroom when teachers constitute their subjectivities within relations of power in their teaching about HIV and AIDS.

Bevir (1999) puts the shift in Foucault's notions of power and agency this way: Foucault's earlier studies on violence and discipline suggest that subjects are dominated and denied the ability to act, while his later studies on ethics of care for the self and governmentality recognise that subjects have the capacity to resist power and therefore have agency. Similarly, Besley (2005a, p. 4) highlights the shift in his notion of how individuals become subjects "from his early emphasis on the political subjugation of 'docile bodies' to his later emphasis on individuals as self-determining beings who are continually in the process of constituting themselves as ethical subjects". The notions of power and agency adopted in this study resonate with that of Foucault's later studies, which I contend is significant to analyse and interpret teachers' subjectivity and practice of teaching about HIV and AIDS education. However, Foucault (1988) contends that modern power allows individuals to use their agency solely to regulate and normalise their behaviour in accordance with societal norms. Therefore, Foucault argues that individuals need to be liberated from the state as well as the individualising effect of the state, and contends that his work on ethics of care for the 'self', offers types of resistance that need to be developed to bring about such liberation and

freedom. However, individuals need the space to develop these types of resistance. The capacity for agency and freedom, he argues, is only exercised when individuals challenge moral rules and resist normalising behaviour and develop their personal ethical practice.

Linking the capacity for agency and freedom to this study, HIV and AIDS teachers need to question moral rules and normalising behaviour in relation to HIV and AIDS and encourage learners in their class to do so as well. Furthermore, teachers need to exercise their agency and freedom by deciding what to teach about HIV and AIDS from the relevant curricula and use creative methods and activities to teach the selected information, thereby developing an ethical practice and personal style of teaching in relation to their subjectivities, which Foucault (1997a) referred to as an 'aesthetics of existence'. Teachers therefore need to question and challenge the traditions and practices associated with HIV and AIDS in their classrooms, communities and society.

Foucault is regarded as "one of the most original thinkers of the post-war years" who has made significant contributions across disciplines due to "the power of his analysis" and "fruitfulness of his approaches" (Besley, 2005a, p.vii). The consequence is that numerous scholars have been inspired by his ideas or analytic approaches in a range of disciplines. Besley (2005a; 2005b) applies Foucauldian perspectives to examine counselling and moral education of youth. She employs Foucauldian notions of confession, archaeology, genealogy, power-knowledge, governmentality, technologies of domination and of the self, subjectivity and ethics of care of the self and acknowledges the crucial role that institutions and schools in particular play in regulating and governing experiences of the self and others.She argues that school policies and curricula, as well as teachers' constitution and practice of the self, greatly influence the professional and ethical actions of teachers. I believe that Besley's study is significant to this study since both draw attention to how teachers constitute their selves as well as professional and ethical issues which influence their practice. In the same vein, Esin (2009) argues that women in Turkey construct multiple subject positions within the complexities of socio-cultural contexts, power relations as well as class and educational background. Employing a contextual analysis, she draws on Foucault's notions of technologies of power, technologies of resistance and technologies of gender in order to examine how micro narratives of women's sexuality are linked to political, historical and socio-cultural contexts of macro narratives. Similarly, Infinito (2003) adopts Foucault's

notions of care of the self and ethical self-formation in his study on moral education, emphasising that technologies of the self are crucial in the constitution of an ethical self.

Fenwick (2003) adopts Foucauldian notions of governmentality, pastoral power and technologies of self to explore the influence of teachers' professional growth plans on how they negotiate their knowledge, identities and practice. She analyses how teachers' professional growth plans through disciplinary power liberate or repress their identities and practice. She suggests that their professional growth plans constitute teachers as agents of change producing particular identities and knowledge such that "teachers become self-regulators of their own subjectivity" (Fenwick, 2003, p. 350).She nevertheless challenges the power dynamics which mobilise or repress some of their actions and desires. Dixon (2007) adopts Foucauldian notions of disciplinary power, governmentality and technologies of the self as well as Soja's (1996), Lefebvre's (1991) and Foucault's (1984) concepts of space and time to explore how critical, creative, literate embodied subjects are constituted in the spaces of the Foundation Phase classroom. She emphasises the crucial role of teacher control and surveillance. Bevir (1999) draws attention to shifting notions of agency in Foucault's work. He differentiates between an excitable Foucault who rejects the subject as agent, declares the subject dead and disregards intentional and creative performances; and a composed Foucault who rejects autonomy and suggests that subjects are constituted within contexts of power relations. In addition to this, Bevir (1999) makes a useful distinction between biopower, as a discipline of the body, and pastoral power which refers to the influence of the consciousness of relevant laws and norms which regulate subjects. Next, I highlight the significance of Foucault's contributions for this study as well as the limitations of his work.

2.4.3 Significance and limitations of Foucault's theory of power and technologies of the self

Foucault's theories of power and technologies of the self as an analytical framework offered possibilities to explain how teachers constitute their selves or identities in their daily interactions and teaching practice. Additionally, it allowed me to explicate how power differentials or modes of power and resistance influence the multiple subject positions of teachers in the spaces of the HIV and AIDS classroom. His notions of power/knowledge

enabled me to understand and analyse the power relations and knowledge about HIV and AIDS produced in the classroom. His theory of technologies of the self and ethics of care for the self, allowed me to examine how teachers constitute their selves and their ethical practice of teaching. The four components of Foucault's analytic grid or model of ethical practice namely, ethical substance, mode of subjection, practices of the self or techniques of the self and mode of being (telos) or way of life, offered a framework to analyse how teachers constituted themselves as ethical subjects in their teaching of HIV and AIDS. His ideas about visibility and surveillance have consequence for this study to examine spatiality and power dynamics in the HIV and AIDS classroom. His notion of ethics of care for the self offers possibilities to examine the links between ethics, subjectivity and emotions, which I expand on later in the chapter. Furthermore, his notion of spatiality is significant to explore the relation between subjectivity, spatiality and power. Most importantly, Foucault's theory offered opportunities to understand diversity and difference in teachers' subjectivities as well as their agency in the HIV and AIDS classroom.

While acknowledging the acclaim and insights of Foucault's work, nonetheless, I am mindful of the criticisms and gaps in his work as Smart (2002, p. 13) cautions that he "became renowned as an original and provocative thinker, celebrated and criticised, paraphrased and misrepresented". I elaborate upon the tensions and criticisms of his work in the following discussion.

Foucault's notions of disciplinary power, power/resistance and subjectivity have been criticised as 'deterministic', producing docile, passive subjects and denying the possibility of agency and the liberated subject (Bevir, 1999; Elliott, 2001; Fraser, 1989; Hartsock, 1990; McNay, 2000). His notion of subjectivity as constituted by power relations is challenged for implying that power produces 'docile bodies', and fails to recognise different forms of power, does not adequately explain resistance to power and fails to justify norms to guide his model of power and resistance (Fraser, 1989; Hartsock, 1990). In a similar vein, McNay (2000, p. 2) argues that Foucault's conception of disciplinary power produces passive subjects and his account of subjectivity does not adequately address agency due to its "essentially negative understanding of subject formation".

Like Bevir (1999), McNay (2000) posits that Foucault's notion of the passive subject rules out the possibility of an autonomous, active agent. McNay (2000) contends that the consequence of the dichotomy in Foucault's conception of power and resistance is the oscillation in his thought between determinism and voluntarism, restriction and liberty. Her main criticism of Foucault's notion of subjectification as subjection is that it cannot theoretically explicate the active dimensions of agency and how individuals act in response to difference and difficulty. Elliott (2001) also criticises Foucault's notion that society is regulated by power relations and disagrees that disciplinary power represents general power in modern societies. For Elliott (2001), Foucault overemphasises the importance of surveillance and portrays individuals as passive bodies whose agency and knowledgeability are denied by society. For Bevir (1999, p. 70), "the main criticism of Foucault is that he cuts the ground from under his feet: in rejecting the possibility of reason and freedom, he leaves no epistemological or normative grounds on which to build his own histories with their ethical connotations". Although Foucault's analysis of the relationships between power, the body and sexuality inspires much interest among contemporary feminists, they are nevertheless critical of his neglect of the issue of gender and his negligible reference to women. In addition to this, Foucault draws attention to two challenges of analysing techniques of the self: firstly, they are frequently invisible and secondly, they are often related to techniques for directing or managing others, such as in schools where teachers manage others and teach them to manage themselves (1997a, p. 277).

As intimated earlier, most of these criticisms relate to Foucault's early work. Foucault himself acknowledges some of these criticisms and re-conceptualises his notions of power, subjectivity and agency in his later work, which I adopt in this study. Foucault's later work, Bevir (1999) contends, could develop an explanation for reason allowing us to accept an objective body of knowledge as well as formulate an appropriate ethic by using agency to differentiate between acceptable and unacceptable power relations.

Nevertheless, Foucauldian notions of power/domination, power/resistance, power/knowledge and technologies of the self, as well as ethics of care of the self are significant to make sense of and analyse the modes of power and resistance, subject positioning, constitution of ethical subjects and subjectivities of teachers in the HIV and AIDS classroom. I contend that his notions of ethical practice and ethics of care of the self and aesthetics of existence point to the

relationship between ethics, subjectivity and emotions, which I attempt to build into my theoretical framework. Since Foucault's theory of power and technologies of the self could not offer explanatory and analytical frameworks to make sense of the relation between teachers' subjectivities and emotions, I turn to Hargreaves's theory of the emotions of teaching and Zembylas's genealogy of emotions in teaching. The following section explores how subjectivity and ethics are intricately linked with the emotions of teachers.

2.5   Subjectivity, ethics and emotions

> I was concerned not simply with the acts that were permitted and forbidden but with the feelings represented, the thoughts, the desires one might experience, the inclination to seek within the self any hidden feeling, any movement of the soul, any desire disguised under illusory forms.
>
> (Foucault, 1997a, p. 223)

Ethics, as pointed out in the preceding discussion, denotes a key concern of Foucault's later studies. Related to his interest in ethical subjectivity and ethical practice are issues associated with feelings, emotions, desires and passion (Heiner, 2003; Infinito, 2003; Niesche & Haase, 2010; O'Leary, 2002; Zembylas, 2002; 2003b; 2005; 2007a). As outlined earlier, Foucault examines sexual ethics of Classical Greece in terms of the four dimensions of his ethics framework (O'Leary, 2002). For Foucault, ethics involves the process in which individuals consider the parts of himself or herself, which he calls their ethical substance, that influence their moral practice. By this he means that individuals should reflect on their feelings, desires and pleasures, or *aphrodisia*, in their ethical self-constitution and practice. Put simply: the ethical substance denotes how the act or practice is related to desire and pleasure. This process of constituting an ethical self, Foucault opines, is closely related to techniques of the self, personal choice and how individuals constitute an aesthetic of existence (Foucault, 1997a). Technologies of the self, Foucault contends, "permit individuals to effect by their own means, or with the help of others, a certain number of operations on their own bodies and souls, thoughts, conduct, and way of being, so as to transform themselves in order to attain a state of happiness, purity, wisdom, perfection or immortality" (1997a, p. 225).

Techniques of the self, Foucault suggests, are acquired through exercise (*askēsis*) or the "training of the self by oneself" (1997a, p. 208). By this, he means that techniques of the self, *askēsis* or aesthetics of existence aimed, through personal choice, to make individuals the masters of their desires as rational beings. For Foucault, technologies of the self are related to the notion that "people decide for themselves whether or not to care for themselves" or, in other words, an ethics of care of the self (1997a, p. 271). Therefore, inherent in Foucault's notion of ethical subjectivity, ethical practice and care of the self are concerns with feelings and emotions, which has consequence for this study and has been explored by many scholars in the field of education, as outlined below.

Infinito (2003) and Zembylas (2002; 2003b; 2005) adopt Foucauldian notions to examine emotions and identities. Infinito employs Foucault's notions of ethical self-formation and care of the self to look at the process of ethical self-constitution. He posits that Foucault's model of ethical or aesthetic practice linked with freedom should form a crucial aim of moral pedagogy. Zembylas draws on Foucault's genealogical method to propose genealogies of emotions in teaching. For Zembylas, teacher emotions are discursive practices which are essential in their identity construction. Of significance for this study are his notions of emotions as "sites of resistance and self-transformation" to understand how teachers' emotions influence their teaching (Zembylas, 2003b, p. 213). Niesche and Haase (2010) adopt Foucault's four-dimensional ethical framework to link ethical self-constitution and emotions. How teachers "cultivate their ethical selves through a range of self-reflective practices", they contend, "are deeply connected to their emotions" (2010, p. 276). For Niesche and Haase, the cultural component of emotions, power relations and Foucauldian ethics are important to understand teachers' subjectivity, how teachers constitute themselves as ethical subjects and the micro-practices of teaching. Furthermore, Zembylas (2007a) points to the dearth of analysis about affect and passion in education and argues that Foucault's politics of passion can be extended to examine affect and emotional control in education. The preceding discussion highlights the relation between subjectivity and emotions, which I aim to explore in this study. Although Foucauldian ethics underscore the significance of emotions, nevertheless, it does not offer explanatory and analytical frameworks to make sense of teachers' subjectivities and emotions in their teaching about HIV and AIDS education. The following discussion outlines how the process of teaching is closely associated with teachers' emotions.

2.5.1 Teachers' emotions and teaching

Up until the last two decades, research on the significance of teachers' emotions and how these influence their teaching has been scant (Boler, 1997; Hargreaves, 1994; Nias, 1996; Sutton & Wheatley, 2003; Zembylas, 2003c). For Zembylas (2003c), this is largely due to the traditional dichotomy of reason/emotion, rationality/irrationality and the conceptualisation of teaching practice as a cognitive activity. Teacher emotions, he argues, were believed to be the domain of cognitive psychology, originating in the individual and associated with women and feminist studies. Subsequently, there has been a proliferation of studies examining teachers' emotions and teaching and a shift in the notion of teacher emotions as social and cultural (Hargreaves, 2000; 2001b; 2005; Kelchtermans, 1996; 2005; Zembylas, 2003a; 2003b; 2005). Two waves of research on teacher emotions and teaching can be identified: The first wave of research aims to establish awareness of the important role of emotions in teaching, while the second wave focusses on research on policy issues, social relationships and teachers' emotional experiences (Zembylas, 2003c).

Nias (1996) proposes three reasons why teachers invest or engage emotionally in their teaching: Firstly, teachers bring their feelings into the classroom adding an emotional dimension to their interaction with learners and colleagues and their teaching. Secondly, teachers blend their personal and professional identities as they invest their 'selves' in their teaching, making the classroom a space for their self-esteem, fulfilment and vulnerability. Thirdly, since teachers spend a significant amount of time with their learners, they develop intimate relationships with them, celebrating their development and achievements. In other words, Nias contends that teachers are passionate about the progress and learning of their learners as well as their teaching because they invest emotionally in their work. Like Hargreaves (1994) and Nias (1996), in this study I argue that it is important to examine how teachers' emotions are related to their identities and HIV and AIDS teaching. If teachers are effective in promoting learning in their classrooms and cope with challenges of teaching, Nias asserts, they experience positive emotions of "joy, excitement, exhilaration and deep satisfaction", which enhance their self-esteem and are closely related to their ethical goals, values and beliefs and sense of self. However, when teachers are inefficient and unable to assist learners, this results in them experiencing negative emotions and feeling "afraid,

frustrated, guilty, anxious and angry" (Nias, 1996, p. 295). She highlights the following paradox:

> Teachers' idealism leads them to invest their moral and professional 'selves' in the job. However, this very investment makes them vulnerable to criticism from others, which may in turn lead them to sacrifice their ideals.
>
> (Nias, 1996, p. 299)

Teachers' emotions or feelings are also inextricably linked to conflict and power which highlights the political aspect of emotions and teaching (Boler, 1997; Kelchtermans, 2005; Nias, 1996; Zorn & Boler, 2007). Boler makes a case for educational research to intensify its focus on analysis of emotions and power relations and asks the pertinent question: "How do emotions inform our ethical values and actions?" (1997, p. 203). With regard to the politics of emotion, Boler (1997) challenges the notion of passive individuals having no control over their emotions; instead, she argues that individuals' actions are in accord with their beliefs. Power and cultural difference, Zorn and Boler (2007) argue, are central in research on emotions and education. They develop a convincing argument which challenges traditional, dualistic notions of emotion/reason and private/public; instead proposing a political and socio-cultural view of emotions as collaboratively formed. Drawing on Foucault's notion of power as productive, dynamic and complex, Zorn and Boler (2007, p. 146) assert that emotions can be understood as a 'mediating space' or 'medium' that negotiates, shapes and communicates differences and ethics. Kelchtermans (1996; 2005) recommends a narrative-biographical lens to explore teachers' emotions and educational reform, focusing on "vulnerability, 'identity', context and (micro) politics" (2005, p. 997). Drawing on expansive narrative accounts which highlight critical incidents, he contends that when teachers felt "powerless, threatened, questioned by others" and not in "full control of the processes and tasks" which were their responsibility as teachers, they experienced 'vulnerability'. For Kelchtermans, teachers feel vulnerable when their "professional identity and moral integrity" are questioned, as well as when policy changes and educational reforms are in conflict with their beliefs (2005, p. 997). Political and moral dimensions in teachers' emotional experiences, he argues, are the source of their feelings of vulnerability.

Similarly, Nias (1996) contends that teachers' stories or narratives provide a significant, empowering tool for teachers to explore their 'politics of identity' and their social, historical and biographical contexts, as well as their beliefs, values and morals. In this study, thus, I concur that teachers' narratives of their emotions, power relations, conflict and contexts related to their teaching about HIV and AIDS will provide a rich, deeper account of their identities and how these are related to their emotions and teaching. Next, I outline Hargreaves's theory of the emotional process of teaching which offers a framework to explain how teachers' emotions are related to their teaching.

2.5.2   Hargreaves's theory of the emotional process of teaching

Emotions and experience play a critical role in our everyday lives with emotional practices being ingrained in our thinking, attitudes and actions, influencing our experiences (Denzin, 1984). Hargreaves contends that "we know much less about how teachers feel while they teach, about the emotions and desires which motivate and moderate their work" (1994, p. 141). For Hargreaves, research on emotions of teaching has been predominantly from the perspective of researchers' theoretical agendas focusing on "pride, commitment and uncertainty"; instead of from teachers' point of view which focusses on emotions of "anxiety, frustration and guilt" (1994, p.141). According to Hargreaves (2000, p. 812) "emotions are an integral part of education". In other words:

> Teaching is also and always an emotional practice of engagement with
> learning, relationships with students and adults, and attachment to the
> purposes and the work that teaching achieves.
>
> (Hargreaves, 2000, p. 117)

Hargreaves (2000; 2003) echoes Denzin (1984) and argues that teaching is an emotional practice, incorporating teachers' feelings about their profession, students and efficiency. However, both stress that teaching is not an entirely emotional practice, concurring that emotions are critically linked to cognition and action, which allow us to make choices and judgments, and act in accordance with our values and beliefs. As an emotional practice, teaching arouses certain emotions in teachers and those with whom they interact. For

Hargreaves, teaching is 'inextricably emotional' since teachers can stimulate or turn off their students, be friendly or unsociable and trust or doubt parents and colleagues (2001a, p. 1057). By this, he means that teachers, as emotional practitioners, can create inspiring or boring classroom settings.

According to Hargreaves (2001a), appropriate expressions of emotional experiences vary among different cultures and professions and distinctively influence identities and relationships. Teachers' working conditions and relationships are entrenched in their emotional experiences, resulting in significant positive and negative emotional episodes which they have to manage in their classrooms. He expands on these positive and negative emotions:

> Teachers…at various times, worry, hope, enthuse, become bored, envy, brood, love, feel proud, get anxious, are despondent, become frustrated and so on. (Hargreaves, 2000, p. 812)

Teaching, Hargreaves (2001a) argues, should be analysed through a wide-ranging, more contextualised emotional lens, which acknowledges the dynamic emotional contexts within which teachers work exploring their negative emotions of frustration, guilt or fear as well as positive emotions of trust, love or care. For Hargreaves (2000; 2001a), the concepts of emotional understanding and emotional geographies are essential to explore the shift in teaching contexts and deepening our understanding of how teachers' emotions are ingrained in their interactions and contexts. An elaboration of these concepts follows.

2.5.2.1   Emotional understanding

Emotional understanding entails drawing on our past emotional experiences to understand and analyse the emotional experiences of others. According to Denzin (1984), emotional understanding highlights the cultural dimension of emotions which manifests when we spread our moods to others, empathise with others, share the joys and sorrows of our families and develop close relationships with others. For Denzin (1984, p. 137), emotional understanding denotes:

An inter-subjective process requiring that one person enter into the field of experience of another and experience for herself the same or similar experiences experienced by another.

Hargreaves (2000) opines that the emotional experiences we accumulate from our culture, upbringing and relationships with others craft who we are emotionally. In accordance with Denzin (1984), Hargreaves (2000) contends that teachers constantly 'read' or scan the emotional responses of those with whom they interact. It is crucial for teachers, therefore, to establish close relationships with their learners, parents and colleagues as this enhances emotional understanding. Hargreaves (2000) goes on to suggest that when teachers form close bonds with learners and construct teaching conditions that stimulate emotional understanding, successful teaching and learning results. However, he argues that complex school structures and priorities, dealing with large class sizes as well as the hectic pace of teaching could discourage emotional understanding, since they decrease the time available for teachers to establish close relationships with their learners, parents and colleagues.

In the absence of close relationships and emotional understanding, Hargreaves asserts that it is possible for teachers to misread and misinterpret the emotions, feelings and actions of learners and parents. For example, a teacher could misconstrue hyperactivity for eagerness, or annoyance and boredom as diligent commitment. Hargreaves (2001a) cautions teachers against stereotyping learners' emotions according to their grade or culture, or as extensions of their own emotions, and argues that emotional misunderstanding lowers standards and the quality of teaching and learning. For Hargreaves (2001a), emotional understanding among teachers, learners, colleagues and parents can be threatened by different forms of emotional closeness and distance, which he refers to as 'emotional geographies', a discussion of which follows.

2.5.2.2   Emotional geographies

Hargreaves (2000) conceptualises the notion of 'emotional geographies' in educational research and social science to illustrate patterns of closeness and distance in human interactions which delineate emotions and relationships. For Hargreaves, emotional

geographies assist with recognising factors that promote or restrain close emotional bonds between teachers and those they interact with. Emotional geographies are linked to the culture and context of individuals and could be subjective or objective and represent:

> The spatial and experiential patterns of closeness and/or distance in human interactions and relationships that help create, configure and colour the feelings and emotions we experience about ourselves, our world and each other. (Hargreaves, 2001a, p. 1061)

According to Hargreaves, emotional geographies allow teachers to actively constitute their teaching as well as be constituted by it. For Hargreaves, emotional geographies delineate the positive emotions of trust, care, love and support, as well as negative emotions of jealousy, fear, anger, shame and frustration. Hargreaves (2000) emphasises that gender, ethnocultural identity and the life or career phase of teachers influence the way in which they experience and express their emotionality. Nevertheless, he cautions against "the risks of embracing emotion in indulgent and romanticised ways" and instead proposes critical engagement with emotional interactions of teachers and how these influence teaching and learning (2000, p. 811).

Hargreaves identifies five key emotional geographies of teaching, namely: socio-cultural, moral, professional, political and physical (2000, p. 816). Socio-cultural geographies describe the differences in culture and class between teachers and learners that alienate teachers from their learners since they are unfamiliar with their learners' cultural and class backgrounds. Since many teachers teach in communities remote from their own, Hargreaves (2000) asserts that teachers are socio-culturally detached from their learners and parents, which could result in them stereotyping learners and parents or being stereotyped by them. Teachers need to foster better relationships with learners and parents, Hargreaves contends, to promote emotional understanding and "bridge the socio-cultural gap" between them (2001a, p. 1066).

Teachers' emotions are inextricably linked to their moral purposes of teaching, and have a bearing on the choices they make about the curriculum they teach and their teaching strategies. Moral geographies, thus, explain how teachers' actions and choices are influenced when their purposes differ from that of their learners. Hargreaves maintains that teachers

experience robust negative emotions, such as anger and anxiety when their moral purposes are challenged by management or parents. On the other hand, when teachers get encouraging feedback about attaining their purposes; they experience positive emotions such as happiness and gratitude. Professional geographies delineate teacher professionalism as 'classical', representing traditional male-oriented professions and suggest that teachers should mask and control their emotions when interacting with learners and parents. However, teaching today is regarded as a profession with a 'feminine, caring ethic', presenting a dilemma for teachers who are expected to be caring, but in a "clinical and detached way" (Hargreaves, 2001a, p. 1069).The influence of hierarchical power or powerlessness on emotional and cognitive interactions between teachers, parents and learners comprises political geographies. In other words, political geographies denote the 'emotional politics' of teaching or the disparity in power and status between teachers, learners and parents which results in hierarchical relationships that could alter communication and protect or empower teachers. The 'emotional politics' of teachers' relationships are such that learners are central to teaching but have less power, whereas parents and teachers have complex, ambivalent power relations which could influence teaching. Hargreaves (2001a) thus makes a strong case for teachers and parents to work together to shift the power dynamics in a negotiated relationship which promotes accountability and reward. For Zorn and Boler (2007), socio-cultural and political geographies are crucial to make sense of and analyse how emotions and educational practice are inextricably linked.

Physical geographies describe the proximity and frequency of teachers' social interactions. They incorporate a space and time dimension, since teachers could interact frequently, for longer periods and in close contact with learners and parents to foster better relationships. Relationships between teachers, learners and parents, Hargreaves cautions, could be strained if there are "strings of episodic interactions" (2001b, p. 509). Therefore, intense, frequent, continuous and close proximity interactions between teachers, learners and parents promote emotional understanding and improved emotional relationships. Lasky (2000) contends that physical distance is more evident in secondary schools which are characterised by few, infrequent episodes of interactions between teachers and parents, which threaten relationships, communication and emotional understanding.

Hargreaves (2000; 2001a; 2001b) contends that these five emotional geographies illuminate patterns of closeness and distance between teachers, learners and parents, and either support or threaten emotional understanding in the classroom. The foregoing discussion draws attention to the intricate connection between teachers' emotions, their identities and their teaching. Next, I outline Zembylas's genealogy of emotions in teaching as a framework to explain and analyse how teachers' emotions influence their teaching about HIV and AIDS.

2.5.3 Zembylas's genealogy of emotions in teaching

Zembylas presents a convincing case for a 'genealogy' of emotions to explore how "teachers' emotions can become sites of resistance and self-transformation" (2003b, p. 213). For Zembylas, teachers' emotions are critical to understand how they construct their identities. Drawing on Deleuze and Zuatarri's notion of 'becoming', he argues that "teacher identity is constantly becoming in a context embedded in power relations, ideology and culture", and emphasises that power is key in constituting identities and teacher-self and allows for agency (Zembylas, 2003b, p. 213). Drawing on Foucault's (1984) genealogical method, Zembylas argues that his work constructs 'genealogies of emotions' which shed light on how teachers' emotions are located and epitomised in their teaching as well as their personal and professional development. Zembylas (2002, p. 83) puts it this way:

> Genealogies of teachers' emotions describe events, objects, and persons and the relationships among them ... and the ways in which these emotions are experienced in relation to the teacher-self (individual reality), the others (social interactions) and the school culture in general (sociopolitical context).

For Zembylas (2005), genealogies of emotions denote accounts of approaches and strategies that have occurred in different emotional practices at different times in relation to teaching. Adopting Foucauldian notions of discourse, subjectivity and power, Zembylas (2005) conceptualises teacher emotions as discursive practices and emphasises the role of language, culture and power in constituting teachers' emotions. As discursive practices, he contends that teachers' expressions of emotions are productive: "it makes individuals into socially and

culturally specific persons engaged in complex webs of power relations" (Zembylas, 2005, p. 937). The analysis of self-constitution or identity, he asserts, focuses on discourses of experience instead of on the experience itself, and it is through these discourses of experience that individuals assign their emotions, feelings and intentions. Zembylas argues that the multiple ways in which individuals constitute themselves, in other words their subjectivity, is produced and influenced by these discursive practices. Power manifests in these discursive practices which in turn could constrain and/or liberate the constitution of the self. Thus, Zembylas draws attention to the need for dominant and/or resistant discourses of teacher emotions within classrooms and schools and their influence on teaching which will be examined.

Emotional rules, Zembylas asserts, denote particular language, ethical and emotional boundaries, significant and worthy attributes, shortcomings to be avoided and goals to pursue. For Zembylas, these emotional rules explain "how power relations and ideology shape the expression of emotions by permitting teachers to feel some emotions and by prohibiting them to feel others" (2003c, p. 105). By this, he means that power relations manifest in emotional rules, which prescribe appropriate and inappropriate emotions and discipline and classify teachers' emotional expressions. In other words, emotional rules serve to control and regulate the emotional expressions of teachers. Through Zembylas's lens, I want to examine and understand: What emotional rules control and regulate teachers' emotions? Do teachers accept, resist or negotiate these emotional rules? How are teachers identities (subjectivities) constituted in their teaching? How are teachers' emotions expressed in teaching and curriculum? Emotional rules, Zembylas contends, are closely related to Foucault's notion of hierarchical observation, normalising judgement and technologies of the self whereby teachers control and regulate their thoughts and conduct or their emotions and teaching. Zembylas builds a convincing argument to adopt post-structuralist, feminist notions to challenge traditional emotional/reason, private/public dichotomies and subvert traditional emotional rules. He contends that power and political dimensions are paramount for teachers to create spaces for emotions "as sites of social and political resistance and transformation of oppressions", to promote teacher emotional self-development and to construct new emotional rules (2003c, p. 120).

Emotions are social constructions based on social relationships and values within schools, cultures and families (Boler, 1997; Denzin, 1984; Zembylas, 2002; Zorn & Boler, 2007). For Denzin (1984), emotions represent a type of consciousness that a person experiences, lives and feels. Emotions, Zembylas (2002) argues, are social, collaborative constructions which vary for different cultures and are inextricably linked with teaching, which is an emotional practice. Zorn and Boler (2007, p. 146) put it this way: "emotions are formed within collaborative social contexts that cannot be reduced to private, individualised expressions of emotion or to simply rational/irrational experiences". Like Zembylas, they draw attention to relations of power since "emotions are a site of control and a mode of political resistance" (Zorn & Boler, 2007, p. 148). By this they mean that teachers make sense of their subordinate and dominant roles through learned expression or silence of their emotions. In the same vein, I opine teachers' emotions are socially constructed based on their life experiences, cultures and contexts as well as their power relations and discursive practices. In this study, I adopt Zembylas's genealogies of emotions in teaching to examine the individual realities, social interactions and socio-political context underpinning the teaching of HIV and AIDS education.

2.5.3.1   Zembylas's framework to explore emotions in teaching

Zembylas (2002) develops a conceptual framework, related to the interdisciplinary approach to emotions in order to explore how teachers' emotions are located in their science teaching. Effective science teaching, he contends, involves social relationships between teachers and learners, and teachers forming emotional links with the topics they teach. His framework puts forward that teachers' emotional lives and how they organise and perform their teaching is intricately linked to individual, social and socio-political components (Zembylas, 2002). According to Zembylas, the individual or intrapersonal level describes how "teachers experience and express emotions", the social or interpersonal level refers to how teachers engage with their emotions in their social interaction with others, while the socio-political or intergroup level sheds light on the relation between teachers' emotions and social and cultural dynamics within the "classroom or school setting" (2002, p. 84). Although Zembylas's (2002) conceptual framework was developed to understand and analyse the role of science teachers' emotions in their teaching, I believe this tool could be extremely useful if extended

to understand and analyse teachers' emotions across a range of subjects or topics, including HIV and AIDS education which is the focus in this study.

The three components of this framework could be adapted to examine how teachers' emotions in this study influence their teaching about HIV and AIDS education. Like Zembylas (2002), I argue that the three components in this framework should not be viewed as hierarchical or bounded, but rather as concurrent, overlapping aspects that influence teaching. Table 1 highlights how Zembylas's (2002) conceptual framework can be adapted to examine the role of teachers' emotions in HIV and AIDS teaching.

Individual Reality (Intrapersonal level)	Social Interactions (Interpersonal level)	Sociopolitical context (Intergroup level)
How teachers construct their emotions in their teaching about HIV and AIDS:	How teachers engage their emotions in their teaching about HIV and AIDS education:	How teachers' emotions are related to their social and cultural contexts:
Emotions and experiences Emotions and subjectivities Emotional expressions in teaching	Positive and negative teacher emotions in teaching about HIV and AIDS Relationship between teachers' emotions and their knowledge and beliefs about HIV and AIDS (epistemological factors) Relationship between teachers' emotions and morals and values (ethical factors) Relationship between teachers' emotions and self-identities or subjectivities (ontological factors)	Teachers' emotions related to the school rules, norms and culture, and power dynamics Teachers' emotions related to school politics Teachers' emotions related to opportunityfor change and action in HIV and AIDS education

Table 2:   **Conceptual framework: Examining the role of teachers' emotions in HIV and AIDS teaching (adapted from Zembylas, 2002)**

Power relations, Zembylas (2005) argues, are central to the construction of emotions and critical to exploring personal, political, historical and cultural elements in teachers' identity constitution. Zembylas contends that exploring teacher emotions and teaching through a Foucauldian lens highlights social and political dynamics and illuminates how teachers construct "multiple identities in a space wherein disciplinary forces and emotional rules constrain and produce these identities" (Zembylas, 2005, p. 946). His work resonates with my study since he also draws on Foucauldian notions of subjectivity, technologies of the self, and power and resistance to examine how teachers' subjectivities, emotions and power relations are interwoven. I contend that adopting Zembylas's genealogies of emotions in teaching offers an appropriate tool for understanding and analysing the inextricable link between teacher emotions, teacher identities and their teaching practice. Next, I explicate the significance of Hargreaves's theory of the emotional process of teaching and Zembylas's genealogies of emotions in teaching for this study, as well as their limitations.

2.5.3.2 Significance and limitations of Hargreaves's theory of the emotional process of teaching and Zembylas's genealogies of emotions in teaching

Hargreaves's theory of the emotional process of teaching and Zembylas' genealogies of emotions in teaching offered an explanatory as well as analytical framework to explain and analyse how teachers' experiences, identities and emotions influence the process of HIV and AIDS teaching. Hargreaves's theory allowed me to explicate how teachers as emotional practitioners create diverse classroom conditions or contexts that either stimulate or inhibit teaching about HIV and AIDS. His theory also enabled me to examine the positive and negative emotions experienced by teachers in their everyday lives as well as in the classroom, and how these influence their teaching about HIV and AIDS education. His notion of emotional understanding allowed possibilities to make sense of how the cultural dimension and past experiences and emotions of teachers influence their emotions, relationships and teaching of HIV and AIDS. In addition to this, his concept of emotional geographies allowed me to examine the socio-cultural, moral, professional, political and physical dimensions of emotions as related to HIV and AIDS teaching. In other words, the emotional geographies of teachers allowed me to better understand the conditions that influence their teaching. Related

to his notion of emotional geographies and closeness and distance, are spatial undertones, which point to a possible link between subjectivity, power and spatiality. However, Hargreaves's theory of the emotional process of teaching offered limited possibilities to analyse how power relations influence teachers' emotions, identities and their teaching about HIV and AIDS, and how spatiality is related to subjectivity and power.

For Zembylas (2003c), Hargreaves's work fails to acknowledge how intrapersonal and interpersonal dimensions of emotions and discursive practices are interrelated. In other words, his theory does not adequately address how dominant and resistant discourses within classrooms and schools affect teachers' emotions and their teaching. Furthermore, Hargreaves's notion of emotional experience and emotional understanding is critiqued as dualistic and narrow (Zorn & Boler, 2007). Zorn and Boler (2007) challenge his notion that individuals can scan, subjectively interpret and share the emotional experiences of others, arguing that this denotes 'emotional tourism' or 'emotional traveling', and questions the extent to which we can really know emotional experiences of distant others and empathise with them. For Zorn and Boler (2007, p. 143), the notion of "inscribed habits of inattention" extends and fills a gap in Hargreaves's notion of emotional understanding, suggesting that whether we understand the 'other' or not entails how we internalise and culturally enact "learned modes of attention and inattention". They also contend that Hargreaves's theory neglects power dynamics and fails to make explicitly clear how culture and the institutional structure of schools construct emotional geographies.

Zembylas' genealogies of emotions in teaching offered a framework to understand and analyse how power is intricately linked with teachers' multiple selves, emotions and their HIV and AIDS teaching. Zembylas' conceptual framework offered possibilities to analyse the individual, social and socio-political dimensions of emotions in teaching. His theory also allowed me to examine how emotional rules of teaching and curriculum and dominant and/or resistant emotion discourses within classrooms and schools influence teachers' self-constitution and emotional expressions in teaching. I was able to examine appropriate and inappropriate, as well as permitted or prohibited emotions based on normative emotional rules and the extent to which teachers challenge and redefine these emotional rules. His notion of emotions as discursive practices enabled me to explore how language, power and culture influence teachers' emotions, and how teachers create spaces in their classrooms for

emotional expression, emotions as sites of resistance and self-transformation and construction of new emotional rules. Zembylas' notion of genealogies of emotion allowed me to elicit and analyse accounts of events, people and relationships in teachers' lives and how these influence their emotions, subjectivity and teaching. Adopting Zembylas' theory offered a framework to analyse the crucial link between teachers' emotions, subjectivity and their HIV and AIDS teaching. As intimated earlier, spatial undertones are inherent in Giddens's, Hargreaves and Foucault's work. Next, I extend my theoretical framework, adding a subsidiary spatial dimension in order to explore how subjectivity and emotions are inextricably linked to notions of spatiality.

2.6   Subjectivity and spatiality: building theoretical links

The 'emotional turn' related to social theory and education in the last two decades, as outlined in the foregoing discussion, is coupled with a 'spatial turn'. This 'spatial turn' is closely related to advances in technology, such as Internet, computers, mobile phones and air travel, which increases accessibility and erodes boundaries between people and information (Crang & Thrift, 2000; Howarth, 2006). Subjectivity, power, ethics and notions of space are inextricably interrelated (Howarth, 2006; Pile, 2008). Subjectivity, Pile (2008, p. 213) asserts, is the "process through which individuals make sense - unconsciously, emotionally, psychologically - of the shifting and colliding worlds that they live in". From a geographical perspective, Pile (2008, p. 208) argues that a spatial dimension offers important, innovative ways to understand the '*where*' of subjectivity and analyse "asymmetrical power relations that interpolate subjects". Multiple forms of subject formation, he contends, take place within social, cultural and political contexts to produce flexible and dynamic subjects. He makes distinct frameworks within which subjectivity develops: frameworks of identity, power and meaning, frameworks through what individuals do (practice) and how they relate to others (ethics and care) and shifts towards frameworks that foreground affect, feelings and emotions. This draws attention to the close relation between subjectivity, power, ethics, emotions and space. Therefore, I contend that examining spatiality or *where* the subject is, is important when exploring subject formation and subjectivity (Lefebvre, 1991; Pile 2008).

Howarth (2006) argues that notions of space and its significance in social and political analysis are widely contested and remain under-theorised. By this he means that even though the significance of spatiality in studies concerning subjectivity, emotions and ethics is alluded to; "the category of space is never really defined and constructed in a rigorous theoretical fashion" (Howarth, 2006, p. 110). For Howarth (2006), space is conceptualised as either particular social or spatial contexts or sites where social and political practices and processes take place, or as spaces with properties and powers resulting in social and political consequences. However, Giddens (1984, p. 368) maintains, "space is not an empty dimension along which social groupings become structured, but has to be considered in terms of its involvement in the constitution of systems of interaction". Giddens draws attention to the import of space in everyday face-to-face interactions and routines as well as social reproduction. Individuals, he contends, are 'positioned' in locales and regions as they follow their 'time-space paths' in created environments, however he fails to clarify exactly how space, locales and regions constitute social practice, social systems and social reproduction. Space, according to Lefebvre (1991), is 'political and strategic' and central to analysis of social practices, while Soja (1996) draws attention to a 'socio-spatial dialectic' suggesting that space is produced culturally, and as a component of the cultural network, can be produced, adjusted, acknowledged or denied. Spatial notions of closeness and distance are also inherent in Hargreaves's theory of emotional geographies. Spatiality and social practices are intricately entwined (Howarth, 2006; Pile, 2008). For Pile, spatial practices are social practices which entail the everyday routines of individuals within webs of power relations.

In accordance with the recent surge in research on spatiality and subjectivity (Hetherington, 2011; Howarth, 2006; Pile, 2008); spatiality, power and knowledge production (Foucault, 1984; 1980); spatiality, emotionality and ethics (Ettlinger, 2004; Zembylas & Ferreira, 2009) and spatiality and geography (Rose, 1998; Soja, 1999), I argue that integrating the notion of spatiality, even as a subsidiary theoretical component, is valuable to understand and analyse teachers' subjectivity and emotionality and explore what goes on in the "spaces of ethical consideration and care" in classrooms where HIV and AIDS education is taught (Pile, 2008, p. 212).

2.6.1   Foucault's spatial politics

Spatiality exists as an integral concern and insight implied throughout Foucault's writings about the architectural designs of prisons, asylums, hospitals and libraries, power/knowledge, surveillance and the panopticon (Elden & Crampton, 2007; Hetherington, 2011; Thrift, 2007; Zembylas & Ferreira, 2009). Spatiality, for Appelby (2009, p. 102), denotes "relations of power in particular places" and offers greater insight into participant's experience and social and political contexts. Space, Foucault (1980; 1984) contends, is inextricably linked to power and knowledge. Although Foucault advocates that notions of space are relevant in architectural planning, he nevertheless illuminates that space is crucial to understand and explain "the relations that are possible between power and knowledge" (Foucault, 1980, p.69). As such, Foucault adopts a 'spatial lens' as an analytic tool to make sense of the inextricable link between subjectivity, power and knowledge. Foucault (1984, p. 246) puts it this way:

> It is somewhat arbitrary to try to dissociate the effective practice of freedom by people, the practice of social relations, and the spatial distributions in which they find themselves. If they are separated, they become impossible to understand.

Related to Foucault's spatial insights, are the notions of utopia and heterotopia which he delineates in terms of relational and non-relational emplacements or positions (Hetherington, 2011; Howarth, 2006; Zembylas & Ferreira, 2009). Elden and Crampton (2007) maintain that Foucault's notion of heterotopia significantly influenced the work of Soja and Hetherington. According to Hetherington (2011, p. 464): utopias denote "emplacements that are not real spaces but which have a broad relationship to reality that allows us to consider the real space of society as a totality in contrast to the imaginary ideal", while heterotopia refers to "realised examples of utopia within society". By this he means that heterotopia epitomise different, ambivalent, 'other' sites whose difference is emphasised by its relation or non-relation to other spaces. Howarth (2006) opines that Foucault's notion of contradictory political and social spaces denote 'places of heterotopia' or spaces of 'multiplicity or heterogeneity'. Echoing Foucault, Howarth maintains that utopias are 'unreal spaces' which are directly or inversely related to real spaces, while heterotopias denote counter-sites or outside places of

realised utopia (2006, pp. 122-123). In the same vein, Zembylas and Ferreira (2009, p. 4) contend that Foucault's notion of heterotopia draws attention to the "importance of space in power relations, subjectivities and knowledge development" and signify "subversive sites and places" with an inherent affective dimension that challenge normal practice (2009, p. 1). Zembylas and Ferreira (2009) contend that affective, heterotopic spaces of the classroom, exemplify sites of resistance and transformation which are significant in identity formation. Heterotopic, transgressive spaces, they suggest, offer teachers opportunities to stimulate alternate educational discourses and practices, challenge resistant identities beyond dominant social norms and enact new associations with the 'other'. Zembylas and Ferreira (2009, p. 5) put it simply: "in being *different spaces*, heterotopias challenge the ways we think and feel, interrogate our discourses and practices, and contest the normalities in which we often settle". Of particular importance to this study are possibilities offered by heterotopic, affective spaces in classrooms of HIV and AIDS teaching for teachers to resist and challenge dominant social norms, constitute multiple, dynamic identities and transform their practices.

According to Foucault (1984), space is essential to understand communal life and how power is exercised. Disciplinary power, Foucault argues, shifts control to individuals who assume and internalise their constant surveillance and visibility to others, and consequently self-monitor and regulate their behaviour. In other words, his innovative analysis of the spatial implications of surveillance, power relations of the panopticon, and how knowledge is generated is related to space and power. Subjects, Foucault (1984) contends, construct their identities through a discursive system called governmentality. Central to his notion of governmentality and theory of disciplinary power are notions of surveillance and spatiality. For Foucault (1984), surveillance has several spatial undertones which play a role in the production of knowledge. Foucault extends his notion of surveillance from prisons and hospitals to schools and society, and asserts that subjects employ 'technologies of the self' to influence how their own 'selves' as well as others perceive them. Foucault (1984) therefore argues that public space is morally regulated by such 'technologies of the self'. Foucault's notions of subjectivity, space and governmentality, geographers posit, are significant to examine how identity is related to space (Elden & Crampton, 2007). While Foucault (1980, p.77) admits that "geography must indeed necessarily lie at the heart of my concerns", Elden and Crampton (2007, p. 13) acknowledge that his work "was remarkably informed by the spatial problematic".

We are "intrinsically spatial beings" which draws attention to the spatial dimension of subjectivity and spatial process of teaching (Soja, 1996, p. 1). This is evident, in recent years, with a surge in interest in spatiality of classrooms and teaching (Dixon, 2007; Dornbrak, 2008; Watkins, 2010). This motivated me to consider a subsidiary spatial dimension to explore possible links between teachers' subjectivity, emotionality and spatiality.

In this study, I contend that Foucault's spatial politics of surveillance and his notion of heterotopia have consequence to explain and analyse power relations and knowledge production in the collective space of the HIV and AIDS classroom. This analysis may also shed light on how teachers "thought out space" in the HIV and AIDS classroom (Foucault, 1984, p. 244). Institutional spaces such as the classroom, Appleby (2009, p. 102) contends, produce teachers as subjects "who are vested with certain powers, including the power to organise and control the classroom space". I argue that extending a spatial analysis to the HIV and AIDS classroom will offer insights into the link between teachers' identities and emotionality, power relations and the knowledge about HIV and AIDS produced in the classroom. This study focuses on teachers' identities, subjectivities and emotionality and how these are related to their HIV and AIDS teaching. However, as the preceding discussion intimates, subjectivity, emotionality and spatiality are inextricably linked, which motivated me to add a subsidiary spatial dimension to my theoretical framework. It is also hoped that examining the spatiality of classrooms and teaching will shed light on and contribute to an under-theorised, yet growing area of enquiry.

Although spatiality is implied in Foucault's work (Dixon, 2007; Dornbrak, 2008; Elden & Crampton, 2007; Thrift, 2007), Lefebvre (1991) argues that he does not make explicit whether he is referring to theoretical, practical, mental or social space. In the same vein, Soja (1996) contends that Foucault did not explicitly follow through with his notions of spatiality and criticises this as a blind spot of his work. Nevertheless, Lefebvre and Soja extend Foucault's notions of spatiality to develop their theories on spatiality related to geography; however, they do not directly theorise about the spatiality of classrooms and teaching. Given that the main focus of this study is teachers' subjectivity and emotionality related to their teaching about HIV and AIDS, I believe that it is beyond the scope of this study to delve in much greater depth and theorise spatiality. This could be an avenue for further research on teachers' subjectivity and the spatiality of teaching.

2.7   Synopsis

This chapter began with an outline of social theory to explain subject formation and subjectivity and understand social structures and social action. The theoretical shifts in social theory were examined, from Enlightenment, the modern project, structuralism, post-structuralism to the postmodern project. This was followed by an explanation of subject formation and the structure-agency dialectic including a brief outline of Bourdieu's and Giddens's contribution to this debate. Subjectivity and Foucault's theory of power and technologies of the self were then explicated. The significance and limitations of his theories were explained. An explication of subjectivity, ethics and emotions followed, outlining Hargreaves's theory of the emotional process of teaching and Zembylas's genealogy of emotions in teaching. Next, an outline of subjectivity and spatiality was provided, elucidating the spatial insights in Foucault's work and its significance in examining relations of power and knowledge in HIV and AIDS classrooms. The following chapter reviews literature on the labyrinth of HIV and AIDS Education and teaching.

3
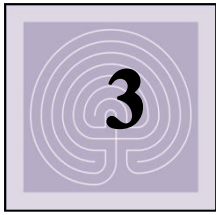
The labyrinth of HIV and AIDS education and teaching

Education provides reason for hope. Something can be done. Education has the potential to stem the apparently inexorable advance of the epidemic and to assist in coping with its casualties

(Kelly, 2000, p. 5)

This places teachers at the forefront of the epidemic, as the ones who are expected to pass on knowledge, skills, attitudes and values that could save the lives of learners

(Mitchell & Pithouse, 2009, p. 1)

3.1   Orientation of the chapter

This study sought to examine how teachers' subjectivity and emotionality are linked to their teaching about HIV and AIDS education. The epistemological orientations and trends discussed in the previous chapter frame the discussion of literature and research on teaching and teachers and HIV and AIDS education that is presented in this chapter. This chapter begins with an overview of the HIV and AIDS pandemic, from a global perspective and more importantly, from a South African standpoint. This is followed by a discussion of the landscape of literature and research on teaching, teachers and HIV and AIDS education, highlighting epistemological trends. Debates about the role of HIV and AIDS education and teachers in addressing the HIV and AIDS pandemic, as well as challenges facing schools and teachers are then presented. I conclude the chapter with an outline of the responses to HIV

69

and AIDS education, drawing attention to South African policy responses and responses of teachers to teaching about HIV and AIDS.

3.2   The HIV and AIDS pandemic

In this section, I outline the historical background of the HIV and AIDS pandemic and delineate its magnitude globally as well as in the South African context. Additionally, I draw attention to the HIV and AIDS epidemic in the province of KwaZulu-Natal where this research study was conducted.

3.2.1 A global perspective of the HIV and AIDS pandemic

The HIV and AIDS pandemic is certainly one of the most challenging and overwhelming of our time (Bullers, 2001; Otaala, 2003; Sidibe´, 2010; Stuart, 2006). For Lamptey, Wigley, Carr and Collymore (2002, p. 3), HIV and AIDS is the "most devastating epidemic in human history" since "the disease continues to ravage families, communities and countries throughout the world". The first incidence of the disease, now known as Acquired Immune Deficiency Syndrome (AIDS), was reported in 1981 in homosexual men by the United States Centres for Disease Control. However, the human immunodeficiency virus (HIV) which attacks the immune system and causes AIDS was only discovered two years later, in 1983, the same year in which incidence of AIDS was reported in central Africa. Globally, Bullers (2001) contends, AIDS is dreaded since no cure is forthcoming almost three decades later despite advances in medicine. Global HIV and AIDS statistics in 2008 estimate: 33, 4 million people are living with AIDS; 2,7 million new infections per year of which 430 000 are children and 910 000 are young adults; 2 million AIDS-related deaths per year; 40% know their HIV status; 10 million are waiting for treatment and 5 million are on treatment(UNAIDS, 2009; UNAIDS, 2010).

Global predictions of the HIV and AIDS pandemic have been far exceeded; with a corresponding impact on worldwide populations and social and economic development (Kelly, 2000; Lamptey *et al.*, 2002; Piot *et al.*, 2001; Shaeffer, 1994). Less developed countries, such as Botswana, Swaziland, Ethiopia and Kenya, and women and young adults

in particular, are most severely affected. While Africa has borne the brunt of the global HIV and AIDS pandemic; the Caribbean, Eastern Europe, former Soviet Republic, Haiti, China, India, Nepal and Cambodia are also facing severe epidemics. In North America, western and eastern Europe and China, HIV transmission ranges from predominantly injecting drug users, to men having sex with men and sexually transmitted diseases. However, epidemic drivers shift to heterosexual sex, unsafe or unprotected sexual practices, sexually transmitted diseases, prostitution, to multiple sexual partners and work migration in sub-Saharan Africa, India, Latin America and the Caribbean (Lamptey *et al.*, 2002; Piot *et al.*, 2001).The global impact of HIV and AIDS, Piot *et al.* (2001, p. 971) contend, is magnified given that it affects mainly young adults: "HIV infection is highest in young women and men in their most productive years, including those in the best-educated and skilled sectors of populations". By this they mean that AIDS-related illness or absence, funeral attendance and deaths severely influence productivity in the workforce, which erodes social and economic capital. Kelly (2000, p. 5) puts it this way: "It is carrying off the most productive members of society, those in the 15-49 age range. It is disrupting social systems, exacerbating poverty, reducing productivity, wiping out hard-won human capacity, and reversing developmental gains". Young adults are more susceptible and vulnerable to HIV infection given the greater probability of them engaging in risky behaviour, such as unsafe or unprotected sex, having multiple partners, consuming alcohol and using drugs.

As one of the leading causes of deaths worldwide, HIV and AIDS has devastating consequences: increases in child mortality rate and number of children living with AIDS, AIDS orphans and child-headed households; an explosive Tuberculosis epidemic and increased incidence of sexually transmitted diseases; decreased life expectancy; negative impact on social and economic growth and loss of the skilled, experienced, and most productive workers. It has been argued that the global HIV and AIDS pandemic show no signs of abating (Kelly, 2000; Lamptey *et al.*, 2002; Piot *et al.*, 2001; Shaeffer, 1994). Despite recent statistics indicating a slight decline in numbers of newly infected individuals (UNAIDS, 2009), the HIV and AIDS situation is still alarming. The following section draws attention to the HIV and AIDS epidemic in South Africa.

3.2.2 HIV and AIDS: A South African perspective

> While every nation has in some way been affected by this pandemic, it is in
> Africa that the grip of HIV and AIDS has been, by far, the deadliest.
>
> (Visser, 2004, p. 11)

Sub-Saharan Africa is the region most severely affected by HIV with the highest incidence of HIV worldwide: In 2008, the region accounted for 72 % of AIDS-related deaths; 67% or 22, 4 million people of the global population living with HIV and 14 million AIDS orphans (UNAIDS, 2009). Globally, South Africa has the largest population of people living with HIV, estimated at 5,7 million people, which translates into 18,1% of adults (15 years and older) being HIV-positive. South African statistics also indicate that in 2008 there were 1500 new infections per day and 1 million on treatment (UNAIDS, 2009). This signals the overwhelming HIV and AIDS epidemic in South Africa:

> The epidemic's scale and intensity is startling. It is estimated that at least
> 350 000 adultsand around 59 000 children were infected with HIV in 2009.
> Nearly 1000 South Africans die every day of AIDS-related diseases.
>
> (UNAIDS, 2010, p. 77)

In South Africa, trends in HIV prevalence are frequently estimated based on tests of women who attend state antenatal HIV clinics. Estimates of a South African Department of Health study in 2010, based on a sample of 32 225 women attending 1 424 antenatal clinics across the nine provinces in South Africa, indicate that 30,2% of pregnant women between the ages of 15 and 49 were HIV-positive. In 2010, the highest HIV prevalence across the nine provinces in South Africa was evident in KwaZulu-Natal (39,5%), followed by Mpumalanga (35,1%), Free State (30,6%) and Gauteng (30,4%). The Northern Cape (18,4%) and Western Cape (18,5%) were the provinces with the lowest HIV prevalence (Actuarial Society of South Africa, 2011). However, estimates of HIV prevalence from women's antenatal clinic attendance cannot accurately estimate HIV prevalence in men, babies and children due to variations by age and sex in HIV infection rates in different groups. Therefore, the Human Sciences Research Council (HSRC) conducted the South African National HIV 'household' survey, based on a representative sample of geographical, social and racial groups. In 2008, estimates of the 'household' survey indicated: 10,9% of the South African population over 2

years old were living with HIV; HIV prevalence in children aged 2-14 years was 2,5% and the highest HIV prevalence was in females aged 25-29 years and males aged 30-34 years. The HIV prevalence per province corresponded with estimates from the Department of Health antenatal clinics (Actuarial Society of South Africa, 2008).

Of the nine provinces in South Africa, the HIV epidemic is most severe in KwaZulu-Natal. In 2008, HIV statistics for KwaZulu-Natal indicated: 1,6 million people (16%) living with HIV; 134 000 new HIV infections per year; 115 000 AIDS-death per year; 297 000 people in need of antiretroviral treatment and 127 000 people accessing antiretroviral treatment. Added to this, almost one third (28%) of the adult population in KwaZulu-Natal are probably HIV-positive, with 366 new infections per day and 316 new deaths per day (Actuarial Society of South Africa, 2008). Such disturbing statistics puts the HIV and AIDS epidemic in KwaZulu-Natal under scrutiny: the largest number of HIV-positive people, the largest number of people in need of antiretroviral treatment, but not accessing it, and the largest number of AIDS-related deaths. A promising note, nevertheless, is that a mature phase of the epidemic has, indeed, been reached, as new infections even out. As such, this outline of statistics is significant since this is the province in which this study was conducted.

These alarming statistics drive home the gravity and reality of the situation.South Africa is experiencing an extremely dismal HIV and AIDS epidemic, affecting young women more than men, with increasing numbers of AIDS orphans and child-headed households. What are the drivers of the HIV and AIDS epidemic and why is HIV prevalence so high in South Africa?

In Africa, the HIV and AIDS epidemic is driven by lack of knowledge of the disease, inadequate access to prevention, insufficient treatment and care facilities and stigma and discrimination (Lamptey *et al.*, 2002). Across sub-Saharan Africa, the HIV and AIDS epidemic has shifted from high risk populations and urban areas to a generalised epidemic and rural areas; with the main drivers being heterosexual sex, mother-to-child transmission, inequality, poverty, and labour migration (Piot *et al.*, 2001). In the same vein, Gibbs (2009) highlights the drivers of the South African epidemic: labour migration, gender inequality and multiple concurrent sexual partners and HIV-related stigma. Gender inequality and violence place women and young females at greater risk (Gachuhi, 1999; Gibbs, 2009; Visser, 2004);

whose risk is also intensified from a physiological or biological perspective (Lamptey *et al.*, 2002; Visser, 2004). The HIV and AIDS epidemic, therefore, is exacerbated since it not only affects young adults, women and the poor, but also essentially educated, trained and skilled workers, like teachers, miners, truck drivers and agricultural workers.

The HIV and AIDS epidemic and AIDS deaths severely affect the health, economic and educational sectors as well as families and communities, with far-reaching economic, social, educational and psychological impacts (Kelly, 2000; Lamptey *et al.*, 2002; Visser, 2004). Consequently, the corpus of research on HIV and AIDS from an epidemiological, biomedical and education perspective has increased phenomenally. In the following section, I briefly outline the landscape and epistemological trends in two areas of research, namely, teaching and teachers and HIV and AIDS education, which is significant in relation to the purpose of this study.

3.3 The landscape of research on teaching and teachers and HIV and AIDS education

As mentioned earlier, this study examines the relationship between teachers' subjectivity, emotionality and their teaching of HIV and AIDS education. This section, therefore, briefly locates this study within two areas of literature and research, namely, teaching and teachers and HIV and AIDS education. The three wide-ranging epistemological perspectives outlined in the previous chapter, namely, positivist, interpretivist and post-structuralist, are drawn upon to frame the discussion that follows. This enabled me to examine how teachers are positioned or represented, the role/s they are expected to perform and the views of teaching adopted in research on teaching and teachers. This approach allowed me to consider how dominant epistemological frameworks and HIV and AIDS discourses influence the nature of research on HIV and AIDS education. The limits or constraints of positivist and interpretivist epistemological frameworks and discourses on teachers' positions, capacity to act or agency and the nature of HIV and AIDS research are highlighted. Therefore, this steered me towards a post-structuralist orientation for this study, which acknowledges the import of power dynamics and socio-political and cultural contexts in how subjects position themselves. This approach would allow me to examine the relationship between teachers' subject positioning

in this study and their teaching of HIV and AIDS education. This also serves to justify the conceptual, theoretical and methodological approach adopted in this study.

In the following section, I examine literature and research on teaching and teachers, most importantly; I draw attention to the crucial role of teachers, teachers' identity and how they position themselves in their teaching practice, which has direct relevance for this study. In particular, I outline research on teaching and teachers from a South African perspective so as to illuminate how teachers position themselves in classrooms when teaching about HIV and AIDS.

3.3.1 Epistemological trends in research on teaching and teachers

Theories of teaching indirectly draw on theories of learning and epistemological assumptions about knowledge (Adey, 2004; Bennett, 2003; Lewin & Stuart, 2003). The three broad perspectives, namely, behaviourist, constructivist and social constructivist and associated views of knowledge, Lewin and Stuart (2003) contend, influence the process of students' learning, achievements and outcomes. This, in turn, influences the process of teaching, knowledge and skills of teachers as well as their roles and agency. In the same vein, Bennett (2003) maintains that research which aims to improve learning in classrooms will thus inform the process of teaching and teacher training.

Research on teaching and teaching practice demarcates the shifts in notions of knowledge privileged in curricula (Adey, 2004; Day, 2002; Hargreaves, 1998; Klein, 1999; Walshaw, 1999), views of teaching, positioning and images/roles of teachers (Baxen, 2010; Department of Education (DoE), 2000; Jacklin, 2001; Jansen, 2001; Klein, 1999; Lewin & Stuart, 2003; Samuel, 2008; Vongalis-Macrow, 2005), reflexivity of teachers (Bennett, 2003; Connelly & Clandinin, 1999; Elbaz-Luwisch, 2010) and identity and agency of teachers (Atkinson, 2004; Jacklin, 2001; Lasky, 2005; Moore, 2008; Ritchie & Wilson, 2000; Sloan, 2006). Since teachers are at the 'heart of teaching' and the 'centrepiece of educational change', therefore, research on teaching and educational change most importantly involves research on teachers (Hargreaves, 1998; Schmidt & Datnow, 2005). Reform in educational policies affects teachers' knowledge, skills and agency (Bennett, 2003; Lasky, 2005; Lewin & Stuart, 2003),

their network of relationships with students, colleagues and parents (Day, 2002; Hargreaves, 1998; Keltchermans, 2005), as well as power dynamics and their resistance to education reform (Keltchermans, 2005; Klein, 1999; Zembylas, 2005).

Teachers' past experiences, knowledge and skills, situated contexts and dominant socio-political and cultural discourses influence their decisions about selection of knowledge from prescribed curricula, planning of teaching activities, implementing teaching strategies as well as how they respond to learners in their classrooms. Importantly, this draws attention to the complexity of the process of teaching and the significance of understanding teachers' identity and subject positioning in teaching practice. Such an understanding is significant to make meaning of teachers' lives in relation to their teaching practice, and in particular, how they negotiate their subject positions and engage with curricula and policy related to HIV and AIDS in their situated contexts. Unless teachers have the necessary knowledge and training, understand their dynamic contexts and multiple identities and are prepared to engage with curricula and sensitive issues, their teaching of HIV and AIDS will not be very effective or successful. Therefore, in order to understand teachers better, it is imperative to research the complex factors that influence their lives and who they are. Along this line of argument, it is paramount that research examining the process of teaching incorporates research aimed at understanding teachers. Such an argument signals the centrality of research on teachers to focus on their identities, personal lives, biographical details and socio-political and cultural contexts, as well as their emotions when exploring their teaching practice (Boler, 1997; Day, Kington, Stobart& Sammons, 2006; Lasky, 2005; Nias, 1996; Reio Jr, 2005; Zembylas, 2003b; 2005).

Developments in research on teaching and teachers are associated with shifts in epistemological assumptions about the nature of knowledge and truth and related quantitative and qualitative approaches to research (Adey, 2004; Baxen, 2010; Bennett, 2003; Jensen & Lauritsen, 2005; Klein, 1999; Lewin & Stuart, 2003; Walshaw, 1999). Traditionally, research on teaching was based on positivist epistemological assumptions which views knowledge and truth as objective and absolute. These positivist assumptions, Lewin and Stuart (2003) contend, were also evident in school and teacher education curricula, which placed emphasis on content knowledge and skills. The assumption was that transmission of a fixed body of knowledge and skills will produce competent, skilled citizens capable of fulfilling state

ideologies (Jansen, 2001). These assumptions were embedded in dominant, Enlightenment thought, which was associated with the modern movement, which applied scientific methods of the natural sciences to social life (Hargreaves, 1998; Walshaw, 1999). In other words, this positivist perspective foregrounds human reason, rational autonomy and knowledge and assumes that these are equated with progress and emancipation. Research on teaching and teachers located within this positivist perspective denotes quantitative studies (Creswell, 2012), which focus on teachers' inputs and learners' outputs or outcomes. Such 'scientific' quantitative studies include large-scale surveys, correlational studies or experimental research including pre-and post- test experiments, which highlight notions of objectivity and neutrality (Bennett, 2003; Creswell, 2012; Vongalis-Macrow, 2005; Walshaw, 1999). Given that observation is central in quantitative studies, checklists, standardised tests and survey questionnaires are often used to make sense of teachers' and learners' behaviours. This corpus of empirical, quantitative research examines teachers' inputs in the form of systematic, planned lessons, prescribed curricula and specific content knowledge as well as learners' outputs, which entail test scores, prescribed knowledge and skills as outcomes and levels of performance or achievement (Baxen, 2010; Bennett, 2003). In other words, such studies aim to improve teachers' practice, evaluate learners' achievements and knowledge and skills in prescribed curricula and analyse trends in learners' performance.

Associated with positivist epistemological notions of knowledge are particular roles or positions of teachers as well as views of teaching. Such an orientation, Lewin and Stuart (2003) argue, views teachers as technicians with restricted roles since they are expected to deliver prescribed curricula. In the same vein, Sloan (2006, p. 121) contends that this perspective adopts a "mechanistic view of teachers' actions", portraying them in one-dimensional and passive ways. This means that teachers are positioned as docile and submissive who merely convey information in response to predetermined curricula. Baxen (2010, p. 100) puts it this way: "teachers are positioned as responsive rather than active subjects …framed as implementers of an already clearly articulated curriculum". In other words, teachers are treated as objects that can be manipulated to behave and teach in particular ways, with the main purpose of improving learners' achievements. Teaching in such classrooms is underpinned by accountability discourses which coerce teachers to 'teach to the test' or deliver 'test-explicit instruction'. Put differently, teaching is predominantly teacher-centred focussing on standardised tests and improving learner outputs or

achievements. There is no denying that research adopting traditional positivist epistemologies and quantitative methodologies contributed significantly to the corpus of research on teaching and teachers, as delineated in an earlier discussion. However, criticism of such research, as 'narrow' and 'simplistic' (see Baxen 2010) and 'mechanistic' and 'reductionist' (Cohen, Manion & Morrison, 2011) mounted since it overlooked teachers' identities, agency, autonomy, reflexivity and emotionality, as well as undermining the import of power dynamics and socio-political and cultural contexts. Such positivist, quantitative studies therefore fail to make sense of and analyse the complexity of teachers' and learners' behaviours and interactions in classrooms and schools.

In relation to the above, views about the notion of teaching are divergent. On one hand, teaching is viewed as a science; while, on the other hand, teaching is viewed as an art (Adey, 2004; Baxen, 2010; Day, 2002). How can researchers with the common purpose of conducting research to enhance teaching and learning reach such disparate conclusions about teaching and teachers? A possible explanation for such differing conclusions, simply put, is that researchers adopt opposing paradigmatic orientations. As a scientific endeavour, Adey (2004, p. 144) argues that teaching is viewed as 'technical-rational' and 'skills-based', underpinned by positivist epistemologies and quantitative methods. Such a stance views the teacher as a 'quasi-professional' or 'skilled tradesperson' who efficiently transmits or passively delivers knowledge and skills privileged in prescribed curricula. From this perspective, educational practice endeavours to bring about progress and emancipation and provides a "medium by which rational enlightened thought might be legitimated and realised" (Walshaw, 1999, p. 96). Within such a conception, Baxen (2010, p. 99) contends that "teaching is viewed as an objective, rational act, often quantifiable and driven by objectives, outcomes, systematic plans of action". In the same vein, Lewin and Stuart (2003, p. 62) assert that this notion of teaching is underpinned by behaviourist perspectives which emphasise how "knowledge, communication and practical skills" of teachers result in observed changes in learning and behaviour of learners. In other words, teaching focusses on teachers' transmission of discipline-based knowledge and skills and learners' scientific understanding and routine application of these. Put simply, teaching is results driven. Examples of research on teaching and teachers framed within such positivist, quantitative orientations and highlighting teaching as a science are outlined by Adey (2004), Baxen (2010), Creswell (2012) and Sloan (2006).

Teaching as an art is closely associated with the interpretivist orientation. How are knowledge, teachers and teaching conceptualised within such an orientation? In contrast to the scientific, objective or instrumental view of knowledge in positivist orientations, knowledge within the interpretivist framework is believed to be constructed, produced and negotiated. This particular stance emphasises the "situated and contextual nature" of knowledge as a component of individuals and their social context (Lewin & Stuart, 2003, p. 63) as socially constructed (Cohen *et al*, 2011), "through active engagement in one's experiential world" (Klein, 1999, p. 84). This means that knowledge is understood and interpreted through experiences of and interactions with others; and is reconstructed by political, social and cultural influences before being applied. Teachers, within this perspective, are positioned as facilitators while learners personally construct meaning. The role of teachers, therefore, is to create stimulating classroom environments, present challenges and provide support to learners. The diverse, unique ways teachers experience, interpret and respond to curricula, Sloan (2006) posits, draws attention to their agency, which is closely linked to their identities. Such a stance views teachers as partners in knowledge construction instead of knowledge transmitters. To this end, the role of teachers is extended to that of reflective practitioners. As reflective practitioners, Lewin and Stuart (2003) assert that teachers develop and amend curricula in relation to their contexts as well as reflect on their practice with the intention of improving it. Along this line of argument, Baxen (2010, p. 103) contends that teachers within this framework are positioned as "acting and thinking subjects" who "create and make choices about what tools and resources to draw on and apply". Such an orientation therefore recognises and acknowledges the fundamental role of teachers in creating and producing meaning in classrooms as well as the multiple subject positions they adopt in their teaching.

Consequently, epistemological shifts led to changes in constructions of teaching: from a scientific endeavour to views of teaching as an art. Such a stance, Adey (2004, p. 144) contends, conceptualises teaching as a "subtle and complex" process "dependent on deep-rooted talent and personality". Baxen (2010) concurs that constructions of teaching as an art emphasises teaching as a creative, complex and socially constructed process. Emotions, context, multiple interpretations and uncertainty are recognised as key components within such notions of teaching. The upshot of this perspective is that teachers invest and engage emotionally in their teaching, proposing that teaching is an emotional practice (Hargreaves,

1998; 2001a; Nias, 1996; Zembylas, 2003c). In other words, teachers as resourceful subjects who create and regulate classroom environments are pivotal and at the forefront within discourses of teaching as an art. Nevertheless, this does not mean that teaching is predominantly teacher-centred; learners are recognised as important partners who collaboratively construct multiple meanings and interpretations within classrooms.

Notions of teaching as an art, Baxen (2010) contends, are closely related to views of teaching as a performance. Such an orientation draws attention to teaching as a practical and dynamic activity which embraces teachers' spontaneity, creativity and reflexivity. Trends in how teachers are positioned in research ranges from actors or creators of stimulating classroom environments, to embodied subjects and performers. Baxen (2010) expands on ideas of teaching as performance and presents a compelling argument for the notion of teaching as performative, drawing on critical theory and feminist perspectives. Within such an orientation, teaching is viewed as "performative and collaborative", teachers are positioned as "creative, responsible and accountable", and teacher agency is crucial (Baxen, 2010, p. 111). As such, power relations, how teachers are constituted and produced, and transform dominant discourses as well as issues of identities and 'self' are significant within this perspective. Teachers and their agency, therefore, are central to research examining the process of teaching and classrooms as intricate discursive spaces. This means that understanding who teachers are, how they are constituted and their choices regarding curriculum content and teaching strategies are crucial to make sense of the process of teaching. This ramification challenges traditional notions of teachers as passive agents who simply deliver predetermined curricula in impartial classroom environments. The issues highlighted within this orientation also have consequence for my study.

Motivated by critical, feminist and post-structuralist theories, Zembylas (2007b) offers an alternate argument and a more recent trend in which politics of emotions in education is central. Put differently, he suggests that understanding "power relations among individuals, as part of everyday life" is essential when exploring pedagogy. Pedagogy, for Zembylas, denotes a "site of intersubjective encounters that entail transformative possibilities" (2007b, p. xiii). By this he means that pedagogy refers to the interactions between individuals which create and offer possibilities to communicate and act. Such a wide-ranging notion of pedagogy, Zembylas opines, extends beyond classroom practices. His main aim is to develop

a pedagogy of hope or praxis which embraces the 'politics of affect'. In other words, Zembylas proposes that teaching within classroom spaces acknowledges educational discourses of emotion, and how these relate to teachers' professional and personal lives in order to overcome despair. This orientation, I argue, is pertinent to address the politics of emotions in HIV and AIDS teaching as well as overcome the despair associated with ineffective HIV and AIDS education programmes in curbing the pandemic. This echoes stances which emphasise the political dimension of emotions and emotional investments in teaching (Boler, 1997; Kelchtermans, 2005; Nias, 1996; Zorn & Boler, 2007). For Zembylas (2007b), five pedagogies of unknowing, silence, passion, desire, and forgiveness and reconciliation offer immense opportunities for hope, possibility and transformation. Of interest in this study is Zembylas's view of teaching as a political, emotional praxis, which offers a lens to interpret and analyse the linkage between power relations, teachers' emotions and their teaching.

Related to such epistemological shifts, are changes in the methodological approach to research. There is, indeed, a move towards qualitative approaches which incorporate narrative, case studies, life history, biographical and action research (Baxen, 2010; Creswell, 2012; Jensen & Lauritsen, 2005). Textual data is generated using interviews, photographs, timelines and reflexive journals. Such approaches are significant since they offer opportunities to examine and understand the complexity of teachers' lives, identities, emotions, agency and socio-cultural contexts; and explore how these are inextricably entwined with their teaching practice.

Research examining teachers' lives, identities and their teaching practice or praxis is escalating. This corpus of research explores how teachers' personal and professional identities; attitudes and beliefs; life experiences; emotions as well as the political, social and cultural contexts in which they teach influence their actions or teaching in the classroom (Bandura, 1995; Baxen, 2006; Connelly & Clandinin, 1999; Day *et al*., 2006; Lave & Wenger, 1991; Palmer, 1997; Wenger, 1998). Examining how teachers are positioned in their teaching in the body of research reviewed in the following discussion allowed possibilities for me to analyse how teachers in this study positioned themselves and how their negotiated subject positioning is intricately entwined with their agency and teaching of HIV and AIDS.

Identity is collective rather than individual, Castells (2004) asserts, and produces a source of meaning which is a useful source of agency as well as narrative. For Clandinin and Connelly (2000), the curriculum and identity shape each other in complex ways: institutional contexts or stories critically influence teachers' identity, which together with their work experience, expectations, and experience of the curriculum influence their teaching practice. Teacher identities, Jansen (2001, p. 242) puts forward, refer to "the way teachers feel about themselves professionally, emotionally and politically given the conditions of their work". Palmer (1997) reaffirms the strong link between identity and practice and posits three sources of complexities with regard to teaching: the subject content, the students and the identity of the teacher. Intellectual, emotional and spiritual paths, Palmer maintains, form the inner landscape of teachers' lives which are interwoven in their pedagogical discourse. Teachers have only one resource at their immediate control when face-to-face with their students: their identity, selfhood and sense of 'I'; which is vital for them to have a sense of the 'Thou' who learns.

Such contrasting constructions and positioning of teachers led to questions and debates which centre on teachers' agency, autonomy and role in curriculum implementation (see Baxen 2010, Sloan, 2006). Teachers' agency is associated with their multiple, dynamic identities or selves and develops over time as they manage critical incidents which threaten their multiple identities and interact with others (Cooper & Olson, 1996; Day *et al.*, 2006; Nias, 1996; Sexton, 2008). Archer (1996) advocates that agency refers to the capacity to follow your goals and comprises three features, namely, teachers' obligations, authority and autonomy, which delineate the limits of their position and practice. For Sexton, teacher's agency describes how they "mediate their position and resources" and vacillates as they act out diverse components of their multifaceted identities (2008, p. 86). This means that novice teachers have reduced agency compared to experienced teachers. In addition to this, emotions are a crucial linkage between social structures within which teachers teach and their agency (Cooper & Olson, 1996; Day *et al.*, 2006; Sutton & Wheatley, 2003; Zembylas, 2003a).

Agency, Hunter (2003) contends, relates to how identity, subjectivity and subject positions produce and constitute an individual's capacity to act, while for Inden (2000) it describes the power that people have to act purposively and reflectively upon their world. Post-structuralist theorists extend these views and argue that agency is inextricably linked to the dynamics of

power, as well as the cultural and political context. For Butler, power is necessary for subject formation and the subject is an effect of prior power and a site for agency. Identities are therefore not chosen by individuals, but instead guide and constitute them as agents or subjects:

> The reconceptualization of identity as an effect, that is as produced or generated, opens up possibilities of 'agency' that are insidiously foreclosed by positions that take identity categories as foundational or fixed…Construction is not opposed to agency; it is the necessary scene of agency, the very terms in which agency is articulated and becomes culturally intelligible.
>
> (Butler, 1999, p. 187)

Wider social conditions, Day *et al.* (2006, p. 601) contend, are entwined with "personal and professional elements of teachers' lives, experiences, beliefs and practices" and discord between these components influences self-efficacy of teachers. In other words, tension between the aforementioned components could have positive or negative consequences for teachers' practice or agency in the classroom. Educational structures, Cooper and Olson (1996) assert, restrain teachers' emotional identities and individual voice. In the same vein, Maclure (1993) contends that curriculum and policy reforms at government and school level have resulted in increased tension, anxiety and constraints in teacher agency. However, she argues that teachers can still exercise their agency by establishing spaces in the classroom in which to operate despite these tensions. Likewise, Day *et al.* (2006) assert that, as school and social contexts shift, teachers need support in order to come to grips with the vast "emotional, intellectual and social demands" of teaching, and advocates that their "high levels of commitment and agency, often against the odds" offer a sense of hope (Day *et al.*, 2006, p. 614).

There is also growing consensus that shifts in educational policy are driven by global socio-economic changes (Hargreaves, 2003; Lewin & Stuart, 2003; Vongalis-Macrow, 2005; Willinsky, 2005). Globalisation and the age of information and new technologies led to society being christened 'the knowledge society' (Hargreaves, 2003). Defining questions of this age are "what is worth knowing in the knowledge society?", or put another way, "what

exactly are we to learn *about*?" (Willinsky, 2005, p. 99, 103). The corollary is that this led to reforms in education systems with regard to knowledge and skills privileged in curricula, agency of teachers and learning outcomes. Vongalis-Macrow (2005) maintains teachers are viewed as 'adaptive and responsive' within this era of global educational change. The role of teaching in general and teachers in particular, Willinsky (2005, p. 99) contends, is "to help students learn valuable skills and knowledge and to emphasise lifelong learning". However, Hargreaves (2003) cautions teachers against teaching towards test-driven assessments; instead, he advises teachers to teach *for* and *beyond* the knowledge society and suggests that teachers should "maximise the opportunities for mutual, spontaneous learning" (2003, p. 17). By this he means that teachers should equip learners with relevant knowledge and skills in response to unpredictable changes in their environments.

Of consequence for this study is that global socio-economic changes associated with the HIV and AIDS pandemic presents teachers with substantial educational challenges. As such, Willinsky (2005, p. 103) posits that Hargreaves offers teachers "a sense of hope and possibility against considerable educational and political challenges". Related to globalisation and educational reform, Vongalis-Macrow (2005) alludes to the ramifications for teachers' agency and how teachers are repositioned and reconstituted within this era. Building upon Archer's dimensions of agency, namely, obligations, authority and autonomy, Vongalis-Macrow (2005) contends that teachers' agency extends beyond the classroom into socio-political arenas. In other words, shifts in social conditions have transformed teachers' obligations to be responsive to the needs of society and learners and ensure that they provide relevant knowledge and skills. However, Vongalis-Macrow (2005) warns of the danger of adopting a reductionist approach to educational reform and policy, which limits teachers' agency. Accountability discourses, she contends, regulates and controls teachers' agency resulting in greater resistance and low morale of teachers, which, for her, is of major concern. Vongalis-Macrow (2005, p. 10) puts it this way:

> Teachers are not only concerned with student achievement but also with social issues that affect their position and work.Teachers are socially constructed agents and their agency responds to both social and educational change. Teachers are not only relevant to the classroom but make a contribution to the world as workers and educators.

In light of the above, policy should refrain from top-down, mechanistic approaches and instead strive to expand the transformative capacity of educational systems. Along this line of argument, Willinsky (2005, p. 111) proposes that education should move beyond focussing on knowledge "as a means of global competitiveness and dominance"; instead, emphasis should also be placed on knowledge "as a desire and a right to know". In other words, education has the responsibility to foster understanding for "universal rights" and "a greater sense of community". Vongalis-Macrow (2005) surmises that teaching and teachers' agency encompass ethical and moral components. Rather, teachers should be viewed as 'critical, complex' agents. Such a stance positions teachers as having the authority and voice as 'knowledge specialists', and collective autonomy to collaborate with other professionals to address social justice issues. These issues are significant to consider when addressing the role of teachers in HIV and AIDS education.

The preceding discussion shed light on epistemological trends in research on, as well as the complex relationship between, teaching and teachers. This outline was also useful in understanding how teachers position themselves and are positioned within dominant discourses. The centrality of power relations and teacher agency is highlighted; including the significance of emotions in constitution of teachers' identities and their teaching. Of consequence to this study is how teachers are positioned in research from a South African perspective, a brief discussion of which follows.

Education policy, curriculum reform and roles and identities of teachers in South Africa evolved in close association to shifts in political, social and historical contexts (DoE, 2000; Jansen, 2001; Samuel, 2008). Within the political and historical context of apartheid and education policy teachers' roles and identities were influenced by behaviourist, scientific orientations. Within such perspectives, Jansen (2001) contends, teachers were positioned as obedient servants and representatives of the state; while, for Samuel (2008), they were 'instrumental technicians' who endorsed the goals of the State. Such a stance expects teachers to deliver imposed or predetermined curricula and, by implication, limits or restricts their agency and autonomy. Jansen (2001, p. 246) delineates the evolution and shifts in teacher images and how they are positioned in policy: the image of teachers during the 1980s was as a liberator with a liberatory role; this shifted during the 1990s to the image of teacher as facilitator with a mediatory role, while the 2000s viewed the teacher as a performer with a

regulatory role. As liberators, teachers were expected to choose knowledge and initiate debates to empower and liberate learners; whereas as facilitator teachers encourage and guide learners to initiate and be responsible for their own learning. In short, classrooms and learning evolved from teacher-centred to learner-centred. Along this line of argument, Samuel (2008, p. 5) contends that the roles and identities of South African teachers shifted from 'technicians' or 'villains' in the 1960s, to 'victims' in the 1970s, to 'individual free agents' in the 1980s, to 'reconstructionists' in the 1990s. This trajectory of teachers' roles and identities, according to Samuel (2008), is closely associated with changes from positivist to interpretivist epistemological perspectives and was accompanied by moves from quantitative to qualitative research approaches to teacher education, as I outlined in an earlier discussion.

Such images of teachers in policy were symbolic since they were not reflected in their classroom practice. In other words, there was a mismatch between policy images of teachers and their lived experiences or practices in their classrooms. This led to a shift in teacher images to that of a performer. As performers, teachers' actions were measured according to performances or outcomes. Related to this view of the teacher as performer, roles and responsibilities of teachers in post-apartheid policies changed (DoE, 2000). Seven roles and responsibilities, related to teachers' identities were identified: specialist in a phase, subject, discipline or practice; learning mediator; interpreter and designer of learning programmes and materials; leader, administrator and manager; scholar, researcher and lifelong learner; assessor; and community, citizenship and pastoral role (DoE, 2000). These roles, Samuel (2008) opines, encompassed their responsibilities within the classroom as well as social responsibilities beyond the classroom. Roles associated with social responsibilities include: leader, administrator and manager; scholar, researcher and lifelong learner and community, citizenship and pastoral role; which I argue are significant in this study to examine how teachers position themselves and respond to policy guidelines when teaching about HIV and AIDS education. The following section outlines epistemological trends in research on HIV and AIDS education.

3.3.2 Epistemological trends in research on HIV and AIDS education

There has been a proliferation of research in HIV and AIDS education in the last decade in Africa. This research can be divided into the following categories of studies: projective, intervention or prevention, knowledge, attitudes and practices (KAP) and support for vulnerable groups (Baxen & Breidlid, 2009; Coombe & Kelly, 2001; Kelly, 2000; Visser, 2004; World Bank 2002). Additional categories, which have been gaining prominence, include studies examining teachers' identities (Baxen, 2010; Machawira, 2008); the role of teachers and schools (Kelly, 2002a; Visser, 2004), responses of teachers related to HIV and AIDS teaching (Helleve *et al.*, 2009a; Helleve *et al.*, 2009b; Mathews, Boon, Flisher & Schaalma, 2006; Visser, 2004) and HIV and AIDS curriculum integration (Coombe & Kelly, 2001; Otaala, 2003; Sileo, 2005; van Laren & Ismail-Allie, 2009).

Projective studies include quantitative large-scale surveys which highlight the impact and burden of the HIV and AIDS pandemic. Such studies are underpinned by positivistic, scientific epistemological assumptions and beliefs. Gachuhi (1999) draws attention to the importance of projective, impact studies in providing accurate, essential information to guide policy development, investment and programme interventions. Projected statistics, Kelly (2000) contends, are significant to understand supply and demand, resources, shifting roles of teachers, schools, planning and management, learner and teacher vulnerability and how these impinge on communities and education, health and economic sectors. Moreover, projective surveys offer valuable contributions in forecasting potential impacts on teachers and learners in education systems and draw attention to compelling imperatives of proactive, practical responses (Baxen & Breidlid, 2009; Kelly, 2000; Shaeffer, 1994).

Such projective studies, therefore, are useful in quantifying the impact of HIV and AIDS and shed light on alarming HIV prevalence statistics of learners and teachers and the projected impact on the education sector. Kelly (2000) highlights that teachers represent a high-risk group in Zambia, and outlines the following impacts of the HIV and AIDS epidemic on teachers and teaching: mortality of qualified teachers, decreased productivity of infected teachers, inability to match supply and demand of education officials and teacher stress related to HIV infection and deaths of relatives and colleagues (Kelly, 2000, pp. 10-12). In South Africa, *The Health of our Educators* (2005) report estimates that 12, 7% of teachers are

HIV positive with the highest prevalence in the 25-34 age group, and teachers in rural areas having a higher HIV prevalence than those in urban areas (Shisana *et al.*, 2005). These projections, Shisana *et al.* (2005) argue, compel a collaborative, skills-building education intervention programme aimed at increasing HIV prevention knowledge, changing behaviour, improving self-efficacy skills, preventing transmission, reducing migratory practices and attrition, reducing alcohol abuse and violence, and eradicating gender disparities. While projective studies, therefore, are significant in offering broad, macro perspectives and estimates of the impact of the HIV and AIDS pandemic, they nevertheless are unable to address the actual teaching and learning that takes place in the microcosm of classrooms and schools. Put differently, quantitative, projective studies cannot adequately contextualise and address the complexity of the HIV and AIDS epidemic; thus, pointing to the significance of supplementing these with qualitative studies.

There is a need, therefore, to move beyond quantitative projections and percentages to what can be done to prevent new HIV infections and curb the escalating HIV and AIDS epidemic. Without a cure for HIV forthcoming, HIV-prevention programmes offer the best response to address the epidemic (Gachuhi, 1999; Kelly, 2000; Lamptey *et al.*, 2002). Initial HIV intervention or prevention research focussed, to a large extent, on HIV-related knowledge and health education, which aimed to increase awareness, provide information and develop life skills (Gachuhi, 1999; Kelly, 2000; Visser, 2007). Globally, as well as in South Africa, high-risk groups were targeted in initial HIV intervention or prevention programmes: In North America, Eastern Europe, Australia, China and Thailand, high-risk groups include injecting drug users and men having sex with men (Chow, Wilson, Zhang, Jing & Zhang, 2011; Piot *et al.*, 2001); while in India, sub-Saharan Africa and in particular, South Africa, high-risk groups comprise sex workers, pregnant women and migrant workers (Gibbs, 2009; Piot *et al.*, 2001; Visser, 2004). However, there has been a recent shift to target not only high-risk groups, but the general population and in particular; children aged 5-14 years. Young people or youth are central to HIV prevention: they represent the group with the highest rate of new infections, engage in high-risk sexual behaviour and have the potential to curb the HIV and AIDS epidemic (Campbell & Foulis, 2002; Campbell, Foulis, Maimane & Sibiya, 2004; Visser, 2007). In addition, there is growing consensus that HIV prevention should adopt a broader, multi-sectoral approach involving education, health, social welfare and economic

development sectors; as well as community-based and non-governmental organisations (Campbell *et al.*, 2004; Kelly, 2000; Piot *et al.*, 2001; Visser, 2004; World Bank, 2002).

HIV prevention programmes adopt diverse approaches, are influenced by contextual factors and achieve varied degrees of success (Campbell & Foulis, 2002; Gachuhi, 1999; Lamptey *et al.*, 2002). Initially, HIV prevention interventions were directed at individuals and focussed on information-based health education. The underlying assumption of these programmes was that providing individuals with HIV and AIDS-related knowledge and attitudes would result in a change in their sexual behaviour. Nevertheless, success of these interventions was limited given its reductionist assumption, since acquiring knowledge and attitudes about HIV and AIDS did not guarantee sexual behaviour change (Baxen & Breidlid, 2009; Campbell & Foulis, 2002; Campbell *et al.*, 2004). This steered the focus of HIV prevention programmes to self-empowerment and development of behavioural skills, such as using condoms, negotiating condom use and developing confidence and assertiveness. However, gender inequalities and poverty limit practical implementation of these behavioural skills in real-life contexts. There is growing consensus that HIV prevention programmes should therefore target peer groups and communities instead of individuals. The assumption is that young people are most likely to be influenced by peers to change sexual behaviour. In the same vein, Lamptey *et al.* (2002, p. 22) highlight the urgent need for "comprehensive programmes that encompass prevention, care, treatment and support interventions that are accessible and affordable to the majority of people in need of these services".

Related to the above, Kelly (2002c; 2002b) recommends that the focus of such HIV prevention programmes progress along a continuum from prevention to care. By this he means that the focus on prevention should crucially complement the focus oncare and treatment of HIV-infected people. As mentioned earlier, research on initial HIV prevention programmes centred on knowledge, attitudes and practices (KAP); or knowledge, attitudes and behaviours (KAB), in relation to HIV and AIDS. Such studies examine whether providing individuals with relevant knowledge and developing appropriate attitudes, values and skills reduces transmission of HIV. Similarly, Boler, Adoss, Ibrahim and Shaw (2003) argue that HIV prevention programmes and school-based curricula should integrate scientific as well as life skills approaches. Initial scientific approaches assumed that increasing knowledge and awareness of the structure and effect of the virus on the body would

transform sexual behaviour. However, recent approaches shift emphasis to incorporate essential skills to empower learners to apply and utilise their knowledge and skills. Such life skills approaches, Boler *et al.* (2003, p. 28) suggest, comprise three types of skills, namely: communication and interpersonal skills, decision-making and critical thinking skills, and coping and self-management skills. These HIV prevention studies, Baxen (2010) asserts, are underpinned by scientific, positivist epistemological notions and include data collected mainly through questionnaires and surveys. Epistemological and methodological limitations of positivist, quantitative studies, Boler (2003) argues, signal the urgent need to complement such studies with interpretivist, qualitative studies which offer opportunities for more in-depth analysis of the complexity of research on HIV and AIDS education.

In keeping with Kelly's (2002c; 2002b) recommendation, the focus of research gradually shifted to studies on care and support of those infected and affected by HIV and AIDS (Coombe & Kelly, 2001; Kelly, 2000; Visser, 2004; 2007;Wegner, Flisher, Caldwell, Vergnani & Smith, 2008; World Bank 2002). Such studies acknowledge the growing recognition that school-based HIV prevention programmes cannot solely address the HIV and AIDS pandemic (Coombe, 2003b; Kelly, 2002a; 2002b); instead, there is an urgent need for a multidisciplinary, collaborative approach to address the challenges facing vulnerable groups (Coombe, 2003b; Desmond & Gow, 2002; Visser, 2004). Youth, orphaned children, girls, women, education administrators or personnel and teachers make up such vulnerable groups. Of serious concern is how these vulnerable groups respond to and cope with the emotional and psychological trauma of being infected and affected by HIV and AIDS and the stigma and discrimination associated with this.

Research on care and support of vulnerable groups ranges from impact studies based on surveys or questionnaires and quantitative approaches (Desmond and Gow, 2002; Kelly, 2002b), peer counselling, support and care for women, children, teachers and abused (Coombe, 2003b), action research employing quasi-experimental design and focus group discussions (Visser, 2007), to qualitative approaches employing focus groups, lesson observations and interviews (Wegner *et al.*, 2008). This corresponds with epistemological shifts outlined earlier.

To what extent are HIV prevention programmes achieving success and what factors contribute to the success or limitations of such programmes? Gachuhi (1999) evaluates HIV prevention or life skills programmes implemented in school systems in Eastern and Southern African countries. Similar research on life skills programmes was conducted in Zambia (Kelly, 2000), Namibia (McGinty & Mundy, 2009), South Africa (Baxen, 2010; Helleve *et al.*, 2009a; Mathews *et al.*, 2006; Visser, 2007; Wegner *et al.*, 2007), Rwanda (Michielsen *et al.*, 2008) and Mozambique (Visser, 2004). The success of these life skills programmes depend on the inclusion of vital psycho-social aspects: "self-awareness (self-esteem) and empathy; private communication and interpersonal relationships; decision making and problem solving; creative and critical thinking and coping with emotions and stress" (Gachuhi, 1999, p. 11). Similarly, Campbell *et al.* (2004, p. 8) argue that effective HIV prevention programmes should include the following crucial components: knowledge; critical thinking; identity and solidarity; empowerment, motivation and confidence; supportive social networks and access to services and resources.

Research results of HIV-intervention or prevention in South Africa over the last decade highlight diverse approaches adopted and wide-ranging results (see Campbell & Foulis, 2002 and Visser, 2007 for an outline of HIV-prevention research). The success of HIV intervention or prevention programmes is limited due to contradictory socio-cultural attitudes related to gender and age; stigma, discrimination and shame (Otaala, 2003) and reductionist notions that HIV and AIDS knowledge lead to behaviour change (Baxen & Breidlid, 2009; Campbell & Foulis, 2002; Campbell *et al*., 2004). For Baxen and Breidlid (2009), such programmes neglect the diverse social and cultural contexts of schools and communities which convey HIV and AIDS information, as well as overlooking issues of gender, power and sexual identities. Put another way: these programmes underestimate the lives and contexts of teachers, fail to acknowledge them as active agents who interpret, produce and mediate HIV and AIDS knowledge and make choices about "what knowledge to teach, when and how" (Baxen & Breidlid, 2009, p. 13). There is an urgent need, therefore, Baxen and Breidlid, (2009) assert, to foreground the link between sex and socioeconomic contexts, as well as the settings in which youth and teachers' sexual identities are constituted. Crucial questions, therefore, still exist: What contextual factors influence the effectiveness of HIV prevention programmes in schools? How do social contexts affect the success of these programmes?

What is the association between stigma, discrimination and shame across cultures? How can teachers create supportive contexts to enhance HIV prevention programmes?

Unless the cultural complexities or barriers associated with stigma, discrimination and shame are confronted and addressed, the effectiveness of HIV prevention programmes will be put under scrutiny (Campbell & Foulis, 2002; Otaala, 2003). Creating supportive, social contexts, therefore, are essential to enhance the success of HIV prevention programmes. Such contexts would address social issues such as poverty and gender inequity, stigma, discrimination and shame, while promoting participatory, interactive strategies as well as encouraging critical thinking. Along this line of argument, Campbell, Foulis, Maimane and Sibiya (2005, p. 471) draw attention to three dimensions of social context which influence the effectiveness of HIV prevention programmes: "*Symbolic context* includes stigma, the pathologisation of youth sexuality (especially that of girls) and negative images of young people. *Organisational/network* context includes patchy networking amongst NGOs, health, welfare and education representatives and local community leaders and groups…*material-political context* of poverty, unemployment and crime, coupled with the exclusion of young people from local and national decision-making and politics".

There is a growing realisation that school-based HIV-prevention programmes are key in promoting knowledge, attitudes, and skills to enhance learners' understanding about HIV and AIDS and encourage change in sexual practices. Consequently, the spotlight of HIV and AIDS research shifted to the crucial role of teachers and their teaching about HIV and AIDS, which has consequence for this study. However, despite this recognition of the significant role of teachers within the context of HIV and AIDS, such studies are limited and scarce (Baxen, 2010; Visser, 2004). A brief outline of studies examining teachers and HIV and AIDS teaching follows.

There is no denying that the HIV and AIDS pandemic put educational programmes and practical curricula at schools under scrutiny. As mentioned earlier, reform in curricula as well as pedagogy is essential to ensure that they are responsive to current needs of learners. An innovative and flexible response, Coombe and Kelly (2001) contend, is needed by teachers to transform their teaching practice with regard to HIV and AIDS. The effective delivery of such programmes and curricula therefore places emphasis on teachers and the adjustments

that they need to make, highlighting the following concerns: What role do teachers' play in the delivery of HIV-prevention programmes? What factors influence teachers' agency in effective delivery of such programmes? What knowledge and skills do teachers need to fulfil such roles?

Initial research on HIV and AIDS education focussed on teachers' knowledge, attitudes and skills, while subsequent studies considered teachers' identities and roles in mediating HIV and AIDS information. Such studies examine what teachers know about HIV and AIDS, highlighting misconceptions, their approach or outlook towards teaching about HIV and AIDSas well as policy images, roles and identities of teachers. Studies by Baxen (2010), Boler *et al.* (2003), Machawira (2008), Peltzer (2003) and Visser (2004) illustrate this point.

Baxen's (2010) qualitative study examines how teachers mediate knowledge about sexuality and HIV and AIDSin life skills classrooms in South Africa. Employing participant observation, interviews and documentary analysis, this study explores factors which influence teachers' experiences, understanding and teaching. In particular, this study examines how teachers position themselves and are positioned when teaching, in order to understand the relationship between teachers' identities and sexuality, HIV and AIDS discourses, and their teaching in life skills classrooms. This study highlights the complexity of dominant social, cultural and material influences on teachers' identities and their lives. In particular, the influences of poverty and politics, religion, schooling and education, and family, role models and home background on construction of teachers' identities are explored. Individual and collective experiences of teachers, Baxen (2010, p. 301) argues, serve as mediatory resources to "produce and reproduce knowledge and teacherly enactments in the classroom". Of significance are the multiple, complex and conflicting subject positions taken up by teachers, and the performative nature of teachers' identity and their classroom behaviour, or teaching, in relation to HIV and AIDS education.

Of particular significance is a study conducted in India and Kenya (Boler *et al.*, 2003) examining the demand for school-based HIV and AIDS education and the role of schools in teaching about HIV and AIDS. Employing quantitative and qualitative methods, this study assesses the attitudes of parents, teachers, learners and key stakeholders towards HIV and AIDS education. Schools and, more importantly, teachers are viewed as having crucial roles

in teaching about HIV and AIDS education. The cultural and social constraints teachers face in discussions about sexuality and HIV and AIDS are also highlighted. The corollary of such constraints and a significant finding of this study is the use of 'selective teaching' to a greater extent in rural areas. Some teachers in this study believe that their knowledge to teach about HIV and AIDS is inadequate (45% in Kenya and 20% in India) since they have not received training (70% in India and 54% in Kenya). A serious concern is the perception by students (24% in Kenya and 12% in India) that teachers do not represent good role models with regard to sexual behaviour. This raises the pertinent question: Are teachers suitably trained and positioned to deliver HIV-prevention programmes in schools?This concern about teachers and HIV and AIDS teaching has consequence for this study and is the focus of Baxen's (2010) and Machawira's (2008) study, which I discuss next.

The parallel between policy images and HIV-positive teachers' images or views of themselves - their identities - is the focus of Machawira's (2008) study in Zimbabwean primary schools. A narrative research design is employed to examine teachers' stories of their experiences of living with AIDS as well as how this influences their interpretation of policy and teaching. Machawira (2008) not only draws attention to dominant policy images of teachers but also emphasises the central role of teachers in implementing and facilitating school-based HIV and AIDS policy and learning programmes. A significant finding is that, within an HIV and AIDS context, education policy and teachers are limited and ineffective if the realities of HIV-infected and affected teachers are overlooked. Also, this study underscores teachers as emotional actors in the implementation of HIV and AIDS policy, which has particular consequence for my study.

Peltzer (2003) examines secondary school teachers' knowledge and beliefs about HIV and AIDS and comfort in teaching about sexuality in South Africa. This quantitative, cross-sectional survey establishes that while most teachers felt they had the knowledge and capabilities to teach about HIV and AIDS, nevertheless, support from parents and religious groups, as well as in terms of resources and materials, were inadequate. The study also found that most teachers felt reasonably comfortable teaching HIV and AIDS-related topics, with female teachers significantly more comfortable than their male counterparts. Responses from few teachers, however, reveal misconceptions about the transmission of HIV. There is also a related study in Namibia examining knowledge, attitudes and concerns of third year Bachelor

of Education students (McGinty & Mundy, 2009). Findings of this study reveal a gap in knowledge related to HIV and AIDS issues and that students are reluctant and lack self-efficacy to implement HIV and AIDS education effectively. In contrast to Peltzer's quantitative study, this study adopts a qualitative approach employing interviews and non-participant observation.

A study in Mozambique (Visser, 2004) surveys crucial factors influencing the willingness of primary and secondary school teachers to communicate about HIV and AIDS within their classrooms as well as informal interactions beyond their classrooms, in their schools and communities. The following personal and contextual factors are identified as key in contributing to teachers' willingness to talk about HIV and AIDS: personal experiences, age, value expressive attitude and level taught. The study also found that teachers are more likely to discuss HIV and AIDS if they: are younger, know someone infected/affected by HIV and AIDS, teach at upper primary level and have weaker value expressive attitudes. Furthermore, this study aims to highlight the relationship between teachers' knowledge and attitudes and their policy decisions, teaching practice and communication about HIV and AIDS.

This trajectory of research on teachers and teaching and HIV and AIDS education draws attention to the following gaps: overlooking issues of context and spatiality in construction of teachers' identities and teaching practice; failure to explore issues related to silence, stigma and discrimination and their influences on teachers' identitiesand teaching of HIV and AIDS education; overlooking power relations and power dynamics of HIV and AIDS education in schools and classrooms; neglect of challenges facing teachers in teaching HIV and AIDS education; inadequate examination of emotional support and pedagogical training needs of teachers to teach HIV and AIDS education; restricted scrutiny of integration of HIV and AIDS education across the curriculum; and failure to explore the influence of teachers' emotionality on identity construction and teaching about HIV and AIDS. Added to this, are insufficient studies examining learners' experiences and responses to HIV and AIDS education. A dearth in studies exploring such issues points to directions and avenues for future research. This study attempts to fill some of these gaps by examining how teachers are positioned and position themselves when teaching about HIV and AIDS, highlighting challenges they experience and foregrounding influences of teachers' emotionality on teaching about HIV and AIDS.

There has been considerable debate concerning the role of education systems and schools in general, and teachers in particular, in providing HIV and AIDS education to address the HIV and AIDS pandemic. While several studies propose that HIV and AIDS education serves as a vehicle to respond to and conquer the HIV and AIDS pandemic and highlight the crucial role of teachers (Coombe & Kelly, 2001; Kelly, 2000; Mitchell & Pithouse, 2009; Shaeffer, 1994; Stuart, 2006; Wood, 2008); others question whether schools and teachers are suitably positioned for such roles (Baxen, 2010; Gachuhi, 1999; McGinty& Mundy, 2009; Visser, 2004). Added to this are serious concerns highlighting the devastating impact of HIV and AIDS on supply, demand and quality of education systems (Kelly, 2000; Shaeffer, 1994; World Bank, 2002). The following section draws attention to such arguments.

3.4   HIV and AIDS education: a window of hope

It is almost thirty years since the advent of the HIV and AIDS pandemic, yet there are no signs of its global significance fading. As outlined at the beginning of this chapter, statistics highlight the gravity of the HIV and AIDS pandemic and its devastating effect on society: individuals, families and communities affected at the micro-level, which has a ripple effect on health, economy, human resources and productivity at the macro-level (Shaeffer, 1994). While a collaborative, effective response by education, health and social welfare sectors is recommended, the role of education is, predominantly, more significant (Kelly, 2002b; Visser, 2004; World Bank, 2002). Given the lack of a cure for HIV and AIDS, the spotlight falls on education systems and schools, most importantly teachers, and their crucial role in developing relevant knowledge, skills, attitudes and values in school children. Globally, in compliance with the Millennium Development Goals (MDGs) and Education for All (EFA), education systems have an obligation to offer every child access to a basic education (Coombe & Kelly, 2001; World Bank, 2002).

Shaeffer (1994, p. 8) contends that the education system plays a major role in the growth of human resources "through the teaching of literacy and numeracy, the transmission of basic knowledge and skills for survival". Along these lines, Coombe and Kelly (2001) describe HIV and AIDS education as a 'global emergency' and 'social vaccine' that offers hope: to innovatively embrace the challenge of raising awareness, to create learning opportunities, to

stimulate debate about cultural, moral and religious beliefs as well as ethics of care and to address the stigma and silence associated with HIV and AIDS. This potential of HIV and AIDS education as a 'social vaccine'to reach millions of children worldwide to prevent HIV infection, therefore, assisting the next generation lessen the lethal grip of HIV and AIDS, should be fully exploited.

In Africa, HIV-prevalence in children aged 5 - 14 is very low (Kelly, 2002a). The assumption is that targeting this group would prevent additional infections and decrease transmission of HIV. Primary school children, it is therefore argued, have the potential to curb the epidemic thus representing a "window of hope" (Gachuhi, 1999; Kelly, 2002a; World Bank, 2002). Kelly puts it differently: "The war against AIDS will be won when it is won among the youth - no sooner, no later" (2002c, p. 3). HIV and AIDS education and primary school children, who are not HIV-infected, represent a "window of hope" for the following reasons:

Worldwide commitment to universal primary education (UPE) means that formal school education merits utmost priority since it reaches millions of children, which has the potential to curtail the escalation of HIV and AIDS. The majority of these school children are young, optimistic and not HIV-infected, and equipping them with HIV-related knowledge, attitudes and skills offers them choices and opportunities to prevent HIV-infection and strive for a better future (Kelly, 2000; World Bank, 2002). In other words, as a major driver of social and economic development, primary school education therefore offers possibilities to reduce global poverty and enhance economic prosperity of future generations. It is critical, Coombe and Kelly (2001) contend, for these children to remain in school since the 'education vaccine' and caring, safe school environments protect them against HIV and AIDS. Despite this 'window of hope' reaching young children at their most formative, receptive years, Kelly (2000) cautions that these children are also extremely vulnerable: they may be orphans, live in abject poverty or are affected by trauma associated with deaths and caring for HIV-infected family and friends.

Education systems and schools provide a ready-made infrastructure to target vast numbers of school children and deliver significant HIV-prevention and AIDS-related messages. Coupled with this, school-based HIV-intervention programmes are very cost-effective, given their potential to reach not only young children, but also parents, teachers and community

members. This means that HIV-prevention programmes offered by education systems and schools evade substantial HIV and AIDS-related costs of further education and health care (World Bank, 2002).

Gender inequality and poverty in society are social and economic drivers of the HIV and AIDS epidemic (Gibbs, 2009; Kelly, 2002b; World Bank, 2002). Formal school education offers significant opportunities to educate young boys and girls together, enabling them to challenge gender inequality and disempowerment of females within society. The corollary of such education is the rejection of notions of gender inequality and growth to transcend poverty, resulting in cultural and social transformation. Along these lines, Coombe and Kelly (2001) argue that educating and empowering girls reduces their vulnerability. As such, education equips girls with knowledge and critical thinking skills to make valuable decisions regarding delayed sexual behaviour, use of birth control or condoms, delayed marriage and economic independence, all of which reduce the transmission of HIV. A major challenge, however, is the large number of children, in particular girls, not attending school: "More than 113 million school-age children are out of school in developing countries, two-thirds of them are girls" (World Bank, 2002, p. xvi).

In sum, the key argument of the foregoing discussion is that primary school education offers a "window of hope", and is of utmost significance since it provides HIV-prevention that is not only effective, but also cost-effective. More importantly, primary school education promotes economic, social and cultural transformation, and has tremendous potential to mitigate the HIV and AIDS pandemic, thereby protecting future generations. The following section delineates the role of HIV and AIDS education and schools to weaken the lethal grip of HIV and AIDS.

3.4.1 The role of HIV and AIDS education and schools in addressing the pandemic

> Education and schooling provide almost the only known antidote to HIV infection
>
> (Coombe & Kelly, 2001, p. 443)

There is growing recognition, Gachuhi (1999) argues, that education and training are pivotal for development; and that quality education contributes to economic, health and social transformation. Education in general and school-based HIV-prevention programmes in particular, plays a crucial role in responding to the drastic impact of the HIV and AIDS pandemic (Gachuhi, 1999; Kelly, 2000; Shaeffer, 1994; Visser, 2004; Wood, 2008; World Bank, 2002). Notwithstanding the challenges and barriers facing such education systems, it is widely acknowledged that, globally, education is vital to convey essential HIV-related knowledge and skills to millions of school-going children. Simply put, education systems and schools are at the forefront of HIV-prevention. Along this line of argument, Kelly (2000) contends that the potential of HIV and AIDS education is threefold: to provide knowledge, attitudes and skills to those not infected with HIV affording them protection, to enhance the ability of HIV-infected individuals to manage the infection, care for those infected and address the silence, stigma and discrimination, and to cope with loss and grief due to AIDS-related deaths.

Above and beyond delivering formal HIV-prevention programmes which assist in reducing HIV and AIDS prevalence, education systems have a key role in assisting societies mitigate its impact. As many point out, HIV and AIDS impacts on health, education and social welfare systems, as well as societies and social development issues (Kelly, 2002c; Shaeffer, 1994; Visser, 2004; World Bank, 2002). Not surprisingly, as already mentioned, a collective, multi-sectoral response is recommended (Boler *et al.*, 2003; Coombe & Kelly, 2001; Kelly, 2002b; Mitchell & Pithouse, 2009). Whilst some commonalities and challenges exist worldwide across countries, Shaeffer (1994) contends that the complexities of economic, social and cultural contexts demand that countries develop differential responses. HIV and AIDS education as well as learning resources, Boler *et al.* (2003) agree, should be locally relevant employing local statistics and case studies. It is precisely because of these complexities of

context and the evolving face of the HIV and AIDS pandemic that education systems have undertaken curriculum and pedagogical reform. Along this line of argument, Coombe and Kelly (2001) call for education systems to move beyond developing HIV-related knowledge, life skills and attitudes; instead, they argue that practical, personal, economic and vocational skills should be developed. Put differently, they recommend that education systems prepare learners to be flexible, resourceful and cope with HIV-related trauma, as well as learn to be entrepreneurs. Kelly (2002a) puts it this way: social dilemmas such as HIV infection and death of teachers, nonflexible content and methods of teaching, vulnerability of orphans, children, girls and women, gender inequalities and violence demand drastic reform in education.

Such reforms in curriculum and pedagogy led to the roles of schools being re-examined. Against this realisation, Kelly (2000, p. 4) asserts that: "school in an AIDS-infected world cannot be the same as school in an AIDS-free world". Indeed, schools "as society's most formal teaching-learning institution" have a responsibility to respond to the HIV and AIDS epidemic (Kelly, 2002a, p. 28). However, it is critical for schools to plan responses which centre on and respond to particular demands related to HIV and AIDS. As such, Kelly (2002a) posits that the HIV and AIDS catastrophe has shifted the role of schools, which increasingly have to provide counselling and psychological support for learners and communicate HIV and AIDS information to learners, teachers and the community. Schools, Boler *et al.* (2003) contend, represent crucial, trusted places for young children to learn about HIV and AIDS. Wood and Hillman (2008, p. 40), likewise, maintain that: "schools are the ideal place for teaching sexuality education, developing effective life skills in learners and motivating them to make choices that will optimise their life opportunities".

Whether schools in particular and education in general, are ideally positioned to deliver HIV-prevention messages has been an area of much debate. Of great concern, is the relationship between the level of education and prevalence of HIV. Put differently, how does the level of education influence possibilities of HIV infection?

Earlier studies in sub-Saharan African countries harshly affected by HIV and AIDS, such as Zambia, indicated that HIV-infection levels were higher among those with higher levels of education or more educated (Coombe & Kelly, 2001). Such evidence suggested that HIV

prevalence increases according to social or occupational class and higher levels of education (Cohen, 2002; World Bank, 2002). Teachers, Gachuhi (1999) maintains, are at greater HIV-risk due to their higher incomes and greater mobility compared to others in rural areas. As such, the recommendation was that a positive correlation exists between the probability of engaging in risky sexual behaviour as well as actual HIV-infection, and levels of education. These earlier studies, however, were conducted in the initial stages of the epidemic when information about causal factors and precise explanations of behavioural correlates of HIV and AIDS infection were scarce and unclear. Generally, HIV-prevention messages and level of knowledge about HIV-transmission was low (Cohen, 2002; Coombe and Kelly, 2001; World Bank, 2002).

Subsequent studies conducted in Uganda and Zambia presents a contrasting argument: school education results in a decrease in HIV prevalence rates of young people. Girls aged between 15-19 years having secondary school education, Kelly (2002b) asserts, showed a drastic decline in HIV-infection rates, while the probability of HIV-infection was three times greater in girls dropping out of school than their contemporaries who remained in school. That being the case signals a shift towards a negative correlation between levels of education and probability of HIV infection. Wood and Hillman (2008) agree that education as a 'social vaccine' helps prevent or reduce HIV infection, since individuals with more education seem less likely to be HIV-infected. What, precisely, is the explanation for the resulting decrease in HIV infection as the level of education increases? Gachuhi (1999) and Piot *et al.* (2001) concur that the skills and information of sex education programmes or family life not only encourages positive adolescent sexual behaviours, but also delays the commencement of sexual activity. That said, while some claim that increased HIV-related knowledge, life skills, attitudes and awareness about the disease contribute to declines in HIV infection rates, instead, others (Coombe & Kelly, 2001; World Bank, 2002) argue that this is due to education itself or the very process of being educated. As such, education possibly enhances the ability to utilise knowledge and develop effective life skills, make informed decisions, become economically independent and lead to brighter future prospects. Nevertheless, Cohen (2002) maintains there is still a need for behavioural research to unravel the causal factors and provide more precise explanations for such a negative correlation.

This crucial potential of HIV and AIDS education to decrease the probability of HIV transmission should be enhanced (Kelly, 2002b). The effectiveness of such HIV-prevention programmes, however, has increasingly been put under scrutiny (Campbell & Foulis, 2002; Campbell *et al.*, 2005; Clarke, 2008; Kelly, 2002c). While some countries such as Cambodia, Thailand, Brazil, Senegal and Uganda have reported success (Clarke, 2008; Kelly, 2002b; Piot *et al.*, 2001), the precise contribution of the education sector towards such success remains unclear. Evidence establishing the effectiveness of educational programmes presents conflicting results of success and failure (Campbell & Foulis, 2002; Clarke, 2008). This puts the role of HIV and AIDS education under the spotlight, and points to the urgent need for such research, which is currently scarce.

While this section shed light on the crucial role of education in general, and schools in particular, to address and curb the HIV and AIDS pandemic, they are nevertheless confronted with challenges which threaten effective delivery of HIV and AIDS education. Such challenges are outlined in the following discussion.

3.4.2 Challenges facing education systems and schools in delivering HIV and AIDS education

From the preceding section, it is evident that education systems and schools have a critical role in responding to the drastic impact of the HIV and AIDS catastrophe. However, the HIV and AIDS pandemic severely threatens and undermines the very same education systems and schools which are tasked with mitigating its impact (Coombe and Kelly, 2001; Gachuhi, 1999; Kelly, 2000; Shaeffer, 1994). In other words, a major challenge facing education systems and schools, therefore, is that while they face the burden of being harshly affected by HIV and AIDS, they nonetheless have an obligation to respond proactively to its impact. Indeed, the impacts of the HIV and AIDS pandemic does not auger well for education systems and schools.

Using the analogy of the impacts of HIV on the human body, how it weakens and destroys the immune system and results in opportunistic diseases and ultimately death, Kelly (2000) devises an analytic framework to drive home the magnitude of the impact of HIV and AIDS

on education systems. In much the same way, Kelly (2000) asserts that the increase in HIV-prevalence weakens and decreases the ability of education systems to deliver quality education. Generally, this is due to more teachers and learners becoming sick, resulting in increased absenteeism, orphans and even death. Additionally, the increase in illiteracy levels and decrease in skilled workers impacts on economy and funding for education and health care (Wood & Hillman, 2008; World Bank, 2002). Recognising these impacts, Kelly (2000) contends, will assist policy-makers, managers and teachers to develop possible solutions and effective interventions to offset and mitigate such impacts. The upshot of such impacts is that education systems and schools are no longer tranquil HIV-free places, Kelly (2002a, p. 28) contends, which signals the urgent need for "a radical re-thinking of educational provision". Nevertheless, he cautions, recognition of the need for such reform is inadequate and delayed.

Shaeffer (1994) therefore suggests that schools need to undergo two major changes, in order to address the challenges of HIV and AIDS impacts: (i) engage in open, candid discussions on topics of sexuality and sex education, sexually transmitted diseases (STDs) and condoms, drug abuse and the role and status of women, and (ii) deliver broader, integrated age and language appropriate HIV and AIDS messages. Also, teachers need to teach these topics in more open, creative and interactive ways which include peers, parents, role models, respected members of the community and local religious leaders. Along this line of argument, Kelly (2002b) contends that education systems, therefore, need to be protected in order to serve as vehicles to reduce HIV and AIDS prevalence. As such, education systems need to be stabilised to ensure that teachers teach, children enrol and remain at school to learn and managers and finance personnel are efficient.

It is widely acknowledged that the HIV and AIDS pandemic severely impacts education systems in three ways (Gachuhi, 1999; Kelly, 2000; Shaeffer, 1994; Wood & Hillman, 2008; World Bank, 2002):

i. *Decreasing demand for education*: due to declining enrolment and attendance of children and loss of income due to illness and death, an increasing number of orphans having to care for HIV-infected and affected family members and vulnerable children and orphans dropping out of school

ii. ***Decreasing supply of education***: due to increased mortality of teachers, lesser productivity and greater absenteeism of sick teachers, decreased enrolments, increased financial costs to carry unproductive and absent teachers, teachers' HIV-related stresses and reduced funding

iii. ***Deteriorating quality and management of education***: due to increased mortality, illness and absenteeism of teachers, fewer senior managers to plan and manage implementation of policies, less qualified teachers, increased psychological effects of HIV-infection and deaths, stigma and discrimination of HIV-infected and HIV-affected teachers and managers, negative impact on quality of teaching and learning

Related to such impacts on education systems, Crouch (2003) highlights the "turbulent change" and "large and looming imbalance between the supply and demand" of teachers, exacerbated by the HIV and AIDS pandemic (2003, pp. 46-47). Similarly, Ramrathan (2003) and Coombe (2003a) contend that the HIV and AIDS pandemic severely impacts on attrition and supply and demand of teachers. Added to this, Coombe (2003a) asserts that: "the paradigm of education must shift" with the following response from the education sector: "helping to control the spread of the disease, providing social support for learners and teachers affected by the disease and protecting the quality of education provision" (2003a, pp. 84, 88). This signals the urgent need for policy and the education sector to respond to such challenges and threats.

HIV and AIDS mainstreaming in general, and integration of HIV and AIDS education across the curriculum in particular, is not only integral to respond to the pandemic, but also presents a challenge for education systems and schools (Kelly, 2002b; 2002c; Otaala, 2003; van Laren & Ismail-Allie, 2008). Mainstreaming can be distinguished from integration as follows:

> HIV and AIDS mainstreaming is considered to be a process of integrating HIV and AIDS throughout the functioning of the whole school. One part of mainstreaming is the *integration* of HIV and AIDS education in the curriculum   (van Laren & Ismail-Allie, 2008, pp. 201-202)

While mainstreaming has the potential to empower teachers and learners to live healthy, sexually responsible lives, it has nevertheless been marginalised and neglected over the years.

Indeed, this means that education systems and schools (Kelly 2002b; 2002c) as well as tertiary institutions (Otaala, 2003) are not fully exploiting the possibilities of mainstreaming to develop life skills, survival skills and HIV-related coping mechanisms that extend beyond HIV-related knowledge and skills. HIV and AIDS education can be integrated in the curriculum in three ways (van Laren & Ismail-Allie, 2008, pp. 203-204): (i) as a main carrier subject, such as Life Orientation in South African schools; (ii) as a cross-curricular topic in other subjects or (iii) by infusion throughout the curriculum.

Policy guidelines and recommendations regarding integration and implementation of HIV and AIDS education varied across different Eastern and Southern African countries (Gachuhi, 1999): In Zimbabwe, Namibia, Uganda and Lesotho it was integrated into curricula of primary and secondary schools; in Malawi it was infused in Standard four in primary schools only; while in Botswana it was included in the curriculum in secondary schools only. However, in Swaziland, clear policy guidelines regarding integration of HIV and AIDS education into school curricula were lacking. A significant challenge highlighted in HIV and AIDS education research is that teachers in most of these countries were inadequately trained, lacked knowledge, skills and confidence to implement HIV prevention and life skills programmes and avoided teaching sensitive topics related to HIV and AIDS (Boler *et al.*, 2003; Gachuhi, 1999). This has consequence for this study and signals an area in urgent need of further research.

Gachuhi (1999) contends that stand-alone or entirely separate life skills HIV-prevention programmes, however, have greater levels of success than those infused throughout the curriculum. Education departments, Kelly (2002a) argues, have not collaborated with teachers, parents and community based organisations concerning the integration of HIV and AIDS education in the curriculum. This represents a serious challenge since delivery of integrated curricula is the sole responsibility of teachers. Precisely how this integration influences teacher roles will be examined later in this chapter. The crucial role of teachers in HIV and AIDS education is outlined next.

3.4.3 The role of teachers in HIV and AIDS teaching

Despite the fact that education systems, as the previous section highlighted, are identified as central to curbing the HIV and AIDS pandemic, it is widely acknowledged that teachers, most importantly, play a pivotal role in addressing HIV and AIDS education (Boler *et al.*, 2003; Mitchell & Pithouse, 2009; Visser, 2004; Wood, 2008b). Why do teachers have such a pertinent role to play in HIV and AIDS education? What does this role entail? Within classrooms, teachers are solely responsible for conveying HIV-relevant knowledge, attitudes, skills and values. As such, Mitchell and Pithouse (2009) contend that teachers are critically placed to make a difference in addressing the HIV and AIDS epidemic, given their knowledge about teaching, the disease, policy, learning, human rights and counselling; as well as their understanding of issues related to culture, gender and sexuality. Indeed, this reveals that teachers' roles incorporate not only pedagogical aspects of teaching and learning about HIV and AIDS, but also the bio-medical, psychological and social aspects of the disease. Evidence from India (87%) and Kenya (90%) confirms perceptions that teachers have a key responsibility to teach young children about HIV and AIDS (Boler *et al., 2003*).

There is no denying that the HIV and AIDS pandemic places added demands on teachers' roles. Besides raising awareness about and preventing HIV-infection, teachers are responsible for assisting HIV-infected and affected learners cope with stigma and discrimination and trauma of disease and death as well as addressing issues of power, gender inequality, poverty and violence. This means that, within the HIV and AIDS context, teachers take on roles that are much more critical, caring and supportive (Mitchell & Pithouse, 2009). Wood and Hillman (2008, p. 37) concur that teachers have a responsibility to protect and socialise children: to "take action to protect youth, to educate them about preventing infection, and teach them how to care- psychologically, physically and emotionally- for themselves and for others who have contracted the virus". Such roles, point to the need for teachers to create caring, supportive spaces within their classrooms, which would enable them to confront and discuss stigma and discrimination associated with HIV and AIDS and counsel infected and affected learners. Added to this, Wood and Hillman (2008) maintain that teachers are expected to re-design approaches and curricula in line with effective, relevant HIV and AIDS responses.

As I outlined earlier in this chapter, and related to the above, South African teachers are expected to perform seven roles and responsibilities (DoE, 2000). Three of these seven roles, I maintain, are significant in the teaching of HIV and AIDS. Firstly, as a learning mediator, teachers are required to mediate or facilitate learning about HIV and AIDS in such a way that is sensitive to, recognises and respects learners' diverse needs, demonstrates sound HIV and AIDS knowledge and constructs inspiring, appropriate environments to learn about HIV and AIDS. Secondly, as a HIV and AIDS subject specialist, teachers should be well grounded in HIV and AIDS knowledge, values, skills, principles and methods, and employ various approaches which enhance HIV and AIDS teaching and learning and are appropriate to learners' contexts. Thirdly, and most importantly, is the community, citizenship and pastoral role, which is the only role that critically includes HIV and AIDS education. This role requires teachers to promote committed and ethical attitudes and a sense of responsibility and respect towards others, develop supportive, empowering settings to teach about HIV and AIDS, and develop supportive associations with parents and community members and organisations.

It is clear from this discussion that, despite the numerous challenges that teachers face, they nevertheless offer hope to respond innovatively to the HIV and AIDS catastrophe and implement curriculum and pedagogical reform. The following section outlines the challenges faced by teachers as a result of the HIV and AIDS pandemic.

3.4.4 Addressing the challenges faced by teachers in their HIV and AIDS teaching

The need for teachers to address HIV and AIDS education and the promise this offers remains imperative. Parents often lack HIV-related knowledge and skills or feel uncomfortable discussing sensitive, sexuality issues with their children (Boler *et al.*, 2003; Clarke, 2008). This huge responsibility, therefore, is left for teachers to shoulder (Visser, 2004). Teachers, however, have not been adequately trained and prepared for their roles related to teaching in an HIV and AIDS context. Teachers' capacity and effectiveness in performing this role have, nevertheless, come under scrutiny (Baxen, 2010; Clarke, 2008; Kelly, 2002c). Serious concerns include: Why are teachers achieving inadequate success in

this role? What challenges do teachers confront when teaching about HIV and AIDS? How do these challenges influence teachers' effectiveness in delivering HIV and AIDS messages? How can teachers be supported in this role? Are teachers suitable role models to deliver HIV-prevention messages?

Evidence reveals that challenges facing teachers related to their HIV and AIDS teaching are numerous (Clarke, 2008; Kelly, 2000; 2002a; Visser, 2004). The knowledge, attitudes and values of teachers have increasingly been questioned. While some studies, as mentioned earlier, (Peltzer, 2003; Visser, 2004) suggest that teachers have sufficient knowledge about the biomedical aspect of HIV and AIDS; in contrast, others report that teachers have inadequate knowledge and skills to teach about the topic (Kelly 2002a; 2000; McGinty & Mundy, 2009). This being so means that, predominantly, lessons about HIV and AIDS focus on scientific facts about structure and transmission of HIV, its effects on the body and how to prevent HIV-infection. The reason for this, according to Wood and Hillman (2008) and Kelly (2002a), is that teachers lack confidence since they have not been adequately trained to address the psycho-social and cultural dimensions about HIV and AIDS. Indeed, it is against this realisation that Kelly (2002a) asserts that teachers should not be solely tasked with conveying HIV and AIDS information and developing appropriate values and attitudes.

Social and cultural constraints perpetuate the silence, stigma and discrimination, associated with HIV and AIDS, and present significant challenges for teachers (Boler *et al.*, 2003; Breidlid, 2009; Kelly, 2002a; Visser, 2004; Wood, 2008b). As such, topics related to sexuality, sexual intercourse and condom use are considered taboo. Teachers, thus, experience great difficulty addressing cultural sexual practices, such as multiple sexual partners, power and gender inequalities and relationships with older men for financial gain, (Boler *et al.*, 2003; Breidlid, 2009). In the same vein, Wood (2008b) contends that social and cultural norms govern social labels or stigmas, which reduce a person's self-esteem and self-value or how he or she is perceived or valued by others. As a result of such stigmas, teachers experience: "reduced productivity and motivation, rejection by colleagues, increased absenteeism, avoidance of testing and subsequent treatment, reduced efforts to seek care and support, or withdrawal, depression and burnout and shame, suffering and silence and reduced self-esteem" (Wood, 2008b, p. 187).

School cultures are diverse and fluid, comprising many facets such as cultural symbols and practices, values and beliefs which are significantly influenced by the community. Teachers, for Shaeffer (1994), are either formally or informally managed or influenced by such school cultures and surrounding communities. Consequently, they are obliged to be more culturally sensitive to their surrounding communities, and are, therefore, hesitant to teach about sex and sexuality as this contradicts community norms and values. Related to this, Adonis (2009) argues that school cultures and teachers' personal identities influence their professional identities, pedagogical practices and knowledge taught about HIV and AIDS. As such, school cultures regulate the HIV and AIDS terminology and knowledge that teachers utilise, resulting in them overlooking or excluding sexual information since they are "silenced due to fear" to challenge the dominant school and community cultures (Adonis, 2009, p. 44). Poor psychological and emotional skills exacerbate the challenges teachers face with regard to HIV and AIDS (Wood & Hillman, 2008; Kelly, 2002a).

The corollary of such social and cultural constraints is that teachers practice 'selective teaching': entire lessons on HIV and AIDS are omitted; HIV and AIDS are taught without any direct reference to sex or human relations; or selective messages are given on suitable sexual behaviour (Boler *et al.*, 2003, p. 45; Kelly, 2002a). In other words, teachers refrain from discussing sensitive, sexually explicit material and discuss HIV-transmission without directly talking about sexual intercourse, safe sex or abstinence due to societal, cultural and religious pressures. Teachers engage in 'selective teaching' for various reasons: lack of knowledge, training and confidence, gender issues, low priority to these lessons in the curriculum, lack of resources and support and poor salaries and school conditions of teachers (Boler *et al.*, 2003, p. 32). However, evidence of the relationship between cultural context or beliefs and the efficiency of the HIV intervention programmes is, nevertheless, scarce.

Social contexts and settings of gender inequalities and poverty add to the challenging role of teaching about HIV and AIDS effectively (Campbell & Foulis, 2002; Campbell *et al.*, 2005). As such, teachers do not work in a vacuum since their personal and professional identities and teaching practice are influenced by their communities and social contexts. While teachers have to deal with obstacles of stigma and poor stakeholder partnerships, these are exacerbated by social contexts of unemployment, crime and poverty. A huge challenge for teachers,

therefore, is to create supportive and safe contexts to address HIV and AIDS, and overcome such challenges.

There is also the challenge facing teachers with regard to curriculum integration (Kelly 2002b; 2002c; van Laren & Ismail-Allie, 2008). Even though policy documents suggest that HIV and AIDS should be integrated into the curriculum, follow up by principals and education department officials to ensure such curriculum integration, is, indeed, lacking. Teachers are nevertheless left to face this challenge on their own and embrace it with differing levels of success (see Gachuhi, 1999). While it is recommended that HIV and AIDS education be included as a stand-alone in subjects such as Life Skills and Life Orientation, this is not always the case given challenges of timetabling, perceived importance of HIV and AIDS by school leadership and diverse social-cultural contexts.

The upshot is the need for teacher training programmes and departments of education to acknowledge and support teachers to cope with such challenges. Of particular importance is the urgent need to develop the counselling skills of teachers and equip them to offer psychological and emotional support to those infected and affected by HIV and AIDS (Kelly, 2002a ; Wood & Hillman, 2008). I believe that the silence, stigma and discrimination related to HIV and AIDS present serious obstacles and that breaking this silence is crucial for teachers in their efforts to curb the pandemic. In accordance, Kofi Annan delineates:

> HIV is not a death sentence. But silence about HIV and AIDS can be one.
> So let us speak up about HIV and AIDS. It is a priority for the whole UN
> family- not only in our work, but in our lives.
> (Kofi Annan, UNAIDS, 2004)

It is clear from this discussion that teachers face numerous challenges in relation to the demanding role of teaching about HIV and AIDS. I contend that research exploring such challenges, and how to support teachers in addressing them, is imperative if they are to overcome these critical obstacles. How, precisely, have education departments and teachers responded to teaching about HIV and AIDS, despite such challenges? This will be explored in the following section.

3.5   Responses to HIV and AIDS education and teaching

The alarming statistics and distressing effects of the HIV and AIDS epidemic have demanded that countries worldwide intensify their responses. Although responses from the education sector within a multi-sectoral response have, nevertheless, been hesitant and slow, increasingly, many countries have realised the significance of strengthening education-centred responses. The effects of the HIV and AIDS pandemic and intensified responses globally, (Lamptey *et al.*, 2002; Piot *et al.*, 2001; World Bank, 2002) as well as its ravaging grip in sub-Saharan countries, are well documented (Gachuhi, 1999; Kelly, 2000; Schaeffer, 1994; Wood & Hillman, 2008). The message is clear: "no country can afford not to act" (World Bank, 2002, p. xvi). Simply put: there is no time for complacency; instead urgent, strategic action is critical. The Millennium Development Goals (MDGs) were adopted by 189 countries at the United Nations Millennium General Assembly in September 2000 in New York (World Bank, 2002). These MDGs drive not only international policy responses to the HIV and AIDS pandemic, but also national responses. Education for All (EFA) goals, which incorporate MDG2 and MDG3, have particular significance for responses to the HIV and AIDS pandemic: achieve universal primary education (UPE) and promote gender equality and empower women. Of particular relevance for this study, is the response of policy and teachers to the HIV and AIDS epidemic, especially from a South African perspective. The following sections outline such responses.

3.5.1 South African policy response to HIV and AIDS

The South African Government, in responseto the HIV and AIDS epidemic, developed a number of policies to address and manage it. The Department of Education, in particular, has made advances in incorporating a specified body of knowledge about sexuality and HIV and AIDS into the Life Skills (grades R-6), Life Orientation (grades 7-12) and Life Sciences (grades 10-12) curricula. Increasing HIV-prevalence in South Africa calls for an urgent, intensified, education-centred response driven by policies. This section briefly outlines five South African policies:

The South African Schools Act No. 84 of 1996 (Department of Education, 1996). This Act, amongst other things, regulates admissions and exclusions of learners, and protection of HIV-infected learners. It is compulsory, this Act stipulates, for all learners between 7 -15 years, to attend school. Depending on their socio-economic contexts, some learners will be exempt from paying school fees. In line with EFA goals and UPE, as well as the South African Constitution, this Act ensures that young children have a right to basic education. As such, young children will be at school to receive HIV-prevention messages and relevant HIV-related knowledge, attitudes and life skills, which prevents HIV-infection.

National Policy on HIV/AIDS, for learners and educators in public schools, and students and educators in Further Education and Training Institutions (Department of Education, 1999). Guidelines for managing HIV and AIDS in schools and further education and training (FET) institutions are provided. Effective HIV-prevention and care in public education systems is, therefore, the main focus of this policy. In line with the South African Constitution, this policy protects constitutional rights to: basic education, privacy, a safe environment and non-discrimination. HIV and AIDS education as well as life skills, this policy stipulates, should be integrated across the curriculum. Moreover, specific knowledge about the HIV and AIDS epidemic; HIV-transmission, HIV-prevention and support are outlined in this policy. According to this policy, the main purpose of HIV and AIDS Education is:

> to prevent the spread of HIV infection, to allay excessive fears of the epidemic, to reduce the stigma attached to it and to instil non-discriminatory attitudes towards persons with HIV and AIDS. Education should ensure that learners and students acquire age and context-appropriate knowledge and skills in order that they may adopt and maintain behaviour that will protect them from HIV infection (DoE, 1999, p. 10)

Norms and Standards for educators (Department of Education, 2000). This policy recognises seven roles of teachers, which reflect their changing roles, especially in an HIV and AIDS context. These roles were described earlier in this chapter. The learning mediator, subject specialist and most importantly, the community, citizenship and pastoral roles of teachers are significant when teaching about HIV and AIDS.

Education white paper 6: Special needs education: Building an inclusive education and training system (Department of Education, 2001). This policy stipulates that all learners, most importantly vulnerable learners, receive a quality education, which addresses intrinsic and extrinsic barriers to learning, such as severe poverty, diseases, HIV and AIDS, disability, inadequate resources and support for teachers, and stereotyping to name just a few. Within such an inclusive education and training system, and especially within the HIV and AIDS context, teachers would need to recognise and accept not only individual needs and strengths, but also differences of learners. As such, besides empowering learners and encouraging appropriate attitudes and behaviour, the role of teachers is also to support learners infected and affected by HIV and AIDS.

National Curriculum Statement (NCS) Curriculum and Assessment Policy Statements (CAPS) grades R-12 (Department of Basic Education, 2011). This policy outlines specific outcomes and content to be taught in Life Skills (grades R-6) and Life Orientation (grades 7-12). HIV-related knowledge, attitudes and values are specified within the personal and social well-being component of the Life Skills curricula (grades R-6): development of the self; health and environmental responsibility and social responsibility. The Life Orientation curricula (grades 7-12) focus on the following areas or topics: development of the self in society; health, social and environmental responsibility; constitutional rights and responsibilities; physical education world of work and study skills. While HIV and AIDS knowledge, attitudes and skills are clearly specified in the Life Skills grades R-9 curricula, guidelines are not as specific in the grades 10-12 Life Orientation curriculum. Life Skills and Life Orientation are considered to be main stand-alone or carrier subjects to teach HIV and AIDS education, nevertheless, this policy recommends that HIV and AIDS be integrated across all subjects of the curriculum.

Such policy frameworks and management of these are essential for effective HIV and AIDS education. In a sense, these policies guide the response of schools in general, and teachers in particular, to the devastating impact of HIV and AIDS on education systems. Effective implementation of such policies has increasingly come under scrutiny. While teachers are not actively engaged in developing such policies, they are nevertheless at the forefront of policy implementation. In light of this, I propose the urgent need to consider how teachers respond

to such policies and teaching about HIV and AIDS education. The following section examines precisely how teachers engage with such policies and address HIV and AIDS education in their schools and classrooms.

3.5.2 Teachers' response to HIV and AIDS teaching

Teachers not only carry the huge burden of effective HIV and AIDS education programmes, but also endure much of the blame for ineffectiveness of such programmes. Even though teachers are recognised as pivotal in HIV and AIDS education, evidence of their responses to teaching about HIV and AIDS is, nevertheless, lacking. This highlights a discrepancy: teachers are believed to have crucial roles in HIV and AIDS teaching, yet research on teachers' roles and responses to teaching about HIV and AIDS is extremely limited.

A significant concern, of studies focussing on school-based HIV and AIDS education programmes, is the knowledge levels of teachers. If teachers are to equip learners with relevant HIV and AIDS information, then it makes sense for teachers themselves to have appropriate knowledge levels to teach such information. Evidence, however, suggests contradictory responses. As outlined earlier in the chapter, teachers in Peltzer's (2003) study believed that they are knowledgeable to teach about HIV and AIDS. This finding is consistent with that of Visser (2004) that teachers with high levels of knowledge were more willing to teach about HIV and AIDS. In contrast, Boler *et al*. (2003) established that teachers in India and Kenya indicate that they have inadequate knowledge to teach about HIV and AIDS. McGinty and Mundy (2009), likewise, found gaps in HIV-related knowledge; however, this was in Namibian Bachelor of Education students and not teachers.

Of interest, linked to teachers' knowledge, is teachers' responses regarding their confidence and comfort in teaching sexuality and HIV and AIDS education. Helleve *et al.* (2009a) examine South African and Tanzanian teachers' responses which indicate, generally, that teachers are confident and comfortable teaching such topics. South African teachers, however, have lower levels of confidence compared to Tanzanian teachers. Conflicting responses from teachers in India and Kenya, nevertheless, highlight the overall low confidence levels of teachers (Boler *et al.*, 2003). Related to this, Mathews *et al.* (2006)

establish that higher levels of confidence and self-efficacy translate into greater possibilities of overcoming barriers and implementing HIV and AIDS education programmes. Factors influencing teachers' decisions to teach about HIV and AIDS include: HIV interactive context, past HIV and AIDS training, school climate and general disposition, with teacher training and school policy being the most significant influences.

Baxen (2010) and Helleve *et al.* (2009b) scrutinise teaching about sexuality and HIV and AIDS of Life Skills and Life Orientation teachers respectively in South Africa. The complexity of cultural contexts and positioning of teachers, are highlighted in these studies. Helleve *et al.* (2009b), in particular, examine teachers' responses to perceived cultural differences between local communities and HIV and AIDS content taught. Adopting the concept of a cultural diamond, HIV and AIDS teaching is underscored as a cultural practice, which is perceived by the teacher, as creator of meaning and receiver of ideas, in diverse ways. Additionally, teachers are positioned not only in adaptive positions, but also in moralistic positions, experiencing personal as well as cultural contradictions in their teaching about sexuality and HIV and AIDS.

This brief overview of teachers' responses highlights the dearth of such studies and signals possible directions for future research.

3.6   Synopsis

This chapter commenced with an overview of the global HIV and AIDS pandemic, which was followed by a discussion of the epidemic in South Africa. Thereafter, an outline of the landscape of literature and research on teaching, teachers and HIV and AIDS education, highlighting epistemological trends, was presented. Next, the role of HIV and AIDS education and teachers in addressing the HIV and AIDS pandemic, as well as challenges facing schools and teachers were discussed. This chapter concludes with an outline of the South African policy responses to HIV and AIDS education, as well as responses of teachers to teaching about HIV and AIDS. In the following chapter, I turn my attention to the methodological approach adopted, namely, a qualitative, narrative approach.
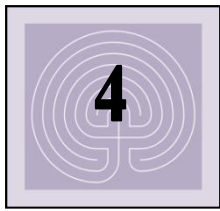
'Narragating' the labyrinth of a qualitative, narrative approach

> People are 'guided to act by their social and cultural relationships in which they are embedded and by the stories through which they constitute their identities' (Somers, 1994, p. 625)

> Human beings…have constantly told stories, presented events and squeezed aspects of the world into narrative form (Cobley, 2001, p. 2)

4.1 Orientation of the chapter

This chapter makes explicit the methodological approach as well as the decisions made and practical concerns of carrying out this research. The qualitative methodological approach in general, and more specifically, the narrative approach utilised to explore teachers' subjectivities and emotionality are outlined. I justify the appropriateness of the qualitative, personal narrative approach, as a design to navigate the labyrinth - twists and turns - of gathering and analysing data. Thereafter, I elucidate the social, political, historical and cultural contexts of this research as well as outlining the sampling strategy. Next, I devise a seven-circle narrative research labyrinth which outlines my stages of creating and analysing narratives. This leads to a discussion of power dynamics, ethical concerns and issues of voice in co-constructing narratives, as well as the notion of crystallisation. Finally, I outline the analytical process that I employ to make meaning of teachers' personal narratives.

4.2   Qualitative methodological approach

> Qualitative research begins with assumptions, a worldview, the possible
> use of a theoretical lens, and the study of research problems inquiring
> into the meaning individuals or groups ascribe to a social or human
> problem   (Creswell, 2007, p. 37)

It is widely acknowledged that the theoretical and philosophical stances of researchers significantly influence their decisions about methodological approach, and research processes and procedures (Creswell, 2012; 2007; Denzin & Lincoln, 2000; Mertens, 2005; Silverman, 2006; 2010). So, depending on the theoretical and philosophical orientations that a researcher adopts, a particular question, issue or topic may be examined employing different paradigms and methodological approaches. Most importantly though, as Cohen, Manion and Morrison (2011) point out, is the need for 'fitness for purpose'. In other words, a researcher's choice of paradigm and methodological approach, should not only be guided by the purpose of the research, but should also be made explicit. An outline of the philosophical underpinnings and methodological orientation of this research follows.

As mentioned in Chapters 1 and 2, the main question which this study aimed to respond to is: How do teachers' life experiences, subjectivities and emotionality influence their teaching about HIV and AIDS education?

This research is located within a post-structuralist framework. Such a framework underscores multiple truths and voices, and social, cultural and ethical influences. In other words, central concerns of post-structuralists include not only issues of multiple subject positions and how subjects make meaning through language, but also issues of context. Furthermore, a post-structuralist framework emphasises shifting, fluid subjectivities, agency and transformation of social relations of power. Closely aligned with this framework is the critical or transformative paradigm, which aims to move beyond simply explaining and understanding social behaviour and situations; instead, to questioning and transforming them. The basic principle of this paradigm, therefore, is to politically emancipate and empower participants so that they can address power relations and change their practices or praxis as well as their social situations. Within this paradigm, participants not only have a 'voice' in the research

process, but are also viewed as active collaborators, both trademarks of narrative research. Such an orientation, Mertens (2005) agrees, has a diverse philosophical base which represents multiple positions, placing crucial significance on the experiences and lives of varied groups as well as unequal power relationships.

My ontological belief is that multiple realities exist, and that political, social, ethnic and cultural values influence the construction of such multiple realities. I will portray multiple realities of participants by employing multiple quotes of their own words, which highlight their diverse perspectives. In terms of epistemology, I believe that the relationship between the researcher and what can be researched - the researcher and participants - is interactive, and that knowledge is located socially. Therefore, as the researcher I am aware of power relationships and social contexts which may influence this collaborative relationship, bearing in mind that participants should be empowered as a result of this relationship. For this reason, I consider it important to develop close relationships with participants in order to understand the contexts of their lives and work. With regard to the methodological approach, or how I set out to obtain the knowledge and information that I required in order to answer my research questions, I adopted a qualitative, narrative approach. Since this research aimed to explore the junction of teachers' subjectivities and emotionality and their teaching about HIV and AIDS education, it was, therefore, crucial for me to collect rich, textual data about teachers' life experiences to provide an in-depth understanding and to explore how these issues are inextricably linked. This motivated my choice of methodological approach, which represents a qualitative, narrative turn in my methodological labyrinth journey.

A qualitative methodological approach will offer me opportunities to pursue profound understanding and in-depth analysis. Such an orientation, will allow participants in this study to share their views and convey their actions freely and openly. Additionally, a qualitative approach accentuates the interpretive nature of research and takes into account the social, cultural and political contexts of the researcher and participants. To justify my choice for such an approach, I would like to quote in detail from Denzin and Lincoln (2005):

> Qualitative research is a situated activity that locates the observer in the
> world. It consists of a set of interpretive, material practices that make the
> world visible. These practices transform the world. They turn the world

into a series of representations, including fieldnotes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them.

<div align="right">(Denzin & Lincoln, 2005, p. 3)</div>

In my view, an explicit definition of qualitative research should incorporate not only elements of the qualitative process, but also its interpretive and transformative nature. Therefore, I proffer the following definition, bearing in mind that it may evolve and be used differently: Qualitative research integrates the researcher's philosophical assumptions and worldview with their interpretive or transformative practices. Qualitative researchers study people or phenomena in their natural settings and diverse contexts in order to explore, understand and analyse their subjective meanings. They collect data in the form of text, narrative or visual images to examine the lived experience and views of participants.

It is precisely against this realisation, that I argue that a qualitative approach is most appropriate for my study. This sketch of a qualitative methodological approach sets the stage for a description of narrative research, which follows.

4.3   Narrative research undone

Narratives are the 'most basic way humans have of apprehending the world'   (Plummer, 2001, p. 185)

There is no denying that over the years epistemological shifts, which I delineated in Chapter 2, from positivist, to interpretivist and to critical theory, put narrative research under the spotlight. This was predominantly due to the primary focus of research shifting to meaning and interpretation. This escalation and 'burgeoning interest' in narrative inquiry, Chase (2005) contends, was the upshot, in the early twentieth century, of sociologists from the Chicago School and anthropologists putting life history methods under scrutiny. Added to

this was the mounting interest in women's personal narratives by feminist researchers. In other words, the 1970s witnessed an advance in life history methods and personal narratives, since issues of "voice, authenticity, interpretive authority and representation" were challenged (Chase, 2005, p. 655). For Josselson (1995), this 'narrative turn' has ushered in an 'age of narrative' which is the focus of the discussion that follows.

4.3.1   Approaching the 'narrative turn': my turn to personal narratives

Over the last three decades there has been growing recognition of the surge in narrative research, which has been described as the 'narrative boom', 'narrative turn' or 'narrative explosion' (Hänninen, 2004, p. 69).The main reason for such a shift in the nature of academic inquiry was, perhaps, that scholars from multiple disciplines could not adequately analyse and interpret complex human experiences or activities through a positivist lens (Blumenreich, 2004; Riessman, 1993; Spector-Mersel, 2010; Webster & Mertova, 2007). And so, while stories and interpretations were previously neglected and disregarded; they are now welcome and encouraged. The realisation, therefore, is that narrative research offers opportunities to describe and interpret human experience whilst at the same time addressing issues of representation and agency. As such, issues of voice are accentuated, and the influence of social, cultural and political contexts foregrounded. Squire puts it this way: the narrative turn encompasses shifts to "qualitative methods, to language, to the biographical, to the unconscious, to participant-centred research, to ecological research, to the social, to the visual, to power, to culture, to reflexivity…" (2005, p. 91).

The value of narrative research is therefore twofold: it enhances understanding of researchers and participants and provides a means to make sense of their experiences, as well as acknowledging their similarities and uniqueness. A further strength- which could also be argued as a weakness (May, 2004) - is the interdisciplinary and multidisciplinary dimensions of narrative research, which enhances its potential to understand and interpret lived experiences (Chase, 2005; Clandinin & Connelly, 2000; Cortazzi, 1993; Creswell, 2007; Merrill & West, 2009; Riessman, 1993). Such realisations motivated my decision to adopt a narrative approach or research design for this study. The suitability of narrative research to explore not only teachers' identities and subjectivities (Atkinson, 2004; Kraus, 2006; May,

2004; Ritchie & Wilson, 2000; Søreide, 2006), but also their lives and teaching practice (Clandinin & Connelly, 2000; Goodson, 1997; Ritchie & Wilson, 2000; Witherell & Noddings, 1991); emotions in teaching (Narayan, 1991; Nias, 1996) as well as interacting with curricula (Fowler, 2006; Singh, 2007) is well documented. The upshot of recognition of the value of narrative research, not surprisingly, is a convincing argument that narrative research is more than a methodology; instead, it is a worldview or paradigm in its own right (Dhunpath, 2000; Spector-Mersel, 2010). As such, narrative research offers an alternative lens or counterculture to explore teachers' lives.

Narrative research is adopted as an overarching or umbrella category and includes: biographies, autobiographies, life stories, life histories, personal accounts, personal narratives, oral history and auto-ethnographies, to name just a few (Casey, 1995; Creswell, 2012; Mertens, 2005). It is now widely acknowledged that narrative research offers opportunities to examine teachers' personal and professional experiences, agency and teaching practices, and processes of teaching and learning that take place within classrooms (Elbaz-Luwisch, 1997; Feldman, Sköldberg, Brown & Horner, 2004; Riessman, 1993; Webster & Mertova, 2007). Most importantly, I argue that narrative research acknowledges the urgent need to listen to teachers and allow them to present and represent themselves.

What becomes clear upon reviewing the multidisciplinary literature is the dynamic and evolving nature of narrative research. As social contexts and the way people make meaning evolved, definitions of narrative ruptured into a state of flux. The upshot of such multidisciplinary perspectives are diverse and sometimes absence of clear or distinct definitions of narrative, which, I argue, coheres well with the post-structuralist framework adopted in this study, and portrays the dynamic, fluid nature of narrative. Increasingly, narrative research has been defined as representing: lives, lived experience or 'stories of experience' (Casey, 1995; Gilbert, 2002; Webster & Mertova, 2007); oral and written stories of actions (Riessman, 1993); a text or discourse (Chase, 2005); meaning and a sense of belonging (Witherell & Noddings, 1991); events or series of events (Abbott, 2002; Elliott, 2005); implemented signs linked with time, space and sequence or temporal sequence of events (Cobley, 2001; Merrill & West, 2009); method and phenomenon of study (Clandinin & Connelly, 1994), amongst other issues. Polkinghorne's (1988) definition holistically encapsulates this dynamic nature of narrative research, elaborating that "narrative could have

the following equivocal meanings: it has been used to refer to any spoken or written expression, any written sentence, paragraph or essay, the process of writing a story or the result of the process of writing a story" (1988, p. 13). In this study, a narrative approach entails: gathering rich textual information from teacher participants, either spoken or written, about their personal life as well as professional teaching experiences, and significant influences, either human or contextual, on their teaching practice, and constructing narratives from such stories. A narrative approach also offers opportunities for me to explore and understand teachers' subjectivities and emotionality in relation to their teaching of HIV and AIDS education.

However, I contend that a related concern is the use of the terms 'narrative' and 'story' interchangeably (Gilbert, 2002; Richmond, 2002; Squire, 2005). Why do researchers employ these terms interchangeably? In what ways or how, precisely, do these terms differ? Since these terms are closely related, with some similarities, I believe that they are often used interchangeably. Instead, like Abbott (2002); Clandinin and Connelly (2000); Cobley (2001) and Frank (2000), I adopt an opposing view and argue that these terms are not synonymous. For Clandinin and Connelly (2000), stories refer to lived experiences or phenomena told by participants, whereas narratives denote the process or method of writing and describing these stories and are constructed from analysing stories. Abbott (2002, p. 13), however, puts it differently: story refers to "the event or sequence of events", while narrative discourse entails "how the story is conveyed". While Cobley (2001) agrees that story and narrative are closely related, he nevertheless discerns that story denotes "all the events which are to be depicted", whereas narrative is the "showing or telling of these events and the mode selected for that to take place" (Cobley, 2001, pp. 5-6). Feldman *et al.* (2004), nevertheless, put it simply: stories are fragments or subsets entrenched in encompassing narratives. In this study, I engage in the process of co-constructing and analysing spoken and written stories of teachers to construct 'narratives' of their lived experiences, a sense of belonging and teaching practices.

As mentioned earlier in this chapter, narrative research incorporates many different categories. Although my research design might, broadly be described as narrative, my decision about which category to adopt in this study, more specifically, was guided by Creswell's (2012, p. 504) questions: who writes or records the story? How much of a life is recorded or presented? Who provides the story? Is a theoretical lens being used?

In this study, I co-construct narratives with teachers, although, I, to a greater extent, initially write and record the narrative. However, I do not report teachers' entire lives, but on significant episodes or events in teachers' personal and professional lives. It is the teachers themselves who provide stories of such episodes and events. A post-structuralist framework or lens is used to develop the narrative. In light of these responses, therefore, and more precisely, the category of narrative research I employ is a personal narrative approach. For Riessman (1993, p. 64), personal narratives are "not meant to be read as an exact record of what happened nor is it a mirror of a world 'out there'". This, therefore, highlights the importance of self, context and culture in such personal narratives. Such an approach, I believe, serves both as a powerful tool to acquire an in-depth understanding of the everyday life experiences of teachers, and also to engage with how their past life experiences influence their practice. In light of the above, I therefore opine that a narrative approach, in general, and a personal narrative approach, in particular, is most appropriate for this study, since it allows possibilities for me to generate rich, detailed accounts of teachers' lives and their personal and teaching experiences.

At this juncture, I believe that it is important to explicate how a post-structuralist lens will enhance my understanding and analysis of teachers' narratives. As I mentioned earlier, a post-structuralist framework underlines multiple truths, multiple subject positions and dynamic subjectivities as well as issues of power relations, voice, context, agency and transformation. The consequence of such realisations, not surprisingly, is that numerous scholars have been inspired to adopt a post-structuralist lens when employing a narrative approach. Studies by Blumenreich (2004), English (2005), Hole (2007), Neilson (2008) and Søreide (2006), to name but a few, illustrate this point. While I am aware of the critique of traditional narrative research, in accordance with Blumenreich (2004) I argue that such critique develops and expands narrative inquiry and analysis. In constructing narratives of children with HIV, Blumenreich (2004), was guided by three aims: 'complex lives, shifting identities', making the researcher visible and creating an oppositional picture. Such notions, I contend, offer valuable insights on how challenges of traditional narratives could be overcome by paying attention to socio-historical contexts and researcher positionality.

A post-structuralist framework, additionally, is useful to explore the influence of power and resistance dynamics and diverse contexts, and how this affords agency, as well as construction and negotiation of dynamic, multiple identities, related to contexts (English, 2005; Hole, 2007; Søreide, 2006). Søreide (2006) argues that teachers construct identities by negotiating multiple subject positions in the act of storytelling which serve as 'narrative resources' as they share their life experiences. Therefore, I believe that such a framework has import for my study and offers valuable insights into the multiple, fluid nature of teacher's subjectivities in diverse contexts, while a narrative underpinning is, indeed, essential to interpret and analyse the stories of teacher's lives and experiences.

Of particular significance is a study by Neilson (2008) which accentuates issues of shifting multiple subjectivities, power, and collaborative co-construction of narratives, space, emotions and researcher privilege. Adopting a creative dance metaphor, she crafts her narratives employing spiral and circle patterns, which draws attention to her complex, dynamic research journey. This resonates with my choice to adopt the labyrinth metaphor to delineate my complex research journey as well as the dynamic nature of teachers' subjectivities and emotions in HIV and AIDS education. Like Neilson (2008), I contend that a narrative approach allowed me to "respect the wisdom, knowledge and skills of the co-participants by sharing their stories in their voices" since they live 'storied lives' (Neilson, 2008, p. 39). Narratives, therefore, are valuable in illuminating inner selves or subjectivities as well as educational and classroom practices. A post-structuralist framework, I agree, is underpinned by notions of "identity as dynamic, relational and always contested", and "a world where multiple perspectives…influence our thoughts and actions" (Neilson, 2008, p. 45). Of consequence is the spotlight on collaborative construction of narratives, which rupture bonds between power, knowledge, subjectivity and meaning.

Emotions and feelings, most importantly, influence interviews and narratives (Fowler, 2006; Gubrium & Holstein, 2009; Narayan, 1991; Riessman, 2008a). Of consequence is that participants, as storytellers, in the process of telling their stories, evoke powerful feelings and experience emotions, such as love, hate, fear or trauma. Such emotions and feelings are conveyed by the language (verbs, adjectives, adverbs) used. This means that participants proffer their thoughts and feelings in their actions and words, and, as such, set the emotional tone of the narrative. A caveat, however, is that narrators need to accept responsibility for

their feelings, whether they are feelings of happiness, despair, guilt, anxiety, regret or pleasure, and acknowledge the challenge that readers have agency and experience the implicit and explicit emotions conveyed in narratives. As such, Fowler (2006) contends that narratives have emotional power since they mirror emotions and feelings of the narrator which are invoked in the reader. Narratives, Riessman (2008b) agrees, not only convey 'unspeakable emotions' of participants, they also create and transmit emotional experiences in the researcher as well as the reader.

And so, like Fowler (2006) I argue that while the process of teaching becomes more complex, narratives proffer 'safe' spaces for teachers to examine their thinking and feeling about their teaching selves and teaching practice. Crafting narratives which, therefore, break silences and address difficulties may offer teachers opportunities to transfer negative feelings into useful, proactive teaching practices. Teachers and researchers, as storytellers or narrators, therefore, should be in touch with their emotions and experiences, and aware that these are conveyed in their stories or narratives. Of concern, though, is that the credibility of narrated stories has been put under scrutiny, since narrators may have reason to present a particular version of their emotions and experiences. Such awareness and concerns, related to feelings of storytellers, emotional power and credibility of narratives, I believe, have consequence for the process of co-construction of narratives and associated power dynamics, in this study.

It is generally acknowledged that educational research is conducted within wider social, political and historical contexts, and in particular, cultural and institutional contexts, such as classrooms and schools. As Gubrium and Holstein (2009) contend, texts of narrative accounts are just as important as their contexts. This study is no different. The following section, therefore, situates and contextualises this study.

4.4   Situating and contextualising the research

> Narrative researchers situate individual stories within participant's personal experiences (their jobs, their homes), their culture (racial or ethnic), and their historical contexts (time and place)
>
> (Creswell, 2007, p. 56)

4.4.1   The research context

The alarming statistics and effects of not only the global HIV and AIDS pandemic, but also, more particularly, the South African epidemic, were documented in Chapters 1 and 3. Broadly speaking, this study was conducted in South Africa, one of the countries in sub-Saharan Africa experiencing the devastating effects of the HIV and AIDS epidemic. This study took place, more specifically, in the context of the KwaZulu-Natal province. Of the nine provinces in South Africa, KwaZulu-Natal represents the province experiencing the most dreadful HIV and AIDS epidemic. It is therefore of consequence that my study was conducted in this province.

My study was part of a larger research project entitled 'Mapping barriers to basic education in the context of HIV and AIDS', conducted by the University of KwaZulu-Natal, and funded by the National Research Foundation (NRF). The Provincial Department of Education granted permission for this research project to be undertaken in a Midlands town in KwaZulu-Natal. This town is situated approximately 40 km south-west of Pietermaritzburg, comprising rural, semi-rural, deep rural, urban and peri-urban contexts. Consisting mainly of farming and forestry communities, the town is surrounded by semi-formal and informal settlements and outlying farms and rural settlements. As a result, agriculture forms the backbone of this town's economy. This town is "approximately 1232 square kilometres in extent with an estimated population of 56 772 and 12679 households" (Richmond Municipality Integrated Development Plan Review 2011/12, p. 6). The historical and political contexts are characterised by violence, crime and poverty. Added to this, HIV and AIDS, illness and death characterise the social context. The research team of this larger project consisted of staff and students from the schools of education, adult education and psychology within the University of KwaZulu-Natal. The research team of this larger project identified two clusters of educational facilities: one in the more urban and peri-urban areas, and the other in the rural and deep rural areas surrounding the town. Cluster One comprised four primary schools and one secondary school, while Cluster Two comprised two secondary schools, two primary schools, one special school, one Early Childhood Development centre and three Adult Education centres. It is from these two clusters, within the larger project, that I selected schools and teachers, my unit of analysis, to participate in my study. The

subsequent discussion elucidates the sampling strategy I adopted in order to select schools and recruit teacher participants for my study.

4.4.2   Selection of schools and teachers: a purposive sample

My study aimed to examine teachers' subjectivities and emotionality, and how these influence their teaching about HIV and AIDS education. At this juncture I believe that it is of utmost importance to distinguish the sampling strategy of schools and teachers for my study from that of the larger research project. I adopted a purposive sampling strategy. This is in keeping with Cohen, Manion and Morrison's (2011, p. 156) contention: researchers adopting purposive sampling "hand-pick the cases to be included in the sample on the basis of their judgement of their typicality", thereby selecting a sample suitable for the specific purpose(s) of their study. Creswell (2007) maintains that narrative researchers, in particular, need to reflect further on the purposeful sample because besides having a greater understanding of the research problem(s), the sample should also be willing to tell tales of their lived experiences.

As mentioned earlier, the larger research project team grouped schools into two clusters. In total, these two clusters comprised six primary and three secondary schools. The principal of one secondary school in the urban area, which comprised predominantly Indian learners, did not grant permission for his school to participate in my research study. The reason he proffered was that teachers had already sacrificed time for participation in the larger research project, and at secondary school level his teachers could not afford to sacrifice more time. Two deep-rural schools were a considerable travelling distance away - more than 70km - and could only be accessed by 4x4 vehicles, and so, for reasons of safety and convenience were therefore not included in my sample. Of the remaining six schools, I decided to purposively select three schools, each representing a different context: urban, semi-rural and rural. And so, my sample of three schools comprised one urban school within Cluster One and two schools, semi-rural and rural, from Cluster Two. Added to this, I considered convenience, since these three schools were easy to access by car and not more than 55 km away.

I addressed teachers collectively in each of the three schools selected; outlining the purpose of my study and the time period I would be observing and video recording lessons. Teacher participation in my study was voluntary. My sampling strategy of teachers was purposive, since I had already made the decision that only teachers teaching about HIV and AIDS education would be included in my sample. Seven primary school teachers indicated that they would be teaching about HIV and AIDS education in the stipulated time period, and were also willing to participate in my study. I am certainly aware of the possibility that some primary and secondary school teachers, who would be teaching about HIV and AIDS education in the stipulated time period, were nevertheless, not willing to participate in my study. Project-fatigue, perhaps, could also account for teachers in the larger project, having already sacrificed time for interviews and lesson observation, not being willing to sacrifice more teaching time. Indeed, a point of clarity: while all teachers in the nine schools within the two clusters may have agreed to participate in the larger research project, they were however not compelled to participate in my study. Additionally, I did not restrict the sample to only Life Skills or Life Orientation teachers; supporting the principle of curriculum integration, I invited all teachers teaching about HIV and AIDS education in any learning area or grade to participate in my study. I hoped that this would firstly allow more teachers the opportunity to participate and, secondly, provide a better picture of HIV and AIDS teaching across a wider spectrum of topics and learning areas.

The seven teachers that volunteered to participate in my study, upon further scrutiny, displayed the following characteristics:

Gender: four females and three males

Ethnicity/race: five Africans and two whites

Ages: early 30s to late 40s

Religious backgrounds: Christians

Home languages: English, isiZulu, Xhosa

Marital status: single, married and divorced

An important point of clarity, nevertheless, is that the above characteristics were neither pre-determined by me nor used as criteria to select my sample of teachers; but instead represents the characteristics or biographical make-up of the seven teachers who volunteered their participation. Nevertheless, I acknowledge that there were discrepancies in terms of gender,

ethnicity/race, age and home languages within this sample, which I believe did not influence data generation or analysis procedures negatively, since I did not intend to develop generalisations. The following table summarises the sample of teachers and schools.

Name of school*	Name of teacher*	Learning area/s taught	Grade/s
Lavender Primary (semi-rural)	Zibuyile	Natural Science	6
	Thabile	Natural Science	4
	Nombu	Mathematics	6,7
Petunia Primary (rural)	Sandile	Life Orientation, Human and Social Sciences	6
	Themba	Language, literacy and communication	4
Rose Primary (urban)	Andrew	Natural Science, Mathematics	6,7
	Mary-Ann	Language, literacy and communication, Life Orientation	4,5

Table 3: Summary of sample of schools and teachers (*names of teachers and schools have been changed to ensure anonymity and confidentiality)

The purpose of the brief school profiles which follow is twofold: firstly, to highlight the contextual differences between the urban, semi-rural and rural schools selected; and secondly, to provide biographical information about the learner and teacher population as well as the diverse socio-cultural contexts. Moreover, the reader is not only offered a glimpse into the everyday life of the schools, but also given an outline of characteristic features of the buildings; ethos and leadership, the aim of which is to present richer descriptions of diverse school contexts. Given that I adopt a narrative approach, invoking a post-structuralist lens, I believe that such issues of context are, indeed, very pertinent in co-construction and narrative analysis. The information in these school profiles is based on my observations during visits to schools as well as interviews with teachers. I selected the names for the schools.

Lavender PrimarySchool is situated in a semi-rural area of the Midlands town with a learner and staff population comprised of only Africans. This co-educational school comprises a brick building of about 15 classrooms and an office building. One of the

classrooms serves as the staffroom for teachers during the lunch breaks. Classrooms are furnished with old desks and chairs, with a few classrooms having broken windows. Although the entrance to the school is not tarred or paved, it is kept clean. During my visits, I often saw dogs, goats and chickens roaming in the school yard. I was particularly impressed to see learners planting and watering the vegetable garden. From my observations and according to the teachers interviewed, the principal is dynamic and committed, and enjoys excellent relationships with her teachers and learners. When this research was being conducted at this school, the learner population was approximately 600, and staff complement was 17, comprising 14 teachers, one administrative clerk, one deputy principal and the principal.

Petunia Primary School is located in a rural area and also has teacher and learner populations comprising of only Africans. The school comprises a dilapidated building of about seven classrooms, many with broken doors and windows, as well as one classroom that had been burnt down during violence. The principal is male and, according to teachers at the school, is involved in community work and departmental responsibilities, resulting in him often being called away for meetings. In his absence, the Head of Department is mostly responsible for ensuring that learners are in the classrooms and that teaching is taking place. However, when a teacher is absent, the Head of Department mentioned that due to insufficient relief teachers, male learners play soccer while female learners wander around the school. There is a teacher's cottage to accommodate teachers appointed from distant, out-lying areas. At the time the research was conducted, the learner population was approximately 130, and the staff population was five, comprising three teachers, one of whom was the Head of Department, one administrative clerk and the principal.

Rose Primary School is a large, ex-Model C school situated in an urban area, with a learner population comprising diverse racial groups. Prior to 1994, the learner population comprised only white learners. There are boarding facilities for both teachers and learners and the gardens are always well maintained. This is the only school in the sample that is well-resourced, offering a range of sporting and cultural facilities. During my visits to the school, I observe learners playing soccer or netball matches or training during the lunch breaks. The sounds of the choir or flute lessons also ring out during the lunch breaks. When this research was being conducted, the learner population was approximately 900, and the staff population

was 30, comprising 26 teachers, two administrative clerks, one deputy principal and the principal.

Having sketched the sampling strategy of schools and teachers, as well as the geographical and socio-cultural contexts of the three schools selected, next I elucidate the process and techniques that I employed to collect data and give teacher participants opportunities to tell tales of their lived and HIV and AIDS teaching experiences.

4.5   Creating data and crafting narratives

> Through narrative, we come in contact with our participants as people
> engaged in the process of interpreting themselves
>
> (Josselson & Lieblich, 1995, p. ix)

In this section, I venture into the next turn of my narrative labyrinth journey delineating how I implement a narrative approach and craft teachers' narratives of their subjectivities and emotions related to their HIV and AIDS teaching.

I blended Creswell's (2012) seven steps of narrative research and Fowler's (2006) seven orbitals of narrative analysis to develop a **narrative research labyrinth**, which outlines seven circles or turns of the processes involved in conducting and analysing narrative research. I now explicate these seven circles or turns which guide my narrative research:

1. **Naïve planning and identification**: this involves identifying a topic or area of concern, selecting suitable participants and sites and obtaining permission from 'gatekeepers'
2. **Generating and eliciting stories**: this involves employing appropriate accessories or tools to generate rich stories that reflect personal, professional and social experiences. In this second circle or turn, narrative researchers will be involved in establishing trust and rapport with participants, making field notes, transcribing and sometimes translating elicited stories.

3. **Crafting narratives**: this requires reading and re-reading stories to craft or create narratives. It may be necessary to revisit participants for follow-up interviews or observations if 'gaps' in the data are identified. This third circle or turn also involves collaborations with participants to co-construct narratives.

4. **Conversations and reflections**: this involves discussing the narratives with participants, mentors and promoters. It is also important to reflect on the emotions and feelings of the researcher and participants, power dynamics and ethical challenges at this turn.

5. **Uncovering clusters of meaning**: this involves making sense of the narratives and delving deeper to identify phrases and reveal clusters of meaning. This fifth circle or turn also requires establishing similarities, contradictions and making comparisons.

6. **Theoretical connectivity and coherence**: this sixth circle or turn is critical and involves making logical connections with literature and theoretical constructs. Depending on the theoretical framework, structural, thematic, interactional or performative models of narrative analysis may be employed.

7. **Narrative insight and clarity**: this final seventh circle or turn results in reconstituting selves, wisdom, deeper meaning and clarity about the topic or area of concern. The narrative thesis or performance is finally released into the public domain.
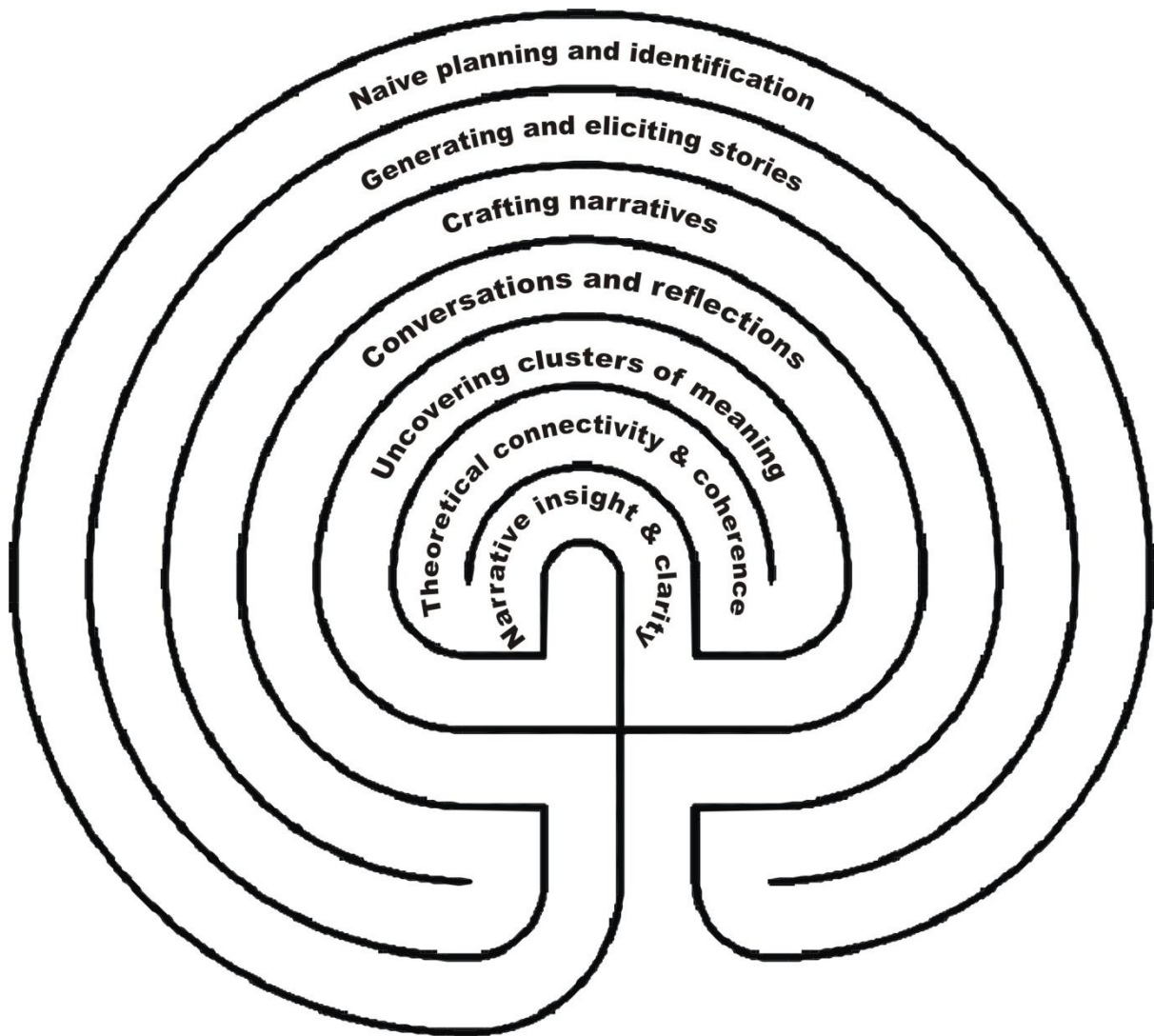
Figure 2: **Diagram representing the seven steps of my narrative research labyrinth**

Following Foucault, I contend that narrative researchers need to develop and employ **technologies of narrative** as they 'narragate' through these seven circles or turns of the narrative research labyrinth. I negotiated strategies of power and resistance and multiple subjectivities as I elicited, generated, crafted and co-constructed narratives. The remainder of this chapter elaborates on the five steps: naïve planning and identification; generating and eliciting stories; crafting narratives; conversations and reflections and uncovering clusters of meanings. In Chapters 5 and 6 which follow, I outline theoretical connectivity and coherence as well as narrative insight and clarity, underlining deeper meanings and wisdom.

4.5.1   Naïve planning and identification

This step entails identifying the research question(s), adopting an appropriate sampling strategy for selection of schools and teachers and obtaining permission or access from 'gatekeepers' to carry out the research. As mentioned earlier, my central research question which reflects the educational problem or topic of concern is:

How do teachers' life experiences, subjectivities and emotionality influence their teaching about HIV and AIDS education?

The critical research questions include:

1. How do teachers' life experiences influence their subjectivities when teaching about HIV and AIDS?
2. In what ways is teachers' emotionality significant in teaching about HIV and AIDS education?

The preceding discussion outlined the purposive sampling strategy adopted in the selection of schools and teachers. The first challenge facing qualitative researchers is obtaining permission from 'gatekeepers' and negotiating access to carry out their study. Sometimes, permission may have to be sought from more than one 'gatekeeper', as was evident in my study. I obtained permission to conduct this research from the Provincial Department of Education as my selected participants were teachers teaching at public schools (**Appendix A**); as well the University of KwaZulu-Natal's Ethics Committee (**Appendix B**).

Subsequently, I sent letters to principals of the three schools selected, outlining the purpose of my research study and requesting a meeting to address teachers. Once the principals of the three schools responded positively, I negotiated a convenient date and time with each principal to schedule meetings with teachers. At this initial meeting, I delineated the purpose of my research, the research questions and techniques of data collection. Most importantly, I not only assured teachers about issues of confidentiality and anonymity, but also that their participation was entirely voluntary. Teachers who expressed willingness to participate voluntarily in the research and were engaged in teaching HIV and AIDS education were recruited as teacher participants of my purposive sample. These teachers received letters

which reinforced the information provided at the meeting and requested their informed consent to participate in this research (**Appendix C**).

Honesty and transparency about the research aim(s) and data generation strategies, I believe, are crucial in order for narrative researchers to build rapport, trust and close relationships with participants.The upshot is that besides participants feeling secure, they also feel free to share intimate, rich, in-depth information about their lives. Initially, seven teachers volunteered as participants. However, two teachers decided to withdraw from the research due to study commitments and ill-health. The data generated, analysed and discussed, therefore, were captured from five teacher participants. This initial planning phase of negotiating and gaining access took place between February and April 2007. In the discussion that follows, I describe the phases of data generation and motivate the techniques that I employed to generate data and encourage participants to tell their stories.

4.5.2   Generating and eliciting stories

During this step, I employed narrative accessories or tools - data generation instruments - to elicit detailed stories of teacher participants' personal, professional and social experiences. In order to encourage teacher participants to tell such stories, establishing trust and rapport with them is essential. During my visits to the school to address and interview teacher participants or observe lessons, I recorded field notes about the socio-cultural contexts, surroundings, culture of teaching and learning, ethos, relationships, resources and teacher-learner profiles.

Processes of data generation and data analysis, I maintain, are non-linear, iterative and closely entwined (Gibson & Brown, 2009; Neilson, 2008). Therefore, I believe that it is crucial for narrative researchers to conceptualise these processes as mutually informing each other, which allows them to not only discern relevant data but also to oversee their data generation process. As I tread this narrative, labyrinth path, I will walk you through my stages of data collection and processes of crafting and analysing narratives.

My data generation process comprised three phases. Phase One involved individual discussions with teacher participants, during which I clarified the research instruments. Initially, teacher participants were required to construct a timeline (**Appendix D**),

highlighting significant events, incidents or experiences in their lives. Furthermore, they had to analyse scenarios (**Appendix E**) related to HIV and AIDS teaching, as well as illustrate three critical lessons (**Appendix H)** in their HIV and AIDS teaching. Such data generation instruments, I believe, would not only provide rich data about their personal, cultural, religious, biographical and institutional backgrounds, but also shed light on their subjectivities. Data generated during this phase would shed light on teacher participants' significant personal and professional life experiences, and possibly highlight critical incidents, turning points and their socio-cultural backgrounds. Phase One of data collection took place between April and July 2007. The average time spent with teacher participants, explaining and clarifying the data collection instruments - timelines, scenario analysis and critical lessons - ranged from 45 to 60 minutes. These data collection instruments were, nevertheless, completed at teacher participant's leisure over three to four weeks. Thereafter, I negotiated convenient dates and times with each of them to collect their completed instruments and commence Phase Two of data collection, namely, lesson observations.

During Phase Two, teacher participants granted permission for me to observe and video record three lessons of them teaching HIV and AIDS education across different learning areas and grades. A research assistant from the larger project assisted with video-recording lessons, while I sat at the back of the classrooms going through lesson plans and worksheets as well as making notes. This phase aimed to examine subject positions adopted by teacher participants in their teaching of HIV and AIDS education, and how their subjectivities influence their teaching. In addition, I examined the content knowledge, attitudes, skills and values teachers taught about HIV and AIDS. I, moreover, recorded observations about teacher behaviour, teaching strategies, power dynamics and teacher responses to sensitive issues on an observation schedule (**Appendix F**). Although I noted learners' behaviour and responses, these were not the major focus of this study. This phase generated data to address the first research question: How do teachers' life experiences influence their subject positions/subjectivities when teaching about HIV and AIDS? This phase of data collection was conducted between August 2007 and June 2008, depending on which term(s) teacher participants were scheduled to teach about HIV and AIDS. Due to busy examination and administrative duties of teacher participants, lessons were not observed from November 2007 until February 2008. On average, lessons ranged from 45 to 50 minutes, and so, the average total time of three lesson observations ranged from 135 minutes to 150 minutes. I had

initially planned to meet with teacher participants immediately after each lesson to discuss and probe further. However, this was not always possible, since most were not available due to other teaching commitments. Although I indicated in letters to teacher participants that the estimated total time of their involvement would be six months, I soon realised that this was an underestimate. Subsequently, I informed participants that their participation would be longer than six months, and most obliged. Given the poor network service in the semi-rural and rural schools, communication was a huge challenge, which I nevertheless admit, I failed to anticipate. And so, without e-mail and cell phone signal, a few lesson observations had to be re-scheduled. On completion of Phase Two, I discussed suitable dates and times for Phase Three which involved individual semi-structured interviews.

For Phase Three, I scheduled individual semi-structured interviews with each teacher participant, employing an 'interview schedule' (**Appendix G**) to guide discussions. Teacher participants granted permission for these interviews to be tape recorded. These interviews took place between August and November 2008. The duration of each semi-structured interview ranged between 1, 5 and 2 hours, depending on the depth of responses as well as the participant's willingness to discuss personal, sensitive issues. Initially, interviews aimed to gather narrative insight into the personal and professional lives and subjective experiences of teacher participants. Following this, these interviews were not only used to probe deeper and clarify vague responses from the Phase One data collection instruments, but also to discuss lessons observed in Phase Two. Follow-up interviews were scheduled for further clarity and to probe gaps in the data. However, these follow-up interviews ranged from 30 - 35 minutes. My study also aimed to explore the role of teacher emotionality in HIV and AIDS teaching, therefore, additionally, I asked questions related to emotions experienced when teaching about HIV and AIDS. Hence, this stage generated data to address the second research question: In what ways is teachers' emotionality significant in teaching about HIV and AIDS education? Therefore, the cumulative time spent with each teacher participant during the three phases of data collection ranged from 300 - 365 minutes. However, this excludes the time spent with teacher participants on co-construction of narratives, which I elaborate upon later in this chapter. The following table summarises how the focus of my critical research questions is linked to theoretical tools and concepts outlined in Chapter 2.

Research Questions	Focus	Theoretical tools	Theoretical concepts
1. How do teachers' life experiences influence their subjectivities when teaching about HIV and AIDS?	Teacher subject positions, subjectivities	Theory of power/knowledge and technologies of the self (Foucault)	Subjectivities, Technologies of power / resistance, Technologies of the self
2. In what ways is teachers' emotionality significant in teaching about HIV and AIDS education?	Teacher emotions	Emotional geographies (Hargreaves) Genealogies of emotions (Zembylas)	Emotions, Emotional geographies, Ethics of care

Table 4: **The relationship between the focus of the critical research questions and theoretical tools or concepts**

Obtaining a variety of narrative materials - written, observed and oral accounts, I maintain, allows narrative researchers to craft or create rich, comprehensive personal narratives, which motivated my choice to gather a range of narrative materials or data. The data generation instruments: timelines, scenario analysis and critical lessons (written), lesson observations (observed) and semi-structured interviews (oral), not only produced written, observed and oral accounts of teacher participants' personal, professional and lived experiences but also encouraged them to engage with issues of subjectivities and who they are, in relation to significant events or experiences in their lives. My use of timelines resonates with Leitch's (2006) autobiographical timelines, to record positive and/or negative life events of personal and/or professional import - like graduation, death, marriage and divorce - and related emotions experienced.

Lesson observations were employed to explore teachers' subject positions, subjectivities and emotions in their teaching about HIV and AIDS education. Instead of being either an active participant or passive observer, I nevertheless locate myself within a middle-ground position (Creswell, 2007). Within such a position, I was cautious not to actively interfere in the lesson

while the teacher was teaching and did not passively detach myself by just observing. Teachers discussed content, strategies or activities of the lesson with me, while learners were engaged with individual or group work. Added to this, I listened to learners' group discussions, commenting on or questioning particular, controversial or incorrect responses. Observed lessons, furthermore, were recorded on video to better capture classroom ethos, culture of teaching and facial expressions of teachers. I was, nevertheless, mindful of the 'observer effect' my presence could have on teacher participants as well as learners. While I was well aware that I cannot eradicate the 'observer effect', instead I attempted to limit my observer bias by interacting with teachers in a "natural, unobtrusive and nonthreatening manner". Since I wanted to observe how teachers "act and think in their own settings", therefore, I developed close relationships of trust so that teachers were at ease and did not deliberately 'act' differently due to my presence (Bogdan & Biklen, 2007, p. 39).

In conjunction with the above, I conducted individual, face-to-face, semi-structured interviews to gather descriptive data from teacher participants to craft their narratives. As such, the interview not only denotes the site where data are generated, presenting an occasion to examine participants' understanding of the research focus (Elliott, 2005), but also allows researchers to gather rich, descriptive data of teacher participants' interpretation - in their own words - of their experiences and worlds (Bogdan & Biklen, 2007). Interviews were transcribed, and in some instances where teacher participants or learners spoke in isiZulu, needed to be translated as well. I was sensitive to teacher participants' contexts and, therefore, adapted order and phrasing of questions accordingly. Interviews were performed flexibly, probing particular questions further for clarity and encouraging conversation on relevant issues that arose but were outside the range of the interview schedule. Empathy and good listening skills of interviewers, indeed, are essential to conducting successful interviews and generating rich data (Bogdan & Biklen, 2007; Creswell, 2007; Elliott, 2005; Plummer, 2001; Riessman, 2008a).

For Plummer (2001, p. 144), interviewers should actively "think and feel (his or her) way into that subject", be attentive and motivate interviewees to respond freely and comprehensively. Nevertheless, a caveat: teacher participants are not passive respondents; instead they actively craft responses to questions, drawing on life experiences, choosing which events to share or conceal.Therefore, I not only paid attention to what teacher participants said, but also to their

contradictory and emotional responses and silences. In an attempt to minimise possible practical challenges, I phoned teacher participants to confirm dates and times of interviews, arrived punctually, had copies of my interview schedule, ensured tape recorder had batteries and I had sufficient tapes to record interviews (Plummer, 2001). As an emotionalist interviewer (Silverman, 2006), besides developing rapport and trust with teacher participants and providing stimulating, conducive encounters, I also talked openly and freely about personal experiences and emotions. Narrative interviews, I believe, are not only appropriate to delve deeper into the lives and personal experiences of teacher participants, but also provide narrative spaces for interviewers and interviewees to collaboratively create meaning and generate stories (Elliott, 2005, p. 23).

Added to this, I asked teacher participants to record three critical lessons and respond to three scenarios related to HIV and AIDS teaching. I hoped that by reflecting on critical lessons, teacher participants would reflect and shed light on the challenges, subjective experiences and emotionality in their HIV and AIDS teaching. The scenario analysis aimed to elicit their attitudes, values and beliefs related to HIV and AIDS.

The preceding discussion justifies my choices for the data generation instruments - narrative resources - employed to elicit personal narratives of teacher participants' life and teaching experiences. The next step of my narrative, labyrinth journey, explicates the process of crafting narratives.

4.5.3 Crafting narratives

> Individuals interpret events and experiences in the stories they construct
> collaboratively with listeners. As investigators we, in turn, interpret their
> interpretations, constructing analytic stories from (and ideally with) those
> we study.   (Riessman, 2009, p. 154)

The data generation instruments outlined earlier, elicited stories of teachers' personal and professional lives, their political and socio-cultural backgrounds and their positioning and emotions in teaching about HIV and AIDS. The challenge, though, was to craft narratives

from such stories, which accurately represents their lives and experiences without omitting significant experiences and incidents. To this end, I decided to engage teachers in the process of co-constructing such narratives. Gubrium and Holstein (2009, p. 42) put it simply: "in practice, narrators are the architects and builders of their stories, but they accomplish their craft interacting with other storytellers and listeners". Along these lines, Witherell and Noddings maintain, "the stories we hear and the stories we tell shape the meaning and texture of our lives at every stage and juncture" (1991, p. 1). As I 'narragate' (Brampton, 2009) through this methodological labyrinth, negotiating the narrative turns, it becomes evident - I am surrounded by such stories - my story as the researcher and narrator, teachers' stories of their personal and professional life experiences, stories about teachers' subjectivities and emotionality and the HIV and AIDS education story.

This step involves efficiently managing the data or information that narrative accessories or data generation instruments elicited. Most importantly, these narrative accessories or instruments shed light on teachers' personal and professional experiences and their subject positions, subjectivities and emotions when teaching about HIV and AIDS education. Interviews and video-recorded lessons were transcribed. Since three of the teacher participants switched between using English and isiZulu during the lesson observations, the transcriber, who was articulate in isiZulu, had to translate the isiZulu conversations into English. At the outset, I engaged in several readings and re-readings of the data, so as to familiarise myself with the teacher participants and their stories. I listened to the recorded semi-structured interviews and watched the lesson observation videos again in an attempt to capture and expand narrative moments. In particular, video-recorded lessons revealed the content taught, teaching strategies used and teachers' responses. More specifically, I looked for emerging patterns, common issues and contradictions, and made notes of these on the transcripts. Added to this, I made notes of gaps, inconsistencies or issues for further clarity, which I would discuss in follow-up meetings with teacher participants. Following this initial stage, of acquainting myself with, and a preliminary making sense of the data, I embarked on the next, indeed, challenging task, of constructing teachers' personal narratives from their stories. Although this process was time-consuming, the upshot is that it allowed me the opportunity to immerse myself in the data.

Initially, I developed profiles of teacher participants, based on oral and written information they provided as well as my observations and field notes, primarily to provide biographical information and shed light on who my teacher participants are. I integrated information from all data sources about teachers' life and teaching experiences, and the stories they shared, to construct their personal narratives. Original personal narratives, which I constructed, were long-drawn-out and comprehensive, and in a sense represent windows into the social worlds and lives of teacher participants. Copies of these narratives were then given to the participants to clarify whether I had represented their stories accurately, as well as allow them to edit, revise or adjust their narratives. Teacher participants chose their pseudonyms to be used in their narratives: Mary-Ann, Andrew, Nombu, Sandile and Zibuyile. However, after listening to their stories and reading through their co-constructed narratives, I selected an interesting phrase which, I believed, succinctly described each of them:

Andrew - the outsider: this was the title of one of the poems Andrew wrote while at college and, indeed, reflects how he felt during most of his childhood, student and teaching years.

Zibuyile - the conqueror: since she overcame tremendous challenges in her life: retrenchment of her parents, adjusting to English first language demands at training college, a troublesome marriage, attempted suicide and anxiety about her HIV-status.

Sandile - the gentleman: he was always so polite, respectful, tolerant, accommodating and helpful, not only with his colleagues, learners and me, but also with his family.

Nombu - the survivor: she experienced hardships such as her mothers' death, political violence disrupting her schooling, termination of contract teaching posts, carrying water from river and living in an area with lots of snakes, despite teaching being her second choice of profession, she nevertheless strived to do her best.

Mary-Ann: the extrovert: never afraid to speak her mind, she was expressive, candid and outspoken, very sociable and jovial - a real livewire - fun-loving, uninhibited and good-humoured.

Teacher participants were given an opportunity to reflect on these descriptions/phrases and alter them when reviewing their narratives, however, it would seem that they approved since none of them chose to change these descriptions when editing. This process of co-construction was not only arduous and on-going, but also challenging and time-consuming.

142

However, notwithstanding such challenges, I believe, co-construction added richness to the narratives. The following section expands upon this process of co-construction with its concomitant challenges.

4.5.4 Conversations and reflections

During this step, I engaged in conversations and discussions with teacher participants and my promoter about various drafts of personal narratives. This step entailed a lot of to-and-froing between me and the teacher participants, and much reflection on co-constructed personal narratives. Personal narratives were either posted or delivered by hand to teacher participants, who reviewed and verified accuracy: they corrected and updated personal and professional details, such as years of teaching experience, subjects taught or qualifications; clarified cultural issues, added reflections as well as volunteered additional information. As mentioned earlier, these reflections led to revisions, editing and adjusting of drafts of these personal narratives, which was not only "a labour- and time-intensive effort", but also emotionally challenging (Gilbert, 2003, p. 233). Having said this, the extent to which teacher participants engaged in this co-construction process, nevertheless, varied: Mary-Ann, Andrew and Zibuyile engaged in co-construction very actively, while Nombu and Sandile to a lesser extent.

Most feedback from teacher participants was written, however, some feedback was given telephonically. The upshot of extensive collaboration for co-construction of personal narratives, and extended time taken for teacher participants to read and comment on these, is their involvement thus continued much longer than expected until November 2009. Teacher involvement in this research study, as a result of such collaboration and co-construction of narratives, spanned almost two to two and a half years (April 2007 - November 2009). Despite such challenges, collaborative co-construction, nonetheless, I opine, attempts to capture life experiences and subjectivities of teacher participants, with empathy and accuracy as well as address power imbalances. The challenges that manifest in such a co-construction process, nevertheless, become clear, during these conversations and reflections. The discussion that follows sheds light on such challenges.

4.5.4.1 Complexities and power dynamics of co-construction: whose story is it anyway?

One person may be speaking, but stories are told with - not only to - listeners who are part of the storytelling. Storytelling is the recursive elaboration of the relationship between those sharing the story.

(Frank, 2000, p. 354)

Recognition of the significance of collaborative research and the vital role of participants is escalating (Angrosino & de Pérez, 2003; Creswell, 2007; Denzin & Lincoln, 2003). This means that, increasingly, the researcher and participants are called upon to actively interact, collaborate and reflect, as partners, to discuss and craft meaning of narrative accounts. Salmon and Riessman (2008, p. 80) put it simply: "all narratives are, in a fundamental sense, co-constructed". Narrative interviews, Georgakopoulou (2006a) agrees, are interactive, open-ended, fluid and dynamic. As such, the researcher and participants co-author or co-draft narratives, affording each a voice in such narratives, which signals a shift towards 'narratives-in-interaction'. This notion of 'narratives-in-interaction' not only has consequence for identity research, but also coheres well with a poststructuralist framework. Co-construction, therefore, is an innovative strategy of crafting narratives which ruptures notions of an active teller and a passive listener. And so, central to such a process of co-construction, not surprisingly, is the crucial need to listen (Bogdan & Biklen, 2007; Creswell, 2007; Elliott, 2005; Plummer, 2001; Riessman, 2008; Shannon, 2011). Being a good listener is pivotal to "coax the story into being" and portray the interviewer as "someone who cares enough to listen" (Shannon, 2011, p. 117). This indeed, emphasises that emotions and co-construction are intricately entwined. Keeping this in mind, I was, thus, aware of the need to develop trustworthy relationships with my teacher participants, encouraging them to share their 'shifting emotions' experienced in teaching about HIV and AIDS.

The strengths of co-construction are twofold: not only does it acknowledge the diverse knowledge and power of researchers and participants, but it also offers space to acknowledge voices of participants. Although giving participants a voice is certainly desired, at the same time, I believe, it presents challenges in terms of ownership and voice of such co-constructed

narratives. Such notions of ownership and voice are intricately entwined with power relations and positionality of the researcher (Blaufuss, 2007; Casey, 1995; Chase, 2005; Elbaz-Luwisch, 1997; Gilbert, 2002). Narrative strategies of researchers to interpret and represent voice(s), therefore, could be portrayed on a continuum: At one end, is the researcher's authoritative voice or pure construction and the subject's pure construction or researcher's supportive voice at the other. Along the continuum or in-between is the researcher's interactive voice(s) or the blended voices of researchers and subjects (Chase, 2005; Plummer, 2001). This means that narrative researchers should endeavour to strike a balance in representing their voice or presence and that of their participants in their texts. As a result, many reading such co-constructed narratives ask: "whose story is it anyway?" (Creswell, 2007; Gilbert, 2003; Gubrium & Holstein, 2009; Plummer, 2001; Tamboukou, 2010).

Such notions of positionality, authority, ownership, voice and power imbalances put the 'political' dimension of co-construction under scrutiny, and denote a 'crisis of representation' (Blaufuss, 2007; Creswell, 2007; Denzin & Lincoln, 2003). Whose voices are represented in such co-constructed narratives? What weight is given to researcher's and participant's voices? Should these voices be equal in co-constructed narratives? Who decides the weight of voices in co-constructed narratives? How are researchers and participants positioned in such representations? These are pertinent concerns related to the 'crisis of representation', to name just a few. These concerns suggest that, perhaps, narrative researchers use their power to actively select stories to create narratives and give more weight to some voices compared to others. Reflexivity and negotiation by narrative researchers are, therefore, crucial to address such power imbalances (Blaufuss, 2007; Gubrium & Holstein, 2009).

Creswell (2007, p. 43) expands on the 'crisis of representation' thus: "we (re)present our data, partly based on participant's perspectives and partly based on our own interpretations, never clearly escaping our own personal stamp on a study". Although Elliott (2005) maintains that narrative researchers allow participant's voices, experiences and emotions to be represented precisely, she, nevertheless, cautions this may not always result in empowerment and emancipation or transform contemporary power discrepancies in society. This places immense responsibility on the shoulders of narrative researchers: to accurately represent participant's voices in co-constructed narratives, to acknowledge their own biases

when editing and applying theoretical frameworks to analyse such narratives and, fully acknowledge the social and cultural contexts within which such narratives are constructed.

Keeping in mind such concerns about 'crisis of representation', I, indeed, made every effort to let teacher participants 'speak for themselves', ensuring their voice, points of view and insights were represented accurately. Most importantly, I aimed to portray teachers' narratives of their lives and work in their own words. Our multiple conversations and reflections resulted in collaborative engagement and 'member checks' (Denzin & Lincoln, 2003; Gilbert, 2003; Hole, 2007), in which we jointly selected and verified what to include and/or exclude in co-constructed narrative accounts. Such co-constructed narratives, in addition, reflected our distinct voices, points of view, subjectivities, cultural morals, values and emotionality. In keeping with the notion of collaborative co-construction, I create narrative spaces for teachers to speak for themselves, permeating their actual responses within their personal narratives. Echoing Denzin (2003), I maintain that "words matter", and attempt to "stay close" to how teachers represent their daily life experiences. Nevertheless, besides concerns about whose story or voice is represented? - a related concern is: Who owns the data or information generated?

This means that "where more than one person is accountable for the piecing together of a story" (Georgakopoulou, 2006a, p. 251), it is imperative for them to not only acknowledge their subjectivities and positionality, but also to recognise that data or information generated in such co-constructed narratives, is collectively owned. It is precisely against this realisation that I allowed teacher participants in my study some degree of control over their narratives: they were given opportunities to "shift along the continuum from source to analyst" (Gready, 2008, p. 147). As such, we collaboratively interpreted their life experiences, subjectivities and emotionality and co-authored and negotiated details as we co-constructed and re-constructed narratives. This means that although I acknowledge I was an active, positioned participant in the co-construction process, I nevertheless, afforded opportunities for teacher participants to select which stories and how these should be represented in narrative accounts.

Collaborative engagement in such co-construction processes draws attention to power relations, authority and issues of trust between researchers and participants. In other words,

such political dimensions are inextricably linked with relationships and ethical issues (Blaufuss, 2007; Elliott, 2005). Although ethical considerations of informed consent, confidentiality and voluntary participation during the data generation phase were briefly mentioned earlier, nevertheless, the discussion that follows elucidates ethical concerns and dilemmas further. This juncture, therefore, represents the 'ethical turn'as I tread along my narrative, labyrinth journey.

4.5.4.2   Ethical concerns: 'To speak or be spoken for'

Increasingly, it is recognised that ethical considerations are significant during all phases of the research process (Creswell, 2012; Elliott, 2005; Gready, 2008; Squire, 2008). This suggests, indeed, that researchers reflect upon ethical issues throughout the research process: from informed consent, anonymity or confidentiality, to data generation, to (co-)construction of narratives, to interpretation and analysis of data or narratives and finally to the writing up and presentation of the research report. And so, as narrative researchers collaborate with participants to co-construct narratives; reflexivity, power relations, emotions, care, representation, and responsibilities of ownership represent crucial concerns (Gready, 2008; Plummer, 2001; Ritchie & Wilson, 2000). This means that co-constructed narratives offer possibilities to shed light on personal, political and ethical choices of researchers. To guide and protect not only the participants or communities, but also the researcher, Plummer recommends the following ethical principles:

(i)   respect, recognition and tolerance for persons and their differences
(ii)   'an ethic of care'
(iii)   equality, fairness and justice
(iv)   autonomy, freedom and choice
(v)   minimising harm

(Plummer, 2001, p. 228)

It is equally important, however, for researchers to display 'interpretive responsibility' that extends ethics into the interpretation and analysis of data (Elliott, 2005; Gready, 2008; Squire, 2008). In other words, researchers should share interpretation and analysis of results

with participants, as well as negotiate how to represent, interpret and disseminate participant's voices or stories.

As I embrace the 'ethical turn' in my narrative, methodological labyrinth, therefore, I reflect on my 'ethical attitude' and relationship with teacher participants, as well as the writing and design of my research report in relation to broader social contexts (Josselson, 2007). As already mentioned, when discussing my data generation phase, I explicitly outlined the purpose of my research, data generation instruments and voluntary participation or withdrawal of participants. Added to this, I assured teacher participants confidentiality and anonymity, and so, changed names of participants and schools. Since teachers, and not learners, were my unit of analysis and focus, I must, nevertheless, admit that I only considered anonymity and confidentiality of teachers. In hindsight, I acknowledge that anyone viewing the video-recorded lessons will be able to identify learners, which compromises their anonymity. I was, indeed, aware of my privilege and power disparity during interviews; nevertheless, I made every effort to listen attentively, be non-judgemental, and create an 'emotional space' for participants to talk about personal life experiences. As such, I make explicit my stance, fully aware of my voice in the research report, while, at the same time, reflexive about my prejudices and positioning. I acknowledge, furthermore, my 'interpretive authority' and responsibility to represent my interpretations with integrity (Josselson, 2007). Moreover, my ethical reflexivity and ethical obligations spanned the entire research process.

There has been considerable debate concerning the relation between ethical issues and notions of reliability and validity (Plummer, 2001; Webster & Mertova, 2007), on the one hand, and between ethical issues and trustworthiness, on the other (Elliott, 2005; Golafshani, 2003; Gubrium & Holstein, 2009). Increasingly, it is argued that reliability and validity - without doubt quantitative criteria associated with positivist frameworks - are not appropriate for qualitative research studies (Creswell, 2007; Elliott, 2005; Golafshani, 2003; Plummer, 2001; Riessman, 1993; Wainwright, 1997). Ethical issues in qualitative research, instead, it is claimed, are related to notions of trustworthiness, credibility, transferability and dependability (Elliott, 2005; Golafshani, 2003; Gubrium & Holstein, 2009; Moss, 2004). Besides representing a science and an art in narrative analysis, trustworthiness, Moss (2004) contends, also comprises a creative element or fidelity, which considers quality and integrity

of narratives. Such a notion of fidelity encompasses 'crystallisation' which allows for construction of narratives, which not only acknowledges power relations, but also provides opportunities to evoke awareness in the reader and lead to social action. Richardson (2003) initially developed the concept of 'crystallisation', indeed, drawing on the notion of the crystal, to rupture conventional notions of validity, and maintains:

> The crystal (has)...an infinite variety of shapes, substances, transmutations, multi-dimensionalities, and angles of approach. Crystals grow, change, alter, but are not amorphous. Crystals are prisms that reflect externalities and refract within themselves, creating different colours, patterns and arrays, casting off in different directions. What we see depends upon our angle of response.   (Richardson, 2003, p. 517)

Such a notion of 'crystallisation', I believe, affords a critical and multi-dimensional understanding of teachers' multiple and dynamic subjectivities and emotionality, and so, has consequence for this study. Added to this, it coheres with the post-structuralist framework adopted. Drawing on Ellingson's (2008, p. 10) principles of 'crystallisation', I justify its relevance for my study which aims to generate rich, in-depth narratives about teachers and their HIV and AIDS teaching. I interpret and make meaning of teachers' subjectivities and emotionality through multiple theoretical lenses, and produce narratives which underscore similarities as well as complexities. I co-construct narratives, moreover, that incorporate poetry to add a contrasting genre, and illuminate my reflexivity throughout this research journey. In addition, I represent multiple voices and positions and accentuate how emotions feature in these narratives. As such, the notion of 'crystallisation', therefore, not only allows me to represent multiple perspectives and realities of teachers' subjectivities and emotionality, but also affords possibilities to creatively weave poetry into narratives. For these reasons, I argue, the notion of 'crystallisation' - instead of validity - has more relevance for this study. Next, I outline the process of uncovering clusters of meaning or making sense of the co-constructed narratives.

4.5.5 Uncovering clusters of meaning

> I started to reflect on the actual negotiations that lay ahead of me when I would have to filter through this mountain of data and evidence, where each one was a conveyor of its own story, context and narrative.
>
> (Blaufuss, 2007, p. 16)

This step of the narrative research labyrinth involves making sense of the co-constructed narratives and delving deeper to reveal in-depth, profound meanings. During this process, I establish similarities, contradictions and make comparisons. The analytical frameworks developed in Chapter 2 - Foucault's theory of power, technologies of the self and ethics of care, Hargreaves's theory of the emotional practice of teaching and Zembylas's genealogies of emotions - will serve as filters to analyse and make sense of the data in Chapters 5 and 6. Initially, though, I needed to adopt an analytic strategy or approach to not only take apart the lengthy co-constructed personal narratives but also identify key issues/topics/categories which will be scrutinised in the chapters which follow.

Despite the escalation of narrative research in recent years, as yet there is no particular - or standard - approach which clearly defines and sets out the procedure for narrative analysis. This, in part, can be traced to the multiple, diverse ways of defining narrative research itself. Possible strategies or frameworks for narrative analysis have been offered borrowing from multiple disciplines, such as literary studies, socio-linguistics, history and psychology (Cortazzi, 1993; Elliott, 2005; Holstein & Gubrium, 2009; Lieblich *et al.*, 1998; Merrill & West, 2009; Riessman, 1993; Silverman, 2006). Polkinghorne (1995) provides a useful distinction between 'analysis of narratives' which employs paradigms to describe themes across stories on the one hand, and 'narrative analysis' where the researcher uses the descriptions of experiences collected to construct a coherent story to present an in-depth understanding on the other. Narrative analysis, echoing Riessman, (1993), I argue, is most appropriate for unravelling and understanding subjectivities, allowing me to explore how teacher participants construct meaning from their experiences.Central concerns, as I unravel and make meaning of teacher participants' stories, include: how and why do teacher participants tell their stories in these particular ways? What stories do teacher participants include or exclude and why? (Feldman *et al,* 2004). Put simply: narrative analysis provides

in-depth meaning and insights and, in particular, sheds light on the what, how and why of participants' lived experiences. However, resolving such questions about narratives is no easy task since narratives not only have multiple meanings but also hidden assumptions. An added challenge, however, is the diverse, complex approaches to choose from within this broad, umbrella strategy of narrative analysis.

As I meandered through this analytic turn in my narrative labyrinth journey, I paused to reflect on the purpose of this study, the research questions it aimed to address and the path(s) I should follow in analysing co-constructed narratives. Most importantly, I consider: how did life experiences and socio-cultural backgrounds influence how teachers constituted their sense of self or identities? Who are these teachers and how do they construct their subjectivities in teaching about HIV and AIDS education? How do power relations influence their teaching about HIV and AIDS education? What emotions do these teachers invest or experience when teaching about HIV and AIDS education? Added to this, I reflected not only on how my participants would feel about what I had written about them, but also how I would feel if they were (un)happy with how I portrayed them. I wondered, in particular, about whether I had praised, betrayed, upset or offended any of them, because "when we write about others, they feel it in some way" (Josselson, 1996, p. 70).

As I noted earlier, my methodological and analytical choices are underpinned by a post-structuralist framework. Within such a framework, issues of temporality, causality and linearity of narrative, relating to their structure and form, are put under scrutiny. The upshot is that such a framework, therefore, challenges ordering of neat, chronological conventional narratives with a clear beginning, middle and end, which foreground structure and form (Herman & Vervaeck, 2005; Plummer, 2001). Post-structuralist narrative analysis, Herman and Vervaeck argue, ruptures notions of linear time and fixed spaces, instead, proposing narratives which highlight "the chaotic swirl of time", diverse contexts of social reality and spatial multiplicity (2005, p. 111). Issues of context, social relationships and power, and emotions, within such a framework, are crucial to consider when analysing narratives. And so, the suitability of a post-structuralist framework to not only explore the dynamic, fluid and multifaceted subjectivities and emotionality in teachers' narratives, but also foreground context, is recognised. Although language is an important concern of a post-structuralist framework, it was not a significant concern in this study. Therefore, I decided against

semiotic or rhetorical approaches to narrative analysis, which focus on signs and constructing arguments to analyse the meaning of written texts (Gibson & Brown, 2009). A review of literature on narrative methodologies, highlights that analytic procedures of categorising and making sense of qualitative data is not only iterative and dynamic but also varies according to conceptual and theoretical insights, personal choices and justifications as well as contexts of different researchers.

After careful consideration and review of different narrative analysis approaches, I decided to draw upon those of Lieblich *et al.* (1998) and Ochberg (2003). Narrative analysis, Lieblich *et al.* (1998) contend, is divided along two axes: holistic - categorical and content - form. The intersection of such dimensions, Lieblich *et al.* (1998) propose, results in a four-dimensional mode or approach to analysing and interpreting narratives, namely: holistic-content, holistic-form, categorical-content and categorical-form. A holistic approach focuses on "the narrative as a whole" and interprets how fragments of the narrative resonate with the entire narrative, while a focus on implicit content considers the meanings of the entire narrative or fragments of it, as well as the traits, images and intentions of individuals (Lieblich *et al.,*1998, p. 12). Elliott (2005, p. 38) puts it simply: holistic analysis interprets the whole, complete narrative, while explicit content analysis interprets "what happened and why". In light of this, I decided to draw on Lieblich *et al.*'s (1998) holistic-content approach to uncover meanings of co-constructed narratives in their entirety. However, I need to make explicit and clarify two issues: firstly, I do not focus on structure, form, chronologyor linguistic features of narratives, and secondly, I adopt qualitative content analysis, which is distinct from pre-established categories and frequency counts associated with quantitative content analysis (Silverman, 2006).

Added to this, I draw on Ochberg's (2003) four phases to interpret texts. In Ochberg's words: "there are many ways of reading any text; we choose a particular strategy because it lets us see what matters to us" (2003, p. 116). Interpretation of stories, Ochberg (2003) contends, elicits 'clusters of meanings', while reading texts entail four phases, which I adapted for this study:

Phase one: reading for individual images - involves identifying phrases portraying emotion, action or relationships that capture your attention. Added to these, however, I identified phrases linked to the research questions/concerns of this study.

Phase two: clusters and distinctions - moves beyond individual phrases to grouping them into clusters of text and identifying distinct, contradictory phrases. Such clusters should be adequately broad to encompass similar phrases or concerns; while at the same time narrow enough to encapsulate distinct, compelling phrases. However, clusters may change and emerge during this analytic process.

Phase three: from clusters to psychodynamic conflict- identify how different clusters relate to each other, and the question(s) or concern(s) of the study, draws on theory to relate, identify, contrast and interpret meanings.

Phase four: bringing in the counter-evidence - draws on theory to identify conflicts, critically reflects in terms of discourses and social critique, towards dynamic awareness, emotions and action.

Despite being developed as an interpretation strategy for texts in psychotherapy, I believe, Ochberg's phases offer possibilities to not only uncover meanings - what matters - in narratives but also to begin conversations about the interpersonal and interconnected features of meaning, and pay attention to what texts say or are unable to say. A close scrutiny of holistic-content analysis and Ochberg's four phases for analysing texts reveals both similarities and contrasts. Both approaches represent methods or strategies to analyse texts or narratives. In both approaches, the first phase/stage entails reading through entire texts/narratives and identifying terms/phrases. Ochberg (2003) puts forward recognising terms/phrases linked to emotions, actions and relationships, while in holistic-content analysis, the researcher/narrator identifies code words/phrases of areas of interest related to the research question(s) or concerns of the study. The second phase/stage of both approaches involves grouping or assembly: Ochberg's phase two entails grouping phrases into 'clusters of meanings', while in holistic-content analysis, common or similar codes/phrases are grouped together to form themes/broad categories, which is also referred to as thematic analysis (Silverman, 2006). Similar themes are further organised or grouped to differentiate major and minor themes (Creswell, 2012). Added to this, both approaches take note of not only how similar phrases/codes/themes relate to each other but also how they contrast or conflict. The interactional dynamics and import of context are, however, not explicitly addressed in both approaches. Following this, the next phase/stage of both approaches entail drawing on theory and literature to make meaning of clusters/themes.

Notwithstanding critical reflection of both approaches establishing strong links, the two approaches also somewhat differ. Ochberg's phase one specifies that terms/phrases linked to emotions, actions and relationships be identified, while in holistic-content analysis, the researcher/narrator identifies common (frequent) words/phrases of interest or linked to research question(s)/focus. Ochberg (2003, p. 120) puts it this way: his procedure "differs sharply from content coding - where the categories are determined in advance". To expand or describe themes, direct quotes, statements or utterances of participants are added in holistic-content analysis, not so in Ochberg's analysis. While Ochberg's phases 3 and 4 suggest drawing on theory to interpret meanings of clusters, "the theoretical basis of qualitative content analysis is at best unclear" (Silverman, 2006, p. 163). Moreover, besides Ochberg accentuating conflict and counter-evidence, he also emphasises critical reflection, social critique and dynamic awareness; however, these are not made as explicit in holistic-content analysis.

While I blended these two analytical approaches, and identified clusters of meaning, which highlighted not only similarities but also conflicting issues, I was, nevertheless, cautious about Bazely's (2009) contention about a thematic analysis approach: "analysing qualitative data (is) more than identifying themes" (Bazely, 2009, p. 1). Instead; she suggests a deeper analysis incorporating the following strategies: "improving interpretation and naming of categories; using comparison and pattern analysis to refine and relate categories or themes; using divergent views and negative cases to challenge generalisations; returning to substantive, theoretical or methodological literature; creating displays using matrices, graphs, flow charts and models; and using writing itself to prompt deeper thinking" (Bazely, 2009, p. 6). However, despite different analytical approaches focussing on various facets of narrative - content, form or structure, genre, plot, conversation, discourse (Elliott, 2005) - and adopting different terminology - themes, layers of meanings (Creswell, 2012), categories, pattern analysis (Bazely, 2009), clusters of meaning (Ochberg, 2003) - as the preceding discussion illustrates, the essential underlying principle of identifying and grouping or clustering similar and contrasting phrases/categories/themes, indeed, is characteristic of most analytical approaches.

Next, I outline how - guided by conceptual insights from literature and the two research questions posed - I adopted this blended narrative analysis approach as a preliminary phase to

unravel the extensive co-constructed personal narratives. Initially, after several readings and re-readings of teachers' personal narratives, I identified terms/phrases related to the three categories Ochberg proposes in Phase 1: emotion, action (teaching) or relationships. Several similar terms/phrases, however, did not fit neatly into these three categories which led me to expand on these categories. This dispels the notion that identifying categories/terms/phrases - or codes in content analysis - is a straightforward, unambiguous process. Thereafter, I grouped similar or related terms/phrases into clusters of meaning, as outlined in Ochberg's Phase 2. Table 7 below illustrates the terms/phrases and clusters of meaning that are most significant to address the Research Questions:

Research questions	Terms/phrases identified (Phase 1)	Clusters of meaning (Phase 2)
Question 1: How do teachers' life experiences influence their subjectivities when teaching about HIV and AIDS?	farmers daughter, singer in choir, adopted, worked hard, wrote poems, army service, railway and domestic workers' son, parents retrenched, struggled, stayed in township, affected by violence and crime, voluntary adult educator, played soccer, boarding school, sick parents, help vulnerable children, act in sketches at Sunday school, walk great distance to school, poverty, took HIV test, 'wild and free',	Diverse lives, multiple subjectivities
	student, teacher, guidance counsellor, head of department, mother-figure, pastoral care role, learner-centred teaching, lifelong learner, committed and dedicated to teaching, temporary teacher, role model, chairperson of school committee, innate teacher, qualified psychologist	Subjectivities and teaching
	attended HIV and AIDS courses, departmental training workshops, follow exercises from textbooks, incorporate HIV and AIDS knowledge into different learning areas, limited HIV and AIDS resources eg. charts and textbooks, HIV and AIDS knowledge is power, booklet with HIV and AIDS facts, challenge to teach about HIV and AIDS, share HIV and AIDS information, correct HIV information, sensitive HIV information, parents not informed about HIV, plans HIV lessons thoroughly	HIV and AIDS knowledge
	Happy, safe spaces, my classroom, teacher stands in front of classroom, arrangement of desks, stimulating classroom environment, group work, learner's report back, teacher in control, orderly, adhere strictly/flexibly to time, teacher talk versus learner talk, learner-centred teaching	Spatial dynamics

Question 2: In what ways is teachers' emotionality significant in teaching about HIV and AIDS education?	working with people, married, divorce, socialise, close-knit family, supportive staff, honesty and integrity, trust, good parenting, death, traumatic experience, influence others constructively, rejection and isolation, love team-work, light-hearted, contemplated suicide, breakdown in family, violence, best friends, financial support and friendship, gay, missed home and friends, caring for sick parents and relatives, network with other teachers, eager to assist	Relationships
	happy childhood, joy, stress, fun, selfish, satisfaction, enjoying life and teaching, nurturing, calm, trauma, sad, devastated, loving, positive, frustrated, hopeful, optimistic, affectionate, caring, depressed, confident, anxious, angry, regret, kind, shy, sensitive, love so dearly, proud of learners, afraid, embarrassed	Feelings and emotions
	myths, loved music but hated church, isiZulu cultural traditions, silence and denial about HIV and AIDS, witchcraft, traditional healer or sangoma, fear to disclose HIV status, intimidation of racial groups, stigma and discrimination, tolerance, no cure for AIDS, refer challenges to God, isiZulu medicine cures HIV and AIDS	Cultural complexities

Table 5: **Seven clusters of meaning emerging from blended holistic-content and Ochberg's narrative analysis**

Ochberg's Phase 3 which entails drawing on theory to make sense of how clusters of meaning relate to and contrast from each other; as well as Ochberg's Phase 4 which involves employing theory to identify counter-narratives, engaging in critical reflection and social critique to come to dynamic awareness about teachers' subjectivities, emotions and action (teaching), will be elaborated upon in Chapters 5 and 6 which follow.

The seven clusters of meaning provided an outline or orienting device for the empirical chapters and analysis. A closer examination of these clusters of meaning reveals, possibly, two levels or layers: an underlying layer which is closely linked with teachers' life experiences and subjectivities (diverse lives, multiple subjectivities, subjectivities and teaching, HIV and AIDS knowledge, spatial dynamics) and an upper layer which is associated with teachers' emotionality (relationships, feelings and emotions). Cultural complexities, I believe, fit more closely with teachers' relationships and emotional responses, and were therefore grouped with the upper level or layer. These two levels or layers of meaning, indeed, cohere very closely with the two main concerns or research questions of this study: teachers' subjectivities and emotionality. I decided to adopt the two main concerns/research questions as a guide to organise the empirical chapters and analysis which follow. Thus, there are two empirical chapters which present narratives of teachers' subjectivities and emotionality. In Chapter 5 I present and analyse results related to Research Question One or the underlying layer or clusters of meaning related to teachers' subjectivities: diverse lives, multiple subjectivities, subjectivities and teaching, HIV and AIDS knowledge and spatial dynamics. Chapter 6 presents and analyses results related to Research Question Two or the upper layer or clusters of meaning related to teacher emotionality: relationships, feelings and emotions as well as cultural complexities. I conclude chapters 5 and 6 by drawing attention to the findings related to teachers' subjectivities and emotionality. My rationale for this choice of structure for the empirical chapters - to present and interpret/analyse results and discuss the findings as per Research Question in Chapters 5 and 6 - I believe, enhanced the coherence of the narrative about teachers' subjectivities and emotionality in each chapter.

4.6   Synopsis

This chapter charted 'narragation' through complex terrain of my methodological narrative labyrinth. Firstly, I motivated the philosophical assumptions of a qualitative approach in general and a personal narrative approach in particular. Next, I delineated the suitability of this approach to explore teachers' subjectivities and emotionality, outlining its coherence with a post-structuralist framework. Thereafter, I devised a seven-circle narrative research labyrinth to describe stages and technologies of narrative in creating, crafting and analysing narratives. Added to this, I made explicit the social, political, historical and cultural contexts as well as sampling techniques. I clarified the distinction between my study and the larger research project within which it was located. The complexities of power dynamics, ethical concerns and issues of ownership and voice in co-constructing narratives were considered, followed by a motivation for the notion of crystallisation, rather than validity, as more appropriate for this study. The chapter concludes with a motivation for adopting a blended approach of Lieblich's holistic-content and Ochberg's phases to narrative analysis. The following clusters of meaning were uncovered: diverse lives, multiple subjectivities; subjectivities and teaching; HIV and AIDS knowledge; spatial dynamics; relationships; feelings and emotions and cultural complexities. Chapter 5 presents and analyses clusters of meaning related to Research Question One or teachers' subjectivities and HIV and AIDS teaching, while Chapter 6 presents and analyses clusters of meaning related to Research Question Two or teachers' emotionality. Added to this, chapters 5 and 6 conclude by highlighting the findings associated with teachers' subjectivities and emotionality.
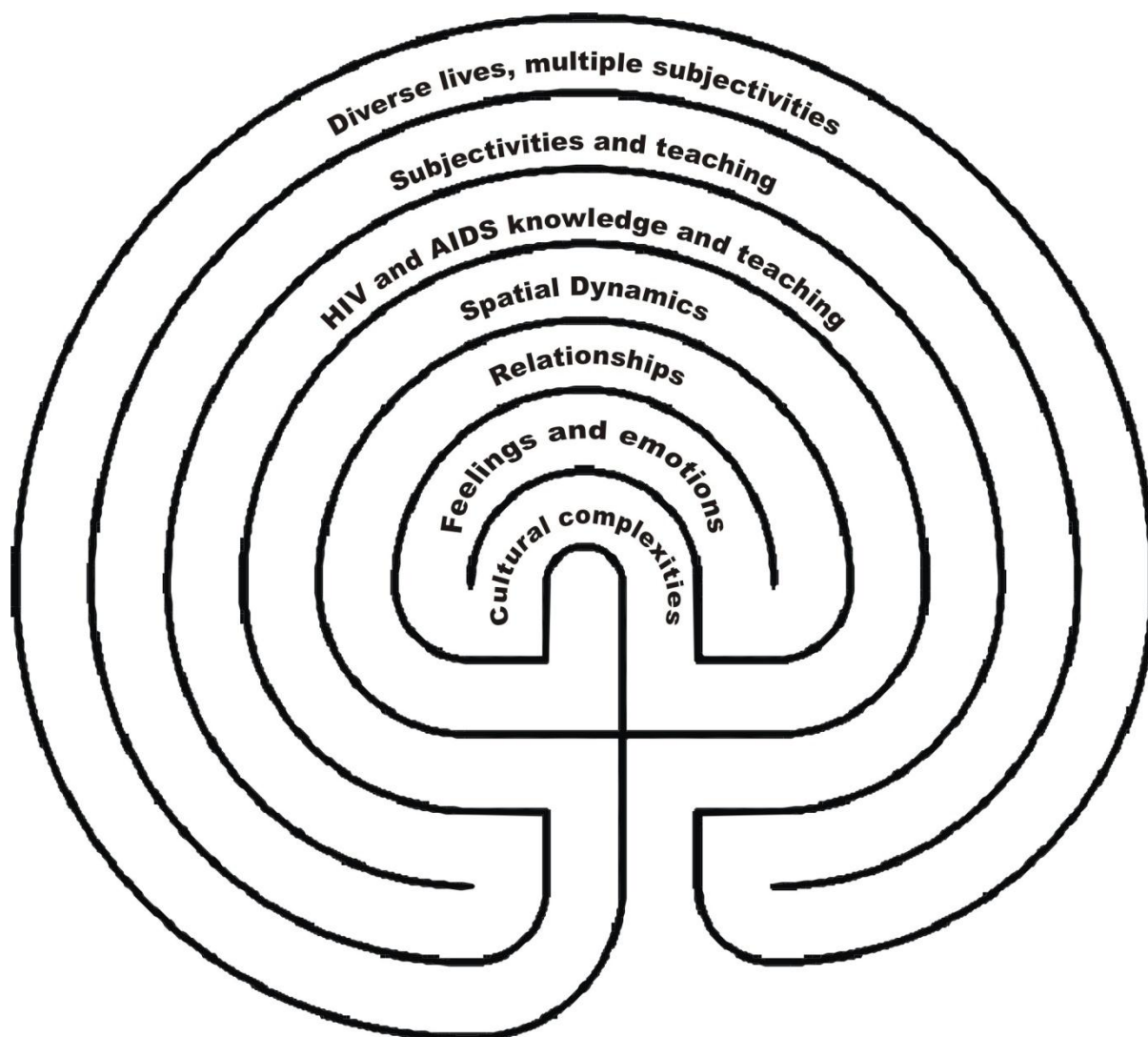
Figure 3: Seven clusters of meaning uncovered in this narrative labyrinth journey

5
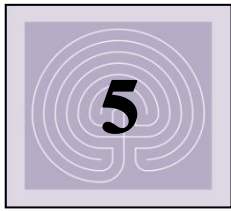
Clusters of meaning: portraits of teachers' lives

Stories are an extraordinarily rich medium, acting to interpret and make sense of events, infused with multi-layered meanings, arising from and expressing personal, socio-cultural experience.

(Bingley et al., 2008, p. 657)

5.1 Orientation of the chapter

The previous chapter focused on my narrative methodological journey and outlined how I planned, elicited teacher's stories about their life experiences, subjectivities and emotionality as well as co-constructed narratives to identify clusters of meaning and slices of narrative moments. As such, the previous chapter set the stage for the two empirical chapters that follow, which bring these clusters of meanings together as an analytic frame. The theoretical, conceptual and methodological insight delineated in previous chapters steered me through this analytical turn in my labyrinth journey. By accentuating the cohesions and ruptures in the clusters of meaning or "flashes of insight" (Bogdan & Biklen, 2007, p. 201) that emerged in Chapter 4, I endeavour in the following two data analysis chapters to deepen understanding about how teachers' life experiences, subjectivities and emotionality influence their teaching of HIV and AIDS education.

In this chapter, I present the analysis of results as well as discuss findings in relation to teachers' subjectivity; while in Chapter 6, I present the analysis of results and discuss findings related to teachers' emotionality. I critically reflected on this decision since it

marked a deviation from how traditional dissertations are structured with presentation and analysis of results and discussion of findings in separate chapters. Following McDougall (2004) and Wallace and Wray (2006), I consider this adaptation to present and discuss findings according to research questions suitable for this study given that each research question focuses on a different issue/concern (subjectivities/emotionality) and draws on different analytical frameworks (Foucault/Hargreaves and Zembylas). Since I construct narratives about teachers' subjectivities and emotionality in relation to their HIV and AIDS teaching in these empirical chapters, I believe that this structure will enhance the coherence of not only the narrative that I write, but also of the narrative that you read. This chapter addresses research question one: How do teachers' life experiences influence their subjectivities when teaching about HIV and AIDS? In this chapter, I introduce the narrative collaborators. I then move on to capture and expand slices of narrative moments to make sense of teachers' subjectivities. For the most part, I explore the following clusters of meaning: diverse lives, multiple subjectivities, subjectivities and teaching, HIV and AIDS knowledge and spatial dynamics. In sum, this chapter sheds light on how teachers' experiences, their multiple subjectivities and their teaching of HIV and AIDS education are inextricably linked. Contradictions and disruptions are also highlighted.

The teacher participants or narrative collaborators are Andrew, Zibuyile, Sandile, Nombu and Mary-Ann, pseudonyms were chosen by them to ensure their anonymity. Next, I provide biographical sketches of teacher participants or narrative collaborators, drawn from information provided in timelines and semi-structured interviews, to present a more comprehensive portrait of their lives.

5.2   *Biographical sketches of narrative collaborators*

5.2.1   Andrew: the outsider

Andrew is a 46 year old male teacher born in East London who was adopted by foster parents when he was 1 year old. His dad worked at a post office and he has a brother and two sisters. Growing up in a Christian, Baptist household, he attended church on Sundays and played the piano. He attended primary and high school in Durban, matriculating in 1979. Thereafter, he studied to become a teacher at a Training College in Durban, specialising in Music and

Drama. While he was at College, he sang in the choir, participated in swimming and wrote poems. Although he looked for his biological parents, he was not successful because there were no accurate records. He started teaching in 1984 and then spent two years in the army. In 1987, he began teaching at the school where he currently teaches. Andrew disclosed that he is gay and recalled feeling dejected and isolated by his family and at school. Andrew is currently single and has many African friends, whom he offers emotional and financial support to and regards as his family.

Andrew is a committed teacher who has been teaching for more than 20 years. He is passionate about and enjoys teaching and working with children. He has attended departmental workshops, HIV courses and an AIDS counselling course. While he embraced teaching about HIV and AIDS education, Andrew shared his concerns and challenges. The excerpt below was Andrew's response when I asked him to tell me about himself:

I have got a soft side, at the same time I am very open and enjoy teaching. Sometimes I get confused because I don't have a home. I really think that there is a purpose for everything. I said earlier that I am not a Christian, but I do believe that there is a God, but I don't think I will be able to go to church. I was from a typical Afrikaans family and I was the total opposite of others, who used to laugh at me.

5.2.2   Zibuyile: the conqueror

Zibuyile is a 34 year old female teacher who was born as a twin. She comes from a family of five, of whom one brother and one sister have passed away. She grew up with her parents and followed Christianity, attending church and Sunday school classes. At church, she also sang in the choir and acted in plays. Her mother worked in a carpet factory and her father worked in a textile factory. She attended primary school in Hammarskraal and secondary school in Msinga, near Greytown. The highlight of her primary school years was being placed first in class; however, she had to walk a great distance to secondary school and was often punished for arriving late. She recalled the challenging time when both her parents were retrenched and they struggled financially. She got married in 2003 and has two daughters; however, she separated from her husband in 2006 and is currently going through a divorce. This is a

traumatic period for her and she even contemplated suicide. Zibuyile went twice for an HIV test; the first time for insurance purposes and the second time because she was sick and concerned about her HIV status.

Teaching was her first choice as a career and she enrolled at a Training College in Durban. It was her first experience of attending a multi-racial institution and initially she found it difficult to mix with other racial groups and communicate in English, which was her second language. She started teaching in a temporary post in 2001 and took up a permanent post in 2002 at her present school. During the week, she boards in the town where she teaches and only travels home on weekends. Zibuyile completed an Advanced Certificate in Education in 2005. She is a dedicated teacher who is committed to her learners and the community, where she is actively involved in Adult Basic Education and Training (ABET) classes. She has attended workshops on HIV and AIDS, Revised National Curriculum Statements and school management organised by the Education department. She has incorporated HIV and AIDS education into the learning areas she teaches. When I asked Zibuyile to tell me about herself, she responded as follows:

I'm short tempered. I know myself and I'm a straight talker. If I don't like something, I just say so. But where I'm failing, is the way I'm handling it. When I'm angry, I just talk anything, maybe later, I will regret the words that I was saying. That is my weakest point. I know that I'm kind and sensitive and I like church gospel music and I like to learn a lot. I just like to learn more things and help other people. There are things that are not going well in my life. Right now, I'm going through a divorce, and I do have a problem, because we are just fighting on the phone. Otherwise, I just want to be positive about life. There are bad things that happened in my life, like one day, I was about to commit suicide because I was so hurt and feeling that things were not going well, since I had plans in my life. But through God, I am surviving. I had that situation in my life, but now, everything is good and I have committed myself to God.

5.2.3   Sandile: the gentleman

Sandile is a 48 year old male teacher who was born in Pietermaritzburg. He grew up in Sobantu village and comes from a family of six, of whom two sisters have passed away. As a child growing up, he lived with his mother and siblings. His father worked for the railways and his mother worked as a domestic worker. He attended primary and secondary school in Pietermaritzburg. His family were Jehova witnesses and did not attend church; instead, they held bible studies meetings. Sandile has mostly happy childhood memories, the highlight of which was going to Cape Town by train, since his father received free tickets as a railway worker. For Sandile, passing standard six at the end of primary school was a big achievement not only because it allowed him to enter secondary school but also because most learners found it very difficult and either failed or repeated it. He was inspired by his Mathematics teacher at secondary school to pursue a career in teaching. After matriculating, he enrolled for a two-year Primary Teaching Certificate at a Training College in a midlands town near Pietermaritzburg. He started teaching at a primary school near Greytown. Determined to improve his teaching qualifications, he completed a Diploma in Education in 1996, a Higher Diploma in Education in 1998 and a Bachelor of Education degree in 2003. He was promoted to Head of Department in 2000. He is married to a teacher and has a 16 year old daughter.

Sandile is a dedicated teacher and currently enjoys teaching. He has attended curriculum, assessment and HIV and AIDS workshops organised by the Education department. Despite the fact that Sandile integrated HIV and AIDS education into the learning areas he teaches, he nevertheless drew attention to the challenges he faced with regard to insufficient resources, follow-up support from the Education department and denial/silence in the community. His response to tell me about himself is very brief:

I am an approachable person. I like to do the work I do. Solving educators' problems is what I like. I am a friendly person, socialising now and then. I like to stay with my family, especially during the weekends.

5.2.4   Nombu: the survivor

Nombu is a 33 year old female who was born in Impendle and grew up in Edendale, Pietermaritzburg. She comes from a close-knit family and lived with her parents, sister and nieces. Her father worked in a factory and her mother was a housewife. She attended primary school in Pietermaritzburg, however, due to political violence in the early 1990's; she had to move to Durban and live with her aunt while completing her secondary schooling. Nombu followed Christianity and attended church on Sundays. During her childhood and schooling years, Nombu was very close to her mother. She recalled her mother's death as her most traumatic experience. Although teaching was not her first choice as a career, she enrolled for a teaching Diploma at a College of Education in Pietermaritzburg. Mathematics and Science were her favourite subjects at school, which motivated her choice to teach these subjects. She taught at two schools in Durban in temporary posts before taking up a permanent post at her current school in 2002. She shared the challenges of her early teaching experiences in Durban: living in a teachers' cottage surrounded by snakes, giving extra lessons on weekends, travelling home once a month and carrying water from the river since there were no taps. However, despite such challenging conditions she survived her initial teaching experiences.

Nombu has improved her qualifications by completing an Advanced Certificate in Education (ACE) for Technology in 2005 as well as a Bachelor of Education (Honours) in 2007. She currently teaches Mathematics and Technology and is enjoying teaching. She has tried to integrate HIV and AIDS education into her lessons. Challenges for her include motivating learners who view Mathematics and Science as difficult subjects and socio-cultural conditions resulting in many learners not doing homework or studying due to working or sick parents. She has attended many workshops on curriculum, Technology and HIV and AIDS organised by the Education department. For her, such workshops should be on-going. When asked to tell me about who she is, this is her response:

I like to communicate with other people and go out and listen to music, very much. Watching movies or listening to music. I enjoy meeting with other people and helping others if I can. Like this year, I take one boy who is doing Grade 11, who is living next to where I am renting a room. Now he is staying near with me in Pietermaritzburg. His life was destroyed, his

166

grandmother and uncle died, so he was living alone and I decided to take him and keep him in my home, so I can help him if I can.

5.2.5   Mary-Ann: the extrovert

Mary-Ann is a 50 year old female teacher who was born in Pietermaritzburg. She grew up in an extended family, with her grandparents living on a farm. Her father was a farmer and her mother also helped on the farm. She has one brother with whom she is very close. Sharing happy memories of her childhood, she described her younger days growing up on the farm, how this brought her closer to nature and developed a strong bond with the African workers on the farm. For her, the problems in her parents' marriage, the fighting and their divorce were very traumatic experiences. She attended primary and secondary school in Pietermaritzburg, where she sang in the choir, did gymnastics and excelled academically. Although she grew up in a Methodist Christian home, Mary-Ann now followed a spirituality which she viewed as beyond a dogmatic religion. She always wanted to become a teacher, describing the desire as innate. She studied to become a teacher at a Training College in Pietermaritzburg. Her first teaching appointment was at a primary school in Durban in 1979. She got married in 1980 and then took up a post at a primary school in a midlands town near Pietermaritzburg.

Mary-Ann completed a Specialist course in school Guidance and Counselling in 1992, Bachelor of Education (Honours) in 1994, a Master of Education in 1998 and a Diploma in Educational Management in 1999. She is not only a qualified educational psychologist but also an HIV and AIDS trainer and enjoys teaching and working with children. She is currently a Head of Department at her school and also serves as the Guidance Counsellor. She is actively involved in curriculum training workshops at the Department of Education at provincial and national levels, as well as an executive member at national level of her teachers Union. Mary-Ann is a very dedicated, vibrant teacher who has attended and conducted many workshops. She integrates HIV and AIDS education mainly into her Life Orientation lessons and views the cultural and religious belief systems instilled by parents as a major challenge. Her response to the question 'Who am I?' follows:

I am a woman of the universe. I am here for a purpose - to make a difference and help others to help themselves. I keep working on how I think and what I do and the impact it is having on those and the world around me so I may influence others constructively and lovingly. I see myself as positive, interesting, gregarious, intelligent and very capable physically, mentally and emotionally. I have a good sense of humour, enjoy life and am very energetic. I just love life and see the world as 'God's playground' where we are all sent out to play, to learn our lessons and get to 'higher ground'. I have a very strong desire to find out all about me and my purpose and enjoy exploring all the different aspects of myself in order to be the best possible 'me' that I can be!

The biographical sketches of the five narrative collaborators draw attention to their varied lives and personal and professional experiences. I seek to shed light on such diverse lives and experiences, which I believe will add knowledge to how teachers position themselves and their multiple subjectivities that play out in their classrooms when teaching about HIV and AIDS education. The discussion that follows focuses on the first cluster of meaning: diverse lives, multiple subjectivities.

5.3   Diverse lives, multiple subjectivities

> *I have very fond memories of my childhood. Of being wild and free and having no boundaries and just walking and running and the dam and the river and the open ground and being very close to nature and being very much at one with the African people who worked on the farm. I used to sit around their fires and be in their huts and saw a very rich culture there. Obviously, my childhood was very pleasant.*
>
> <div align="right">(Mary-Ann, Interview)</div>

The preceding quote highlights Mary-Ann's happy memories and her care-free experiences growing up as a child on a farm.This does not mean that she did not experience sad memories. She shares: *there was a problem in my parent's marriage which was very evident...and then they got divorced.* While other narrative collaborators also shared happy childhood memories, their lives and experiences were quite distinct. Andrew's experiences

growing up were very different as he revealed: *Family were strict Baptists who could not deal with an idealistic, free thinker. We were adopted and were told to be eternally grateful, for what?...Got a hiding for playing Ebony and Ivory on the piano...my dad beat sense into us with a hosepipe, he didn't want us to be spoilt, bible-bashing literally.* In addition to this, Andrew mentioned that he had *2 years Army service during the State of Emergency...enjoyed the army tremendously, worked with African Portuguese soldiers*. In his timeline and interview Andrew shared that he was homosexual; so it is not surprising that he found his army (male-dominated) years working closely with soldiers very enjoyable. Most heterosexual males his age would most likely not describe their army years as pleasant.

For Zibuyile, her pleasant experiences as a child came to a halt when, as she recalled: *my mother and my father left their jobs...they were retrenched and didn't get the money, their pension...and we started to struggle*. Moreover, her experience of secondary school was unpleasant: *…the school was very far and that was difficult for me...we walked like a distance...we had to leave home at five in the morning and the school would start at eight...and we would reach school at around about five past or a quarter past eight, it was late by that time and the teachers used to hit us.* Travelling to school was notably different for Mary-Ann - a farmer's daughter - as she mentioned: *I used to go in the milk truck every day and all the milk in the back.* During their first year of teaching, Andrew lived in the school hostel while Mary-Ann lived in *my first own flat*. In contrast, Sandile, Nombu and Zibuyile took up posts a distance from home and had to board or live in teachers' cottages. As mentioned earlier, Nombu faced distinct challenges and lived in an area with lots of snakes and carried water from the river.

The portrait that emerged highlights not only the diverse lives and experiences of narrative collaborators but also the different contexts which they lived, grew up and taught in. Such varied contexts and life experiences, have consequence for how these teachers make sense of who they are and indeed influence their values, beliefs and attitudes. What follows is an outline of such diverse contexts in which narrative collaborators lived during their childhood, schooling, tertiary and teaching years.

5.3.1   Milieus of personal, political and socio-cultural contexts

As highlighted in the preceding discussion, narrative collaborators spent their childhood years in varied contexts: Mary-Ann grew up on a farm; Andrew lived in an urban area, while Nombu, Sandile and Zibuyile grew up in semi-rural contexts. The upshot of living in such diverse contexts is that their life experiences, living conditions and the resources available were indeed wide-ranging. And so, while Mary-Ann enjoyed her freedom on the farm, getting close to nature and developing close relationships with African farm workers; Andrew's early experiences, in contrast, were growing up in the problematic, unstable environment of a foster home as he recalled: *we were put in different places at different times...when we had problems with the place where we lived.* The religious context within which all narrative collaborators grew up was to some extent similar in that they grew up in Christian homes - Methodist, Baptist or Jehova witnesses - attended church and Sunday school; sang in the choir and participated in religious sketches. However, only Andrew revealed that he was forced to attend church. Such religious contexts changed over the years: Sandile, Nombu and Zibuyile continued to follow Christianity and attend church during their teaching years; Andrew no longer considered himself a Christian and did not attend church while Mary-Ann shared: *I am now very eclectic with my religion. I don't actually hone in on any particular religion. I follow a spirituality, which I think spirituality is beyond religion. Religion is a very dogmatic prison.*

Only Mary-Ann's parents were self-employed and owned a farm; other parents either worked in the post office, railways or factories. This means that the socio-economic settings of narrative collaborators differed, which influenced not only their schooling experiences but also their socio-cultural contexts. Primary and secondary schooling contexts ranged from urban contexts in the case of Mary-Ann and Andrew, to semi-rural and rural in the case of Nombu, Sandile and Zibuyile. And so, while Mary-Ann and Andrew participated in sporting activities like gymnastics, badminton, swimming and diving; Sandile played soccer, whereas Nombu and Zibuyile did not mention participating in any sporting activities. In the same vein, the artistic and cultural experiences of narrative collaborators varied: Andrew played musical instruments, such as the piano and wrote poetry; Andrew, Mary-Ann and Zibuyile sang in the choir; Zibuyile acted in religious plays/sketches. Mary-Ann was a drum majorette at secondary school while Zibuyile trained the drum majorettes at the primary school she

taught at. Zibuyile proudly recalled: *I do the gospel music and drummies at school. My drummies team went to a Development competition and we got 3rd position.*

The Midlands town in which this study was conducted was plagued by violence in the 1990s, as two narrative collaborators recalled during their interviews:

Andrew: *I remember the violence between the United Democratic Front and the African National Congress in the early 1990's and was traumatised when my friend, an African policeman, died in the crossfire.*

Nombu: *I remember 1990, as this was the year wasted because of the political violence in the area.*

Although it had been more than 20 years since the political violence took place in this town, its effects have resulted in poverty and crime, which has influenced teaching and learning, as Zibuyile notes: *I think maybe poverty in this area could be the problem. Also, this area was affected by violence and crime, and all these factors influenced learners and teaching.* On the contrary, Mary-Ann teaches at a school in the urban area of this town, which previously enrolled only white learners, and paints a different picture: *the school environment is friendly, enjoyable and stimulating for both staff and learners.*

The significance of such diverse experiences is succinctly captured by Andrew's response when asked to identify three critical lessons that influenced his teaching and engagement with HIV and AIDS education: *The critical lessons I've learnt have not come from anything I've taught, but my experiences. Critical lesson one: Recognising my own ignorance, critical lesson two: Coming face-to-face with it (HIV and AIDS) and critical lesson three: death as experienced by a learner who lost both parents to HIV and AIDS.*

Highlighting diverse contexts of narrative collaborators is significant for two reasons. Firstly, it illustrates the various personal, political, religious, socio-cultural and socio-economic milieus they had to negotiate and, as a result, their wide-ranging experiences. Narrative collaborators had to chart through personal and professional contexts which varied, in different times and spaces, from very happy to very traumatic to make sense of their lives. Secondly, such divergent contexts and wide-ranging life experiences influence narrative collaborators identities or sense of self and how they position themselves and are positioned

171

in their social worlds. In addition, these differentiated contexts or discursive spaces have important consequences for how teachers understand their multiple, shifting subjectivities and position themselves when teaching about HIV and AIDS education.

From Bourdieu's (1990) perspective, the diverse biographical experience of narrative collaborators results in their varied *habitus* or ways of thinking and acting. Religion, education and politics represent fields constituting their social worlds and depending on their social, cultural and economic capital, they experience power in different ways. However, Bourdieu believed that such 'mental and cognitive structures' or dispositions constrained the social practice or agency of narrative collaborators. On the other hand, Giddens (1984) suggests that narrative collaborators draw on structures or 'rules and resources' which not only constrain but also enable their agency or social practice. While Bourdieu's theory of practice and Giddens' structuration theory offered valuable explanatory frameworks for how subjects are constituted and reproduce their social worlds, they did not offer analytical frameworks to make sense of multiple subject positions of narrative collaborators and how power influences their subjectivities.

Like Andrews *et al.* (2004, pp. 103-104), I view "subjectivity as many-layered always becoming in the matrices of culture", and contend that narrative collaborators tell stories "about many selves, each situated in a particular context". Therefore, diverse contexts and experiences, I believe, are significant to take cognisance of when examining multiple subjectivities of narrative collaborators and their teaching of HIV and AIDS education, which the following sections highlight.

5.3.2   Who are these narrative collaborators? Locating multiple selves

> *I am a mother, woman, teacher…*
>
> (Zibuyile, Interview)

This was Zibuyile's response when I asked her to tell me about herself and who she is. For Zibuyile, these represented multiple selves - subjectivities - that she constructed and

negotiated at different times and in different spaces. Along similar lines, Andrew portrayed this notion of multiple subjectivities:

> *We construct different identities depending on how you see yourself and the type of person you and your family want you to be. We portray different people at different times and keep some identities hidden. Identities are like language, at different times, and with different people, we use language differently in different contexts. We conjure up identities of someone we like to be who is acceptable, by hiding certain identities.*
>
> (Andrew, Interview)

In his timeline and during his interview, Andrew disclosed that he is homosexual: *Realised I was comfortable being gay*. And so, one of Andrew's subjectivities was 'being homosexual'; which he possibly hid and concealed as he strived to be acceptable. He succinctly described how particular subjectivities are hidden at different times and in diverse contexts, portraying its dynamic feature. His conflicting subjectivities become evident when he adds: *I tried to avoid to be noticed, but I also used to do strange things to be noticed, I don't know how to describe it*. Similarly, Zibuyile's response represented how her subjectivities shift over time: *Initially, I was only a 'giver of knowledge' about HIV and AIDS, then, as I became more aware of learners' socio-cultural backgrounds, I now am more committed and sensitive, like a mother-figure, I am proactive and want to make a difference, I am now a 'teacher for change'*.

Locating and describing such multiple and sometimes conflicting subjectivities is the focus of this chapter. In particular, I want to uncover and describe how narrative collaborators position themselves and how they construct and negotiate multiple selves or subjectivities. I want to understand how they present and re-present multiple subjectivities in their personal and professional lives; in other words, how they constitute various subject positions which illuminate how they make sense of who they are personally and professionally.

Narrative collaborators shared personal and professional experiences and highlighted significant incidents in their lives that crucially influenced their sense of self. All of them, except Andrew, recalled mostly happy and fond memories of their childhood and schooling

173

years. Andrew encountered conflicts in his attempt to understand who he is and his sense of belonging during his childhood, which would have carried through into his adulthood:

According to my birth certificate, I was born in 1962. I don't know my real parents, although I believe my mother was a ballet dancer. I was adopted in 1963. I could write a book about my childhood years. I experienced many moments of rejection and isolation. I loved music, but hated being forced to attend church. I didn't feel the same as everyone else and was thought of as strange. I started looking for my real parents and became frustrated since there were no accurate records. I contemplated suicide, but then remained hopeful. Despite all the problems, I enjoyed school and did well in Standard 10.

Embedded in this micro-narrative are conflicting subject positions that Andrew constructed during his childhood. He constituted himself as an 'adopted child' struggling to find his roots and biological parents, and grappling with understanding his sense of belonging and who he is. In addition to this, he constituted himself as an 'outsider' who felt rejected, isolated and different from others. Nevertheless, despite such fragmented selves, Andrew constructed a 'hopeful' image in his search for coherence and stability, as someone who loved music, liked school and performed well. He explicated: *I was regarded as quite eccentric and I was always popular at school. I experienced feelings of misplacement, which were relieved by playing the piano.* He also channelled his artistic talent into writing poetry and while studying to become a teacher, wrote this poem which accentuated his 'adopted' subjectivity:

To an adopted friend…Mom and Dad

> *A face I hardly remember,*
> *a smile that once brought joy,*
> *the comfort of a bosom*
> *when I was but a boy,*
> *The hands that rocked me gently*
> *and then gave me away,*
> *How you wish you knew*
> *where she was today.*

A face that I've forgotton,

a head that oft hung low,

a man who would whistle softly

when the wind began to blow.

A man whose hands were hard from working

hours and hours with wood,

the hands that gently rocked me

when I cooed.

Although you never knew them,

I know they both were good,

because you've turned out to be

the best, to me.

Meier (2008, p. 59) highlights the "critical intersections between story and poetry" and asserts that writing poetry is a valuable form of narrative that enables teachers to represent and make sense of crucial incidents and experiences in their personal and professional lives. This poem revealed how deeply Andrew longed to find his biological parents, his yearning to be loved by them and his search for his identity and sense of belonging. Although he did not know his biological parents, he portrayed them as positive, loving and 'adopted friends'. He grappled to make sense of his contradictory and conflicting sense of self and being adopted which is succinctly captured when he writes *the hands that rocked me gently and then gave me away*.

Telling stories is seen as crucial to how people make sense of their experiences and constitute their subjectivities (Chase, 2003; Hole, 2007; Ritchie & Wilson, 2000; Søreide, 2006). Taking Weedon's (1997, p. 32) notion of subjectivity into account, teachers construct subject positions based on their "conscious and unconscious thoughts and emotions", sense of belonging and in relation to their world. In other words, broader social influences, teachers' values and beliefs, as well as their emotions, are significant to understand how and why teachers adopt different subject positions. Ritchie and Wilson (2000) explore teachers' personal and professional identities and contend that these identities are interdependent and

inextricably linked. Like them, I argue that critical reflection and theoretical analysis of teachers' personal experiences within wider contexts is crucial to understand how teachers present and re-present multiple subjectivities in their teaching and professional lives.

The following discussion outlines the analytical process in identifying subject positions and clustering frequent subject positions to highlight subjectivities of teachers. Initially, I employed multiple readings of teachers' narratives to identify different subject positions that emerged. Furthermore, I watched the video-recorded lessons to not only observe how these subjectivities played out in their teaching of HIV and AIDS education but also to uncover contradictory or conflicting subjectivities. Having identified the multiple subject positions in teacher's narratives and video-recorded lessons, next, I excerpted phrases or statements to elucidate these subject positions. I then identified subject positions that were adopted most frequently by teachers. Less frequent subject positions that displayed some similarities with most frequent subject positions were grouped together. In doing so, clusters of teachers' multiple subjectivities were highlighted.

Three clusters of subjectivities emerged through this analytical process. Teachers made references to several subject positions which shed light on how they made sense of their multiple selves and their teaching. Table 6 which follows illustrates the phrases or statements quoted from teachers' narratives that delineate their subject positions, the subject positions that emerged and how these were clustered to identify subjectivities of teachers.

Phrases / Statements from teachers' narratives	Subject positions	Subjectivities
'carer', 'pacifier', 'love and care for learners', 'feel obliged to perform the pastoral care role', 'enjoy helping others', 'sensitive to learners', 'kind', 'show that he cares'	someone who cares for learners' well-being and is a kind person	The compassionate teacher
'mother', 'parent', 'mother-figure'	someone with parental orientation	
'passion for teaching', 'innate', 'I love teaching', 'loved to be a teacher'	someone who is dedicated to teaching	
'counsellor', 'facilitator', 'advise learners', 'help and support', 'counsel them', 'comforting learners'	someone who guides and supports learners	The supportive teacher
'change agent', 'changing their behaviour'	someone who is oriented to change	
'sharer of knowledge', 'expert', 'sharer of knowledge and information', 'intellectual empowerer', 'arguer', 'more knowledgeable'	someone who possesses knowledge and competence	The knowledgeable teacher
'update my knowledge', 'do more research', 'lot of time planning her lessons', 'acquiring new skills'	someone who engages with curriculum	
'they want to be like me'	Someone who is a role model	

Table 6:   Subject positions and subjectivities of teachers

In the process of multiple readings and interpreting teachers' narratives, I identified eight subject positions that teachers adopted, three of which were adopted most frequently by all five teacher participants. These included the teacher as someone: who cares for learners' well-being and is a kind person; who guides and supports learners and who possesses knowledge and competence. The teacher as someone with parental orientation, adopted by three teachers, and as someone who is dedicated to teaching, adopted by four teachers, were two less frequent subject positions that were grouped with the teacher as someone who cares for learners' well-being and is a kind person. These three subject positions were clustered to highlight 'the compassionate teacher' subjectivity. The teacher as someone oriented to change, adopted by two teachers, was grouped with the teacher as someone who guides and supports learners to accentuate 'the supportive teacher' subjectivity. Four teachers adopted the subject position as someone who engages with curriculum, whilst two teachers adopted the role model subject position. These were clustered with the teacher as someone who possesses knowledge and competence to highlight 'the knowledgeable teacher' subjectivity.

As Table 6 illustrates, three subjectivities emerged: 'the compassionate teacher'; 'the supportive teacher' and 'the knowledgeable teacher'. However, these subjectivities are not fixed in these 'clusters'; instead they are dynamic and shift over time, which resonates with post-structuralist notions and Weedon's (1997) notion of subjectivity. In the following discussion, I analyse how teachers used their subject positions as narrative resources to constitute multiple subjectivities in the discursive spaces of their HIV and AIDS classroom.

5.3.3   The compassionate teacher: 'love and care for learners'

All narrative collaborators constituted themselves as 'the compassionate teacher' who is kind and cares for their learners. They viewed this as an important subjectivity resource when teaching about HIV and AIDS. Some of them linked this subjectivity to the pastoral care role that teachers carry out, as Sandile noted: *I feel obliged to perform the pastoral care role*, while Andrew suggested that *teachers automatically take on a pastoral care role to learners, and need to love and care for learners.* He explained further *that if he sees a learner who is very quiet or alone on the grounds during the breaks, he would go and ask what the problem is, just to show that he cares*. Andrews' response to scenario three, question 2 also positions

him as a compassionate teacher: *If you are in charge of a class, the learners are under your care; you can't choose to ignore this aspect then. If you love them, you will tell them (about HIV and AIDS) because it is important.* Andrew also cautioned against teachers bringing up private issues in front of the class as this embarrasses learners, and believed that his open, caring and light-hearted personality, together with his sense of humour, helped learners to talk openly about sensitive issues to him. Nombu described herself as a kind and caring person who is willing to help those in need. She explained how she helped a Grade 11 boy whose grandmother and uncle died, and offered him a place to stay.

Mary-Ann elucidated that she loved working with children and recalled how caring and nurturing her lecturers at college were, and how they also motivated and kept her focused. She wanted to do the same for her learners at school, as she elucidates in scenario one, question 2: *Yes, our school does offer good support to children who have no parents...they are well cared for.* Similarly, Zibuyile recalled her favourite teacher in primary school who served as her role model: *she was so sensitive to learners, she was kind. She loved us all and gave us this love, this pastoral care, like a mother. She didn't discriminate us like you were poor. She showed that love, that's why maybe I became a teacher.* Likewise, Andrew recalled his favourite primary school teacher whom he described as *old and strict*, but added that she was very nice and he knew that she cared about him and looked out for his best interests. This 'compassionate' subjectivity could be linked to the love of teaching, which all narrative collaborators exemplified.

Zibuyile described how, when she was young, she used to play 'being a teacher' and write on the board, and added *when I was growing up, I just loved to be a teacher*, explaining that teaching was her first choice as a career. Similarly, Sandile noted that *my first choice was always to become a teacher*, while Nombu acknowledged that she is currently enjoying teaching and explains *I do my job properly, I love teaching, I love team work*. However, a conflicting negative positioning as 'compassionate teacher' is evident in Nombu's narrative. She stated that when she completed Standard 10 (Grade 12), she decided to fill in application forms for teaching, but admitted *to tell you the truth; I wasn't very much interested in teaching*. It is possible; however, that she developed a love for teaching over the years. This also illustrates the post-structuralist dynamic, fluid nature of subjectivities. For Mary-Ann, being a teacher was *innate* since she always wanted to be a teacher and has a *passion for*

179

teaching. In the same vein, Andrew articulated *I'm loving teaching, each day the children teach me something new!* Closely related to this 'compassionate teacher' subjectivity, Zibuyile and Nombu positioned themselves as 'mother' and 'sister' in their classrooms. This corroborates Baxen's (2010) observation that female teachers believed that their role is to nurture and guide learners.

5.3.4 The supportive teacher: 'comforting learners and giving them hope'

This subjectivity positioned the teacher as someone who provides guidance and counselling to learners and helps them to cope with challenging situations. Narrative collaborators constituted themselves as 'counsellors' who assist learners to deal with traumatic experiences; in particular, by counselling learners who are infected or affected by HIV and AIDS. Sandile explicated that *as an educator, when teaching about HIV and AIDS, I take the place of a parent and counsellor. I advise learners from the point of view of both the counsellor and the parent.*

Andrew maintained that *teachers need to have good relationships with learners, with open communication, dialogue and more understanding. Learners must not be afraid to ask questions about personal issues and confidentiality is very important*. He expressed his concern about the youth in South Africa, who are like a *lost generation*, and the crime. Furthermore, he has attended many HIV and AIDS as well as counselling courses that were organised by the Department of Education and acknowledged that these have been useful. Similarly, Zibuyile draws attention to her 'counsellor' or 'supportive' subjectivity and highlighted the *need to recognise which learners are sick and need help and support, and by teaching them values and awareness, I need to counsel them about changing their behaviour*. She added that she is encouraged since her *learners are eager, interested and want her to continue talking about HIV and AIDS*. This persuaded her to do more research and give them better information to help equip them for the future. Open communication, she asserted, was vital for this 'supportive' subjectivity, she also emphasised that teachers need to be neutral and not take sides. However, she contends that not all staff are 'supportive', with *some teachers only teaching the facts and terminology about HIV and AIDS without doing*

counselling. Moreover, she maintained that *the Education Department does not support teachers with resources, like charts and books, nor do subject advisers organise workshops to assist in HIV and AIDS teaching.*

In contrast, Sandile admitted that the HIV and AIDS workshops he attended were valuable since they equipped him to assist learners. Also, he suggested that it is *important to educate learners and the community about HIV and AIDS, so that they became more knowledgeable and equipped to cope with the disease.* He added that his learners know that he is approachable and willing to discuss anything with them and help to solve their problems. This made it easier for them to communicate with him since they knew he was eager to assist them. For Sandile, this 'supportive' subjectivity *involves comforting learners and giving them hope*. He asserted that he *needs to be very diplomatic* with learners who come forward and share their personal experiences with him.

Like Andrew and Sandile, Nombu found the HIV and AIDS workshops organised by the Department of Education beneficial since they enabled her to counsel and assist HIV positive learners. In addition, she emphasised the importance of *transparent, good relationships with learners* and the need to give them good advice. She explicated that her learners trust her and consult her about their problems**:**

> *learners feel free to come and ask me about HIV and AIDS and I give them advice and counsel them, I encourage them and follow up on them. My 'counsellor' role includes helping learners to think about HIV and AIDS, since they must know what they have to do in the future*. Moreover, *some parents bring treatment for learners to school and we have to give learners medication on time*.

Like the other narrative collaborators, Mary-Ann made her 'supportive' subjectivity explicit in the following excerpts:

> *I want to make a difference. Besides giving learners the correct information about HIV and AIDS, I tell learners about sugar daddies, money and free sex. I want to change their attitudes so they can make the right choices. I encourage learners to talk out, be more open and question every aspect about sexuality. I tell learners that HIV and AIDS*

181

> *affects everyone, they make individual choices and the power is in their*
> *hands.*   (Mary-Ann, Interview)
>
> *I would counsel Thabo regularly and help him to build up his self-esteem*
> *and confidence, educate himon how to deal with the teasing and bullying*
>   (Mary-Ann, Scenario one, question 1)

Mary-Ann qualified and trained as a psychologist and has attended many HIV and AIDS workshops, both as a psychologist, and as a facilitator. Additionally, she constituted a 'pacifier' subject position and contends that if teachers are dedicated and supportive, they can do so much more about HIV and AIDS education. She echoed the need for good, positive relationships with learners, and summed up her 'supportive' role by saying: *If I can help learners and parents by giving them correct information about HIV and AIDS, and influence their choices, then I am happy that I have done my job and achieved my purpose*. According to Riessman (1993), these narratives represent teachers' understanding of their classroom practices and actions with regard to counselling learners and being supportive.

Although Andrew draws attention to his 'supportive' subjectivity, a conflicting counter-narrative emerged in conversations with him. While he acknowledged that he has good, open relationships with learners and guides and counsels them, he nevertheless displayed a negative positioning to this 'counsellor' subject position and 'supportive' subjectivity, when he said:

> *Teachers have their own everyday problems and are dealing with their*
> *own feelings. Therefore, I think that there should be someone in the*
> *school, like a counsellor or social worker, who teachers and learners can*
> *talk to. Two or three schools or a cluster of schools can also share a*
> *counsellor or social worker, who would deal with sensitive issues like*
> *HIV and AIDS, and death.*

The above extract suggests that Andrew believed that guidance and counselling of learners is not only his responsibility and should be conducted by someone else, such as counsellors or social workers as well. However, inherent in this conversation, is his own challenge to address his sexuality and feelings, and maybe his need for a counsellor or social worker to support and help him deal with his sexuality issues. This could have resulted in his

conflicting subjectivities. However, there were no distinct boundaries between Andrew's counter-narratives, since his 'supportive' subjectivity fluctuated, demonstrating multiple subjectivities and differential power relations, as he travels between conflicting subjectivities. Andrew's conflicting subjectivities demonstrate Kraus's (2006) notion of 'multiplicity of meanings' and 'fragmented experiences'. According to Kraus (2006), Andrew's narrative can be viewed as a multifaceted resource which enables us to understand how he constructs multiple subjectivities. Moreover, Andrew's conflicting subjectivities illustrates Gilbert's (2002) assertion that narratives represent lived experiences and could change, evolve and be reinterpreted.

All narrative collaborators associated performing this 'supportive' subjectivity with having sound knowledge of HIV and AIDS. The following discussion examines this 'knowledgeable teacher' subjectivity, although later in this chapter, I expand further on this 'knowledgeable teacher' subjectivity and examine teachers HIV and AIDS knowledge in relation to their teaching in the spaces of the HIV and AIDS classroom.

5.3.5   The knowledgeable teacher: 'expert and intellectual empowerer'

This subjectivity positioned the teacher as educated and well-informed about HIV and AIDS. This 'knowledgeable teacher' is erudite, learned and reads widely to increase his or her awareness of the HIV and AIDS pandemic. This kind of teacher is a confident intellectual with the requisite knowledge and skills, which serves as a fundamental subjectivity resource in lesson planning and teaching about HIV and AIDS. Andrew positioned himself as the 'expert', and 'sharer of knowledge', attributing this to his attendance of HIV and AIDS courses and training workshops arranged by the Department of Education. He added that although staff members have different views about HIV and AIDS issues, these workshops are useful and interesting since they provide an opportunity for everyone to talk about important issues and collaboratively select textbooks from the departmental list.

As mentioned earlier, and in the same vein, Sandile, Nombu and Mary-Ann asserted that attendance at Department of Education workshops enhanced their knowledge and understanding about HIV and AIDS education. Sandile explicated that he is *now more*

knowledgeable about HIV and AIDS and felt equipped to assist learners if they came to him with problems. He added that the 'knowledgeable teacher' must provide knowledge and facts, as well as dispel myths. Likewise, Nombu found these workshops useful for facilitating discussions and sharing knowledge with colleagues, adding that she *gained knowledge and confidence as well as counselling skills to help learners who are HIV positive*. She also asserted that 'knowledgeable teachers' should be able to differentiate between facts about HIV and AIDS and myths surrounding the disease, so that learners know the truth about HIV and AIDS and how to cope with it. Even though Sandile and Nombu claimed that Department of Education workshops were useful and improved their HIV and AIDS knowledge, they nevertheless recommended that Department of Education and universities should organise more HIV and AIDS workshops. Such workshops, they contend, should be on-going and should distribute more resources to support and assist teachers in their teaching about HIV and AIDS. In as much as Sandile and Nombu position themselves as knowledgeable and confident to teach about HIV and AIDS, it is possible that such a request conceals a hidden, conflicting subjectivity. This could mean that their confidence shifts and at times they feel insecure and doubtful about their knowledge to teach HIV and AIDS education.

Mary-Ann echoed that she has attended many HIV and AIDS workshops, both as a psychologist, and as a facilitator. Moreover, she was seconded as a Subject Advisor to the Provincial Department of Education and has conducted regular workshops to train teachers. This, she suggests, is an added advantage, and she positions herself as an 'intellectual empowerer' which enables her *to pass on knowledge and empower teachers and learners*. In the following excerpts, Mary-Ann explicitly identifies herself as a 'knowledgeable teacher':

> *I constantly ask myself: What can I do better? It is important to keep the topic alive, so I update my knowledge to give learners the correct information. I definitely believe that I can make a difference, and that the more information learners have the better. I try hard as a teacher to find out as much as I can to answer learners questions directly. If learners have intellectual satisfaction, they are more likely to act on it.*
>
> (Mary-Ann, Interview)

*...furnish him with the necessary knowledge and skills so he would be
assertive.* (Mary-Ann, Scenario one, question 1)

In contrast, Zibuyile was the only narrative collaborator who maintained that the Department of Education did not arrange workshops or provide relevant HIV and AIDS teaching resources. Notwithstanding such poor support from the Department of Education, Zibuyile contends: *I have the knowledge about HIV and AIDS and they say knowledge is key*. She goes on to say *that I am their role model and they want to be like me, makes me practice what I teach. I can spread the message about HIV and AIDS. My knowledge, understanding and experiences of HIV and AIDS make me better able to teach about it*. However, she does not make explicit how she became knowledgeable or obtained knowledge about HIV and AIDS.

Andrew's response below when asked to identify critical lessons highlights his 'knowledgeable' subjectivity:

> *I didn't mean to write essays on these but the ideas just kept coming. At times, hard, because it's not easy to sit, think and face something that affects you personally. I need to start with a disclaimer: I don't presume to have the answers – they're just ideas. This disease is a humbling one – we can never presume to know enough. Each day, I'm still learning and questioning.*

The dynamic nature of such 'knowledgeable' subjectivities is evident when he explains that he is still learning and questioning each day. However, he disrupts such 'knowledgeable' subjectivities when he adds that *we can never presume to know enough* and that he doesn't *presume to have the answers*.

All narrative collaborators concurred that 'knowledgeable teachers' employ updated resources and information. Zibuyile noted that to be a better teacher *I had to do more research and give them better information*. Sandile explained that his school had limited resources to teach about HIV and AIDS, therefore, he used textbooks and charts which he obtained from workshops, found his own resources, visited the well-resourced teachers' library in town and networked with other teachers. In the same vein, Nombu maintained that she gathers her own resources, like articles from newspapers and information booklets. Likewise, Mary-Ann uses the resources she received at workshops, and in addition to being an avid reader, she also collects many articles from books and manuals.

For Andrew, his experiences of being homosexual and living with his HIV-positive friend motivated him to *know and do more about HIV and AIDS teaching*. He revealed how his subjectivity as a 'knowledgeable' teacher shifts over time: *Initially I was told I have to teach about HIV and AIDS and was afraid of the questions learners would ask about HIV and AIDS; now I want to teach about it and give more details to make learners more aware. Now, I am more experienced, have more knowledge and more committed to make a difference.* However, he cogently points out that it is not only important for teachers to present facts and share accurate content, but to also focus on the human or personal side of HIV and AIDS by telling stories, thereby presenting a holistic, all-round picture of HIV and AIDS. This approach, according to Sandile and Mary-Ann, requires thorough lesson planning. Mary-Ann added that she *spends a lot of time planning her lessons and acquiring new skills, to ensure that her lessons are interesting and helps learners to get up to standard with their work*. Her lessons present a holistic picture of HIV and AIDS discussion topics such as sexuality, self-esteem, assertiveness and empowering women. Furthermore, she encourages honesty, openness and tolerance in all her lessons which results in open, lively discussions.

Even though Zibuyile portrays herself as a 'knowledgeable teacher' with the necessary *knowledge, understanding and experiences of HIV and AIDS...to teach about it*, she admitted that it was a challenge to teach about sensitive issues. The following conflicting counter-narrative emerged in her interview:

> *It is a challenge to teach about HIV/AIDS because the issues to be discussed are serious and sensitive. Therefore, although I had the knowledge about HIV and AIDS..., but to practise it in class was not easy.*

Such counter-narratives which emerged in Andrew's and Zibuyile's conversations illustrate shifting subjectivities and underlying tensions in their HIV and AIDS knowledge and confidence to teach about it. This resonates with Weedon's (1997, p. 32) notions of subjectivity as "contradictory and in process, constantly being constituted in discourse each time we think or speak". These conflicting subjectivities also highlight Weedon's assertion that "post-structuralism theorises subjectivity as a site of disunity and conflict" (1987, p. 21). As such, they also highlight Jackson's (2004) claim that subjects do not repeat their

subjectivity in the same way each time, thus creating the space for conflicting subjectivities and contesting the notion of stable subjectivities. For Foucault, this would exemplify the notion that the subject is constituted by discursive practices and subjected to strategies of power and resistance. Brampton (2009) also draws attention to the multifaceted, dynamic subjectivities that shift in relation to contexts and time. Therefore, in telling their stories, adopting different subject positions and constituting multiple subjectivities, narrative collaborators not only create spaces of anxiety, but also of hope in which they endeavour to make a difference in HIV and AIDS education.

A significant insight of this chapter is that narrative collaborators constitute multiple subjectivities as 'compassionate', 'supportive' and 'knowledgeable' teachers as they draw on narrative resources within diverse political, socio-cultural and personal contexts. The conflicting counter-narratives and negative positioning serve to draw attention to the dynamic, fluid nature of such subjectivities. This discussion, which explored the diverse lives and multiple subjectivities of the narrative collaborators, provides a backdrop for the next cluster of meaning, which considers how these multiple subjectivities are related to their teaching of HIV and AIDS education.

5.4   Subjectivities and teaching

In this section, I make sense of teachers' dynamic subjectivities in relation to their teaching of HIV and AIDS education. In other words, I examine the extent to which teachers' multiple subjectivities are manifested in their teaching of HIV and AIDS education. In particular, I explore not only what teachers teach, but also how they teach about HIV and AIDS in their classrooms. I argue that teachers' subjectivities which are not the positions that a teacher has, but rather what a teacher does, are constituted through the process of teaching. I share Georgakopoulou's (2006b, p. 126) view of classrooms as being 'crucial sites of subjectivity'.

The preceding analysis established that teachers construct multiple subjectivities and presented three emerging subjectivities: 'the compassionate teacher'; 'the supportive teacher' and 'the knowledgeable teacher'. Analysing teachers' narratives, video-recorded lesson observations and scenario analysis, I consider the following questions: How do teachers enact

their multiple subjectivities in their teaching of HIV and AIDS education? How do cultural, religious and HIV and AIDS discourses influence teachers' praxis? How do societal norms enable or constrain the performance of teachers' multiple subjectivities? What is the relationship between power, subjectivities and teaching?

This analysis makes sense of teachers' multiple subjectivities and their teaching of HIV and AIDS education through a Foucauldian lens. I explore the relationship between teachers' subjectivities and how they teach, and accentuate how power influences their subjectivities and teaching. Slices of narrative episodes are extracted from the lessons observed, critical lessons identified and scenario analysis, and are presented below to portray how teachers enacted their 'compassionate', 'supportive' and 'knowledgeable' subjectivities.

5.4.1   'Compassionate' subjectivities and teaching

I sifted through the data to capture episodes that illustrate when narrative collaborators are caring, kind, compassionate and concerned. The lesson observations provided direct glimpses, while the critical lessons and scenario analysis afforded indirect signals of the 'compassionate teacher'. I also outline additional verbal cues that represent these teachers as considerate, loving, understanding and thoughtful. In the following episode, Nombu is introducing a Mathematics lesson on percentages and fractions to her Grade 7 class of 45 learners. Nombu was teaching a lesson on percentages and fractions within a South African, HIV and AIDS context. She was well prepared for the lesson and had worksheets with graphs of HIV prevalence in males and females and antenatal clinics in South Africa as well as calculation exercises copied for the learners. The lesson began with Nombu outlining the different aspects that will be covered in the lesson:

Nombu: Good morning class. Today we will be discussing percentages and fractions. I am sure you all have seen on television news or read in newspapers the figures for people who are infected with HIV and AIDS in KwaZulu-Natal and South Africa. Today's lesson is based on calculations of percentages and fractions related to HIV and AIDS. I also want to discuss more about HIV and AIDS. I want to tell you about how you get infected, what the symptoms of AIDS are,

> *and how we should take care of people who have HIV and AIDS. Why is it important for us to learn about HIV and AIDS?*

Learner 1: To be careful when touching injured HIV people.

Nombu: Yes, you must be careful if you touching injured people. Maybe you have to use gloves that do not have holes.

Learner 2: To look after infected people.

Nombu: Yes. You don't run away from infected people because you don't know what will happen to you. AIDS can happen to everyone, no matter how young or old you are. So we have to take care of each other.

Nombu enacts her 'compassionate' subjectivity when she stresses the need to take care when touching injured people infected with HIV as well as being considerate and kind to people who are infected. This resonates with the kind gesture she shared in her interview, of taking care of a boy whose grandmother and uncle had passed away. Vividly captured in the above dialogue is Nombu's explicit assumption that all learners *have seen on television news or read in newspapers* about HIV and AIDS statistics. However, in reality, not all learners may have access to television or newspapers, and she fails to ascertain how many learners are actually aware of such statistics, upon which her lesson is based. Although she cautioned learners to use gloves without holes in them, I believe her response *"Maybe you have to use gloves that do not have holes"* underemphasises the importance of not only ensuring that the gloves do not have holes but also of avoiding direct contact with HIV-infected blood.

The lesson concluded with Nombu explaining the significance of numbers, percentages and graphs to help learners understand statistics about HIV and AIDS:

Nombu: Okay, we have finished learning how to do calculations of percentages and fractions. Now you know how to calculate the percentage and number of people infected with HIV. Why do we do this calculation? How is it going to help us? How does this help the government?

Learner: To supply treatment.

Nombu: What is this treatment called?

Learners: ARVs.

Nombu: What does ARV stand for?

Learners: Antiretrovirals.

Nombu: Yes. These calculations may help the government to supply treatment or healthy food and help those who are infected to get a social grant. Because if you are infected you need to eat healthy food. You have to take care of yourself. These figures may also help the government to find out the percentage of women who are infected, to supply them with milk to feed their babies. So these calculations can help infected people get treatment, social grants, food and milk.

In the above episode, Nombu draws attention to the need to help people infected with HIV and AIDS. She extends her caring attitude and explains that the government also needs to be considerate by helping provide treatment, social grants and food to HIV infected people. These narrative episodes highlight Baxen's (2010, p. 111) notion of the "complex, dialectic interrelationship between teacher and teaching".

Zibuyile also enacts her 'compassionate' subjectivity in the narrative episode that follows. Her personality is friendly and vibrant and she enjoys a good relationship with learners in her class, which could be attributed to her kind and caring nature. Her learners respect her and look to her as a mother-figure, asking her for advice. She was teaching her Grade 6 class a lesson on 'Treatment of HIV and AIDS', and began the lesson asking learners the following question: Is there a cure for HIV and AIDS? Some learners responded that there is a cure while others countered that there is no cure. At this point in the lesson, Zibuyile could have used this opportunity to challenge the mixed responses of learners about whether there is a cure for HIV and AIDS. She did not ask learners to elaborate or justify their responses and missed an opportunity to encourage learners to question issues and develop critical thinking skills.

Drawing attention to the textbook and worksheet, she emphasises that there is no cure for HIV and AIDS. She introduces terms like antiretrovirals (ARVs) and antiretroviral treatment (ART). She elaborates further:

Zibuyile: When you are HIV positive and your CD4 count is less than 200, you go to the doctor or clinic and start treatment. For the ARVs to work, you need to take it in the morning and evening at the same time. You don't share treatment with another HIV-positive person; it is only prescribed for you. Can you start treatment without a helper?

Learner:	No.
Zibuyile:	Who is a helper?
Learner:	A person who helps to take treatment.
Zibuyile:	Yes, a helper is a person who helps to take treatment. You cannot start treatment and attending clinic without a helper. A helper needs to know about the ARVs, the side effects and what time it needs to be taken morning and evening. Do the ARVs heal or cure HIV and AIDS?
Learner:	No.
Zibuyile:	There is no cure for HIV and AIDS. ARVs can help if taken correctly according to instructions, it boosts the immune system. But remember, those people who have HIV and AIDS, we must give them love and care.

This narrative episode illustrates how Zibuyile blends providing knowledge about ARVs with stressing the importance of having someone to help HIV positive people take their treatment correctly. Moreover, she reminds learners that HIV-infected people also need to be loved and cared for, highlighting her 'compassionate' subjectivity. Therefore, it could be argued that Nombu and Zibuyile reiterate societal norms of caring for HIV infected people through their teaching practice.

Sandile taught a Grade 7 Life Orientation lesson. The topic of his lesson was 'Caring for people living with AIDS'. He was well prepared for the lesson and made use of textbooks and worksheets to design activities for learners to work in groups. He is committed to his job as a teacher and takes it seriously, as well as being very professional and enjoying a good relationship with his learners. His 'compassionate' subjectivity is enacted in the following narrative episode:

Sandile:	Do you know anyone who is HIV positive and living with AIDS?
Learners:	Some respond yes, hesitantly, and some respond no
Sandile:	You don't have to be embarrassed or afraid to say that you know someone living with HIV and AIDS. I have a relative who is living with AIDS and my friend passed away because of AIDS. We need to care for people with AIDS. They need love and care. How can you take care of people living with AIDS? What can you do to help them?
Learners:	Cook healthy food for them, bath them, feed them.

Sandile: *Yes. We must make sure they live a healthy lifestyle. We must make sure that they eat healthy meals, give them ARVs on time, love and respect them, don't discriminate against them.*

The above narrative episode displays Sandile's 'caring' subject position. He encourages learners to take care of people living with AIDS. By sharing personal information about his relative living with AIDS and his friend passing away as a result of AIDS, he hoped to encourage learners to talk openly about relatives and friends who are HIV-positive. Additionally, he inspired learners to love, respect and take care of them. Therefore, Sandile's 'compassionate' subjectivity is enacted through his teaching within the political and social discursive spaces of his classroom.

Likewise, Andrew commented in his lesson to his Grade 7 class:
People don't want to be in contact and visit HIV- positive people. We must realise that they are in a different situation from us, but we need to be helpful and take care of them.
In his response to scenario one, question 1, Andrew asserts: *I would talk to the class without him there so they would show empathy, not sympathy and talk to Thabo on a personal level about death/reassurance.*
The above quotes illustrate how Andrew endorses his 'compassionate' subjectivity in his classroom.

Mary-Ann was teaching a lesson on 'HIV and AIDS, diet and healthy eating' to her Grade 6 class. There are about 30 learners in her class. She has a friendly, open relationship with her learners, and encourages them to ask personal or sensitive questions about their sexuality as well as HIV and AIDS. I was astounded when learners asked her about wet dreams, soft and hard penises and ejaculation. Before beginning her lesson on healthy diets, Mary-Ann reviews the previous lesson on ARVs.

Mary-Ann: *Do you remember we talked about the importance of ARVs and taking it at the same time every day.*

Learners: *Yes, they help the immune system to keep you healthy.*

Mary-Ann: *How long can you live with HIV and AIDS? What will happen if you cannot look after yourself properly?*

Learners: *You will die.*

Mary-Ann: *Good, they don't think they can stay alive. What other factors in our society causes this negative thinking?*

Learner: *Lack of money.*

Learner: *Poverty.*

Mary-Ann: *Yes, it is very sad because many people are poor and find it very difficult to pay for treatment and don't have access to clinics. But you can get free ARVs and those people who manage to get free ARVs are very lucky.*

Learner: *Also, husbands go with younger girls and they pick up HIV and they don't tell their wives, and the wife has been faithful all along.*

Mary-Ann: *Do you think this is fair?*

Learners: *No.*

This narrative episode illustrates Mary-Ann's concern for and caring attitude towards HIV-infected people. She is thoughtful and feels sad for people who cannot access clinics for free ARVs. In addition, she sympathises with wives who became infected by unfaithful husbands. Like Nombu, Zibuyile, Sandile and Andrew, Mary-Ann's enactment of her 'compassionate' subjectivity aims to demonstrate to learners the need to be considerate, kind and sympathetic towards people infected with HIV. They enact this subjectivity by drawing on common experiences of learners relating to ARV treatment, caregiving, government social services and infidelity. Most of their teaching practice includes questions by narrative collaborators and responses by learners, sometimes in chorus. However, the teacher dialogue was detailed while learners' responses were very concise. Furthermore, it is likely that teachers' selection of topics, content and worksheets enabled them to perform their 'compassionate' subjectivities.

5.4.2   'Supportive' subjectivities and teaching

According to Baxen (2010, p. 271), teachers in her study understood guidance as "providing learners with the 'right' knowledge that would enable them to make the 'right' choices". In this sub-section, I illuminate episodes in which narrative collaborators enact subjectivities that provided guidance, counselling and support for learners. I also extract glimpses of

teaching praxis where advice and information are offered to assist learners to cope with the trauma of being infected and affected by HIV and AIDS.

Nombu was performing a lesson in which she taught her Grade 7 learners how to execute calculations of percentages and fractions. She handed out worksheets to learners which required them to interpret graphs about HIV prevalence among males and females for different age groups and in different provinces of South Africa. She explained to learners what the x-axis and y-axis represents and used one or two examples to elucidate how learners should read and interpret the graphs. This slice of a narrative episode illustrates how she provides guidance and advice to learners:

Nombu: *If you read this bar graph, for the age category 20 years and less, what is percentage of HIV positive children?*

Learners: *51%.*

Nombu: *Yes. They are referring to young children. What does this mean? It means that you have to be careful and you need to be abstaining. Don't allow another person to have sex with you. What else?*

Learners: *Use protection.*

Nombu: *Yes, people must use condoms and practice safe sex. What else?*

Learner: *People need to have one partner.*

Nombu: *Yes, people need to have one partner. What do you notice about the HIV rate in the year 2008?*

Learners: *It started to decrease.*

Nombu: *Yes. It is up to us to decrease the rate of HIV infection. We need to be responsible and take care of ourselves.*

In this narrative episode, Nombu employs statistics in graphs to provide guidance and advice to learners. She enacts her 'supportive' subjectivity by helping learners understand the importance of abstaining from sex, practising safe sex, using condoms and being faithful. She emphasises that learners needed to be more responsible if they want to make a difference and decrease the rate of HIV infection. However, despite the contentious and conflicting socio-cultural issues of abstention, condom-use and monogamy which Nombu suggests, she does not allow any further discussion about such issues. Nombu's response to scenario two, question 4, also displays her supportive subjectivity: *I will teach them the facts about HIV*

and explain to them the importance of respecting people who are living with HIV whether they know their status or not. They must learn to support each other. She explains that besides teaching learners facts about HIV, it is equally important to teach them to respect and support HIV-infected people.

Similarly, Zibuyile's teaching praxis in her lesson on 'Treatment of HIV and AIDS' portrays her as a 'counsellor' giving advice to learners. The following narrative episode is captured from a follow-up lesson in Zibuyile's Grade 6 class that I observed.

Zibuyile: *Do you know the symptoms of HIV and AIDS?*

Learners: *Losing weight, skin rash all over the body, diarrhoea, swollen glands and fever.*

Zibuyile: *Good, now you know the symptoms of HIV and AIDS. So you can provide support and counsel anyone who has these symptoms. You can give them advice about eating healthy food and taking ARVs at the same time every day and don't share ARVs. You are still young, so you must abstain from sex so you don't get HIV and AIDS. You know some people can live for 10 years with HIV and AIDS if they take treatment and eat healthy. But you have to give them support and counselling. If you need ARVs, the clinic, they don't just give it to you. You have to go for treatment sessions. There are different sessions or classes that you need to attend, because your mind need to accept that you are HIV positive before you are ready to take the ARV tablets.*

Zibuyile enacts and exhibits the role of a 'counsellor', giving learners advice about how to recognise symptoms of HIV and AIDS and how to support people showing these symptoms. It is interesting to note that she merely acknowledges and accepts the symptoms put forward by learners suggested by her response "*Good, now you know the symptoms of HIV and AIDS*". Her response implies that learners listed all the symptoms of HIV and AIDS. Significantly, she fails to explain to learners that sometimes HIV may be asymptomatic and not display any of the symptoms mentioned, making it difficult to diagnose. In addition, she advises learners to abstain from sex to prevent HIV infection. Knowing that some learners' parents or grandparents are infected and they are therefore affected by HIV and AIDS, she also encourages learners and gives them a sense of hope. She suggests that infected people can survive for 10 years, but they need to be supported and counselled. Moreover, she stresses the need for counselling to prepare the mind to accept one's HIV status and go on

ARV treatment. I contend that these narrative episodes illustrate the enactment of 'supportive' subjectivities in their teaching practice.

Mary-Ann performed her 'supportive' subjectivity by developing a friendly, open relationship with learners, who are not afraid to ask very sensitive and personal questions. To facilitate this free dialogue in her classes, Mary-Ann commences every lesson by asking learners if they have any issues that are troubling them or they are confused about. In this lesson, learners asked the following questions:
Why is the penis 'hard' in the morning?
How are triplets or quadruplets formed?
Can you fall pregnant if the boy ejaculates outside the vagina?
If the mother is HIV positive, will the baby be HIV positive?
Can you carry on playing sport if you are HIV positive?

Mary-Ann mentioned in her interview that she is a qualified psychologist. Therefore, she positions herself as a 'counsellor' with the necessary knowledge and skills to support and guide learners through confusing issues. She understands that at this age learners are grappling with many sensitive and personal issues, and creates spaces in her lessons to address these issues. An added advantage is her friendly, pleasant personality which makes her accessible to learners and makes it easier for them to ask questions. It is evident that most learners are very comfortable and enjoy her lessons, and the stimulating atmosphere in her classrooms encourages open communication, since they are not restricted or afraid to talk about sexual issues. However, it is possible that due to their religious and socio-cultural backgrounds, some learners may experience discomfort and feel embarrassed when such explicit sexual issues are discussed. Indeed, some parents may also take offence to Mary-Ann discussing sexual issues openly. Nonetheless, Mary-Ann maintains that she informed learners and parents that she will be discussing sexual issues when teaching about HIV and AIDS education.

Nevertheless, Mary-Ann is able to assist learners by offering advice to enable them to cope and deal with personal dilemmas. When a learner enquired: Is it possible to get HIV if you have a cut in your skin and you touch infected blood? She responds:

197

Yes, at accident scenes if you touch an injured HIV- infected person's blood and you have a cut on your skin, you can get infected. Also, doctors can get infected if they get pricked with needles taking blood from an HIV- infected patient. I even heard that some doctors and nurses get infected when HIV- infected blood gets into their eyes. So you see, you have to be very careful when handling injured people. Take necessary precautions like using gloves.

This issue also came up in Andrew's lesson and he cautioned learners:

You need to be very careful because HIV can exist in body fluids for 48 hours. If you are in contact with someone who has open wounds, you need to take precautions and be careful.

In the scenario analysis, scenario one, question 2 asked narrative collaborators how they would comfort and support a learner (Thabo) whose mother was HIV-positive. The responses of Zibuyile, Andrew and Nombu illustrate how they would enact their 'supportive' subjectivity:

Zibuyile: I would help him by allowing him share his problems with me everytime and I would tell him that her (his) mother will not die now because having HIV and AIDS does not mean a person is going to die soon. I will let him be aware of the ARVs and ART and encourage him to give his mother any support that she might need and stay strong. Maybe I will try to even involve other organisations (NGOs) to support him with basic needs. Try to find a suitable shelter for him and his mother.

Andrew: Prepare him for it...support, love, understanding...support from other family or social welfare. Be there to listen, love, encourage. Tell him to come to me at anytime to express fears.

Nombu: I will explain to him that to be HIV-positive does not mean that you are dying. HIV is like other diseases that need to be treated by changing lifestyle and get medication and you can live years with the disease...we must take care and support those who are infected.

Such responses draw attention to the inextricable link between 'supportive' subjectivities and teaching. Zibuyile, Andrew and Nombu emphasise how they would enact being caring and supportive in their teaching. Zibuyile suggests that *having HIV and AIDS does not mean a*

person is going to die soon, nevertheless, her response implies that a person can eventually die as a result of HIV and AIDS. However, I believe that Nombu's response *to be HIV-positive does not mean that you are dying* could be somewhat misleading and suggest that being HIV-positive is not associated with death.

The selected narrative episodes highlight that teachers' behaviour and teaching practices enable them to enact their 'supportive' subjectivities. The enacted behaviours and 'supportive' teaching praxis of narrative collaborators displays their agency in counselling and advising learners. All narrative collaborators planned lessons and selected topics that enabled them to perform their 'supportive' subjectivity. They also used every opportunity to offer the necessary guidance and give advice to learners when sensitive, personal challenges and dilemmas arose. However, the extent to which these teachers performed their 'supportive' subjectivity varied. Although the teaching praxis of Andrew, Sandile and Nombu illustrated their commitment to perform this subjectivity, and they displayed good rapport and communication with learners, their responses and advice were concise and did not invite discussion. This could have restricted dialogue to a certain extent. However, Zibuyile and Mary-Ann had developed more open and friendly relationships with their learners, which created a 'narrative space' and encouraged learners to ask questions more freely and talk openly about very sensitive issues. From the responses of narrative collaborators, it became evident that the guidance, support and counselling that they provided was closely associated with their knowledge about HIV and AIDS. An analysis and interpretation of how teachers enact this 'knowledgeable' subjectivity follows.

5.4.3 'Knowledgeable' subjectivities and teaching

> *All teachers need to be well-informed about HIV and AIDS, and it must be taught across the curriculum*
>
> (Andrew, Scenario three, question 1)

Baxen (2010) asserts that teachers perform a crucial role in creating and stimulating conducive 'narrative spaces' in which teachers and learners negotiate what knowledge is produced. Narrative collaborators position themselves as 'experts', 'sharers of knowledge'

and 'intellectual empowerers' when teaching about HIV and AIDS. To explore their 'knowledgeable' teaching praxis, I select slices of narrative episodes to examine how they enact their 'knowledgeable' subjectivity in selecting topics and designing activities to share HIV and AIDS knowledge with learners in their classrooms.

Andrew planned a Life Orientation lesson for his Grade 7 learners on 'HIV Infection'. The following narrative episodes illustrate how he shares knowledge about HIV and AIDS and enacts his positioning as 'expert' and 'knowledgeable'.

Narrative episode 1:

Andrew: *Today we are going to discuss HIV infection. Before we start, can anyone tell me what AIDS stands for? AIDS stands for Acquired Immune Deficiency Syndrome. Okay, let us look at each word separately so it can make sense to us. Why is it acquired?*

Learner: *You have to get it from someone else.*

Andrew: *Why immune?*

Learner: *Because it affects the immune system.*

Andrew: *What does deficiency mean?*

Learner: *Your immune system cannot fight diseases in your body.*

Andrew: *Yes, your immune system is deficient. Why syndrome?*

Learner: *It is a disorder.*

Andrew: *When you develop AIDS at the last stage, you have a syndrome, a number of diseases.*

Narrative episode 2:

Andrew: *How do people get infected with HIV?*

Learners: *Unprotected sex, sharing needles, touching infected blood with open wound.*

Andrew: *Good. I am going to use this diagram of the immune system and CD4 cells to explain how HIV infects the immune system. White blood cells are like soldiers in the blood because they attack any foreign organism, like germs and viruses that enter your body. They absorb foreign organisms or pull them into CD4 cells. Their job is to destroy foreign organisms that are not welcome in your body. When the HI virus goes into the cell, it takes over the cell's DNA, because it has RNA, and it reproduces. The CD4 cell count is going to drop if you are*

200

HIV positive. When your CD4 count is below 200, you have to start ARVs.
There is no cure for AIDS because the HI virus changes all the time.

Andrew first explains the meaning of AIDS by breaking it into its components to ensure that learners understand why it is called Acquired Immuno-Deficiency Syndrome. Thereafter, he uses a diagram of the immune system to explicate how the HI virus attacks the CD4 cells which results in a decreased CD4 cell count. He is knowledgeable and confident when explaining the diagram, and learners seem to understand his explanation. His teaching praxis displays that he is erudite and conversant with relevant HIV and AIDS knowledge. He reiterates this 'knowledgeable' subjectivity when he responds to scenario two, question 4: I would *firmly tell them (learners) the facts about HIV and AIDS.*

Zibuyile taught a Natural Sciences lesson to her Grade 6 class. Her topic was 'Is there a cure for HIV and AIDS?' Her teaching praxis of her 'knowledgeable' subjectivity is enacted in the following narrative episodes:

Narrative episode 1:

Zibuyile:	*Today we are starting a new section with a discussion about ARVs and ART. What does ARV stand for? You don't know. Okay, it stands for antiretrovirals. What is antiretrovirals?*
Learner:	*It is tablets.*
Zibuyile:	*Yes, it is tablets that suppress HIV diseases, but it is not the cure for HIV. What is ART? Does anyone know?*
Learners:	*No.*
Zibuyile:	*Okay, it stands for antiretroviral treatment.*

Narrative episode 2:

Zibuyile hands out a worksheet on the immune system and asks learners to read through it in groups.

Zibuyile:	*What are CD4 cells? They are cells in your body that protect your immune system. If you are HIV positive, they do a blood test to check your CD4 cell count. When your immune system is strong, your CD4 cell count is high, more than 350. If you start to get sick, your CD4 count will go down. When it is below*

> *200, your immune system is very weak and you develop AIDS. You may get many diseases. What are some of the diseases you get if you have AIDS?*

Learners: *Tuberculosis, cancer, pneumonia*

Zibuyile: *Yes. If you have AIDS, you need to live a healthy lifestyle. What are the things you need to do to live a healthy lifestyle?*

Learners: *Exercise, eat healthy food, rest, practise safe sex.*

An analysis of the narrative episodes above reveals that when HIV and AIDS knowledge is being taught, teachers spend more time explaining issues such as HIV infection, immune systems, ARVs and ARTs and CD4 cells. Learners' responses are concise with very few learners asking questions.

In scenario one question 3, teachers were asked how they would incorporate HIV and AIDS education into their teaching to highlight its importance. The responses of Zibuyile and Mary-Ann illustrate how they enact and endorse their 'knowledgeable' subjectivities in their teaching praxis by designing lesson activities to share relevant HIV and AIDS information with learners:

Zibuyile: I will teach my learners about how HIV is spread, about the myths and stereotyping, and treatment and support.

Mary-Ann: We do an in-depth study of HIV, AIDS, sex, relationships and society...discuss these issues by giving learners a list of the myths and ways of thinking about HIV.

Nombu taught Grade 7 Mathematics and selected topics on 'Percentages and Fractions' and 'Graphs' to perform her 'knowledgeable' subjectivity. Her content knowledge of Mathematics and HIV and AIDS is good and she is confident about incorporating HIV and AIDS education in her teaching of Mathematics. She explained that learners in her class respond positively and are not afraid to talk about HIV and AIDS. She adds, *they know about HIV and AIDS, it is not a new thing to them*. The following narrative episodes illustrate her teaching praxis of her 'knowledgeable' subjectivity:

Narrative episode 1:

Nombu: *On this bar graph, the light colour represents the males and the dark colour represents the females. In which group is the HIV infection rate increasing?*

Learners: *Females.*

Nombu: *How can government help with treatment for these females? What is this treatment called?*

Learners: *ARVs.*

Nombu: *If you tested HIV positive and your CD4 count is below 200, then you have to take ARVs. You need to have a helper to take tablets the same time every day.*

Narrative episode 2:

Nombu: *What can people do to decrease the number of HIV infections?*

Learners: *Take treatment.*

Nombu: *They can also use protection, use condoms and practice safe sex. They should have one partner.*

In her lessons, Nombu taught learners how to interpret graphs about HIV-infection rates in males and females in South Africa, as well as projected HIV-infection rates in South Africa between 1998 and 2010. She also employs a graph illustrating percentages of HIV-infection in different age groups who attended an antenatal clinic. Learners are asked to perform calculations of percentages and fractions from these graphs as well as to interpret the increasing or decreasing rates of HIV infection. Nombu creatively interweaves discussions about HIV and AIDS treatment, prevention, and care of HIV-infected people into the interpretation of graphs and calculations of percentages and fractions. She tries to make her Mathematics lessons interesting and motivates learners to do well. Therefore, she uses her knowledge of Mathematics and HIV and AIDS as narrative resources to act out her 'knowledgeable' subjectivity. This highlights that teachers construct narratives by telling and interpreting knowledge about HIV and AIDS, which enables their performing of 'knowledgeable' subjectivities.

Sandile performed his 'knowledgeable' subjectivity when he maintained that *it is my responsibility as a teacher to expose learners to knowledge about HIV/AIDS.* He taught a Language, Literacy and Communication lesson to his Grade 7 class on 'Preventing the spread of HIV and AIDS'. Learners were given a worksheet with a passage on how HIV is spread and how it can be prevented. Sandile facilitated the following discussion after learners worked through the questions in groups:

Sandile: *Can you tell me how the HI virus is spread?*

Learners: *Unprotected sex, blood transfusions, drug addicts sharing needles.*

Sandile: *Good. So you see these are definite ways that HIV can be spread and you should avoid these behaviours. Also remember that people misunderstand how HIV is spread. Therefore, you must have the correct knowledge about this. HIV cannot be spread if you touch an HIV- positive person or if you share their bed, clothes and cups. The HI virus can only be transferred if it passes through body fluids like semen and blood.*

Sandile enacts his 'knowledgeable' subjectivity in the above narrative episode. His teaching praxis demonstrates his responsibility to share knowledge and information and his subject position as 'sharer of knowledge'. His 'knowledgeable' subjectivity is also evident in his response to scenario two, question 3: *Makie needs to be educated about HIV and AIDS since she has not even the basic knowledge*. He also highlights the importance of sharing the correct information in order to challenge misconceptions about HIV and AIDS.

Mary-Ann demonstrates her 'knowledgeable' subjectivity both in her personal life and in her teaching. After completing her Bachelor degree, she studied towards an Honours and Master's degree, and in addition to this, obtained a Psychology qualification. She has also attended numerous counselling and HIV and AIDS workshops which ideally position her as 'expert', 'sharer of knowledge' and 'intellectual empowerer'. She elucidates that being an HIV and AIDS trainer is an advantage, since this exposes her to dealing with many different aspects of HIV and AIDS. She incorporates knowledge about HIV and AIDS in her Life Orientation lessons. Given her knowledgeable background, she is very confident in teaching about HIV and AIDS, which is evident in her lessons. In her Grade 6 Life Orientation lesson on 'Staying healthy with HIV and AIDS', Mary-Ann shares the following information with learners:

What does an HIV- positive person need to do to stay healthy? They need to exercise to keep the body fit, eat a healthy diet, have enough rest, drink lots of water, keep away from people who have infectious diseases and take their ARVs every day at the same time.

The slices of narrative episodes selected and outlined above illustrate how narrative collaborators enact 'knowledgeable' subjectivities in their teaching praxis. They suggest,

except Zibuyile, that attendance at HIV and AIDS workshops enhanced their knowledge and understanding of HIV and AIDS. In addition, they seem confident to teach about HIV and AIDS and planned thoroughly for their lessons. However, analysing their lessons at a deeper level reveals certain tensions and dilemmas in how they negotiate their subjectivities and teaching praxis. Zibuyile, for example, admits that although she had the necessary knowledge about HIV and AIDS, enacting it in the classroom was a challenge due to its sensitive nature. Nevertheless, this tension between her 'knowledgeable' subjectivity and her teaching praxis was not evident when I observed her lessons. I pondered the following questions: How did she negotiate this challenge in her teaching? Was she 'putting on an act' for the lessons I observed? Perhaps it was more of a challenge in lessons when cultural myths and sensitive issues were discussed and not in lessons that provided knowledge and facts about HIV and AIDS. In addition, I deliberated on teachers' over-reliance on textbooks and worksheets. Would they have remembered all the necessary knowledge and facts in the worksheets if these were taken away? Was their knowledge superficial or in-depth? Except Mary-Ann, they did not allow for dialogue beyond the topic of the lesson. Could this mean that they only learned the content for each lesson and would not be confident in addressing broader, more challenging HIV and AIDS issues? Sandile confirmed this when he shared that he studied information about HIV and AIDS before his lessons so he was confident to teach it.

In this section, I selected narrative episodes from the interviews, lessons observed and scenario analysis to illustrate how narrative collaborators enact or display their multiple - 'compassionate', 'supportive' and 'knowledgeable'- subjectivities in their teaching praxis. Adopting post-structural notions of subjectivity, I draw attention to counter-narratives and tensions in teachers' sense of self as the site of their shifting subjectivities produced within relations of power. This means that teachers' multiple subjectivities are dynamic and are constructed in their power relations and teaching practices. Put differently, teachers' subjectivties are never stable but constantly shift depending on their biographical experiences, socio-cultural contexts and social and power relations. In the following discussion, I explore the relationship between teachers' knowledge and beliefs about HIV and AIDS, and how this influences their teaching.

5.5   HIV and AIDS knowledge and teaching

If I have knowledge about HIV and AIDS, I have the capacity to act and
have agency, so learners can know about HIV and AIDS and talk openly.

<div align="right">(Nombu, Interview)</div>

According to Foucault (1977, 1980), subjectivity is inextricably linked to power, knowledge and discourses. Furthermore, Foucault (1977) asserts that technologies of domination and technologies of the self significantly influence the way in which individuals constitute their subjectivities and regulate their practice. Foucault (1977) therefore contends that although human subjects negotiate power and domination, they are nevertheless active, knowledgeable, self-regulating subjects, capable of challenging and resisting power. Foucault (1980) also argues that schools represent spaces where power is exercised and where knowledge is produced. Foucault draws attention to the close relationship between power and knowledge, suggesting that knowledge produced about subjects through technologies of power determines and transforms their behaviour. In the same vein, Bevir (1999) contends that different subjects assume different beliefs and execute different performances within the same social space. Therefore, in this section I examine the crucial role of teachers to share knowledge about HIV and AIDS, and how they demonstrate agency. I also accentuate the relationship between knowledge, power and teaching.

Drawing on narrative conversations with teachers during interviews as well as lesson observations and scenario analysis, I illuminate on HIV and AIDS knowledge of teachers and the challenges or tensions they had to negotiate in their teaching of HIV and AIDS education. The following excerpt illustrates the challenge Andrew faces:

Jacqui: *Do you feel confident teaching about HIV and AIDS?*

Andrew: *There is quite a lot to deal with, I don't sometimes. It is quite a mysterious thing*
and you never know how a person is going to react when you talk about it. I
think we should be aiming towards talking about feelings and how to deal with
finding out that you or a family member has AIDS-the human aspect of it. There
should be a counsellor at school so that learners can go for advice and to talk
about sensitive issues. I do feel confident to talk to learners and deal with the
situation.

The excerpt above highlights that although Andrew had the necessary knowledge about HIV and AIDS, he sometimes felt that he lacks the confidence to teach about it. Given the dynamic social context in which he teaches, he is challenged by the diverse ways people may react to knowledge about HIV and AIDS, which results in shifts in power. This ruptures Foucault's (1980) notion that where there is power, there is knowledge, as Andrew would have sometimes resisted teaching certain issues about HIV and AIDS when he did not feel confident to do so, or felt challenged by the questions that learners may have asked about such issues. Moreover, Andrew asserts that the human aspect and emotional nature of HIV and AIDS teaching should be underlined.

According to Zibuyile, she tries to make her lessons practical and actively involve learners. She elucidates that she uses charts and dramatisation, which learners enjoy, to enhance her teaching about HIV and AIDS. She suggests that she does this because she believes that knowledge is power. She wanted to bring about change, no matter how small, and wanted her learners to know the facts about HIV and AIDS so that they could live accordingly. She believes that with the knowledge she has, she has made a difference in learners' lives. Since her learners are motivated, they encourage her to continue teaching about HIV and AIDS, which makes her feel like a good teacher. The following narrative episode shares Zibuyile's experience of taking two HIV tests.

Jacqui: *I noticed on your timeline that you went for an HIV test twice, was there any particular reason for this?*

Zibuyile: *At first, in 2002, I wanted to take life cover insurance and they told me that I had to do an HIV test. I went privately, by myself, before I went to them and it was negative. And in 2007, I was feeling sick and wondered what was wrong with me. Because I knew my husband, although we broke up, I thought it was best for me to check my HIV status again, maybe if I am going out with someone else and I'm positive, I will leave. So I went and did the HIV test for the second time and it came back negative and I thank God.*

Jacqui: *How has your experience of HIV and AIDS and going for two HIV tests influenced the way you teach about it? Did it make a difference?*

Zibuyile: *Yes, it made a difference. I was confident enough to teach about it and shared my experience of the HIV test with my learners. I felt sorry for them because they are young and maybe their parents don't know their status.*

This narrative episode highlights the personal and social challenges faced by teachers which possibly influence their teaching about HIV and AIDS. Following Foucault (1980, 1984), Zibuyile asserts that knowledge is power and she suggests that her knowledge and experiences about HIV and AIDS enabled her to teach about it with confidence and make a difference in learners' lives. Her close relationship with her learners encouraged her to share her very personal experience of going for an HIV test. She believes that sharing this personal experience with learners, removes the stigma and discrimination associated with HIV tests and would most likely encourage learners to know their status or that of their parents, and be more transparent about it. However, a tension or contradiction is evident in Zibuyile's narrative: she acknowledges that even though she has the knowledge about HIV and AIDS, her teaching praxis of this is sometimes difficult. This could be attributed to social challenges like myths and traditional or religious beliefs of the community, which conflict with hers. A further contradiction is that Zibuyile is the only narrative collaborator that mentioned in her interview that she did not attend HIV and AIDS workshops. However, she does not delineate how and where she acquired her knowledge about HIV and AIDS. Nevertheless, from my conversations with her and observation of her lessons, I assert that she spoke about HIV and AIDS from a 'knowledgeable'subject position.

Similarly, Sandile expresses that he has the necessary knowledge and confidence to teach about HIV and AIDS:

Jacqui: *Have you incorporated teaching about HIV and AIDS into your lessons?*

Sandile: *Yes, I have incorporated HIV and AIDS into my English, Life Orientation, Human and Social Sciences as well as Natural Sciences lessons.*

Jacqui: *Do you feel confident teaching about HIV and AIDS education?*

Sandile: *Yes, because before I go to class I have to study in order to have that confidence, because when they ask some questions, one has to be able to answer.*

Jacqui: *Are the learners confident to talk about HIV and AIDS?*

Sandile: *In the beginning, they were shy, but as time went on, they started to communicate. Sometimes, they laugh and giggle and do not answer. This reaction is the same for both boys and girls.*

Sandile also suggests that he is making a difference in the teaching of HIV and AIDS by using correct methods, having a positive attitude, using appropriate language and selecting information that is relevant to learners' ages. Although he mentions that he has HIV and AIDS knowledge and confidence, he contradicts this statement by stating that he has to study HIV and AIDS information before he teaches it so that he is confident and can answer questions from learners.

Like Sandile, Nombu contends that she has the knowledge and skills to teach HIV and AIDS education. In addition, she employs resources like posters and textbooks to enhance her teaching. Nevertheless, she points out that Departmental HIV and AIDS workshops should be ongoing. This, I believe, resonates with a post-structuralist framework which views reality as fragmented, fluid and dynamic. Therefore, her suggestion is justified since this exemplifies that the social dynamics, context and knowledge about HIV and AIDS is constantly changing. With regard to the HIV and AIDS knowledge that she incorporated into her Mathematics lessons, she selected the following graphs and designed activities for learners to interpret graphs and perform calculations on percentages and fractions:

- Graph illustrating percentages of males and females infected with HIV between 1990 and 2004 in South Africa
- Graphs comparing the probability of dying in Zimbabwe, Tanzania, Malawi, Uganda and Zambia
- Graph illustrating projected number of HIV-infected people in South Africa between 1998 and 2010
- Graph illustrating distribution of HIV infection by age group in an antenatal clinic survey in 2000

In addition, Nombu included information about HIV distribution in the different provinces of South Africa. She contends that *we have to face the facts about HIV and AIDS.* Furthermore, she asserts that *rather than reading newspapers, most learners take teachers seriously; they*

trust and believe you as their teacher. Nombu reiterates her commitment to teach about HIV and AIDS: *I will choose to teach HIV and AIDS education because most of the stakeholders of the country lack information about AIDS and confuse facts and myths about HIV. I feel that HIV and AIDS education can reduce HIV-infection and people can stay updated about the epidemic* (Scenario three, question 2).

In the same vein, Mary-Ann posits that she is motivated to improve her qualifications and knowledge about HIV and AIDS and feels that, in order to do a good job, she has to be *ahead of the pack*. She adds that she is constantly updating and improving her knowledge through reading and research and sees herself as a 'lifelong learner'. Moreover, she acknowledges that her initial years of teaching taught her valuable lessons about how home life affected the children, how her personality has an impact on the learners and how planning her lessons well actually made school interesting for the learners. Therefore, she *learnt right from the start that to entertain their minds made life very easy.* In addition, she emphasises that it is vitally important for teachers to *come to a good space within themselves about their own sexuality and belief systems, and be open to continuous training, so that they can get the latest updates.*

I am interested in how power/knowledge relations and teaching practices produce teachers' multiple subjectivities in their teaching of HIV and AIDS education, and how these influence their agency and capacity to act. An analysis and interpretation of teachers' narratives illustrate that they construct multifaceted subjectivities and draw on their knowledge of HIV and AIDS, which influences their teaching praxis. This means that narrative collaborators employed technologies of the self to regulate and exert control over their own selection of content topics, performance and subjectivities. In other words, teachers negotiate their multiple subjectivities within discursive spaces of the classroom, which in turn regulate their teaching practice. This resonates with Sexton's (2008) assertion that teachers' agency depends on how they negotiate their multiple subject positions and resources.

Adopting a Foucauldian analysis of power suggests that teachers' responses and resistances or tensions in teaching HIV and AIDS are momentarily embedded within shifting power relations. Therefore, teachers' HIV and AIDS knowledge speaks to how they deploy power in their teaching practice. If teachers are vehicles of power, how do they employ or deploy

210

power? Put differently, how does power operate through, from and upon them in their teaching practice? Foucault's power/knowledge analysis in this study does not focus on the intrinsic meaning of teachers' practices, but rather on the significance of how teachers' practices sustain or disrupt power relations and what knowledge about HIV and AIDS is advanced.

In scenario three, question 1, narrative collaborators were asked to share their views about HIV and AIDS teaching. The responses below indicate their shared belief that teachers in all learning areas should incorporate HIV and AIDS knowledge into their teaching:

Mary-Ann: *All educators should have in-depth knowledge because they do not know when they'd need it. By teaching children in general, teachers are legally in loco parentis and should be skilled to answer questions, deal with issues directly as they happen...not have to defer to someone else whether it be Science, Maths or Geography (teachers)...all must have the baseline information and skills at least to help the child 'on the spot'.*

Sandile: *HIV and AIDS and life skills can be infused in all the learning areas.*

Nombu: *The content of HIV and AIDS can be taught in every learning area.*

Zibuyile: *Every teacher should teach about HIV and AIDS because it is a pandemic disease learners should be aware of it and besides that teachers must realise that in the National Curriculum Statements (NCS) we integrate our lessons.*

Besides Andrew, who believes that only Science and Life orientation teachers should teach about HIV and AIDS, narrative collaborators concurred that all teachers should have basic HIV and AIDS knowledge and integrate HIV and AIDS teaching across all learning areas.

A deeper analysis of teachers' narratives highlights four emerging discourses pertaining to HIV and AIDS education. These include discourses of responsibility, expertise, collaboration and sexuality. Teachers talked about their professional responsibility to address HIV and AIDS education, to enact their pastoral care role and be accountable to parents, learners and departmental or community officials. Teachers believe that it is essential that they possess knowledge and competence about HIV and AIDS as well as the capability to teach HIV and AIDS education effectively. They stressed the significance of relationships and cooperation between all stakeholders to enhance the efficacy of HIV and AIDS education programmes.

These teachers talked about sexual issues such as abstinence, condom use and monogamy as well as modes of HIV transmission. These discourses reveal teachers' values, beliefs and viewpoints related to the teaching of HIV and AIDS education. Employing Foucault's power/knowledge analytical strategy suggests that teachers deploy power into their teaching practices, attitudes and discourses and sheds light on different subject positions teachers adopt and how they construct multiple subjectivities through socio-cultural and teaching practices.Therefore, poststructural notions of subjectivity and agency have particular significance in this analysis since I examined teachers' narratives and how these reflected multiple subjectivities in their HIV and AIDS teaching.

Narrative collaborators display confidence, to varying degrees, and the necessary knowledge and skills to mediate HIV and AIDS education in their classrooms. Their teaching experience ranged as follows: Nombu and Zibuyile, 10 years; Andrew, 21 years; Mary-Ann, 29 years and Sandile 30 years. Since these narrative collaborators are experienced and not novice teachers, this could explain the agency they demonstrate in their classrooms. This corroborates with Nias's (1996) assertion that experienced teachers have more agency in comparison to novice teachers, since their subjectivities and teaching praxis develop over time. In accordance with Weedon (1997), I contend that their 'knowledgeable' subjectivities were dynamic and shifted in accord with cultural complexities, which could explain the conflicting counter-narratives that emerged at different times and in different discursive spaces. Given that I adopt a post-structuralist framework, I concur with Zembylas (2003a), and argue that teachers' practice and agency is inextricably linked to power dynamics and cultural and political complexities. The section that follows considers the power-knowledge dynamics, teachers' subjectivities and teaching praxis in the HIV and AIDS classroom, through a spatial lens.

5.6   Spatial dynamics

This cluster of meaning explores how power, knowledge and subjectivity are inextricably linked to the 'socially produced space' of the HIV and AIDS classroom. Extending Soja's (1996) notion of 'Thirdspace', I create the notion of a **labyrinthine space** which represents a dynamic space for critical reflection. I argue that in their HIV and AIDS classrooms, teachers create a labyrinthine space within which they constitute their multiple, fluid subjectivities which inform their teaching praxis. Within this dynamic labyrinthine space, teachers critically reflect on their lived experiences, multifaceted subjectivities and 'spatial praxis' (Soja, 1996). My notion of a reflecive, labyrinthine space resonates with Richardson's (2005) notion of reflection:

> It is through reflection on past experiences, on beliefs, on interaction with
> students, parents, on future intentions, on our present situations, indeed,
> on every aspect of our lives that we begin to identify the assumptions that
> frame the way in which we teach.
>
> (Richardson, 2005, p. 1)

Drawing on Foucault (1984, 1988), I contend that within this dynamic labyrinthine space, teachers' practice is regulated by their 'technologies of power and resistance' and 'technologies of the self'. I will now explore how teachers regulate the space, power relations and knowledge produced about HIV and AIDS through their 'technologies of the self'.

Based on the lessons observed, the performance of 'knowledgeable' subjectivities and confidence of teachers shifted within the political and socio-cultural spaces of the HIV and AIDS classrooms. Even though Mary-Ann and Zibuyile were dynamic and vibrant, while Andrew, Sandile and Nombu were less so, it was evident that all of them regulated the power relations and social spaces in their classrooms. This, according to Foucault (1982, 1984), illustrates how teachers adopt 'technologies of power and knowledge' and discipline techniques like surveillance to make learners visible. Their spatial praxis affords them a 'panoptic gaze' to observe learners in the visible space of the classroom. Also, this 'panopticism' allow teachers to monitor learner activities, classify acceptable and unacceptable behaviour and exert power on learners through surveillance. Furthermore, this enables teachers to transform learners' knowledge, attitudes and behaviour about HIV and

213

AIDS. In Sandile and Nombu's classrooms, learners were seated in rows, while in the classrooms of Mary-Ann, Andrew and Zibuyile, desks were arranged in groups. However, in all classrooms, narrative collaborators blended teaching from the front of the classroom with the facilitation of group work by walking around the classroom. In Mary-Ann, Andrew and Zibuyile's classrooms, learners were more talkative and there was always a 'buzz' of learners chatting with each other. On the other hand, learners in Sandile and Nombu's classrooms were quieter, and only respond to questions posed by the teacher or talked to each other during group work.

Nevertheless, all narrative collaborators maintained discipline, which reflected the power relations and spatial praxis in their classrooms. Learners respected them, followed instructions and were not disruptive, displaying unequal power relationships. Therefore, evident in their spatial praxis were 'multilayered power relations' (Hydén, 2009, p. 124). However, I acknowledge that my presence could have influenced learner behaviour in the lessons I observed. Therefore, while I analyse teachers' spatial praxis in the physical spaces of the classroom in general, I am specifically interested in the metaphorical spaces they create in their classrooms to teach about HIV and AIDS.

Reflecting on the lesson observations, and the spatial dynamics of each classroom, I contend that only Mary-Ann and Zibuyile showed signs of having extensively created a labyrinthine space in their classrooms. They employed their 'compassionate', 'supportive' and 'knowledgeable' subjectivities as narrative resources and performed them dynamically and with passion, and in their interviews maintained that they constantly reflected on how to make their lessons more interesting and update their knowledge and resources when teaching about HIV and AIDS. Also, they displayed more open, transparent social relationships, resulting in more open dialogue in their classrooms, which was more likely to stimulate critical thinking and critical reflection. However, Andrew, Nombu and Sandile showed initial signs and possibilities of creating a labyrinthine space in their classrooms. Thus, I contend that narrative collaborators do indeed create spaces to address HIV and AIDS education, in spite of their conflicting subjectivities and personal and professional challenges, which created opportunities to improve the knowledge, attitudes and values of learners.

According to Foucault (1982; 1984), narrative collaborators employ their 'technologies of power and knowledge' and 'technologies of the self' when selecting the knowledge and content to include in their lessons. Although they are guided by the National Curriculum Statements (NCS), they have the power and freedom to design their lesson activities and worksheets and choose the content to be taught in their lessons. For Foucault (1984, 1988, 1997b), this demonstrates how teachers use power and surveillance to gather knowledge about learners in their classrooms, and in turn employ this knowledge to regulate learner's knowledge, attitudes and behaviour about HIV and AIDS through 'technologies of the self'.

All narrative collaborators used worksheets to facilitate group work and discussions, and used the chalkboard to summarise discussions. While Sandile and Nombu allowed learners to work through activities on the worksheet seated in their groups, while moving to each group to facilitate discussion, Mary-Ann, and Zibuyile were more creative in their spatial praxis and designed activities that required learners to enact role plays. Andrew also adopted innovative activities which required learners to enact role plays, rap and write a sketch based on visual images in photographs. Therefore, the spatial praxis varied in these classrooms: learners in Nombu's and Sandile's classrooms remain seated for the entire lesson, with a few learners being called to write on the chalkboard; while learners in Mary-Ann's, Andrew's and Zibuyile's classrooms move around and went outside to practise their role plays. Therefore, shifts in spatial praxis result in shifts in power relations, to a lesser extent in Nombu's and Sandile's classroom, and to a greater extent in Mary-Ann's, Zibuyile's and Andrew's classroom. The content topics selected for their lessons in a sense articulated their 'technologies of the self'.

Narrative collaborator	Content topics	Learning areas
Mary-Ann	Living with HIV and AIDS, healthy diets, prevention, treatment, myths	Life Orientation
Sandile	HIV infection, prevention, treatment and caring for people living with AIDS	Natural Sciences, Life Orientation, Human and Social Sciences
Andrew	HIV infection, immune system, support, myths	Life Orientation, Natural Sciences
Zibuyile	HIV infection, immune system, symptoms, treatment, prevention, healthy lifestyle	Natural Sciences
Nombu	Percentages, fractions and graphs on HIV infection, trends, distribution, prevention, treatment, care	Mathematics

Table 7:   Content topics selected by teacher participants and Learning Areas taught

An analysis of content topics selected illustrated the following:

- HIV infection was selected by Sandile, Andrew, Zibuyile and Nombu.
- HIV prevention and treatment was selected by Mary-Ann, Sandile, Zibuyile and Nombu.
- Healthy lifestyle and living with HIV was selected by Mary-Ann and Zibuyile.
- Myths surrounding HIV and AIDS were selected by Mary-Ann and Andrew.
- Caring and support for people living with HIV was selected by Andrew, Sandile and Nombu.
- Immune system was selected by Andrew and Zibuyile.
- Trends and distribution of HIV and AIDS per province was selected by Nombu.

It is evident that some content topics are general and could possibly be taught in a range of learning areas, while others were more specific to certain learning areas. For example, HIV infection, prevention, treatment, care and support are taught in Life Orientation, Natural Sciences and Human and Social Sciences, while the immune system is taught only in Natural Sciences, Myths are taught only in Life Orientation and trends and distribution are taught only in Mathematics.

Extending this notion of labyrinthine space to my narrative labyrinth metaphor, I assert that as I step into the centre of this labyrinth, I create a labyrinthine space to critically reflect on my journey, the research questions I set out to explore and how teachers' subjectivities are inextricably linked to their teaching of HIV and AIDS. Therefore, I contend that my notion of a labyrinthine space has pedagogical value since it creates dynamic, critical reflecive spaces for narrative researchers to explore and challenge how teachers' knowledge about HIV and AIDS, their teaching praxis and spatiality are intricately entwined. In addition to this, it creates a critically reflecive space for teachers to consider how their multifaceted life experiences and subjectivities influence the power relations, knowledge produced and spatial praxis in their classrooms. Critical reflection in this labyrinthine space also empowers teachers to negotiate conflict and tensions in the 'narrative' and 'social spaces' of their classrooms. Perhaps, critical reflection in this labyrinthine space empowered Andrew to negotiate the conflict in his 'supportive' subjectivity and Mary-Ann, Sandile and Zibuyile to negotiate the conflict in their 'knowledgeable' subjectivities. I argue that this labyrinthine space is crucial for teachers to reflect on their shifting, multifaceted identities and contexts, and how they can bring about ethical or moral transformation in the spaces of their HIV and AIDS classroom.

To sum up, this analysis of clusters of meaning revealed the following findings. Narrative collaborators constituted their subjectivities within diverse personal, political, socio-cultural and institutional contexts. The following subject positions were constructed by narrative collaborators: someone who cares for learners' well-being and is a kind person; someone who guides and supports learners; someone who possesses knowledge and competence; someone with parental orientation; someone who is dedicated to teaching; someone oriented to change; someone who engages with curriculum and someone who is a role model. An analysis of these subject positions highlighted three subjectivities that all narrative collaborators

constituted, namely: 'compassionate', 'supportive' and 'knowledgeable' subjectivities. However, these subjectivities were conflicting, dynamic and shifting which accentuated the multifaceted, ruptured and fluid nature of subjectivities, which coheres with the post-structuralist framework adopted in this study. Narrative collaborators enacted and performed these multiple subjectivities, drawing on their personal and professional experience and knowledge of HIV and AIDS. Employing technologies of power and knowledge and technologies of the self, narrative collaborators selected relevant content knowledge about HIV and AIDS as well as designing suitable learning activities to perform these subjectivities. These technologies also enabled them to resist and negotiate contradictions and conflicting subjectivities. Therefore, a key finding was that despite tensions and conflicting subjectivities, narrative collaborators did not internalise these and were able to create critically reflective spaces in their classrooms to share knowledge, increase awareness and inculcate values about HIV and AIDS in their learners. Technologies of power and knowledge, and surveillance enabled narrative collaborators to negotiate their spatial praxis, which varied in different lessons. To a greater extent, Mary-Ann and Zibuyile demonstrated that they had created a labyrinthine space to critically reflect on their multiple, shifting subjectivities and spatial praxis, while this was demonstrated to a lesser extent by Andrew, Sandile and Nombu.

5.7   Synopsis

In this chapter, I explored clusters of meaning in teachers' narratives, capturing and expanding on slices of narrative moments. The chapter commenced with brief biographical sketches of narrative collaborators, outlining their personal, biographical and socio-cultural details. This was followed by an interpretation and analysis of the first cluster of meaning: diverse lives, multiple subjectivities. I outlined the political, personal, cultural and emotional contexts of narrative collaborators drawing attention to their diverse experiences. Thereafter, I located the multiple subject positions constructed by narrative collaborators and identified three subjectivities that were constituted most frequently, namely, 'compassionate', 'supportive' and 'knowledgeable' subjectivities. Next, I interpreted and analysed the second cluster of meaning: subjectivities and teaching, and explored their teaching praxis of 'compassionate', 'supportive' and 'knowledgeable' subjectivities. This led to a discussion of

the third cluster of meaning: HIV and AIDS knowledge and teaching, and an outline of the critical role of teachers as 'sharers of knowledge' and how power, knowledge and HIV and AIDS teaching are inextricably linked. The chapter concluded with an exploration of the fourth cluster of meaning: spatial dynamics, which examined how power, knowledge, subjectivtity and space are closely entwined. Extending Soja's (1996) notion of 'Thirdspace', I conceptualised the notion of a 'labyrinthine space', which represented a dynamic space for critical reflection. I outlined how teachers reflected on their multiple subjectivities constituted in this labyrinthine space and how this influenced their teaching praxis. The pedagogical value of the labyrinthine space was explored as an empowering space for teachers to negotiate conflicts and contradictions, as well as to reflect on how they could enact ethical and moral transformation related to HIV and AIDS in their spatial praxis in their classrooms. In the following chapter, I will uncover added clusters of meaning that draw attention to teachers' emotionality. The clusters of meaning that will be analysed and interpreted in the next chapter include: relationships, feelings and emotions, and cultural complexities.
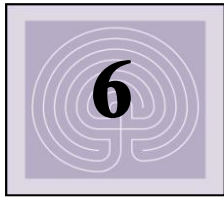
Clusters of meaning: turning to teachers' emotionality

> Emotion functions as a discursive practice in which emotional expression
> is productive – that is to say, it makes individuals into socially and
> culturally specific persons engaged in complex webs of power relations
>
> (Zembylas, 2005, p. 937)

6.1   Orientation of the chapter

The preceding chapter presented the analysis of results and discussed findings related to teachers' experiences and subjectivities in the spaces of the HIV and AIDS classroom, and how these influenced their teaching praxis. In this chapter, I present the analysis and discuss findings related to teachers'emotionality, which is related to their teaching of HIV and AIDS education. This chapter addresses research question two: In what ways is teachers' emotionality significant in teaching about HIV and AIDS education? To begin, I analyse teachers' relationships which create spaces for emotional connections, and how power permeates such relationships. Next, I analyse the range of positive and negative emotions and feelings experienced by narrative collaborators and how these influence their teaching praxis. This is followed by an analysis of the cultural complexities including myths, stigma and discrimination associated with HIV and AIDS. For the most part, I analyse three added clusters of meaning related to teachers' emotionality, namely: relationships, feelings and emotions, and cultural complexities. I conclude this chapter by critically reflecting on the knowledge and understanding gleaned about teachers' emotionality and teaching praxis in the labyrinthine spaces of the HIV and AIDS classroom, as well as underlining the tensions, conflicts and contradictions uncovered.The following section analyses and interprets

teachers' relationships and how power relations are integrated into their social, political, cultural and professional relationships.

6.2   Relationships: 'creating spaces for emotional connections'

Narrative researchers "cannot subtract themselves from relationship, and have to take into account multiple relationships when gathering, analysing and representing data: the relationship between the researcher and the researched or participants; participants' personal and professional relationships and researchers' personal and professional relationships" (Clandinin & Rosiek, 2007, p. 69). These personal and interpersonal relationships acknowledge life experiences and multiple subjectivities, and create spaces for emotional connections. Ritchie and Wilson (2000) delineate mutual relationships of care and love between researchers and their participants, as well as between teachers and their learners, which draws attention to these emotional connections. Similarly, Zembylas (2005) asserts that discursive practices and power relations infuse these emotional connections. In Chapters 4 and 5 I outlined the close relationships that I developed with narrative collaborators as we negotiated the interview and collaborative, co-construction of narratives. In addition to this, I emphasised the emotional dynamics and how co-construction aimed to distribute or share power in our relationship. In this chapter, I analyse and interpret the personal and professional relationships of narrative collaborators and their teaching of HIV and AIDS through an emotional lens.

My interaction with teacher participants or narrative collaborators spanned a period of two to two and a half years; as a result I developed close relationships with each of them. They were aware that we were going to co-narrate their stories, although, as I mentioned earlier, each took on this responsibility to different degrees. Andrew, Zibuyile and Mary-Ann were eager to share their stories, often providing detailed responses; indeed, telling their tales seemed therapeutic for them. However, Sandile and Nombu were more reserved and not as enthusiastic and gave very short responses. To some extent, this influenced my interactions and relationship with the narrative collaborators. I found myself sharing similar experiences, asking for clarity and expressing my feelings about emotional responses to a greater extent with some narrative collaborators than with others. The upshot of this was shifting power

relations, which made each interview distinct. The context or setting of each interview also varied, since I interviewed Andrew, Mary-Ann, Zibuyile, and Nombu at their respective schools, while I interviewed Sandile at his home, since we could not negotiate a suitable time at his school. My follow-up interviews with Andrew and Mary-Ann were conducted at Andrew's home, while follow-up interviews with Sandile, Zibuyile and Nombu were conducted at their respective schools.

6.2.1 Emotional connections of narrative collaborators

Narrative collaborators described their relationships with family, learners, management and staff at their schools. Sandile, Zibuyile and Nombu enjoyed happy, close relationships with their families. Sandile described his close relationship with his mother and sisters and explained that *as a child, I spent most of my time with my mother…I still keep in contact with all of my family*. He also enjoys a close relationship with his wife and daughter and enjoys spending weekends with his family. His close relationship with learners was evident during the lesson observations and he corroborated this *I enjoy working with young learners.* He explained that *good relationships with management, staff, parents and learners have a positive effect on my teaching about HIV and AIDS, although it is difficult for some parents to accept.*

Similarly, Nombu explained that *we were a very close-knit family and still keep in contact*. She described her relationship with management, staff, parents and learners as *transparent, very good*, and suggested that this was an advantage and gave her power and freedom to teach about HIV and AIDS. Likewise, Zibuyile recalled happy relationships and memories and explained that *as a child my best memory is that we used to play a lot*. Further, she added that she enjoyed *good relationships and understanding* with her management and staff however, while *learners are very understanding, parents are not so supportive*. She suggested that this *lack of communication between parents and teachers made it difficult for her to teach about HIV and AIDS.*

On the other hand, while Mary-Ann recalled happy memories as a child and enjoying close relationships with her brother and the African people working on her father's farm, she

shared the unpleasant memory of her parents' divorce. She described her relationships with her management, staff, parents and learners as *very good and positive*. She added that she had worked at sorting out the differences with some parents in the community, and this has influenced her teaching about HIV and AIDS positively and allowed her to achieve more. Her lesson observations revealed that she enjoyed very good relationships with her learners.

Andrew, in contrast, recalled very poor and negative memories and relationships of his childhood. He explained that he was adopted and had a poor relationship with his foster father. However, he enjoys a close relationship with his foster mother and stepsisters. Moreover, Andrew shared that he was homosexual and when his sister discovered this, she said *don't bring your African friends home; I don't want my son to mix with them*. After commencing teaching, he developed very close relationships with an African family and continues to support them. He enjoys very good, open and transparent relationships with his learners. He describes his relationships with management, staff, parents and learners as *good, with open communication and dialogue*.

What emerged is that narrative collaborators experienced positive and negative emotions and relationships which revealed patterns of closeness and distance, which Hargreaves conceptualises as emotional geographies.Teaching about HIV and AIDS would have been influenced by such emotional geographies. This section highlighted the personal relationships of narrative collaborators and their emotional connections. Such emotions, experiences, subjectivities, and emotional expressions in teaching represent their individual reality at an intrapersonal level; according to Zembylas's conceptual framework which was adapted in Table 2 (see Chapter 2).

Ritchie and Wilson (2000) assert that personal caring relationships develop into professional caring relationships, as teachers' personal and professional lives coalesce. Therefore, examining the relationships that narrative collaborators shared, I contend that Sandile, Nombu and Zibuyile established personal caring relationships with their families during their childhood and these relationships could possibly have influenced their professional caring relationships with management, staff, parents and learners. This was evident in their interviews as well as lesson observations. However, I argue that Mary-Ann and Andrew negotiated the conflict and tension in their personal relationships negotiating power relations,

technologies of the self and emotions, as well as strategies of resistance in order to regulate power differentials and develop caring professional subjectivities. It is also possible that critical reflection in the labyrinthine space in their classrooms empowered them to establish better professional caring relationships.

However, there are two narrative episodes that were particularly emotional for me while conducting interviews. The first was when Zibuyile attempted suicide and I had to visit her in hospital. The conversation below illuminates:

Jacqui: *Morning Zibuyile, I'm phoning to confirm that I will be observing your lesson at 10h00 today.*

Zibuyile: *Sorry Jacqui, but I am not at school today. I forgot you were coming to see me today. I am in hospital.*

Jacqui: *Oh my dear! What happened? Are you ok?*

Zibuyile: *I was going through a stressful time with my divorce and had a fight with my husband; I just couldn't take it anymore. I took an overdose of tablets and was rushed to hospital.*

Jacqui: *Are you alright now? Remember, you can always talk to someone if you are depressed and you should never feel like you can't go on. Don't feel that there is no solution to your problems. You are such a vibrant, dynamic person, so don't let anyone put you down. Think about your daughters. You can even phone me, if you need someone to talk to.*

Zibuyile: *Thanks, I am fine now. If you would like to visit me at hospital, visiting hours are at 15h00.*

I was overwhelmed after this conversation since I had not anticipated dealing with such emotional issues. Should I get involved in her personal trauma? Is this part of my research relationship with participants? I was ambivalent about visiting Zibuyile in hospital, and actually felt obligated because she gave me the visiting hours and name of the hospital and ward. In hindsight, I am glad that I did visit her as she was so appreciative and this seemed to strengthen our relationship. I tried my best to motivate her and encouraged her to put the traumatic divorce behind her and instead focus on her daughters and the learners at her school.

The second incident that alarmed me was during an interview with Andrew when he mentioned he was homosexual and that he was taking care of his friend who was HIV-positive. At that moment, I switched off the tape recorder and asked him if he wanted to talk about these sensitive issues confidentially. He responded: *You want to know everything about me and who I am; this is who I am and what I am dealing with at the moment. Can you help me get antiretroviral treatment for my friend?* I was taken aback; what am I getting myself into now? I tried to stay calm and conceal my anxiety, and replied: *No problem, Andrew, I will phone Lifeline to enquire about antiretroviral treatment and let you know*. After this conversation, I phoned Lifeline where the lady was very helpful and arranged for Andrew to take his friend to the clinic and be put on antiretroviral treatment. Andrew was very grateful and phoned to thank me. Thereafter, I phoned him a few times to enquire about his friend's condition; it seemed that he just needed to talk to someone.

These narrative episodes draw attention to the ethical dilemmas which challenged me in terms of what Josselson (2007, p. 539) describes as my "capacity to be empathetic, non-judgemental, concerned, tolerant, and emotionally responsive …to affect-laden material". This capacity, Josselson (2007) maintains, represents the implicit contract between researcher and participant, which reflects the extent of trust and rapport between them. According to Zembylas's conceptual framework adapted in Table 2, such relationships examining emotions and morals or values represent social interactions and ethical factors at an interpersonal level. Hydén (2008) extends this notion, and contends that sensitive events or topics are inextricably linked to the relationship between researcher and participant, including personal, cultural and contextual conditions, as well as power relations and physical and discursive spaces. Nevertheless, in the physical spaces of the hospital and classroom, Zibuyile and Andrew were comfortable and trusted me enough to create discursive spaces to talk about sensitive emotional issues.

6.2.2 Power dynamics in teaching relationships

According to Fowler (2006, p. 84), teaching is "primarily an act of being in relationship". Narrative collaborators outlined that, as teachers, they established relationships with their management, staff, parents and learners. However, they had to negotiate the conflicts and

power differentials in these relationships. These counter-narratives serve as sites of resistance for teachers within which they constitute their subjectivities. Teachers occupy positions of power and authority in their classrooms, and as such are in control of the knowledge selected to be taught, the facilitation of learning activities and maintaining discipline. Zembylas (2003a) suggests that power relations are embedded in the emotional practice of teaching. Lesson observations illustrated that all narrative collaborators enjoyed good relationships with their learners, which could be described as open, transparent, friendly and caring. In most narrative episodes, teachers were portrayed as powerful and in control of the spatial dynamics of the classroom. They decided when to facilitate group work with active learner participation and when to teach content while learners were passive. In other words, they managed the power differentials and narrative spaces in their classrooms. Of consequence is that these power relations and 'emotional politics' influenced their teaching praxis in the classroom.

Mary-Ann and Zibuyile highlighted tension and conflict in their relationships with parents at their school, which also highlights political geographies or 'emotional politics' of teaching (Hargreaves, 2001a). They employ their power and authority and technologies of the self to resist this tension and conflict, and negotiate their relationships with parents and what they taught about HIV and AIDS. In rural, poor socio-economic contexts, teachers are more knowledgeable about HIV and AIDS than parents, which afford them more power to teach about it. Nombu concurs in stating that some parents ask her for advice about HIV and AIDS treatment and testing. Therefore, it is evident that teachers negotiate such power differentials or 'emotional politics' in their HIV and AIDS teaching to develop emotional connections with their management, staff, parents and learners. Zibuyile asserts that *it is a challenge to teach about HIV and AIDS because the issues are serious and sensitive*. Hydén (2008) concurs, and maintains that the relationship between the teller and listener is crucial; especially taking into account that cultural norms and contextual settings influence the power relations between them. Furthermore, Hydén (2008, p. 135) contends that "different physical spaces offer different discursive spaces" so the spatial praxis of narrative collaborators in the HIV and AIDS classrooms opens up discursive spaces for them to talk about sensitive issues.

Narrative collaborators therefore experience the power dynamics and sharing of power in their relationships differently. For example, in their power relations with management and some parents, they are not in a dominant position but instead are in subordinate positions. However, with other parents and learners their power relations put them in dominant positions, with parents and learners in subordinate positions. Zembylas (2003a, p. 115) relates these differential power relations to emotions and asserts that "emotions are discursive practices operating in circumstances that grant powers to some relations and delimit the power of others". Such power dynamics in teaching relationships illustrate the socio-political context at an intergroup level in Zembylas's conceptual framework. In the following section, I analyse and interpret an added cluster of meaning related to teachers' feelings and emotions in their personal and professional relationships.

6.3   Feelings and emotions: a wave of teacher emotions in personal and private spaces

In this section, I examine teachers' personal and professional emotions, and how these influence their subjectivities and teaching praxis. Zembylas (2005, pp. 937-938) contends that "emotion is a discursive practice", and that teachers' emotions are "performative - that is, the ways in which teachers understand, experience, perform and talk about emotions are highly related to their sense of identity". This means that subjects enact their emotions; emotions do not just happen to them. A discussion of narrative collaborators' personal emotions of childhood, schooling and teaching follows.

6.3.1   Personal emotions of childhood, schooling and teaching

Narrative collaborators shared personal emotions experienced during their childhood, schooling and teaching of HIV and AIDS. Zibuyile recalled *happy and playful* memories of her schooling years and her loving teachers, but sad memories when both her parents were retrenched. She added, *I remember with much sadness the deaths of my sister and brother*. She described her divorce as *traumatic and painful*.While she was anxious during her first year at college, because her English was poor, she was much happier in her final year when

227

her English improved. She currently enjoys teaching but finds teaching about HIV and AIDS challenging, and *felt frustrated, nervous and anxious* since it is a sensitive topic. Similarly, her learners are *shy, afraid or embarrassed* to talk about HIV and AIDS. In the same vein, Nombu recalled happy memories of her childhood and schooling. She described the death of her mother, whom she was very close to, as *the most traumatic experience of my life*. Further, she shares *I love teaching, I love team work*. Likewise, Sandile remembered his happy childhood and schooling, the highlight of which was playing soccer for the school team, which made him very *proud*. He is currently very *happy* teaching and happily married. He describes his great *satisfaction* watching his learners develop, and is *proud* of their achievements.

Mary-Ann also recalled her *fond and pleasant* memories of her childhood, and *being very much loved*. However, she shared the *sad, unpleasant* memory of her parents' divorce and added *I hated the concept of divorce, I hated the negativity*. The upshot of such sad, unpleasant memories associated with divorce is that she endeavoured to create a *peaceful, happy and loving* environment in her home. She currently *loves teaching* and *loves working with children*. In contrast, Andrew's childhood memories were *sad and frustrating*, and he experienced *feelings of misplacement* since he was adopted. Even though he contemplated suicide, he nevertheless remained *hopeful*. He shared his love for music and contempt of being forced to attend church. When the family dog jumped on him, he thought to himself: *At least someone loves you*. He explained that he battled to come to terms with his feelings when his father passed away, since they had not reconciled their differences or reached an understanding. He developed close relationships with his Zulu friends and added *I love Zulu people*. He is currently enjoying teaching and reiterates *I'm loving teaching*. With regard to teaching about HIV and AIDS, he believes that teachers *should be aiming towards talking about feelings...the human aspect of it*.

All narrative collaborators reflected on their feelings and emotions, which to some extent involves their ethical self-constitution and influences their practice when teaching about sensitive issues related to HIV and AIDS. For Foucault, feelings and emotions are inextricably linked to ethical subjectivity, ethical practice and care of the self.

228

As mentioned in Chapter 5, Andrew has a passion for writing poems. Meier (2008, p. 69) maintains that blending poetry and narrative reinforces teachers' voices and provides "introspection and consideration of personal experiences and educational practice" which allows teachers to "capture a word or a feeling or a thought". This response from one of Meier's students, Alex, pertinently sums up the import of poetry:

> Poetry allows me to tell stories in a more emotional way, one where I feel
> very free expressing what I felt instead of what was happening. I can take
> a moment that is very short but meaningful somehow and use a poem to
> express what I felt. (Meier, 2008, p. 68)

Similarly, Andrew states that writing poetry allows him to express feelings and emotions that he could not discuss with anyone else. He recalled that while he was studying to become a teacher at college, he *realised the beauty of words and started writing music and poetry*. Andrew also constituted himself as an 'outsider' who felt rejected and isolated. He illuminated that he felt different from others and strange *and avoided general things. It wasn't intentional…maybe to point out that I'm different somehow.* He wrote the poem that follows entitled 'Talkers Anonymous' while he was at college, which shed light on his feelings and emotions.

Talkers Anonymous

I don't talk unnecessarily
to be heard.
I keep my silence
to heal my soul
from memories collected
but not yet rejected.

In crowds
the mouths are always open,
wanting to be heard and noticed,
with incessant chatter

about trivial things
that hardly matter.

The eyes – they look at you
with scorn and ponder
your stillness.
But you can
read behind the eyes
a different need to tell
strange lies.

Andrew disclosed that he is homosexual and this could explain why he felt strange and different and experienced feelings of rejection and isolation. He elucidates that his father and sister found it difficult to accept his homosexuality, while his mother experienced feelings of *hopelessness*, adding that *my mum just cries because she doesn't know how to deal or cope with it*. Therefore, poetry offered Andrew an outlet to express his feelings and deal with being homosexual, as the following poem highlights:

Some people and me

Some people and me
enjoy each other's company for a while,
and go on in a normal way
joking, teasing and spurring,
fulfilling passionate needs each day.

Some people recognise in me
a love that can be shared
if the tap is only turned.
These people befriend me and show me
that you cannot really determine
which way friendships will go.

Some people are drawn in close

and then they have to leave

according to the pattern of everyday existence.

Time is a thief and moments stolen are precious,

few, and too short to lead to

lasting unfoldings.

Some people and me

realise that this is so-

it's one of nature's laws.

So for a while we are like brothers

living close, giving what we can

to enjoy each other to the full.

A deeper analysis of some phrases in the above poem draws attention to his homosexual life and sexuality suggesting sexual connotations: *enjoy each other's company, fulfilling passionate needs, love that can be shared, enjoy each other to the full*. This possibly implies that Andrew has accepted his sexuality. Following Meier (2008, p. 59), I assert that poetry allows Andrew to "recount and illuminate small moments of experience, insight and reflection" related to his sexual experiences. Furthermore, Ely (2007, p. 575) explicates that "poems streamline, encapsulate, and define, usually with brevity but always with the intent to plump the heart of the matter; to bring the reader to live the emotions". Andrew's poem is fully-laden with explicit feelings and emotions about his sexual relationships, and tells his emotional story about his feelings experienced in his transient relationships. Writing poems allows Andrew to express his thoughts and feelings in an emotional way. As Esin suggests (2009, p. 200), in writing his poems, Andrew negotiates his contradictory subjectivities and "ethical positions as subjects simultaneously escaping from and trapped within the regulations surrounding their sexuality".

Drawing on Zembylas (2005), I assert that the way in which Andrew understands and presents his sexual emotions are closely related to his sexual identity. He also shared that he was living with a friend who was HIV-positive, and spoke with genuine affection and care when he talked about him. He explained that *we are so happy at the moment, I can't believe*

231

that we are still happy and we don't worry about other people because they have a negative attitude. Andrew describes how devastated he was when he found out his friend was HIV positive and wrote this poem about his feelings and emotions:

> *When you fell,*
> *blacked out, eyes glazing,*
> *my heart fell too,*
> *gone were the fun-filled sun filled days,*
> *I thought that love was all I needed,*
> *until in hospital you lay bleeding,*
> *'drain the heart', TB, HIV-based,*
> *it all came in a rush,*
> *I used to run from dreams of people dying,*
> *now the world is cold, I'm crying,*
> *but I hide my tears with an empty face*

The above poem expresses his sadness and how overwhelmed and distraught he was upon hearing that his friend was HIV-positive. However, a counter-narrative is revealed in this poem: he explained earlier that they were very happy and did not worry about negative people who did not approve of their relationship. Nevertheless, in the last line of this poem, he states, *but I hide my tears with an empty face*. This highlights Andrew's conflicting subjectivities and implies that he doesn't openly show his emotions and feelings of sadness and tries to conceal them. Woodward (1997) asserts that subjectivities encompass our sense of self and allow us to explore our feelings and personal investments in these subjectivities.

The preceding discussion illustrates the relationship between Andrew's emotions and self-identities or subjectivities, which represents ontological factors or social interactions at the interpersonal level in Zembylas's conceptual framework. Next, I examine the feelings and emotions that narrative collaborators experienced when teaching about HIV and AIDS.

6.3.2 Teaching about HIV and AIDS as an 'emotional praxis': your emotions will come through

Echoing Sutton and Wheatley (2003), and Zembylas (2005), I contend that emotion is closely entwined with teaching as well as subjectivities since they are an essential element of teachers' lives. Narrative collaborators were asked in follow-up interviews, regarding their feelings and emotions in connection with teaching sensitive topics about HIV and AIDS. All concurred that teaching about HIV and AIDS was very emotional. As Nias (1996) contends, narrative collaborators bring their feelings into the classroom adding an emotional dimension to their teaching. Thus, I wanted to explore not only what emotions teachers experienced when teaching about HIV and AIDS, but also why they invest these emotions in their teaching. Zibuyile said that she *feels the pain that some infected and affected learners are going through, she feels like crying*. Both Nombu and Sandile explained that they *feel sympathy and sorry* for HIV-infected and HIV-affected learners in their classes, while Andrew claims that *because of my personal situation, it was more emotional for me*. He goes on to say that teachers need to be aware of the *personal and private spaces in the classroom and what children and parents are going through*. Andrew suggests that teachers need to be careful about how they present sensitive information about HIV and AIDS, and that contextual issues are important, since learners come from different socio-cultural backgrounds. He shares this insight:

> *You can try to be objective but your emotions will come through. Learners can see whether you are genuine or not. You don't have to highlight your emotions, they'll come through*

Andrew draws attention to the crucial role of teachers' emotions in teaching sensitive issues about HIV and AIDS. His emotional response to scenario two, question 3 explains *my heart goes out to her (Maki). She has made a number of mistakes but does not understand. We don't know what brought her to this point - poverty, despair, abuse - who knows?* He suggests that learners can establish teachers' emotions through their teaching and whether they are sincere or not about teaching about HIV and AIDS. The performative nature of teachers' emotions is highlighted by Andrew when he says: *your emotions will come through*. This resonates with Zembylas's (2005) assertion that teachers perform their emotions, they enact their emotions in their teaching, and confirms Nias's (1996) contention that teachers

233

bring their emotions into their classrooms and invest emotionally in their teaching. The responses of narrative collaborators also emphasised their emotional understanding as they drew on their past emotional experiences in order to make sense of the emotional experiences of their learners.

While Nombu, Sandile, Zibuyile and Andrew emphasised the inextricable link between teachers' emotions and teaching about HIV and AIDS, Mary-Ann emphatically disagrees. Her psychological training tellingly comes through when she asserts: *No, teaching about HIV and AIDS is not an emotional issue. It is possible to be clinical and give learners a more scientific, clear picture of HIV and AIDS. Teachers need clarity to make clear choices and need to take the subjectivity out of teaching about HIV and AIDS. This will make it more effective. I make a point of keeping my emotions out of my teaching about it; I was trained as a psychologist.* I was struck by how deeply embedded Mary-Ann's psychological training and experience was in such a clinical view that emotions should be completely detached from teaching about HIV and AIDS. In other words, her belief that *teaching about HIV and AIDS is not an emotional issue* is strongly shaped by her psychological background. Surprisingly, she was the only narrative collaborator who expressed this view so strongly. Her psychological training possibly served as a 'rational' filter through which she viewed her role in teaching about HIV and AIDS.

Responses of narrative collaborators illustrated their "emotional knowing about teaching' (Zembylas, 2005, p. 945). However, unlike Zibuyile, Sandile, Nombu and Andrew, who all agreed that teaching about HIV and AIDS is an emotional issue, Mary-Ann's psychological training and background influenced her subjectivity as she suggested that teaching about HIV and AIDS was not an emotional issue for her and that she kept her emotions out of it. Narrative collaborators taught in dynamic emotional contexts which resulted in them experiencing diverse positive and negative emotions. They were asked to highlight the positive and negative emotions that they experienced when teaching about sensitive issues related to HIV and AIDS. Table 8 below summarises their positive and negative emotions:

Narrative collaborator	Positive emotions	Negative emotions
Mary-Ann	Happy, love, powerful, pleasure	Guilt, sad
Sandile	Hope	Regret, hopeless, sadness
Andrew	Love, care, motivated, usefulness, awareness	Loss, despair, fear, sadness, hopeless
Zibuyile	Hope, happy	Sad, angry, frustrated
Nombu	Hope, care	Sorrow, loss, sad

Table 8: **Summary of positive and negative emotions experienced by narrative collaborators when teaching about HIV and AIDS**

An analysis of their positive and negative emotions revealed:

- Sandile, Zibuyile and Nombu experienced positive feelings of hope.
- Happiness was a positive emotion experienced by Mary-Ann and Zibuyile.
- Mary-Ann and Andrew experienced positive feelings of love.
- Care was a positive emotion experienced by Andrew and Nombu.
- Sadness was the prominent negative emotion experienced by all narrative collaborators.
- Loss was a negative emotion experienced by Andrew and Nombu.
- Sandile and Andrew experienced the negative emotion of hopelessness.

Teachers shared the positive and negative emotions aroused when teaching about HIV and AIDS. As such, this echoes Hargreaves (2001a) notion of teaching as an emotional practice and being 'inextricably emotional'. I engaged in a process of emotional understanding as I 'read' the emotional responses of teachers and tried to understand their subjectivities and emotionality. At a deeper analytical level, such positive and negative emotions illustrate social interactions of narrative collaborators at an interpersonal level, according to Zembylas's conceptual framework adapted in Table 2.

The upshot of teachers performing or enacting their emotions in their teaching is that learners pick up on these positive and negative emotions in their teaching praxis. This in turn may influence teachers' agency in transforming learners' knowledge, attitudes and beliefs about

HIV and AIDS. Next, I explore how teachers' positive and negative emotions influenced their teaching praxis in teaching about HIV and AIDS.

Mary-Ann explains that her emotions highlight the *social issues we need to deal with* in her HIV and AIDS lessons, and have made her more *dedicated and supportive*. She adds that her psychology training is an advantage and enables her to *select the right information and develop correct attitudes, so that learners can make correct choices*. Her emotions have made her more positive; she wants to *make a difference in learners' lives* by talking openly about HIV and AIDS. Of interest is how Mary-Ann's views about teachers' emotions and teaching of HIV and AIDS shifted: initially, she explicitly claims that they are completely detached and subsequently suggests that her emotions have made her more *dedicated and supportive* of HIV and AIDS teaching. Her response above reveals conflicting and shifting 'supportive' and 'knowedgeable' subjectivities and possibly suggests that subjectivities and emotionality are closely related. Mary-Ann's emotions therefore serve as 'discursive practices' or 'sites of resistance and self-transformation', as Zembylas (2003b) contends.

For Andrew, his *personal experiences of HIV and AIDS makes me want to know more and do more in teaching about HIV and AIDS*. He adds that after the *painful process* of the death of his friend, his teaching about HIV and AIDS is now *more purposeful and I want to prevent learners from the dangers of HIV and AIDS and death*. Andrew goes on to say that his emotions have helped him to select content that is accurate and *focus on the human and personal side of HIV and AIDS*. He believes that it is important to allow learners to *tell stories about their experiences of HIV and AIDS* and that he *cannot only present the facts*. Teaching, he suggests, must make learners more aware about HIV and AIDS and empower them to bring about changes in their attitudes and beliefs about HIV and AIDS.

In the same vein, Zibuyile shares that her emotions have made her more aware about HIV and AIDS and this has influenced her teaching, because she wants to *make learners more aware and change their behaviour*. Furthermore, she selects interesting topics that encourage learners to co-operate, and reiterates that *learners wanted me to continue talking about HIV and AIDS; they were eager*. Since learners are interested, this encourages her to research more about HIV and AIDS and present better information so that learners are better equipped to deal with the disease. Nombu concurs that her emotions had *positively influenced her*

teaching about HIV and AIDS. She explicates that the graphs and statistics about HIV and AIDS rates and percentages that she presented in her Mathematics lessons were *interesting* and enabled learners to see the effects of the pandemic. This *helped learners to think about themselves and what they had to do to prevent HIV infection*. Also, learners may talk about these graphs and statistics and *share this information with their parents and the community*. The preceding discussion illustrates the relationship between teachers' emotions and their knowledge and beliefs about HIV and AIDS, which represents epistemological factors or social interactions at an interpersonal level in Zembylas's conceptual framework.

Sharing their narratives indeed served as an empowering tool for teachers as they explored and reflected on their socio-cultural and biographical contexts, subjectivities and emotionality (Nias, 1996). Even though Sandile believes that teaching about HIV and AIDS is an emotional process, he nevertheless asserts that he does not allow his emotions to influence the content he selects to teach. When teaching about HIV and AIDS, he observed that not all learners are prepared to talk openly about their experiences related to HIV and AIDS. However, he suggests that his emotions influence his *positive and diplomatic* approach to teaching. While Mary-Ann, Zibuyile, Andrew and Nombu employ their power, technologies of the self and ethics of care to select content that they are emotional about; Sandile employs strategies of resistance and does not allow his emotions to influence his content selection related to HIV and AIDS teaching. This, I argue demonstrates **technologies of emotion** employed by narrative collaborators in the labyrinthine spaces of HIV and AIDS classrooms. Given that HIV and AIDS education is sensitive and challenging to teach, do narrative collaborators believe that they can make a difference in HIV and AIDS education? A discussion about this follows.

6.3.3   Making a difference in HIV and AIDS education

Foucault (1984) draws attention to 'aesthetics of existence' and 'techniques of life', which describe practices of the self. He takes an ethical turn which focuses on personal choice instead of social and legal norms that regulate behaviour. To analyse ethical practice and how selves are constituted, he developed an analytical grid consisting of four key components, namely: the ethical substance, the mode of subjection, the practices or techniques of the self

and the mode of being or telos (Foucault, 1988). Additionally, Foucault (2001) highlights truth telling 'parrhesia', which represents Greek cultural practices, to link truth telling with education. He examines how truth telling 'parrhesia' involving open, candid speech, crucially influences the 'care of the self' and how subjectivities are constituted in education (Foucault, 1997a).

All narrative collaborators indicated that they believe that they could make a difference in teaching about HIV and AIDS, with Mary-Ann tellingly replying, *most definitely*. She shares that she is innovative and tries to get as much information as possible so that she could have open, interesting discussions with her learners about HIV and AIDS. This, she suggests would give learners *intellectual satisfaction*, and the more information learners have, the better able they are to act on it. Furthermore, she adds that she is very committed to and excited about teaching HIV and AIDS education; *I do it every year and encourage learners to talk openly about their sexuality*. Similarly, Zibuyile asserts that *I have already made a difference*. She believes that knowledge about HIV and AIDS is crucial and therefore teaches knowledge and values about HIV and AIDS, so this may lead to behavioural change in learners. She expressed awareness of HIV and AIDS being a sensitive topic. As a result, she is committed to teaching about it, spreading the message and seeing a change in her learners, society and the country. Likewise, Nombu believes that teachers could make a big difference in HIV and AIDS education, since learners believe and trust them and take them seriously. However, she argues that although she is eager to teach about it, it is not easy to incorporate HIV and AIDS education into the learning areas she taught, namely, Mathematics and Technology.

Andrew also shares that by presenting *an all-round picture of HIV and AIDS*, he is making a difference. Andrew explains: *we have a group (at school) that have been to courses and know what to do. We can do a lot more in years to come (i) set policy (ii) set aside time for support groups/lessons* (scenario one, question 2). For him, it is not only important for teachers to share knowledge about HIV and AIDS, but also to be understanding and tolerant of diverse cultures. On the other hand, Sandile suggests that he is making a difference in teaching about HIV and AIDS by designing interesting activities, having a *positive attitude* and teaching *relevant, age-appropriate information*. He also asserts *I would choose to teach HIV and AIDS education especially in the rural areas where most people are ignorant about the virus and*

the disease (Sandile, scenario three, question 2). What this reveals is that narrative collaborators have emotional control and regulation of selection of content, teaching strategies as well as feelings in the classroom. For Hargreaves, this represents the moral geographies experienced by narrative collaborators since they made curriculum and teaching strategy choices related to the moral purpose of HIV and AIDS teaching. Their responses also corroborate their 'compassionate', 'supportive' and 'knowledgeable' subjectivities, and illustrate that they care about making a difference in HIV and AIDS education. For Hargreaves, the close relationships which teachers formed with their learners and colleagues enhanced their emotional understanding, the upshot of which was successful teaching. Therefore, teachers were confident that they were making a difference in HIV and AIDS education. In a sense, this also represents their practices of the self or 'aesthetics of existence' and 'techniques of life' which influence their ethics of care and teaching about HIV and AIDS, as suggested by Foucault (1988, 1997a, 2001).

Next, I adopt the four components of Foucault's analytic grid as a lens to consider narrative collaborators' teaching of HIV and AIDS. The first component or ethical substance analyses how teachers constitute their multiple selves. Narrative collaborators in this study employed narrative resources from their personal, socio-cultural, political and institutional contexts to constitute multiple selves. These multifaceted selves were constituted in their narrative and teaching praxis, or in the process of narrating their lives and stories and in the process of enacting their selves in their teaching. The second component or mode of subjection enquires as to why teachers should teach about HIV and AIDS. Given that teachers are supposed to have the necessary knowledge and skills - compared to parents and community members - as well as positive, caring attitudes, and are committed to assisting learners, this places them in a very good position to make a difference in HIV and AIDS education. The third component is practices of the self, which describe the tools or techniques that teachers are equipped with to teach about HIV and AIDS. In this study, narrative collaborators are innovative and creative in designing lesson activities, such as role plays and raps, which stimulate discussion about HIV and AIDS. Moreover, they collect resources such as charts, booklets, worksheets and graphs from workshops and libraries to update their knowledge and enhance their teaching. Also, their caring, open relationships with learners and strategies of group work equip them to teach about HIV and AIDS. The fourth component, the mode of being or subjectivity, questions what kind of person constitutes the purpose of HIV and AIDS teaching. Narrative

collaborators constitute themselves as 'compassionate', 'supportive' and 'knowledgeable', and employ these subjectivities as narrative resources in their teaching about HIV and AIDS.

What emerges is how teachers' emotions are related to opportunities for change and action in HIV and AIDS education, which represents the socio-political context at an intergroup level, as outlined in Zembylas's conceptual framework.

Narrative collaborators employ truth telling 'parrhesia' (Foucault, 2001) to tell the truth about HIV and AIDS. They elucidate that they engage in open, transparent and frank discussions with learners about HIV and AIDS. This influences how they constitute their subjectivities in their teaching praxis and encourage 'care of the self' which also demonstrates their 'ethics of care'. This emphasises that "teachers are emotionally engaged in how their selves come to be constituted" (Zembylas, 2005, p. 937). An added cluster of meaning which influences HIV and AIDS teaching is cultural complexities, which will be discussed next.

6.4 Cultural complexities: it is taboo and a sin to talk about HIV and AIDS

Georgakopoulou (2006a) cogently points out the turn to 'narratives-in-interaction' and highlights that stories are linked to context, culture and performance, and are embedded in dynamic time and space. This resonates with what my study aimed to explore with regard to teachers' narratives. Likewise, Creswell (2007), Merrill and West (2009), Plummer (2001), and Silverman (2010) make a case for locating stories within wider historical and social contexts. Similarly, Baxen (2010) states that social and cultural practices influence teachers' constitution of their identities, which in turn influences their teaching praxis. I now analyse the cultural complexities embedded within teachers' narratives.

6.4.1 Personal cultural conflicts: don't bring your African friends home

Andrew's narrative reveals that he had to deal with cultural conflicts in his childhood and schooling years. He shared that his sister did not accept his African friends telling him *don't bring your African friends home, I don't want my son to mix with them.* This upset him since he had developed very close relationships with many African families and really enjoyed and appreciated their culture. However, even though his mother did not accept his African friends, she longed to see him and told him to *bring your friends home Andrew, if that's what it is going to take to get you here again.* Andrew also shared that he *hated being forced to attend church,* and it's possible that he employed strategies of resistance since he later stated *I am not a Christian, but I do believe that there is a God.* In addition to this, he grappled with tensions in his sexual identity explaining that he was *confused, different and thought of as strange.* This pointed to how society views and discriminates against homosexuals. He added that in the small community where he taught *especially at my age, because I am single, there are lots of stories about me and my sexuality.* He describes the negative attitude of some people in the community to his relationship with an African male, and how he had to *hide my tears with an empty face* when he discovered his friend was HIV positive. So although he mentions that he accepted his homosexuality, some people in the community did not; therefore, he employs strategies of resistance to conceal his 'homosexual' subjectivity and to put on a brave face.

Unlike Andrew, whose sister and community questioned his relationship with Africans who belonged to a different culture; Mary-Ann's family owned a farm and employed many Africans. She shared that she was very close to the African farm workers and embraced their culture. In a different vein, Zibuyile highlights a socio-cultural complexity that African learners had to deal with. She described that her rural school was located far from where she lived, and she had to leave home very early and walk a great distance to school. However, when she arrived late *the teachers used to hit us.* She had fallen pregnant before she completed secondary school, which was a common cultural occurrence in the African community. She shared her anxiety of attending a multiracial college and the difficulty of interacting with other racial groups for the first time, since she had attended racially-segregated primary and secondary schools. Moreover, she felt intimidated when participating

in group discussions since her English was very poor. She also experienced discrimination by some of the lecturers at college who *were not used to this democracy*. This discussion draws attention to the dynamic socio-cultural geographies which different narrative collaborators experienced due to their diverse cultures and socio-cultural backgrounds.

Nombu recalled the political violence during her secondary school years which forced her to complete secondary school in another town that was not plagued by political violence. However, Sandile recollected only happy, pleasant memories of his childhood and schooling and did not mention any cultural conflicts like the other narrative collaborators. All narrative collaborators started teaching in a city or town far from home and were therefore not part of the community. This emphasises their socio-cultural geographies and that they were socio-culturally detached from learners and parents and unfamiliar with their cultural contexts. Zibuyile, Nombu and Sandile highlighted the difficulties of living in teachers' cottages and transport problems when it came to travelling home during the weekends or school holidays. Since these narrative collaborators were not part of the community within which they taught, it could explain why some parents were not supportive of them. This also brings up issues of space, and how this influenced their subjectivities and power relations with a 'distant' community.

6.4.2   Cultural tensions in the spaces of the HIV and AIDS classroom

Mary-Ann highlights that a major challenge in teaching about HIV and AIDS is the belief systems that parents instil in their children which makes it difficult for learners to engage with and discuss sensitive issues. She adds that *I made a point of telling parents that I will be talking openly about sex and sexuality with their children*. At the same time, she points out that it is vitally important for teachers *to come to a good space within themselves about their own sexuality and belief systems*. Although Mary-Ann is very knowledgeable and confident, which is evident in her classroom, she nevertheless believes that the main challenge teaching about HIV and AIDS is addressing cultural and religious conflicts. How Mary-Ann negotiated such conflicts could be analysed using Foucault's notion of power and resistance, which means that she had the knowledge about HIV and AIDS and power in her classroom, which enabled her to resist these cultural and religious conflicts and tension with parents.

For Sandile, similarly, the main challenge facing society was that *parents are not well informed about HIV and AIDS, and therefore cannot pass on important information about the disease to their children.* He explained further that *learners were first exposed to HIV and AIDS education by teachers at school, and initially found it difficult to talk about sensitive issues. The silence and denial by parents is also a challenge, as well as the myths. Like if you have HIV and AIDS you are in the process of becoming a sangoma, or you get the disease because someone has used witchcraft on you.* Additionally, some parents in the community are not in favour of teachers discussing sensitive issues, such as sex and HIV and AIDS with young learners. However, despite these cultural challenges or barriers, Sandile feels obligated to perform a pastoral care role, and believes that it is his responsibility as a teacher to expose learners to knowledge about HIV and AIDS. He also recommends that it is important to educate parents and the community about HIV and AIDS, so that they can become more knowledgeable about and equipped to cope with the disease. His response to scenario three, question 2 reiterates *people still have myths and unfounded beliefs in these (rural) areas.*

Zibuyile highlights the socio-cultural problems in the community she taught in. She explains, *learners are sick and they get absent often. There are lots of problems. Parents are not working; they are not even checking their children's books*. She adds that the community was affected by violence, crime and poverty, which influenced teaching and learning. She highlights socio-cultural stereotyping and prejudice of learners who believe that *people who get AIDS are unfaithful wives and girlfriends* (Critical lesson 1). Despite these cultural complexities, Zibuyile still loves teaching and has not considered leaving the profession. She explains that she is very committed to her religion and acknowledges that her faith in God helps her through traumatic and stressful periods in her life.

Furthermore, she highlights that parents in the community did not talk openly about HIV and AIDS. She suggests that maybe learners are sick themselves, or their parents or someone in their family was sick or passed away because of HIV and AIDS, which makes it difficult for them to talk about it due to the stigma associated with the disease. In addition to this, there are many myths about HIV and AIDS. She illuminates how she responded when parents told learners that there was a cure for HIV and AIDS:

> *I gave them a booklet with the facts about HIV and AIDS, which clearly stated that there is no cure for HIV and AIDS, and urged them to share this information with their parents. I insisted that their parents were wrong and that they must share the correct information in the booklet with their parents. However, some of them insisted that their parents said that if a person takes Zulu medication, they will be cured.*

According to Zibuyile, an additional challenge for teachers is the lack of resources for teaching about HIV and AIDS, and also that some teachers are shy and reluctant to talk about sensitive issues. She attributes this to the fact that maybe these teachers are themselves sick or have family members who are infected, and this makes it difficult for them to talk about it. However, Andrew's narrative counters this since this is not evident in his classrooms. Even though he was affected by his friend's death as a result of AIDS, this increased his commitment to make learners aware of the dangers of HIV and AIDS.

Andrew highlighted the socio-cultural geographies and challenges in the area where he taught, and added, *there are so many young girls who are pregnant and have HIV*. He explained that *Zulu children are not told about sex and they don't talk about it, because their parents don't like to talk about it. The attitude towards HIV and AIDS and what children have to deal with varies in the different communities. Teachers, in addition to teaching about HIV and AIDS, have to try and ascertain the background and socio-cultural conditions of different learners and must be very observant of learners' behaviour in and out of the classroom.*

The following narrative episodes also highlight the socio-cultural tensions that narrative collaborators had to negotiate in the spaces of the HIV and AIDS classroom.

Narrative episode 1:

Zibuyile introduced the lesson by asking her learners: *Is there a cure for HIV and AIDS?*

Learners: No, there is no cure for HIV and AIDS.

Zibuyile: What are others saying?

Learners: Our parents say there is a cure for HIV and AIDS.

Zibuyile: Why do your parents say it is a curable disease?

Learners:	They say it's curable because there were some people who say we are supposed to drink traditional medicine.
Zibuyile:	Can you tell me what the different traditional medicines they buy and drink to cure HIV and AIDS?
Learners:	Imvubu (from Hippopotamus animal); Ulimi lemfene (baboon's tongue); Ubhenjane (from Rhino animal).
Zibuyile:	You are educated; you know the facts because we talked about this issue. You have a booklet, what does the booklet say? Is there a cure for HIV and AIDS?
Learners:	No, the booklet says there is no cure for HIV and AIDS.

Narrative episode 2:

Mary-Ann is introducing a lesson about the myths surrounding HIV and AIDS.

Mary-Ann:	What are the myths about HIV and AIDS?
Learner:	If you have sex with a virgin you can be cured of AIDS.
Mary-Ann:	This is a big problem, because some traditional healers are telling HIV positive people that if they have sex with a young girl they will be cured. This is not true
Learner:	Only African, poor people get HIV and AIDS.
Mary-Ann:	Are these myths true?
Learners:	No.
Learner:	Showering after sex can prevent HIV.
Learner:	Don't touch someone with HIV.
Mary-Ann:	Listen, these are myths, they are not facts and they are not true.

Narrative episode 3:

Andrew was teaching a lesson on HIV prevention. He explained how the HI virus affects the immune system and decreases the CD4 count.

Learner:	Sir, I heard people say in the church that if you have HIV God is punishing you because you have too much sex.
Learner:	They say you have sex with a man.
Andrew:	HIV is not a punishment from God, do you hear me. Also, if you have HIV, people shy away from you, they don't want to touch you or talk to you. People discriminate against you because of the stigma about HIV.

These narrative episodes illustrate common myths and misconceptions about HIV and AIDS that narrative collaborators had to address in their classrooms. The concerns of narrative collaborators about parents and the community not being knowledgeable about HIV and AIDS and passing on incorrect information or cultural myths to their children become clearly evident. Narrative collaborators contend that traditional healers and religious leaders also perpetuate some of these cultural myths, which presents challenges for them in the spaces of their HIV and AIDS classrooms. In narrative episode 1, Zibuyile is faced with a challenging dilemma because some learners believe their parents, who say that traditional medicines could cure HIV and AIDS. They even provide the isiZulu names for these traditional medicines which could have been mentioned by their parents. However, Zibuyile relied on a booklet with the correct information, and persuades learners that they are educated and know the facts as she attempts to dispel this myth. Nonetheless, it is questionable whether she succeeded in swaying learners' beliefs about these myths, or whether they just repeated the answer Zibuyile wanted to hear. Learners were in subordinate power relationships with both their parents and teachers and this also presents a challenge or dilemma for them. Mary-Ann, in narrative episode 2, also draws attention to a significant challenge confronting teachers in dispelling myths perpetuated by traditional healers. She contends that *traditional healers are telling HIV positive people that if they have sex with a young girl they will be cured.* If this is the case, then teachers face an enormous challenge to address such cultural and religious tensions. Narrative collaborators concurred that this is a serious challenge which all of them faced and needed to confront.

Narrative episode 3 also reveals a religious tension or myth when a learner in Andrews' class claims *people say in the church that if you have HIV God is punishing you because you have too much sex.* Although Andrew dismisses this claim, he nonetheless, blatantly ignores a learners' response about homosexuality. The learner responds: *They say you have sex with a man*. The learner could be suggesting that having sex with a man results in HIV-infection. On the other hand, it's also possible that the learner could be aware of Andrew's homosexuality and his response is a statement being posed directly to Andrew, that he has sex with a man. It is likely that Andrew failed to address this response because it was directly related to homosexuality and he was not comfortable discussing this with learners. He did mention earlier that people in the community talked about him being single and living with his HIV-positive African friend.

246

Nevertheless, teachers employ power and knowledge about HIV and AIDS, and if they could use this to influence their learners, learners in turn would be able to adopt strategies of resistance when their parents or anyone else provides incorrect information or myths about HIV and AIDS (Foucault, 1984, 1988). Although the responses of learners about the cultural myths varied, however, they reveal a real challenge that most narrative collaborators have to address when teaching about HIV and AIDS.

Sandile reiterates that *socio-cultural factors have a detrimental effect on my teaching about HIV and AIDS as most people still don't want to talk about issues related to HIV and AIDS and have myths and beliefs*. Similarly, Mary-Ann explains that while she is not afraid to talk openly about HIV and AIDS, the *diverse communities with different cultural beliefs and social class levels influence the way I teach about HIV and AIDS*. She adds that while both religious and cultural beliefs influence her teaching about HIV and AIDS, the influence of religious beliefs is more profound. She explicates, *religious leaders actually do a lot of damage by telling children that it is taboo and a sin to talk about HIV and AIDS. Religious leaders must be more broad-minded and not fanatical; they endanger the population by hiding information and not talking about the realities of life. Religious beliefs skew thinking and instil wrong ideology, like gay people are evil*. Zibuyile concurs that different religious beliefs influence her teaching about HIV and AIDS. She illuminates that *Shembe people believe that you get HIV and AIDS because you didn't respect or do what your ancestors expected and they are angry with you. Other cultures, like Zulus, don't believe there is a disease like AIDS, they believe that 'ancestors are in you' and you need to go for training and become a sangoma*. This illustrates her emotional understanding since she wants to make learners more aware about HIV and AIDS and inculcate values so that they can talk about it and change their behaviour. She believes that her understanding and experiences of HIV and AIDS as well as her personality equips her to teach about it.

In the same vein, Andrew shares that *stigma, cultural diversity and the taboo and silence in some cultures* influences his teaching about HIV and AIDS. He adds that HIV and AIDS are not related to some cultures only, as it affects everyone now. In contrast, Nombu maintains that religious beliefs have not negativelyinfluenced her teaching. She explains that even the churches now teach about HIV and AIDS. The minister invites speakers and sisters to talk about HIV and AIDS, and encourages children to abstain from sex until marriage; so the

church does encourage positive behaviour. This is a counter-narrative in conflict with what Mary-Ann, Zibuyile, Andrew and Sandile shared about the influence of religious beliefs and the church on HIV and AIDS teaching.

The preceding discussion and responses of narrative collaborators presents evidence which succinctly illustrates the significant challenge that traditional healers and socio-cultural myths pose for teachers. At a deeper analytical level, this illustrates the socio-political context and how teachers' emotions are related to norms and culture at the intergroup level in Zembylas's conceptual framework. Andrew, Zibuyile and Mary-Ann highlight how social dilemmas and cultural and religious myths challenge and rupture their teaching praxis. Day *et al*. (2006) agree that conflict between wider social issues, such as cultural and religious myths, and teachers' subjectivities and beliefs influence their practices and self-efficacy. However, Foucault (1977, 1980) and Maclure (1993) argue that teachers can create spaces in their classroom to resist these tensions and exercise their agency, as was displayed to varying degrees in the classrooms of the narrative collaborators. Therefore, I argue that teachers draw on their technologies of emotion to negotiate and disrupt the cultural complexities in their classrooms.

To sum up, the analysis of added clusters of meaning revealed that narrative collaborators developed multi-layered power relations with management, staff, parents and learners, which influenced their teaching and spatial praxis in their HIV and AIDS classrooms. Analysis uncovered the following positive emotions that narrative collaborators experienced in their teaching about HIV and AIDS: happiness, love, powerfulness, pleasure, hope, care, being motivated, usefulness, and awareness. The following negative emotions were displayed by narrative collaborators: guilt, sadness, regret, hopelessness, loss, despair, fear, angry, frustration and sorrow. Drawing on Sutton and Wheatley (2003), and Zembylas (2005), I contend that these positive and negative emotions are intricately linked with their teaching praxis, demonstrating their technologies of emotion. A key finding was that cultural and religious myths, as well as stigma and discrimination presented major challenges for narrative collaborators to perform their 'compassionate', 'supportive' and 'knowledgeable' subjectivities. In addition, emotional praxis of narrative collaborators influenced the content they selected and enacted in the spaces of their classrooms.

6.5 Synopsis

The focus of this chapter was to examine teachers' emotional knowing and responses to teaching about HIV and AIDS in relation to their subjectivities, which shed light on the second research question: In what ways is teachers' emotionality significant in teaching about HIV and AIDS? Three added clusters of meaning related to teachers' emotionality were analysed, namely: relationships, feelings and emotions, and cultural complexities. Teachers' multi-layered relationships, permeated by power and how these create spaces for emotional connections, were examined. Next, the diverse positive and negative emotions and feelings which influence teaching praxis of narrative collaborators, demonstrating their technologies of emotion, were considered. Finally, the cultural complexities including myths, stigma and discrimination associated with HIV and AIDS were explored. The knowledge and understanding gleaned about teachers' subjectivities and teaching praxis in the emotional spaces of the HIV and AIDS classroom were highlighted, as well as the tensions, conflicts and contradictions. The chapter that follows pulls the theoretical, empirical and narrative threads together through teachers' subjectivities and emotionality in the labyrinthine spaces of the HIV and AIDS classroom. This concluding chapter provides an overall review of the chapters, highlighting the purpose of this research. I also reflect on the methodology and discuss the findings of this study. I underline my original contribution and suggest recommendations for future research.

7

Looking back, moving forward: drawing connections and creating conversations

> In the final say, it is not the fragments that move us but a wholeness that
> speaks to the mind and heart.   (Ely, 2007, p. 596)

7.1   Orientation of the chapter

In the preceding chapters 5 and 6, I analysed and interpreted teachers' narratives in order to uncover clusters of meaning about their subjectivities, emotionality and teaching praxis. The purpose of this chapter is to weave a narrative thread to shed light on these issues in the labyrinthine spaces of the HIV and AIDS classroom. Initially, I reiterate the purpose of this research and illuminate the interconnectivity of the chapters. Thereafter, I reflect on the suitability of a narrative approach for this research study. Next, I underline the key findings and the extent to which these address the research questions posed, as well as the original contribution of this study. I conclude this chapter with recommendations and directions for future research.

7.2   Overview of the study

In this section, I reiterate the purpose of this study and outline what was discussed in each chapter, highlighting the interconnectivity of the chapters. The purpose of this research was to explore the intersection of teachers' subjectivities, teaching praxis and emotionality within

the context of HIV and AIDS Education. As I outlined in Chapter 1, the macro- HIV and AIDS education narratives present conflicting notions of the role of education in general, and teachers in particular, in addressing the pandemic and improving the knowledge and awareness of HIV and AIDS, as well as inculcating positive attitudes in learners. These macro-narratives motivated the rationale for this study and it is against this backdrop that I explored the question: How do teachers' life experiences, subjectivities and emotionality influence their teaching of HIV and AIDS education?

In the following discussion, I weave together theoretical, empirical and narrative threads to illuminate the interconnectivity of the chapters. Chapter 1 commenced with a brief sketch of the landscape of the HIV and AIDS pandemic and HIV and AIDS education. Against this backdrop, I put forward the rationale and aims of this study. I delineated the theoretical framework and poststructuralist approach for this study. Furthermore, I motivated my choice of the labyrinth as a metaphor to describe the 'purposeful path' of my doctoral narrative research journey. This labyrinth metaphor aptly portrayed the 'twists and turns' of my complex doctoral journey of reflection and emotion to deepen knowledge and understanding about teachers' subjectivities, emotionality and HIV and AIDS teaching. I included a personal narrative to give the reader a sense of who I am and made explicit my positionality. I also outlined the two research questions that framed this study:

1. How do teachers' life experiences influence their subjectivitieswhen teaching about HIV and AIDS?
2. In what ways is teachers' emotionality significant in teaching about HIV and AIDS education?

In Chapter 2, I developed a theoretical framework to make sense of teachers' subjectivities and emotionality. I elaborated upon the structure-agency dialectic drawing on Bourdieu and Giddens' contribution to describe the social world and the constitution of subjects. Next, I outlined Foucault's theory of power, technologies of the self and ethics of care to shed light on teachers' subjectivity and ethical practice of teaching HIV and AIDS education. I delineated Hargreaves theory of teaching as an emotional practice and Zembylas's notion of genealogies of emotions in teaching to make sense of teachers' emotionality. Furthermore, I

examined the intricate link between teacher's subjectivity, power relations, knowledge about HIV and AIDS, and space.

In Chapter 3, I provided an outline of the global, as well as South African perspective of the HIV and AIDS pandemic. Next, I discussed literature and research on teaching, teachers and HIV and AIDS education. I presented debates about the role of teachers and HIV and AIDS education, as well as the challenges that teachers and schools face in addressing the HIV and AIDS pandemic. Thereafter, I outlined the South African policy responses and responses of teachers with regard to HIV and AIDS education and teaching.

Chapter 4 described the qualitative methodological approach and justified why a narrative approach was most suitable for exploring teachers' subjectivities and emotionality. I outlined the social, political, historical and cultural contexts of this research, as well as motivating my sampling strategy. I devised a seven-circle narrative research labyrinth which outlined my technologies of narrative in the stages of creating and analysing narratives. I also examined the power dynamics, ethical dilemmas and issues of voice in the co-construction of narratives, and explicated the notion of crystallisation. In addition to this, I described the analytical process I employed to make meaning of teachers' personal narratives. The following clusters of meaning emerged after several readings and re-readings of co-constructed narratives: diverse lives, multiple subjectivities; subjectivities and teaching; HIV and AIDS knowledge and teaching; spatial dynamics; relationships; feelings and emotions, and cultural complexities.

Drawing on constructs and themes from the literature reviewed, theoretical frames and narrative research, I crafted an approach for analysing and making sense of co-constructed narratives. In Chapter 5, I first introduced and presented the narrative collaborators. Thereafter, I analysed clusters of meaning related to teachers' subjectivities and teaching praxis, which addressed research question one, namely: How do teachers' life experiences influence their subjectivities when teaching about HIV and AIDS education? The following clusters of meaning were explored: diverse lives, multiple subjectivities; subjectivities and teaching; HIV and AIDS knowledge and teaching, and spatial dynamics. I attempted to address issues of power and voice and pulled through the notion of co-construction into the analysis chapters by interweaving actual responses of narrative collaborators in italics. I

employed Weedon's (1997) concept of multiple, dynamic and conflicting subjectivities as well as Søreide's (2006) and Andrews *et al.*'s (2004) notions of multiple subjectivities so as to analyse and interpret multiple subjectivities of narrative collaborators. Moreover, I called attention to contradictions and tensions in conflicting counter-narratives. Foucault's (1977, 1984, 1988) notions of power and resistance, technologies of power and knowledge, and technologies of the self were employed to interrogate how narrative collaborators negotiated conflicts and contradictions as well as the content and teaching strategies selected in their teaching of HIV and AIDS education.

In Chapter 6, I analysed clusters of meaning related to teachers' emotions which addressed research question two, namely: In what ways is teachers' emotionality significant in teaching about HIV and AIDS education? I examined how teachers' emotional knowing influenced their teaching and spatial praxis in the HIV and AIDS classroom. The following clusters of meaning were explored: relationships, feelings and emotions, and cultural complexities. I discussed how power and resistance played out in the multi-layered relationships between narrative collaborators, parents and learners. I draw on Hargreaves (2001a) and Zembylas (2005) to make sense of teachers' emotions as a discursive, performative practice related to culture, spatiality and power relations. I argued that teachers' emotional geographies and positive and negative emotions influence their selection of content, teaching and spatial praxis, portraying their technologies of emotion. Furthermore, I examined the cultural complexities and the ways in which teachers negotiated cultural and religious myths, as well as stigma and discrimination in their teaching and spatial praxis in the HIV and AIDS classroom. In this chapter, I attempt to interweave theoretical, empirical and narrative insights from the previous chapters and shed light on the clusters of meaning that emerged, and present the findings. In this section, I reflected on the purpose of this study and how the chapters were interconnected. Next, I reflect on my methodological narrative labyrinth journey and the challenges I encountered in the 'twists and turns' of this methodological labyrinth.

7.3 Methodological reflections of my narrative labyrinth journey

The previous section outlined the purpose and overview of this study. In this section, I reflect on my methodological approach and motivate its suitability for this study. Having embarked on my PhD study, which aimed to explore how teachers' subjectivities, emotionality and teaching praxis are inextricably linked, my first challenge was to complete my research proposal. While reviewing the literature on teachers' subjectivities during the proposal writing stage, I was steered towards a turn to narrative research. Following Casey (1995); Clandinin and Rosiek (2007); Creswell (2007); Elbaz-Luwisch (1997); Josselson (1995); Polkinghorne (1988); Plummer (2001); Riessman (1993), and Witherell and Noddings (1991), I was convinced that a narrative approach was most appropriate for me to unravel teachers' subjectivities and emotionality. Even though I had chosen this approach, I was nevertheless intimidated since this was my first experience employing a narrative approach as a researcher.

I contend that a narrative approach enabled me to gather rich, in-depth stories about teachers' personal and professional lives, as well as to explore the complexities and multiplicities of their subjectivities and emotionality. Also, I believed that narrative data would convey valuable information about teachers' significant personal experiences, teaching practices, religious and cultural beliefs, and emotions. Furthermore, a narrative approach compelled me to listen attentively to stories shared by teachers, which afforded them an opportunity and a narrative space to 'speak for themselves'.

A narrative approach also obligated teacher participants, and me, to reflect upon our complex personal experiences, to make sense of these experiences, and unravel how they were related to our practices. Moreover, I propose that since narrative research encouraged us to tell personal stories, it enhanced our meaning of our sense of belonging and our subjectivities. I concur with Polkinghorne (1995) that a narrative approach is most suitable for studying experience and how individuals understand past episodes and plan for future events and actions. This, I believed, cogently signalled the link between who teachers are, that is, their subjectivities, and their agency or teaching praxis in the HIV and AIDS classroom. Therefore, I contend that employing narrative techniques to gather narrative data allowed me to craft comprehensive, rich and convincing narratives. However, the identification of critical

lessons, to a greater extent, and scenario analysis, to a lesser extent, did not yield as rich narrative data as was expected. Most narrative collaborators merely listed the three lessons I observed as critical lessons, and therefore did not add to the narrative data. In addition to this, literature on narrative research presents diverse definitions of narrative, as well as myriad approaches to create and analyse narratives, which accentuates its dynamic and multifaceted nature. Nonetheless, I argue that this fluid, shifting notion of narrative research coheres well with the post-structuralist framework that I adopted in this study, as well as with the notion of dynamic, multiple subjectivities. My advice to novice narrative researchers is not to be alarmed about the complexity of narrative research, but rather to decide which definition; techniques and analytical approaches are most suitable for your study and to make these explicit.

Reflecting on my methodological approach also highlighted the challenges I encountered with regard to power dynamics, ownership and ethical dilemmas. I decided to create co-constructed narratives in an attempt to address power differentials between my teacher participants and myself. To this end, I interwove their own words (in *italics*) with mine, allowing our multiple voices to be presented in the co-constructed narratives. I constantly shared these co-constructed narratives with teacher participants giving them opportunities to adjust, edit and revise their contributions. However, this to-and-fro process proved to be very time consuming and frustrating when teacher participants did not keep to appointments or asked for more time, as well as misplaced hard copies given to them, which necessitated making additional copies and scheduling further meetings to discuss the co-constructed narratives. I also reflected on issues of representation, positionality and ownership, and undertook to decide jointly what to include or exclude.

With regard to ethical challenges, I was anxious about how to deal with and respond to very sensitive information shared during the semi-structured interviews. I reflected on my emotions and the need for confidentiality and to be non-judgemental when sensitive issues were presented. However, I was not able to display 'interpretive responsibility' to the extent that I would have liked to and extend ethics into the interpretation and analysis of data. While I did allow teacher participants an opportunity to interpret the co-constructed narratives, in the final analysis stage it was to a greater extent, my narrative voice, subjectivities and emotions that uncovered clusters of meaning and made sense of these. Nevertheless, I make

explicit that I fulfilled my responsibility to represent my interpretations with integrity. A further challenge employing narrative research related to notions that validity is "largely irrelevant to narrative studies" (Riessman, 1993, p. 64). Therefore, I made a case to consider 'crystallisation' instead of validity, which I contend allowed me to represent multiple perspectives and realities of teachers' narratives, as well as possibilities to creatively weave poetry into these narratives. Methodological reflections also drew attention to three limitations of narrative research: it "is very time-and labour-intensive as well as potentially emotionally costly" and its findings cannot be generalised (Gilbert, 2002, p. 235). Initially, I did not intend for my methodological reflections to take up this much narrative space and time in this chapter. However, I believe that it would alert novice narrative researchers to the political, emotional and ethical challenges, as well as time constraints of conducting such research. Having reflected on the challenges that I encountered in my narrative methodological approach, I now turn to reflections about the findings of this study.

7.4   Findings: reflecting in my labyrinthine space for narrative insight and clarity

Narratives are always open to reinterpretation. By passing them on to new audiences, we pave the way for possible new meanings

(Hydén, 2008, p. 129)

While the previous section outlined my methodological reflections, this section delineates reflections on my key findings and the possible meanings I uncovered. Like Andrews (2008) and Hydén (2008), I contend that these findings are "never the last word", but represent my temporary, incomplete interpretations tinted by my subjectivities and positionality at this narrative space and time (Andrews, 2008, p. 86). In keeping with the post-structuralist lens adopted in this study, which views reality and subjectivities as dynamic, fluid and multifaceted, I alert the reader to the possibility that one's theoretical assumptions, subjectivities, positionality and emotionality, may uncover divergent and new meanings. Through my analysis of teachers' co-constructed narratives, it became apparent that my findings will have implications not only for teachers, but also for the Department of Education, teacher training and development programmes at Higher Education Institutions,

and parents. I have summarised the findings of the clusters of meanings in Chapters 5 and 6, which addressed the research questions posed in this study.

These findings were categorised as follows: 'conflicting subjectivities and resistance', 'spatial praxis in labyrinthine spaces', 'technologies of emotion' and 'demystifying cultural and religious myths'.

7.4.1   Conflicting subjectivities and resistance

Narrative episodes of all the teachers illustrated conflicting or contradictory 'compassionate', 'supportive' or 'knowledgeable' subjectivities. These conflicting subjectivities were revealed either when comparing narrative episodes from different semi-structured follow-up interviews, or when comparing narrative episodes from interview data with lesson observation and scenario analysis data. These presented as conflicting or counter-narratives, and resonate with post-structuralist and Weedon's (1997) notions of subjectivities as dynamic, fluid and multiple. In most cases, there seemed to be tensions in teachers' personal and professional experiences or lives with regard to their sexuality, feelings, confidence, knowledge and cultural and religious beliefs, and these became evident in conflicting counter-narratives. However, these conflicting narratives were not bound or fixed, but fluctuated and shifted between their telling about their subjectivities and their doing or enacting them in the classroom. This highlighted the notion of multiple subjectivities as well as multi-layered power relations, and concurred with Weedon's (1997) assertion that subjectivities are contradictory, conflicting and in a state of becoming. In the same vein, Jackson (2004) contends that subjectivities are not stable and change with each performance, thereby creating spaces for conflicting subjectivities. This could explain the 'spaces of hope' that were apparent in narrative teachers' classrooms, where they endeavoured to make a difference in HIV and AIDS education, despite their conflicting subjectivities.

Therefore, in trying to unravel the implications of these conflicting subjectivities for their teaching praxis about HIV and AIDS, I draw on Foucault's notions of technologies of power and domination, and technologies of the self. Teachers negotiated their subjectivities within discourses of power and knowledge, and regulated their teaching practices employing

technologies of the self. All teachers shared that they have the necessary knowledge to share information and develop positive attitudes and values about HIV and AIDS, which was evident in their teaching praxis. This demonstrated Foucault's (1980, 1984) notions of power and knowledge, and power and resistance. The way in which their conflicting subjectivities unfolded in their teaching could be due their resistance to personal and professional tensions as well as resistance to dominant socio-cultural discourses.

Given that all teachers in this study had taught for more than ten years, they could be described as experienced teachers instead of novice teachers. Nias (1996) contends that experienced teachers have greater agency, which corroborates my observations in this study. Therefore, employing their agency and technologies of power and resistance, and technologies of the self, teachers were able to resist and negotiate their conflicting subjectivities, and teach about HIV and AIDS despite their conflicting subjectivities. This finding also has implications for Higher Education Institutions and Departments of Education to plan programmes and workshops that provide teachers with updated knowledge about HIV and AIDS, as well as counselling skills, to equip them to negotiate and address conflicts, contradictions and tensions in their subjectivities.

7.4.2   Spatial praxis in Labyrinthine spaces

I developed the notion of a 'labyrinthine space' to represent dynamic spaces for critical reflection. Narrative episodes shared during semi-structured interviews and teaching praxis of teachers' 'knowledgeable' subjectivities were dynamic and shifted within the political and socio-cultural contexts of the classroom. All teachers regulated the power relations and social spaces in their classrooms and employed 'technologies of power and knowledge' and discipline techniques, like surveillance, to make learners visible. They were able to observe learners during group work through their spatial praxis and 'panoptic gaze'. Therefore, surveillance of learners allowed teachers to exert power over learner activities, acceptable and unacceptable behaviour, as well as knowledge and attitudes about HIV and AIDS. Teachers' spatial praxis in the physical spaces of their classrooms was evident in how they arranged the desks, in rows or groups, or whether they stood at the front of the classroom or walked around to facilitate group work, which influenced their power dynamics and

relationships with learners. However, critical reflection in the metaphorical 'labyrinthine spaces' of the classrooms was not as clearly evident. It was gleaned from teachers' semi-structured interviews when they mentioned their critical reflection on sensitive cultural and religious issues, lesson planning with regard to content and learning activities, their commitment and dedication to making a difference in HIV and AIDS education and their willingness to share these reflections. To a greater extent, it was garnered from the observations of their lessons where they taught sensitive topics relating to HIV and AIDS and to a lesser extent, from their responses to the scenarios.

Therefore, within their classrooms, teachers negotiated the physical, social spaces as well as the metaphorical, 'labyrinthine spaces' to critically reflect on power dynamics, relationships, teaching praxis, conflicts and tensions. Teachers negotiated the physical spaces by employing their technologies of power and knowledge, as well as surveillance and the 'panoptic gaze'. Thus, they were able to monitor learners during group activities and regulate the content discussed about HIV and AIDS. Although they afforded learners opportunities to work independently in groups or work as a team during role plays, sketches or raps, they were nevertheless in positions of authority in their classrooms. This meant that there were unequal power relations that enabled them to maintain discipline and steer sensitive discussions about HIV and AIDS. In addition to this, due to critical reflection in 'labyrinthine spaces', they were able to negotiate conflicts and tensions in their multiple subjectivities, as well as address contradictory issues around HIV and AIDS, through transparent, open discussions with learners. This 'labyrinthine space' critical reflection was more apparent in Mary-Ann's and Zibuyile's classrooms, since they allowed lively discussions about HIV and AIDS, did not stifle learner participation and questions about HIV and AIDS, and handled their conflicting subjectivities in such a way that these did not hinder their performative praxis. Moreover, there was greater evidence of thorough lesson planning and well-thought out learner activities as a result of their 'labyrinthine space' critical reflection.

The implications of this finding for Higher Education Institutions, teacher training and teacher development programmes, as well as Department of Education workshops and management, is that they should encourage and develop these critical reflection skills in teachers to enable them to facilitate sensitive HIV and AIDS discussions with confidence, counsel learners and encourage open, transparent discussions in their classrooms. Therefore, I

argue 'labyrinthine space' critical reflection has pedagogical value since it encourages teachers to reflect critically on their multifaceted life experiences and subjectivities, and how these influence the power relations, knowledge produced and spatial praxis in their classrooms. Teachers will also be empowered to negotiate conflict and tensions in the 'social' and 'labyrinthine spaces' of their classrooms. It is crucial for teachers to reflect on their shifting, multifaceted subjectivities and contexts in order to bring about ethical or moral transformation in the spaces of their HIV and AIDS classrooms.

7.4.3   Technologies of emotion

Teachers' personal and professional relationships are closely entwined, permeated by power dynamics and create spaces for emotional connections. It was apparent that personal, caring relationships developed by some teachers had carried forward in their professional lives and professional caring relationships. However, some teachers had to negotiate conflicts and tensions in their professional caring relationships with parents and learners, employing strategies of resistance. Lesson observations revealed that most teachers enjoyed open, transparent, friendly and caring relationships with their learners, and that power relations were embedded in their emotional practice of teaching as described by Zembylas (2003a). Conversely, Mary-Ann and Zibuyile highlighted tensions in their relationships with parents who were against them discussing sensitive issues about HIV and AIDS, which influenced their emotional practice of teaching. Nevertheless, they resisted these tensions and conflicts by employing their power and authority and technologies of the self to negotiate relationships with parents and the HIV and AIDS content selected to be taught. Therefore, teachers had to negotiate multi-layered power relations and develop emotional connections with parents and learners.

Although all five teachers concurred in their semi-structured interviews that teaching about HIV and AIDS was an emotional praxis in their semi-structured interviews, Mary-Ann contradicted herself when she subsequently claimed that she detaches or leaves out her emotions when teaching about HIV and AIDS. Such conflicting subjectivities, I believe, were underpinned by her psychological training and experiences. It was evident that teachers' personal and professional emotions influenced their subjectivities and teaching praxis. The

crucial role of teachers' emotions was underlined in teaching sensitive issues, suggesting that learners establish teachers' emotions and whether teachers are sincere or not when teaching about HIV and AIDS. This highlighted the performative nature of teachers' emotions, as one teacher maintained *your emotions will come through*, which corroborates Zembylas's (2003a, 2003b) assertion that teachers perform their emotions; they enact their emotions in their teaching. The following positive emotions were evident in teaching about HIV and AIDS: happiness, love, powerfulness, pleasure, hope, care, being motivated, usefulness, and awareness. The following negative emotions were displayed by teachers: guilt, sadness, regret, hopelessness, loss, despair, fear, anger, frustration and sorrow.

Given that teachers' positive and negative emotions are performative, these would be noticeable to learners, thereby influencing teachers' agency in transforming learners' knowledge, attitudes and beliefs about HIV and AIDS. It manifested that teachers employed their power and authority, technologies of the self and ethics of care to select content that they were emotional about. However, Sandile employed strategies of resistance so as not to allow his emotions about HIV and AIDS to influence his selection of content topics. I argue that this demonstrated that teachers employed 'technologies of emotion' in their spatial and teaching praxis in their HIV and AIDS classrooms. All teachers were committed and dedicated to making a difference in teaching about HIV and AIDS. Therefore, teachers had emotional control and regulation over the content topics and teaching strategies they selected, which illustrated that they were emotional and cared about making a difference in HIV and AIDS education. For this reason, teachers displayed practices of the self or 'aesthetics of existence' and 'techniques of life', which influenced their ethics of care and teaching about HIV and AIDS. Employing the four components of Foucault's analytic grid, namely: ethical substance, mode of subjection, practices of the self and the mode of being or subjectivity, manifested that teachers constituted multiple subjectivities, had the necessary knowledge, were emotional and passionate, employed their technologies of power and knowledge, technologies of the self and technologies of emotion, and were compassionate and supportive about teaching sensitive HIV and AIDS issues. Drawing on Hargreave's notion of emotional geographies, teachers presented closeness in their socio-cultural, political and moral geographies, but distance in their professional geographies.

This finding has significant implications for teachers and HIV and AIDS teaching. It draws attention to the crucial role of teachers' emotions in teaching sensitive HIV and AIDS topics, an aspect previously neglected. It encourages teachers to take note of their positive and negative emotions and how these may influence their teaching praxis. Teachers will feel empowered if they can employ their technologies of emotion to regulate their content selection and teaching praxis in their HIV and AIDS classrooms. Management staff also need to take note of this finding and acknowledge that HIV and AIDS teaching is an emotional praxis, and provide additional support for teachers which is on-going, for example, by sending them to workshops and providing relevant resources.

7.4.4   Demystifying cultural and religious myths

It was evident that a significant challenge facing teachers in their teaching about HIV and AIDS was addressing cultural and religious myths. Teachers maintained that cultural and religious belief systems that parents instilled in learners challenged their teaching praxis and made it difficult to engage learners in discussions about sensitive HIV and AIDS issues. It was also apparent that some parents in the community did not approve of teachers discussing sensitive issues, such as sex and HIV and AIDS, with learners. Teachers negotiated these cultural and religious conflicts using Foucault's notion of power and resistance. However, despite these cultural challenges and conflicts, teachers argued that it was their responsibility to expose learners to knowledge about HIV and AIDS, since most parents were not knowledgeable about HIV and AIDS, passed on incorrect information, as well as perpetuated cultural and religious myths about HIV and AIDS.

Teachers also revealed that traditional healers and parents perpetuate some of these cultural and religious myths, which was evident in classroom discussions. Although learners' responses about these myths varied, from traditional medicine cures for AIDS, to the belief that sleeping with a virgin cured AIDS and that an HIV- positive person should train to become a sangoma, they nonetheless revealed an authentic challenge that teachers needed to address in their lessons. Since teachers were more knowledgeable about HIV and AIDS than parents in rural, poor socio-economic contexts, this afforded them more power to talk about it. Drawing on Foucault, this meant that teachers had the power and knowledge about HIV

and AIDS, and passed this on to their learners, empowering learners to adopt strategies of resistance when their parents or anyone else provided incorrect information or myths about HIV and AIDS. Therefore, these social dilemmas and cultural and religious myths were in conflict and challenged teachers' subjectivities, which ruptured their teaching praxis and agency. Despite these challenges, lesson observations revealed that as experienced teachers, narrative collaborators created spaces in their classroom to resist these tensions and exercise their agency, although to varying degrees. Therefore, I argue that teachers draw on technologies of knowledge and power, resistance, ethics of care and technologies of emotion to negotiate and disrupt the cultural complexities in their classrooms.

This finding highlights the fact that, despite their knowledge about HIV and AIDS and commitment to making a difference, teachers nevertheless face a significant challenge in demystifying cultural and religious myths. All narrative collaborators presented evidence of how cultural and religious beliefs of parents and traditional healers perpetuate such myths. Therefore, this finding also has implications for the community and points to the need to extend HIV and AIDS education beyond the walls of classrooms and into the community. In this section, I reflected on the findings and implications.

However, as I critically reflect on the findings of this research study, I have to acknowledge that such findings are directly a result of my purposive sample of experienced, confident teachers who volunteered to teach three lessons about HIV and AIDS education. Had I included novice teachers with little or no experience in teaching about HIV and AIDS, the findings would most likely have been different, highlighting different subjectivities and emotionality of teachers as evidenced in this study. Next, I reflect on the original contributions of this study.

7.5 Original contributions: methodological and theoretical insights

This section draws attention to the original contributions in terms of methodological and theoretical insights of this study. A key contribution of this study is the narrative research labyrinth I developed by blending Creswell's (2012) seven steps of narrative research and

Fowler's (2006) seven orbitals of narrative analysis. I asserted in Chapter 4 that the processes of data collection and data analysis are iterative, non-linear and closely entwined. This motivated me to develop the following steps or turns that outline how data are generated and analysed: naïve planning and identification, generating and eliciting stories, crafting narratives, conversations and reflections, uncovering clusters of meanings, theoretical connectivity and coherence, and narrative insight and clarity.

Given the complex terrain of narrative research and the challenges of employing this approach, I contend that researchers need the necessary power and knowledge, strategies of resistance as well as ethics of care when performing narrative research. Therefore, following Foucault (1980, 1988), I argued that narrative researchers employed technologies of narrative to 'narragate' the challenging landscape of narrative research, highlighting a further contribution of this study. Moreover, I pulled through the notion of co-construction into the analysis of narratives and creatively interweaved actual responses of participants in italics to address issues of power, voice and ownership.

Another significant contribution of this study is the notion of labyrinthine space that I conceptualized by extending Soja's (1996) notion of 'Thirdspace'. I argue that 'labyrinthine space represents a dynamic space for critical reflection. Therefore, I contend that teachers create labyrinthine spaces in their classrooms within which they constitute their multiple, fluid subjectivities which inform their teaching praxis. Within this dynamic labyrinthine space, teachers critically reflect on their lived experiences, multifaceted subjectivities, emotionality and teaching praxis. The five teachers in my study were experienced and confident, embraced the subjective and cultural complexities of teaching about HIV and AIDS and therefore designed interesting and creative learning activities, and enacted their lessons very well. However, I acknowledge that they represent 'pockets of excellence'and that less confident or inexperienced teachers may not have addressed the challenges of HIV and AIDS teaching and dealt with the power differentials and cultural myths to the same extent, thereby resulting in different findings. Nevertheless, I argue that my study has crucial implications for teacher training and teacher development curricula and programmes at Higher Education Institutions. Teacher training and teacher development curricula need to create and develop labyrinthine spaces for teacher trainees and teachers to not only critically reflect on their personal and professional experiences and dynamic subjectivities, but also to

equip them with knowledge and skills to address the challenges associated with teaching about HIV and AIDS.

This study highlighted the significant role of teachers' emotions in their teaching and spatial praxis of HIV and AIDS teaching. Teachers employed technologies of power and knowledge, resistance, ethics of care, truth telling parrhesia, 'aesthetics of existence' and 'techniques of life' to negotiate sensitive, emotional issues in HIV and AIDS teaching. Therefore, I argue that they employed technologies of emotion to address the tensions and conflicts of selecting content topics, planning learning activities as well as managing the spatial dynamics of their classrooms. My study draws attention to the urgent need for teacher training and teacher development programmes to revise and reform their curricula to accentuate teachers' emotions and equip them with skills to negotiate and reflect on their positive and negative emotions, and how these influence their teaching about HIV and AIDS.

Even though Boler *et al.* (2003) assert that teachers engage in 'selective teaching', omitting sensitive HIV and AIDS information, and Baxen and Breidlid (2009) and Kelly (2002a) question whether teachers are the right people to convey HIV and AIDS knowledge, skills and attitudes, I nevertheless make a compelling argument, based on the findings of this study, that teachers are more suitably positioned to address the challenges of HIV and AIDS teaching. However, to achieve this, they need to critically reflect in their labyrinthine spaces and develop and employ technologies of emotion. I argue that higher education teacher training and teacher development curricula and Department of Education workshops should emphasise these aspects of teaching. In addition, a holistic approach which involves parents, religious leaders and traditional healers, as well as Departments of Social and Psychological services and Health should be adopted urgently. Therefore, I contend that the challenge for teacher education is not only to equip teachers with the necessary knowledge about HIV and AIDS but also to create labyrinthine spaces in which teachers and teacher educators critically reflect on their subjectivities and emotionality, as well as the challenges and social and cultural complexities of HIV and AIDS education and collaboratively undertake to negotiate and address these.

The following section outlines the recommendations for improving this study as well as for further research.

7.6   Recommendations for further research

This thesis contributes towards new knowledge in the field of narrative research, teacher emotionality and HIV and AIDS education. However, like all research, it is not without limitations. In this section, I draw attention to the limitations of this study and recommend directions for future research. One limitation of this study is that it explored teachers' teaching about HIV and AIDS without examining the relation to learners' learning about HIV and AIDS. Therefore, this study only provided perspectives of teachers about their subjectivities, emotionality and HIV and AIDS teaching. Given the link between teaching and learning, I assert that it would be beneficial to elicit responses and perspectives from learners about their HIV and AIDS learning. I recommend that future research on HIV and AIDS education should explore the subjectivities and emotionality of learners, and whether HIV and AIDS teaching improved their knowledge and understanding. This study draws attention to the nexus between subjectivities, emotionality and spatiality; however, I believe that this is an avenue of research that should be explored in greater detail. In addition, further research is needed to examine the performative nature of teachers' subjectivities.

Given that the findings highlight the crucial challenge of addressing cultural and religious myths when teaching about HIV and AIDS, a second limitation of this study is that it focused primarily on the schooling context, and did not involve parents, religious leaders and traditional healers from the community. This accentuates the need for future research on HIV and AIDS education to move beyond the walls of the classroom and into communities. This could be an area of research that Higher Education Institutions emphasise more and work with communities to address the challenges of HIV and AIDS education. This community research would also serve to enhance knowledge and awareness of HIV and AIDS, as well as address cultural and religious myths.

Teachers in this study also called attention to the need for ongoing workshops run by the Department of Education to supplement their knowledge and resources for HIV and AIDS teaching. Therefore, future research could focus on the relationship between Higher Education Institutions and Departments of Education to jointly plan and organise on-going workshops to provide updated knowledge about HIV and AIDS, as well as provide teachers with relevant resources such as charts, pamphlets and booklets. Another possible direction for

future research would be to explore how HIV and AIDS education is integrated into curricula of teacher training and teacher development programmes of Higher Education Institutions. This research should also focus on enhancing the development of counselling skills of teachers to address the HIV and AIDS epidemic and counsel learners and teachers infected and affected by HIV and AIDS.

In this concluding chapter, I have woven a narrative thread to outline the purpose of this study and highlight the interconnectivity of the chapters. Furthermore, I shared my methodological and theoretical reflections as well as reflections on the findings, limitations and possible directions for future research. I share my personal reflections on my narrative, labyrinth journey in the 'Afternarrative' that follows. In closing, I hope that I have captured and held your attention and that you leave this narrative with innovative questions, new lines of thought and changed perspectives. I come now to the critical moment when the writing must stop – as a pause, not an endpoint (Sellers, 2009, p. 208). As we pause, let us reflect on the words of Fowler (2006, p. 189):

> Let us tell our narratives, write our stories, talk freely of many things. Let us find the subjunctive minerals in narrative, metaphor, hermeneutics, and relationship. Let us consider: Unless we explore essential narratives together in complicated conversations, how can we remain human and humane in a community of scholars dwelling in the difficult world?
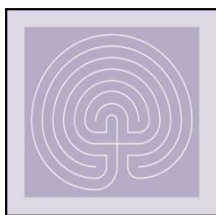
Afternarrative

Life is not easy for any of us. But what of that?
We must have perseverance and above all confidence in ourselves.
We must believe that we are gifted for something and that this thing
must be attained"   (Marie Curie)

Reflecting on my labyrinth journey in my labyrinthine space

Fowler (2006) included internarratives, which were her personal stories between the chapters of her book: A curriculum of difficulty: narrative research in education and the practice of teaching. This sparked the idea for me to include these additional words as an 'Afternarrative', which describes my experiences and emotions during, and after performing my narrative labyrinth journey. I shared my personal and professional narrative in Chapter 1 highlighting significant episodes that contributed to my multiple subjectivities, and emotionality of undertaking this labyrinth journey. I embarked on this doctoral journey to fulfil both personal and professional goals. During this narrative labyrinth journey, I learned to critically reflect on who I am and the political, biographical, institutional, social and cultural dynamics that influenced my performance and emotions, as a "human doing" (Fowler, 2006, p. 186). Initially, I believed that I had the knowledge, skills, attitudes and work ethic to complete this doctoral labyrinth journey. I was very fortunate to be part of a larger NRF project which provided financial and academic support in the preliminary stage of this research. I was excited about the prospect of visiting schools, observing lessons, and interviewing teachers. The very supportive NRF project leader (my promoter) and team made

this initial stage enjoyable. Generating data proved to be exciting and anxious. I had to keep accurate records of the dates and times of each lesson observation and interview and deal with the disappointment of cancellations at the last minute and two teachers withdrawing from my study. However, I developed very good relationships with the five teacher participants. As Josselson (2007, p. 537) maintains, narrative research is a 'relational endeavour'. I am extremely grateful for their generosity with their time and their sharing of personal and professional experiences.

Like Blumenreich (2004), I made explicit my close relationship with teacher participants, my authoritive, narrative voice and position as the researcher. I was self-reflexive, and considered the social influences, my multiple subjectivities and power dynamics, and how these influenced my co- construction and analysis of narratives. I needed to be aware of the equal and unequal power I shared with narrative collaborators at different phases of this narrative labyrinth journey. I was mindful of the narrative space and time I shared with teachers: I listened more than I talked and encouraged teachers to tell their tales as freely as possible. Teachers set the narrative time that I could meet them to generate data.

The initial phases of reviewing the literature and generating data were uncomplicated and encouraging. However, after the data generation phase of my narrative labyrinth journey, I was weighed down by a mountain of data. I soon realised that as I embarked upon this mountain of data, I was overwhelmed, under-prepared and clueless about how to ascend this mountain and negotiate the challenges and crises. Upon critical reflection, I decided that as a lecturer on the Master's of Education Research Methodologies module, analysis of data is certainly a topic that needs to be interrogated in greater detail. This analysis phase of research presents the greatest challenge to students and as teacher-educators and promoters we are possibly failing in our responsibility to guide and support students through this complex phase. My narrative labyrinth journey seemed like an emotional rollercoaster: from excitement and motivation in the initial phases to anxiety, demotivation and despair in the analysis phase. It was only by the grace of God and a little help from family and friends that I was able to grab this analysis bull by the horns. My advice to all novice researchers is to pay special attention to references and referencing from the beginning of their narrative journey, as I was overwhelmed and anxious at the end of my narrative labyrinth journey locating references that were omitted through negligence.

I experienced a serendipitous moment when I was a drawn to a diagram of the labyrinth in the Natal Witness on 22 February 2008. After reading the article about doing a labyrinth walk and how it brings about clarity of meaning and finding your 'selves', I decided that I wanted to adopt the labyrinth as a metaphor in my study. I visited the labyrinth and performed the labyrinth walk, which had a phenomenal influence on me. Even though I initially struggled to thread this labyrinth metaphor through all the chapters, upon reflection, it ultimately allowed me to innovatively devise a seven circle **narrative labyrinth research** design and the notion of a **labyrinthine space**.

Figure 4: **Diagram of the labyrinth at a nearby town**

I had the privilege of interacting with some prominent research scholars whom I encountered at different turns of my narrative labyrinth journey. In October 2008, I met Professor John Creswell who shared his knowledge and insight about narrative research and advised about my research questions and data generation tools. In September 2011, I met Professor Noel Gough who illuminated on how I embark of narrative analysis. In another serendipitous moment, In October 2011, I stumbled upon a citation for a PhD dissertation by Cigdem Esin. I could not locate the dissertation and decided to send her an e-mail requesting it. I was pleasantly surprised to receive not only a response, but also her PhD dissertation and well wishes for my analysis process and an invitation to further dialogue.

Figure 5:   **Jacqui narragating her labyrinth walk**

Figure 6:   **Jacqui, the narrative labyrinth traveller completing her labyrinth walk**

If I were to highlight key findings that had considerable influence on my personal and professional labyrinth journey, it would be negotiating conflicting, dynamic subjectivities, critically reflecting in the labyrinthine space and employing technologies of emotion. I contend that teachers and teacher-educators need to develop their critical refelection skills and to consciously create labyrinthine spaces to reflect on their personal and professional experiences and emotions and to acknowledge how these influence their teaching praxis. I hope that you found my narrative labyrinth journey as interesting, informative and anxious, and emotionally empowering as I did. We are narrative beings, life's a narrative journey, enjoy the ride!

If I have the belief that I can do it
I shall surely acquire the capacity to do it
Even if I may not have it at the beginning

(Mahathma Gandhi)

References

Abbott, H.P. (2002). *The Cambridge introduction to narrative*. Cambridge: Cambridge University Press.

Actuarial Society of South Africa. (2008). *Summary of provincial HIV and AIDS statistics for South Africa*.

Actuarial Society of South Africa. (2011, 9 March). *ASSA AIDS Model 2008 Media Release*. http://aids.actuarialsociety.org.za/News-3139.htm

Adey, P. (2004). *The professional development of teachers: practice and theory*. Dordrecht: Kluwer Academic Publishers.

Adonis, B. (2009). School culture, teacher identity and HIV/AIDS. In J. Baxen & A. Breidlid (Eds.), *HIV/AIDS in Sub-Saharan Africa: Understanding the implications of culture and context* (pp.35-46). Cape Town: UCT Press.

Althusser, L. (1971). *Lenin and philosophy, and other essays*. London: New Left Books.

Alvermann, D.E. (2000, November). Narrative approaches. *Reading Online*, *4*(5). http://www.readingonline.org

Andrews, M. (2008). Never the last word: revisiting data. In M. Andrews, C. Squire, & M. Tamboukou (Eds), *Doing narrative research* (pp.78-85). Thousand Oaks, CA: Sage Publications Inc.

Andrews, M., Day Sclater, S., Squire, C. & Tamboukou, M. (2004). Narrative research. In C. Seale, G. Gobo, J. Gubrium & D. Silverman (Eds), *Qualitative Research Practice*, (pp. 97-112). Thousand Oaks, CA: Sage.

Angrosino, M.V. & de Pérez, K.A.M. (2003). Rethinking observation: from method to context. In N.K. Denzin & Y.S.Lincoln (Eds), *Collecting and interpreting*

qualitative materials 2nd ed. (pp.107-154). Thousand Oaks, CA: Sage.

Appleby, R. (2009). The spatial politics of gender in EAP classroom practice. *Journal of English for Academic Purposes*, *8*, 100-110.

Aranda, S. & Street, A. (2001). From individual to group: use of narratives in a participatory research process. *Journal of Advanced Nursing*, *33*(6), 791-797.

Archer, M. (1995). *Realist social theory: the morphogenetic approach*. Cambridge: Cambridge University Press.

Archer, M. (1996).*Culture and agency*. (2nd ed.) Cambridge: Cambridge University Press.

Archer, M. (2002). Realism and the problem of agency. *Journal of Critical Realism*, *5*(1), 11-20.

Artress, L. (2007). Walking the Labyrinth. *Elixur*, *76*, 16-19.

Atkinson, D. (2004). Theorising how student teachers form their identities in initial teacher education. *British Educational Research Journal*, *30*(3), 379-394.

Austin, J.L. (1975). *How to do things with words*. (2nd ed.) Oxford: Oxford University Press.

AVERT. 2010. South Africa HIV & AIDS Statistics. Retrieved 25 October 2010 from http://www.avert.org/saricastats.htm

Baker, C. (2009). *The hybrid church in the city-Thirdspace thinking*. (2nd ed.) London: SCM/Canterbury Press.

Baker, J.M. (2000). The labyrinth: Ritualisation as strategic practice in postmodern times, a thesis submitted for the degree of Master of Arts. Kings College, University of London, London.

Bandura, A. (1995). *Self-efficacy in changing societies*. Cambridge: Cambridge University Press.

Barker, D.A. (2002). Performativity, subjectivity and gender - An Inquiry into the applicability of theoretical concepts to "Muriel at Metropolitan" by Mariam Tlali, a thesis submitted for the degree of Master of Education. University of South Africa, South Africa.

Bartky, S. (1990). *Femininity and domination*. New York: Routledge.

Baxen, J. (2006). An analysis of the factors shaping teachers' understanding of HIV/AIDS, a thesis submitted for the degree of Doctor of Philosophy. Cape Town: University of Cape Town.

Baxen, J. (2009). What questions? HIV/AIDS educational research: Beyond more of the same to asking different epistomological questions. In J. Baxen & A. Breidlid (Eds.), *HIV/AIDS in Sub-Saharan Africa: Understanding the implications of culture and context* (pp.15-20). Cape Town: UCT Press.

Baxen, J. & Breidlid, A. (2009). Researching HIV/AIDS and education in Sub-Saharan Africa: Examining the gaps and challenges. In J. Baxen & A. Breidlid (Eds.), *HIV/AIDS in Sub-Saharan Africa: Understanding the implications of culture and context* (pp.3-14). Cape Town: UCT Press.

Baxen, J. (2010). *Performative praxis: Teacher identity and teaching in the context of HIV/AIDS*. Bern: Peter Lang.

Baynham, M. (2003). Narratives in space and time: beyond "backdrop" accounts of narrative orientation. *Narrative Inquiry*, *13*(2), 347-366.

Bazeley, P. (2009). Analysing qualitative data: more than 'identifying themes'. *Malaysian Journal of Qualitative Research*, *2*, 6-22.

Bennett, J. (2003). *Teaching and learning science: A guide to recent research and its applications.* London: Continuum.

Bentz, V. M. & Shapiro, J.J. (1998). *Mindful inquiry in social research*. Thousand Oaks, CA: Sage.

Besley, T. (2005a). *Counseling youth: Foucault, power and the ethics of subjectivity*. Rotterdam: Sense Publishers.

Besley, T. (2005b). Foucault, truth telling and technologies of the self in schools. *Journal of Educational Enquiry*, *6*(1), 76-89.

Bevir, M. (1999). Foucault and critique: Deploying agency against autonomy. *Political Theory*, *27*, 65-84.

Bhaba, H. (1987). Interrogating identity. In L. Appignaesi (Ed.), *Identity* (pp.5-11). London: Institute of Contemporary Art.

Bhana, D., Morrell, R., Epstein, D. & Moletsane, R. (2006). The hidden work of caring: teachers and the maturing AIDS epidemic in diverse secondary schools in Durban. *Journal of Education*, *38*, 5-23.

Bingley, A.F., Thomas, C., Brown, J., Reeve, J. & Payne, S. (2008). Developing narrative research in supportive and palliative care: the focus on illness narratives. *Palliative Medicine*, *22*, 653-658.

Blaufuss, K. (2007). De-linking text from fieldwork. *Narrative Inquiry*, *17*(1), 13-26.

Blumenreich, M. (2004). Avoiding pitfalls of 'conventional' narrative research: using poststructural theory to guide the creation of narratives of children with HIV. *Qualitative Research*, *4*, 77-90.

Bogdan, R.C. & Biklen, S.K. (2007). *Qualitative research for education: an introduction to theory and methods*. Boston: Pearson.

Boler, M. (1997). Disciplined emotions: Philosophies of educated feelings. *Educational Theory*, *47*(2), 203-227.

Boler, T. (2003). *Approaches to examining the impact of HIV/AIDS on teachers: Policy and research series 1*, London: UK working group on education and HIV/AIDS.

Boler, T.; Adoss, R.; Ibrahim, A. & Shaw, M. (2003). *The sound of silence: difficulties in communicating on HIV/AIDS in schools*. London: ActionAid.

Boucher, G. (2006). The politics of performativity: A critique of Judith Butler. *Parrhesia*, *1*, 112-141.

Bourdieu, P. (1977). *Outline of a theory of practice*. London: Cambridge University Press.

Bourdieu, P. (1990). *The logic of practice*. London: Cambridge University Press.

Bourdieu, P. (1993). *Sociology in question* (trans. R. Nice), London: Sage Publications.

Brampton, F. (2009). True fictions: The basis of identity and contextual reality in narrative performativity, a thesis submitted for the degree of Master of Art and Design. Auckland University of Technology, Auckland.

Breidlid, A. (2009). HIV/AIDS, cultural constraints and educational intervention strategies. In J. Baxen & A. Breidlid (Eds.), *HIV/AIDS in Sub-Saharan Africa: Understanding the implications of culture and context* (pp.21-32). Cape Town: UCT Press.

Britzman, D.P. (1993). The terrible problem of knowing thyself: Towards a post-structuralist account of teacher identity. *Journal of Curriculum Theorising*, *9*, 23-46.

Brown, T.; Jones, L. & Bibby, T. (2004). Identifying with mathematics in initial teacher training. In M. Walshaw (Ed.) *Mathematics education within the postmodern* (pp.161-179). USA: Information Age Publishing Inc.

Bullers, A.C. (2001). Living with AIDS-20 years later, *Food and Drug Administration Consumer Magazine*, November-December 2001. Retrieved 6 June 2006 from http://www.fda.gov/fdac/features/2001/601_aids.html

Butler, J. (1999). *Gender trouble: feminism and the subversion of identity*. New York and London: Routledge.

Calhoun, C. (2006). Pierre Bourdieu and social transformation: Lessons from Algeria. *Development and Change*, *37*(6), 1403-1415.

Campbell, C. & Foulis, C. A. (2002). Creating contexts that support youth-led HIV prevention in schools. *Society in Transition*, *33*(3), 1-25.

Campbell, C.; Foulis, C.A.; Maimane, S. & Sibiya, Z. (2004). Supporting youth: Broadening the approach to HIV/AIDS prevention programmes. South Africa: HIVAN.

Campbell, C.; Foulis, C.A.; Maimane, S. & Sibiya, Z. (2005). The impact of social environments on the effectiveness of youth HIV prevention: A South African case study. *AIDS Care*, *17*(4), 471-478.

Carrim, N. (2003). Teacher identities: Tensions between roles. In K. Lewin, M. Samuel & Y. Sayed (Eds.) 2003. *Changing patterns of teacher education in South Africa: Policy, Practice and Prospects* (pp.306-322). Johannesburg: Heinemann.

Casey, K. (1995). The new narrative research in education. *Review of research in education*, *21*, 211-253.

Castells, M. (1997). *The information age: Economy, society and culture Vol. II: The power of identity*. Oxford: Blackwell Publishers.

Castells, M. (2004). *The power of identity*. (2nd ed.) United Kingdom: Blackwell Publishing.

Chase, S.E. (2005). Narrative inquiry: multiple lenses, approaches voices. In N.K. Denzin & Y.S.Lincoln (Eds), *The Sage Handbook of Qualitative Research*, 3rd ed. Thousand Oaks, CA: Sage.

Chow, E.P.F.; Wilson, D.P.; Zhang, J.; Jing, J. & Zhang, L. (2011). Human Immunodeficiency Virus prevalence is increasing among men who have sex with men in China: findings from a review and meta-analysis. *Sexually Transmitted Diseases*, *38*(9), 845-857.

Clandinin, D. J. & Connelly, F. M. (1994). Personal experience methods. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of Qualitative Research*. Thousand Oaks CA: Sage Publications.

Clandinin, D.J. & Connelly, F.M. (1995). *Teachers' professional knowledge landscapes*. New York: Teachers College Press.

Clandinin, D.J. & Connelly, F.M. (2000). *Narrative inquiry: experience and story in qualitative research.* San Francisco: Jossey Bass.

Clandinin, J. & Rosiek, J. (2007). Mapping a landscape of narrative inquiry: borderland spaces and tensions. In D.J. Clandinin (Ed.), *Handbook of narrative inquiry: mapping abmethodology* (pp.35-75). Thousand Oaks, CA: Sage.

Clark, D.J. (2008). *Heroes and Villians: teachers in the education response to HIV*, Paris: UNESCO.

Cobley, P. (2001). *Narrative*. London: Routledge.

Cohen, L., Manion, L. & Morrison, K. (2011). *Research methods in education*. (7th ed.) London: Routledge.

Connelly, F.M. & Clandinin, D.J. (1988). *Teachers as curriculum planners: narratives of experience*. New York: Teachers College Press.

Connelly, F.M. & Clandinin, D.J. (1999). *Shaping a professional identity: stories of educational practice*. New York: Teachers College Press.

Conrad, L. (2003). A structuration analysis of accounting systems and systems of accountability in the privatised gas industry. *Critical Perspectives on Accounting*, *16*, 1-26.

Conteh, J. & Toyoshima, S. (2005). Researching teaching and learning: Roles, identities and interview processes. *English Teaching: Practice and Critique*, September 2005, *4*(2), 23-34.

Coombe, C. (2003a). HIV/AIDS and education: Managing for disaster in the SADC region. In K. Lewin, M. Samuel & Y. Sayed (Eds.) 2003. *Changing patterns of teacher education in South Africa: Policy, Practice and Prospects* (pp.84-90). Johannesburg: Heinemann.

Coombe, C. (2003b). HIV/AIDS, poverty and education: The circle of hope and despair. In C. Coombe (Ed), *The HIV challenge to education: A collection of essays*. Paris: International Institute for Educational Planning (IIEP).

Coombe, C. & Kelly, M.J. (2001). Education as a vehicle for combating HIV/AIDS. *Prospects Quarterly Review of Education*, *31*(3), 435-443.

Cooper, K. & Olson, M. (1996). The multiple 'I's' of teacher identity. In M. Kompf, T. Boak, W.R. Bond & D. Dworet (Eds.) *Changing research and practice: teachers' professionalism, identities and knowledge*, London: Falmer Press.

Cortazzi, M. (1993). *Narrative analysis*. London: Falmer Press.

Creswell, J.W. (2007). *Qualitative inquiry & research design: choosing among five approaches*. (2nd ed.) Thousand Oaks, CA: Sage.

Creswell, J.W. (2008). *Research design: Qualitative, quantitative and mixed methods approaches*. (2nd ed.) Thousand Oaks, CA: Sage.

Creswell, J.W. (2012). *Educational research: planning, conducting, and evaluating quantitative and qualitative research*. (4th ed.) Boston: Pearson Education, Inc.

Crossley, N. (2005). *Key concepts in critical social theory*. London: Sage Publications Ltd.

Crotty, M. (2003). *The foundation of social research: Meaning and perspective in the research process*. Thousand Oaks CA: Sage.

Crouch, L. (2003). Turbulence or orderly change? Teacher supply and demand in South Africa- Current status, future needs and the impact of HIV/AIDS.In K. Lewin, M. Samuel & Y. Sayed (Eds.) 2003. *Changing patterns of teacher education in South Africa: Policy, Practice and Prospects* (pp.45-71). Johannesburg: Heinemann.

Danaher, P.A., Danaher, G. & Moriarty, B. (2003). Space invaders and pedagogical innovators: Regional educational understandings from Australian occupational travellers. *Journal of Research in Rural Education*, *18*(3), 164-169.

Day, C. (2002). School reform and transitions in teacher professionalism and identity. *International Journal of Educational Research*, *37*, 677-692.

Day, C.; Kington, A.; Stobart, G. & Sammons, P. (2006). The personal and professional selves of teachers: stable and unstable identities. *British Educational Research Journal*, *32*(4), 601-616.

Deleuze, G. & Guattani, F. (1987). *A thousand plateaus: Capitalism and schizophrenia*. Minneapolis MN: University of Minnesota Press.

Denzin, N. (1984). *On understanding emotion*. San Fransisco: Jossey-Bass.

Denzin, N.K. (2003). The practices and politics of interpretation. In N.K. Denzin &

Y.S. Lincoln (Eds), *Collecting and interpreting qualitative materials* (2nd ed.) (pp.458-498). Thousand Oaks, CA: Sage.

Denzin, N. K. & Lincoln, Y.S. (2000). *Handbook of qualitative research*. Thousand Oaks, CA: Sage.

Denzin, N. K. & Lincoln, Y.S. (Eds). (2003). *Collecting and interpreting qualitative Materials* (2nd edition). Thousand Oaks, CA: Sage.

Denzin, N. K. & Lincoln, Y.S. (2005). *The Sage Handbook of Qualitative Research*. Thousand Oaks, CA: Sage.

Department of Education. (1996). *South African Schools Act No. 84 of 1996*. Pretoria: Government Press.

Department of Education. (1999). *National policy on HIV/AIDS for learners and educators in public schools, and students and educators in further education and training institutions* (Government Gazette Vol. 410, No. 20372). Pretoria: Government Press.

Department of Education. (2001). *Education white paper 6: Special needs education: Building an inclusive education and training system*. Pretoria: Government Press.

Department of Education. (2000). *Norms and standards for educators* (Government Gazette, Vol. 423 No. 20844). Pretoria: Government Press.

Department of Basic Education. (2011). *National Curriculum Statements: Curriculum and assessment policy statements grades R-12*. Pretoria: Government Press.

Desmond, C. & Gow, J. (2002). The current and future impact of the HIV/AIDS epidemic on South Africa's children. In G.A. Cornia (Ed), *AIDS, public policy and child well-being*. Florence: UNICEF.

Dhunpath, R. (2000). Life history methodology: "narradigm" regained. *Qualitative Studies in Education*, *13*(5), 543-551.

Dixon, K.L. (2007). Literacy, power and the embodied subject: Literacy learning and teaching in the foundation phase of a Gauteng primary school situated in the southern suburbs of Johannesburg, a thesis submitted for the degree of Doctor of Philosophy. University of Witswatersrand, South Africa.

Dominelli, L. (2002). *Anti oppressive social work: theory and practice*. London: Palgrave/MacMillan.

Dornbrack, J. (2008). Reflection as a tool for managing difference in a post-apartheid school, a thesis submitted for the degree of Doctor of Philosophy. Johannesburg: University of the Witwatersrand.

Dreyfus, H.L. & Rabinow, P. (1982). *Michel Foucault: Beyond structuralism and hermeneutics*. Chicago: University of Chicago Press.

Edwards, R. & Ribbens, J. (1998). Living on the edges: public knowledge, private lives, personal experience. In J. Ribbens and R. Edwards (Eds.), *Feminist Dilemmas in Qualitative Research*, 1-23. London: Sage.

Eisner, E. (1986). The primary experience and the politics of method. *Educational Researcher*, *17*(5), 15-20.

Eisner, E.W. (1998). *The enlightened eye: qualitative inquiry and the enhancement of educational practice*. Upper Saddle River, N.J.: Merrill.

Elbaz-Luwisch, F. (2010). Writing and professional learning: The uses of autobiography in graduate studies in education. *Teachers and Teaching: Theory and Practice*, *16*(3), 307-327.

Elbaz-Luwisch, F. (1997). Narrative research: political issues and implications. *Teaching and Teacher Education*, *13*(1), 75-83.

Elden, S. & Crampton, J.W. (2007). Introduction space, knowledge and power: Foucault and geography. In J.W. Crampton and S. Elden (Eds.) *Space, Knowledge and Power: Foucault and Geography*, USA: Ashgate.

Ellingson, L.L. (2008). *Engaging crystallization in qualitative research: An introduction*. Thousand Oaks, CA: Sage.

Elliot, A. (2001). *Concepts of the self*. Cambridge: Polity Press.

Elliott, J. (2005). *Using narrative in social research: qualitative and quantitative approaches*. Thousand Oaks, CA: Sage.

Ely, M. (2007). In-forming re-presentations. In D.J. Clandinin (Ed.), *Handbook of narrative inquiry: mapping a methodology* (pp.567-598). Thousand Oaks, CA: Sage.

English, L.M. (2005). Narrative research and feminist knowing: a poststructural reading of women's learning in community organizations. *Mcgill Journal of Education*, 40(1), 143-155.

Esin, C. (2009). *Construction of sexuality in the narratives of well-educated young women in Turkey*, a thesis submitted for the degree of Doctor of Philosophy. University of East London, London.

Evens, T. (1999). Bourdieu and the logic of practice: Is all giving Indian-giving or is "generalised materialism' not enough? *Sociological Theory*, *17*(1), 3-31.

Farrell, L. (2010). Pierre Bourdieu on European identity: Theories of habitus and cultural capital. *Social and Political Review*, *20*, 107-115.

Feldman, M.S.; Sköldberg, K.; Brown, R.N. & Horner, D. (2004). Making sense of stories: A rhetorical approach to narrative analysis. *Journal of Public Administration Research and Theory*, *14*(2), 147-170.

Fenwick, T. (2003). The good teacher in neo-liberal risk society: A Foucaultian analysis of professional growth plans. *Journal of Curriculum Study*, *35*(3), 335-354.

Fisher, A. (2004). *Mazes and labyrinths.* London: Shire Publications.

Fontana, A. & Frey, J.H. (2003). The Interview: From structured questions to negotiated text. In N.K. Denzin & Y.S.Lincoln (Eds), *Collecting and interpreting qualitative materials*, 2nd ed. (pp.61-106). Thousand Oaks, CA: Sage.

Foucault, M. (1977). *Discipline and punish: The birth of the prison*. New York: Vintage.

Foucault, M. (1980). *Power/knowledge: Selected interviews and other writings 1972-1977*. Edited by Colin Gordon. New York: Pantheon Books.

Foucault, M. (1982). The subject and power. In H. Dreyfus & P. Rabinow (Eds.) *Michel Foucault: Beyond structuralism and hermeneutics*. Chicago: University of Chicago Press.

Foucault, M. (1983). On the genealogy of ethics: An overview of work in progress. In H.L. Dreyfus, & P. Rabinow (Eds.), *Michel Foucault: Beyond structuralism and hermeneutics*, 229-252, Chicago: The University of Chicago Press.

Foucault, M. (1984). Space, knowledge and power. In P. Rabinow (Ed.) *The Foucault reader*, 239-256. New York: Pantheon Books.

Foucault, M. (1985a). Sexuality and solitude. In M. Blonsky (Ed.) *On signs: A semiotics reader*, Oxford: Blackwell.

Foucault, M. (1985b). *The use of pleasure: The history of sexuality*, Vol 2, New York: Vintage.

Foucault, M. (1988). Technologies of the self. In L.H. Martin, H. Gutman, & P. H. Hutton (Eds.) *Technologies of the self*, 16-49. Amherst : University of Massachusetts Press.

Foucault, M. (1991). Governmentality. In G. Burchell, C. Gordon, & M. Miller (Eds.), *The Foucault Effect: studies in governmentality*, 87-104. Chicago, IL: The University of Chicago Press.

Foucault, M. (1997a). The ethics of the concern for self as a practice of freedom (trans R Hurley *et al*). In P Rabinow (Ed.) *Michel Foucault: Ethics, subjectivity and truth: the essential works of Michel Foucault 1954 -1984*. Vol 1, 281-301, London: Penguin Press.

Foucault, M. (1997b). *On the genealogy of ethics: An overview of a work in progress, in Ethics. The Essential Works 1*. London: Allen Lane/Penguin.

Foucault, M. (1998). *Aesthetics, method and epistemology: Essential works of Foucault 1954-1984*. Vol 2, (trans R Hurley *et al*). Faubion, J. (Ed), Rabinow, P. (Series Ed). London: Allen Lane/Penguin.

Foucault, M. (2001). *Fearless speech*. Edited by J Pearson, Los Angeles, CA: Semiotext(e).

Fowler, L.C. (2006). *A curriculum of difficulty: narrative research in education and the practice of teaching*. New York: Peter Lang Publishing.

Frank, A.W. (2000). The standpoint of storyteller. *Qualitative Health Research*, *10*(3), 354-365.

Fraser, H. (2004). Doing narrative research: Analysing personal stories line by line. *Qualitative Social Work*, *3*(2), 179-201.

Fraser, N. (1989). *Unruly practices: power, discourse and gender in contemporary social theory*. Cambridge: Polity Press.

Fuchs, C. (2003). Some implications of Bourdieu's works for a theory of social self-organisation. *European Journal of Social Theory, 6*(4), 387-408.

Gachuhi, D. (1999). *The impact of HIV/AIDS on education systems in the Eastern and*

Southern Africa regions and the response of education systems to HIV/AIDS: Life Skills programmes. UNICEF.

Georgakopoulou, A. (2006a). The other side of the story: towards a narrative analysis of narratives-in-interaction. *Discourse Studies*, *8*(2), 235-257.

Georgakopoulou, A. (2006b). Thinking big with small stories in narrative and identity analysis. *Narrative Inquiry*, *16*(1), 122-130.

Gibbs, A. (2009). Understanding the HIV epidemic in South Africa. In C. Mitchell & K.Pithouse (Eds.) *Teaching and HIV & AIDS*, 49-67, South Africa: Macmillan.

Gibson, W.J. & Brown, A. (2009). *Working with qualitative data*. Thousand Oaks, CA: Sage Publications Inc.

Giddens, A. (1984). *The constitution of society: Outline of the theory of structuration*. Berkeley: University of California Press.

Giddens, A. (1990). *The consequences of modernity.* Cambridge: Polity Press.

Giddens, A. (1991). *Modernity and self identity: Self and society in the late modern age*. Cambridge: Polity Press.

Giddens, A. (2001). *Sociology.* (4th ed.). Cambridge: Polity Press.

Gilbert, K. (2002). Taking a narrative approach to grief research: finding meaning in stories. *Death Studies*, *26*, 223-239.

Giroux, H.A. (1990). *Curriculum discourse as postmodernist critical practice*. Geelong, Vic: Deakon University Press.

Goffman, E. (1967). *Interaction ritual: Essays on face- to-face behaviour*. New York: Doubleday.

Golafshani, N. (2003). Understanding reliability and validity in qualitative research. *The Qualitative Report*, 8(4), 597-607. Retrieved 15 February 2011, from http://www.nova.edu/ssss/QR/QR8-4/golafshani.pdf

Goleman, D. (1995). *Emotional intelligence*. New York: Bantam Books.

Goodson, I. (1997). Representing teachers. *Teaching and Teacher Education*, *13*(1), 111-117.

Gready, P. (2008). The public life of narratives: Ethics, politics, methods. In M. Andrews, C. Squire & M. Tamboukou (Eds), *Doing narrative research* (pp.137-150). Thousand Oaks, CA: Sage.

Gregory, D. (1989). Presences and absences: time-space relations and structuration theory. In D. Held and J.B. Thompson (Eds.) *Social theory in modern societies: Anthony Giddens and his critics* (pp. 185-214), Cambridge: Cambridge University Press.

Gregson, N. & Rose, G. (2000). Taking Butler elsewhere: performativity, spaciality and subjectivities. *Society and Space*, *18*, 433-452.

Gubrium, J.F. & Holstein, J.A. (2009). *Analysing narrative reality*. Los Angelos: Sage.

Hall, S. (1990). Cultural identity and diaspora. In J. Rutherford, (Ed.) *Identity: Community, Culture, Difference*. London: Lawrence & Wishart.

Hall, S. (1992). The question of cultural identity. In S. Hall, D. Held, & T. McGrew, (Eds.) *Modernity and Its Futures*. Cambridge: Polity Press.

Hänninen, V. (2004). A model of narrative circulation. *Narrative Inquiry*, *14*(1), 69-85.

Hargreaves, A. (1994). *Changing teachers, changing times: teachers' work and culture in the postmodern age*. London: Cassell.

Hargreaves, A. (1998). The emotional practice of teaching. *Teaching and Teacher Education*, *14*(8), 835-854.

Hargreaves, A. (2000). Mixed emotions: teachers' perceptions of their interactions with students. *Teaching and Teacher Education*, *16*, 811-826.

Hargreaves, A. (2001a). Emotional geographies of teaching. *Teachers College Record*, 103(6), 1056-1080, Teachers College, Columbia University.

Hargreaves, A. (2001b). The emotional geographies of teachers' relations with colleagues. *International Journal of Educational Research*, *35*, 503-527.

Hargreaves, A. (2003). *Teaching in the knowledge society: Education in the age of insecurity*, Philadelphia: Open University Press.

Hargreaves, A. (2005). Educational change takes ages: life, career and generational factors in teachers' emotional responses to educational change. *Teaching and Teacher Education*, 21, 967-983, Elsevier Ltd.

Hartsock, N. (1990). Foucault on power: a theory for women? In L. Nicholson (Ed.), *Feminism /Postmodernism*. London and New York: Routledge.

HEAIDS. (2010). *HIV and AIDS in teacher education: Evaluation report of a pilot project in South African higher education institutions*. Pretoria: Higher Education South Africa.

Heiner, B.T. (2003). The passions of Michel Foucault. *Differences: A Journal of Feminist Cultural Studies*, *14*(1), 22-52.

Helleve, A.; Flisher, A.J.; Onya, H.; Kaaya, S.; Mukoma, W.; Swai, C. & Klepp, K. (2009a). Teachers' confidence in teaching HIV/AIDS and sexuality in South African and Tanzanian schools. *Scandinavian Journal of Public Health*, *37*(2), 55-64.

Helleve, A.; Flisher, A.J.; Onya, H.; Mukoma, W. & Klepp, K. (2009b). South African teachers' reflections on the impact of culture on their teaching of sexuality and HIV/AIDS. *Culture, Health and Sexuality*, *11*(2), 189-204.

Henning, E. (2004). *Finding your way in qualitative research*. Pretoria: Van Schaik Publishers.

Herman, L. & Vervaeck, B. (2005). *Handbook of narrative analysis*. Lincoln: University of Nebraska Press.

Hetherington, K. (2011). Foucault, the museum and the diagram. *The Sociological Review*, *59*(3), 457-475.

Hey, V. (2006). The politics of performative resignification: translating Judith Butler's theoretical discourse and its potential for a sociology of education. *British Journal of Sociology of Education*, *27*(4), 439-457.

Hillman, S., Wood, L. & Webb, P. (2008). The nature of HIV and AIDS. In L. Wood (Ed.) 2008. *Dealing with HIV and AIDS in the classroom*, 3-27, Cape Town: Juta & Company Ltd.

Hochschild, A.R. (1983). *The managed heart: The commercialization of human feeling*. Berkeley, CA: University of California Press.

Hogg, M.A., Terry, D.J. & White, K.M. (1995). A tale of two theories: A critical comparison of identity theory with social identity theory. *Social Psychology Quarterly*, *58*(4): 255-269.

Hole, R. (2007). Narratives of identity: A poststructural analysis of three Deaf women's life stories. *Narrative Inquiry*, *17*(2), 259-278.

Howarth, D. (2006). Space, subjectivity and politics. *Alternatives*, *31*, 105-134.

Hunter, S. (2003). A critical analysis of approaches to the concept of social identity in social policy. *Critical Social Policy*, *23*(3), 322-345, London: Sage.

Hydén, M. (2008). Narrating sensitive topics. In M. Andrews, C. Squire & M. Tamboukou (Eds), *Doing narrative research* (pp.121-136). Thousand Oaks, CA: Sage.

Inden, R.B. (2000). *Imagining India*, Bloomington, IN: Indiana University Press.

Infinito, J. (2003). Jane Elliot meets Foucault: the formation of ethical identities in the classroom. *Journal of Moral Education*, *32*(1), 67-76.

Irvine, J.M. (2002). *Talk about sex. The battles of sex education in the United States*. Berkeley: University of California Press.

Jackson, A.Y. (2004). Performance identified. *Qualitative inquiry*, *10*(5), 673-690.

Jackson, K.F. (2009). Beyond race: Examining the facets of multi-racial identity through a life-span developmental lens. *Journal of Ethnic and Cultural Diversity in Social Work*, *18*(4), 293-310.

Jacklin, H. (2001). Teachers, identities and space. In M. Adendorff, J.Gultig & M. Mason (Eds), *Being a teacher: Professional challenges and choices: Reader* (pp.14-28). Cape Town: SAIDE/Oxford.

Jansen, J.D. (2001). Image-ining teachers: Policy images and teacher identity in South African classrooms. *South African Journal of Education*, *21*(4), 242-246.

Jen, J. Image of the 7-circuit labyrinth. http://www.tripbase.com/blog/8-ancient-labyrinths-to-quiet-your-mind/ . Retrieved on 24 January 2011.

Jensen, C. & Lauritsen, P. (2005). Qualitative research as partial connection: bypassing the power-knowledge nexus. *Qualitative Research*, *5*(1), 59-77.

John, V. & Rule, P. (2006). Shifting ground: making sense of context in examining HIV/AIDS and schooling. *Journal of Education*, *38*, 165-186.

Jones, K. (2005). The art of collaborative storytelling: arts-based representations of narrative contexts, International Sociological Association Research Committee on Biography and Society RC38 Newsletter, Summer 2005.

Josselson, R. (1995). Imagining the real: empathy, narrative and the dialogic self. In R. Josselson & A. Lieblich (Eds), *Interpreting experience: the narrative study of lives*, Volume 3. Thousand Oaks, CA: Sage.

Josselson, R. (1996). On writing other people's lives. In R. Josselson (Ed.), *Ethics and process in the narrative study of lives* (pp. 60-71). Thousand Oaks, CA: Sage.

Josselson, R. (2007). The ethical attitude in narrative research: principles and practicalities. In D.J. Clandinin (Ed.), *Handbook of narrative inquiry: mapping a methodology* (pp.537-566). Thousand Oaks, CA: Sage.

Josselson, R. & Lieblich, A. (1995). Introduction. In R. Josselson & A. Lieblich (Eds.), Interpreting experience: *The Narrative Study of Lives, Vol. 3* (pp.ix-xiii). Thousand Oaks CA: Sage.

Kelchtermans, G. (1996). Teacher vulnerability: Understanding its moral and political roots. *Cambridge Journal of Education*, *26*(3), 307-323.

Kelchtermans, G. (2005). Teachers' emotions in educational reforms: Self-understanding, vulnerable commitment and micropolitical literacy. *Teaching and Teacher Education*, *21*, 995-1006, Elsevier Ltd.

Kelly, M.J. (2000). *The Encounter between HIV/AIDS and Education*. Lusaka: University of Zambia.

Kelly, M.J. (2002a). Standing Education on its Head: Aspects of Schooling in a World with HIV/AIDS.*Current Issues in Comparative Education*, *3*(1), Teachers College: Columbia University.

Kelly, M.J. (2002b). Preventing HIV transmission through education. *Perspectives in Education*, *20* (2), 1-12.

Kelly, M.J. (2002c). An Education Coalition Against HIV/AIDS. Paper presented at the National Conference on HIV/AIDS and the Education Sector, Midrand: South Africa, on the 31 May 2002.

Khau, M. & Pithouse, K. (2008). Studying ourselves as scholar-teachers in the age of HIV and AIDS in southern Africa. *Human Architecture: Journal of the Sociology of Self-Knowledge*, *1*(2), 39-48.

King, A. (2000). Thinking with Bourdieu against Bourdieu: A 'practical' critique of the habitus. *Sociological Theory*, *18*(3), 417- 433.

Klein, M. (1999). The construction of agency in Mathematics teacher education and development programs: A Poststructuralist analysis. *Mathematics Teacher Education and Development*, *1*, 84-93.

Kostiuk, L.M., & Fouts, G.T. (2002). Understanding of emotions and emotion regulation in adolescent females with conduct problems: A qualitative analysis. *The Qualitative Report*, *7*(1).

Kraus, W. (2006). The narrative negotiation of identity and belonging. *Narrative Inquiry*, *16*(1), 103-111.

Lamptey, P., Wigley, M., Carr, D. & Collymore, Y. (2002). Facing the HIV/AIDS pandemic. *Population Reference Bureau*, *57*(3), 1-42.

Lasky, S. (2000). The cultural and emotional politics of parent-teacher interaction. *Teaching and Teacher Education*, *16*(8), 843-860.

Lasky, S. (2005). A sociocultural approach to understanding teacher identity, agency and professional vulnerability in a context of secondary school reform. *Teaching and Teacher Education*, *21*, 899-916, Elsevier Ltd.

Lather, P. (1991). *Getting smart: Feminist research and pedagogy with/in the postmodern*. New York: Routledge.

Lave, J. & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. Cambridge: Cambridge University Press.

Lefebvre, H., translated by Donald Nicholson-Smith, (1991). *The production of space*. Oxford: Blackwell.

Leitch, R. (2006). Limitations of language: developing arts-based creative narrative in stories of teachers' identities. *Teachers and Teaching*, *12*(5), 549-569.

Lewin, K.M. & Stuart, J.S. (2003). *Researching teacher education: New perspectives on practice, performance and policy. Multi-site teacher education research project (MUSTER) Synthesis report*. London: DFID.

Lieblich, A,; Tuval-Mashiach, R. & Zilber, T. (1998). Narrative research: Reading, analysis, and interpretation. Applied Social Research Methods Series, Volume 47. Thousand Oaks, CA: Sage.

Lizardo, O. (2004). The cognitive origins of Bourdieu's habitus. *Journal for the Theory of Social Behaviour*, *34*(4), 375-401.

Luna, W.M. (2009). Foucault and ethical subjectivity. *Kritike*, *3*(2), 139-146.

Machawira, P. (2008). *Teachers living with AIDS: Underplaying the role of emotions in the implementation of HIV/AIDS policy in Zimbabwean primary schools*, a thesis submitted for the degree of Doctor of Philosophy. University of Pretoria: Pretoria.

MacLure, M. (1993). Arguing for your self: identity as an organising principle in teachers' jobs and lives. *British Educational Research Journal*, *19*(4), 311-322.

MacNaughton, G. (1998). Improving our gender equity "tools": A case for discourse analysis. In N. Yelland (Ed.) *Gender in Early Childhood*. London and New York: Routledge.

MacNaughton, G. (2000). *Rethinking gender in early childhood education*. Thousand Oaks, London & New Dehli: Paul Chapman Publishing.

Margolis, D.R. (1998). *The fabric of self: A theory of ethics and emotions*. New Haven: Yale.

Massey, D.B.; Allen, J & Sarre, P. (Eds.). (1999). *Human geography today*. Cambridge: Polity Press.

Mathews, C.; Boon, H.; Flisher, J. & Schaalma, H.P. (2006). Factors associated with teachers' implementation of HIV/AIDS education in secondary schools in Cape Town, South Africa. *AIDS Care*, *18*(4), 388-397.

May, V. (2004, December). Public and private narratives. Conference report: Conference on narrative, ideology and myth- second Tampere Conference on Narrative. Forum: Qualitative Social Research, *5*(1), Art. 19.

Mays, N & Pope, C. (1995). Rigour and qualitative research. *British Medical Journal*, *311*, 109-112.

McGinty, S. & Mundy, K. (2009). HIV/AIDS educators: The challenges and issues for Namibian Bachelor of Education students. *Teaching and Teacher Education*, *25*, 141-148.

McNay, L. (2000). *Gender and agency: Reconfiguring the subject in feminist and social theory*. Cambridge: Polity Press.

Meier, D.R. (2008). Poems as stories - Memories illuminating the lives of experiences early childhood teachers. *Journal of Early Childhood Teacher Education*, *29*(1), 59-69.

Merrifield, A. (1999). The extraordinary voyages of Ed Soja: Inside the "Trialectics of Spatiality". *Annals of the Association of American Geographers*, *89*(2), 345-347.

Merrill, B. & West, L. (2009). Using biographical methods in social research. Thousand Oaks CA: Sage.

Mertens, D.M. (2005). *Research and evaluation in education and psychology: integrating diversity with quantitative, qualitative, and mixed methods*. (2nd ed.) Thousand Oaks, CA: Sage.

Michielsen, K.; Bosmans, M. & Temmerman, M. (2008). Reducing HIV/AIDS in young people in Sub-Saharan Africa: gaps in research and the role of theory. *Afrika Focus*, *21*(1), 31-43.

Mitchell, C. & Pithouse, K. (Eds). (2009). *Teaching and HIV & AIDS*. South Africa: Macmillan.

Moody, S. (1999). http://www.lessons4living.com/poem.htm. Retrieved on 22 February 2008.

Moore, F.M. (2008). Agency, identity, and social justice education: Preservice teachers' thoughts on becoming agents of change in urban elementary science classrooms. *Researching Science Education*, *38*, 589-610.

Moss, G. (2004). Provisions of trustworthiness in critical narrative research: Bridging intersubjectivity and fidelity. *The Qualitative Report*, *9*(2), 359-374.

Mouton, J. (2001). *How to succeed in your master's and doctoral studies*. Pretoria: Van Schaik Publishers.

Mouzelis, N. (2007). Habitus and reflexivity: Restructuring Bourdieu's theory of practice. *Sociological Research Online*, *12*(6). Retrieved 9 April 2012, from http://www.socresonline.org.uk/12/6/9.html

Narayan, K. (1991). "According to their feelings": Teaching and healing with stories. In C. Witherell & N. Noddings (Eds), *Stories lives tell: Narrative and dialogue in education* (pp.113-135). New York: Teachers College Press.

Neilson, A. (2008). *Disrupting privilege, identity and meaning: a reflective dance of environmental education*. Rotterdam: Sense Publishers.

Neufeld, J. (1999). What's worth loving in your school: Teacher development and universal benevolence. *Canadian Journal of Education*, *24*(1), 87-93.

Neuman, W.L. (1997). *Social research methods: Qualitative and quantitative approaches*. Boston: Allyn and Bacon.

Nias, J. (1996). Thinking about feeling: the emotions of teaching. *Cambridge Journal of Education*, *26*(3), 293-306.

Niesche, R. & Haase, M. (2003). Emotions and ethics: A Foucauldian framework for becoming an ethical educator. *Educational Philosophy and Theory*, *44*(3), 276-288.

Ochberg, R. (2003). Teaching interpretation. In R. Josselson, A. Lieblich & D.P. McAdams (Eds), *Up close and personal: The teaching and learning of narrative research* (pp.113-133). Washington DC: American Psychological Association.

Olssen, M. (2003). Structuralism, post-structuralism, neo-liberalism: assessing Foucault's legacy. *Journal of Educational Policy*, *18*(2), 189-202.

O'Brien, M. (1993). Social research and sociology. In N. Gilbert, (Ed.), *Researching Social Life*, 1-17. London: Sage.

O'Leary, T. (2002). *Foucault and the art of ethics*. London and New York: Continuum.

Otaala, B. (2003). Institutional Policies for Managing HIV/AIDS in Africa. Paper presented at Regional Training Conference on Improving Tertiary Education in Sub-Saharan Africa: Things That Work!, Accra, on the 23-25 September 2003.

Palmer, P. J. (1997). *The courage to teach: Exploring the inner landscape of a teacher's life*. San Fransico: Jossey-Bass Publishers.

Peltzer, K. ((2003). HIV/AIDS education in South Africa: Teacher knowledge about HIV/AIDS: Teacher attitude about and control of HIV/AIDS education. *Social Behaviour and Personality*, *31*(4), 349-356.

Peters, M.A. (2005). Foucault, counselling and the aesthetics of existence. *British Journal of Guidance and Counselling*, *33*(3), 383-396.

Pile, S. (2008). Where is the subject? Geographical imaginations and spatialising subjectivity. *Subjectivity*, *23*, 206-218.

Pinnegar, S. & Daynes, J. G. (2007). Locating narrative inquiry holistically: Thematics in the turn to narrative. In D. J. Clandinin (Ed.), *Handbook of narrative inquiry: mapping a methodology*. (pp.3-34). Thousand Oaks CA: Sage.

Piot, P., Bartos, M., Ghys, P.D., Walker, N. & Schwartländer, B. (2001). The global impact of HIV/AIDS. *Nature*, *410*, 968-973.

Plummer, K. (2001). *Documents of life 2: An invitation to a critical humanism*. Thousand Oaks, CA: Sage Publications Inc.

Polkinghorne, D.E. (1988). *Narrative knowing and the human sciences*. Albany, New York: State University of New York Press.

Polkinghorne, D. (1995). Narrative configuration in qualitative analysis. In A. J. H. Hatch & R. Wisniewsky (Eds.), *Life history and narrative*. (pp.5-23). London: Falmer Press.

Power, M. (2011). Foucault and sociology. *Annual Review of Sociology*, *37*, 35-56.

Ramrathan, L. (2003). Teacher identities: Tensions between roles. In K. Lewin, M. Samuel & Y. Sayed (Eds.) 2003. *Changing Patterns of Teacher Education in South Africa: Policy, Practice and Prospects* (pp.72-90). Johannesburg: Heinemann.

Reay, D. (2004a). 'Its all becoming a habitus': beyond the habitual use of habitus in educational research. *British Journal of Sociology of Education*, *25*(4), 431-444.

Reay, D. (2004b). Gendering Bourdieu's concepts of capitals? Emotional capital, women and social class. *The Editorial Board of the Sociological Review 2004*, 57-74.

Reio, T.G., Jr. (2005). Emotions as a lens to explore teacher identity: A commentary. *Teaching and Teacher Education*, *21*, 985-993, Elsevier Ltd.

Richardson, L. (1990). *Writing strategies: reaching diverse audiences*. Thousand Oaks, CA: Sage.

Richardson, L. (2003). Writing: A method of inquir. In N. K. Denzin & Y. S. Lincoln (Eds.), *Collecting and interpreting qualitative materials*. (pp.499-541). Thousand Oaks CA: Sage Publications.

Richardson, C. (2005). The Value of Reflective Practice for Pre-service and Classroom Teachers: The Reflective Teacher. Paper delivered at the Twelfth International Conference on Learning, Faculty of Education, University of Granada, 11-14 July.

Richmond, H. J. (2002). Learners' lives: A narrative analysis. *The Qualitative Report*, *7*(2). http://www.nova.edu/ssss/QR/QR7-3/richmond.html. Retrieved on 11 March 2006.

Richmond Municipality Integrated Development Plan Review 2011/12. www.richmond.gov.za

Ricoeur, P (1984). *Time and narrative Volume 1*. Chicago: University of Chicago Press.

Riessman, C.K. (1993). *Narrative analysis*. Newbury Park, CA: Sage.

Riessman, C. K. (2002). Analysis of personal narrative. In J. Gubrium & J. Holstein (Eds.), *Handbook of interview research*: Context and method. Thousand Oaks CA: Sage.

Riessman, C.K. (2003). Narrative analysis. In M.S. Lewis-Beck, A Bryman & T.Futing Liao (Eds), *The Sage Encyclopedia of Social Science Research* (pp. 1-7). Thousand Oaks, CA: Sage Publications.

Riessman, C.K. (2008a). *Narrative methods for the human sciences*. Thousand Oaks, CA: Sage Publications Inc.

Riessman, C. K. (2008b). Concluding comments. In M. Andrews, C. Squire & M. Tamboukou (Eds.), *Doing narrative research* (pp.151-156). London: Sage.

Riessman, C.K. & Quinney, L. (2005). Narratives in social work: A critical review, *Qualitative Social Work*, *4* (4), 391-412. Thousand Oaks, CA: Sage Publications.

Ritchie, J.S. & Wilson, D.E. (2000). *Teacher narrative as critical inquiry: Rewriting the script*. New York: Teacher's College Press.

Ritzer, G. (1996). *Sociological theory*. (4th ed.) Singapore: The McGraw-Hill Companies, Inc.

Robinson, M. & Davidson, G.W. (1999). *Chambers 21st century dictionary*. India: Chambers Harrap Publishers.

Rose, N.S. (1989). *Governing the soul: the shaping of the private self*. London: Routledge.

Rose, N.S. (1998). *Inventing our selves: psychology, power and personhood*. Cambride: Cambridge University Press.

Ryan, A.B. (2001). *Feminist ways of knowing: Towards theorizing the person for radical adult education*, England and Wales: National Institute of Adult Continuing Education (NIACE).

Salmon, P. & Riessman, C.K. (2008). Looking back on narrative research: an exchange. In M. Andrews, C. Squire & M. Tamboukou (Eds), *Doing narrative research* (pp.78-85). Thousand Oaks, CA: Sage Publications Inc.

Samuel, M. (2008). Accountability to whom? For what? Teacher identity and the force field model of teacher development. *Perspectives in Education*, *26*(2), 3-16.

Sandelowski, M. (1991). Telling stories: narrative approaches in qualitative research. *IMAGE: Journal of Nursing Scholarship*, *23*(3), 161-166.

Sandor, M.K. (2005). The labyrinth: A walking meditation for healing and self-care. *Explore*, November 2005, *1*(6), 480-483.

Saward, J. (2002). *Magical paths: Labyrinths and mazes in the 21st century.* London: Octopus Publishing Group.

Schmidt, M., & Datnow, A. (2005). Teachers' sense-making about comprehensive school reform: The influence of emotions. *Teaching and Teacher Education*, *21*, 949-965, Elsevier Ltd.

Sellers, M. A. (2009). Re(con)ceiving children in curriculum: Mapping (a) milieu(s) of becoming, a thesis submitted for the degree of Doctor of Philosophy. The University of Queensland, Australia.

Sewell, Jr., W.H. (1992). A theory of structure: Duality, agency and transformation. *American Journal of Sociology*, *98*(1), 1-29.

Sexton, D.M. (2008). Student teachers negotiating identity, role and agency. *Teacher Education Quarterly*, 73-88.

Shaeffer, S. (1994). The impact of HIV/AIDS on education: A review of literature and experience. Paper presented to an IIEP Seminar, Paris, 8-10 December 1993. Paris: International Institute for Educational Planning (IIEP).

Shannon, M.T. (2011). Please hear what I'm not saying: the art of listening in the clinical encounter. *The Permanente Journal*, Spring 2011, *15*(2), 114-117.

Sharpe, M. (2005). 'Critique' as technology of the self. *Foucault Studies*, *2*, 97-116.

Shisana, O., Peltzer, K., Zungu-Dirwayi, M.A. & Louw, J.S. (2005). *The health of our educators: A focus on HIV/AIDS in South African public schools*, 2004/5 Survey. Cape Town: Education Labour Relations Council.

Sidibe´, N. (2010). *UNAIDS Outlook Report*, No. 2. Switzerland: UNAIDS. www.unaids.org

Sileo, N.M. (2005). Design HIV/AIDS prevention education: What are the roles and responsibilities of classroom teachers? *Intervention in School and Clinic*, *40*(3) January 2005, 177-181.

Silverman, D. (2006). *Interpreting qualitative data*. (3rd ed.) London: Sage Publications.

Silverman, D. (2010). *Doing qualitative research*. (3rd ed.) London: Sage.

Simpson, J. & Weiner, E. (1989). *A new English dictionary on historical principles*. UK: OUP.

Singh, L.P. (2007). Birth and regeneration: the arts and culture curriculum in South Africa (1997-2006), a thesis submitted for the degree of Doctor of Philosophy. University of KwaZulu-Natal, KwaZulu-Natal.

Sloan, K. (2006). Teacher identity and agency in school worlds: beyond the all –good/all-bad discourse on accountability-explicit curriculum policies. *Curriculum Inquiry*, *36*(2), 119-152.

Smart, B. (2002). *Michael Foucault*. New York: Routledge.

Soja, E.W. (1996). *Thirdspace: journeys to Los Angeles and other real- and-imagined places*. Cambridge, MA: Blackwell.

Somers, M. (1994). The narrative constitution of identity: a relational and network approach. *Theory and Society*, *23*, 605-649.

Søreide, G.E. (2006). Narrative construction of teacher identity: positioning and negotiation. *Teachers and Teaching: theory and practice*, *12*(5), 527-547.

Spector-Mersel, G. (2010). Narrative research: time for a paradigm. *Narrative Inquiry*, *20*(1), 204-224.

Squire, C. (2005). Reading narratives. *Group analysis*, *38*(1), 91-107.

Squire, C. (2008)."Experience-centred and culturally-oriented approaches to narrative". In M. Andrews, C. Squire & M. Tamboukou (Eds), *Doing narrative research* (pp.41-63). Thousand Oaks, CA: Sage Publications Inc.

Stalker, L.H. (2009).A tale of two narratives. *Narrative Inquiry*, *19*(2), 219-232.

Starkey, K. & Hatchuel, A. (2002). The long detour: Foucault's history of desire and pleasure. *Organisation*, *9*(4), 641-656.

Stronach, I. & MacLure, M. (1997). *Educational research undone: The post-modern embrace*. Buckingham: Open University Press.

Stryker, S. (1987). Identity theory: Developments and extensions. In K. Yardley & T. Holmes (Eds.), *Self and Identity*, 89-104. New York: Wiley.

Stuart, J. (2006). From our frames: Exploring visual arts-based approaches for addressing HIV and AIDS with pre-service teachers, a thesis submitted for the degree of Doctor of Philosophy. University of KwaZulu-Natal, KwaZulu-Natal.

Sutton, R.E & Wheatley, K.F. (2003). Teachers' emotions and teaching: A review of the literature and directions for future research. *Educational Psychology Review*, *15*(4), 327-358.

Tajfel, H. & Turner, J. C. (1979). An integrative theory of intergroup conflict. In W.G. Austin & S. Worchel (Eds.), *The Social Psychology of Intergroup Relations*, (pp.33-47), Monterey: Brookes-Cole.

Tamboukou, M. (2010). Working with stories as multiplicities, opening up the blackbox of the archive. *Life History*, *7*(1), 19-33.

Thompson, J.B. (1989). The theory of structuration. In D. Held and J.B. Thompson (Eds.) *Social theory in modern societies: Anthony Giddens and his critics* (pp. 56-76), Cambridge: Cambridge University Press.

Thrift, N. (2007). 'Overcome by space: Reworking Foucault'. In J.W. Crampton and S. Elden (Eds.) *Space, Knowledge and Power: Foucault and Geography*, USA: Ashgate.

Turner, J.H. (1986). The theory of structuration. *American Journal of Sociology*, *91*(4), 969-977.

UNAIDS. (2004). *AIDS epidemic update*: UNAIDS.

UNAIDS. (2009). *2008 Report on the global AIDS epidemic*, UNGASS 2010 country progress reports.

UNAIDS. (2010). *Outlook Report* Issue 2, July 2010. Retrieved November 17, 2011, from http://www.unaids.org

van Laren, L. & Ismail-Allie, R. (2009). Integrating HIV & AIDS across the curriculum. In C. Mitchell & K.Pithouse (Eds.) *Teaching and HIV & AIDS*, 201-218, South Africa: Macmillan.

van Veen, K., Sleegers, P. & Van de Ven, P. (2005). One teacher's identity, emotions, and commitment to change: A case study into the cognitive-affective processes of a secondary school teacher in the context of reforms. *Teaching and Teacher Education*, *21*, 917-934, Elsevier Ltd.

Visser, M.J. (2007). HIV/AIDS prevention through peer education and support in secondary schools in South Africa. *Journal of Social Aspects of HIV/AIDS*, *4*(3), 678-694.

Visser, M. (2004). The impact of individual differences on the willingness of teachers in Mozambique to communicate about HIV/AIDS in schools and communities, a thesis submitted for the degree of Doctor of Philosophy. The Florida State University: United States of America.

Vongalis-Macrow, A. (2005). "I, teacher: agency in globalised education". Paper presented at the AARE 2005 International Education Research Conference held at Parramatta Campus of the University of Western Sydney, Australia, on the 27 November – 1 December 2005.

Wainright, D. (1997) Can sociological research be qualitative, critical and valid? *The Qualitative Report*, *3*(2).Retrieved 21 February, 2011, from http://www.nova.edu/ssss/QR/QR3-2/wain.html.

Wallace, M. & Wray, A. (2006). *Critical reading and writing for postgraduates*. Thousand Oaks, CA: Sage Publications Inc.

305

Walshaw, M. (1999). An unlikely alliance: Mathematics education, poststructuralism and potential affirmation. *Mathematics Teacher Education and Development*, *1*, 94-105.

Watkins, M. (2011). Teachers' tears and the affective geography of the classroom. *Emotion, Space and Society, 4*(3), 137-143.

Webster, L. & Mertova, P. (2007). *Using narrative inquiry as a research method: an introduction to using critical event narrative analysis in research on learning and teaching*. New York: Routledge.

Weedon, C. (1987). *Feminist practice and poststructural theory*. Oxford, UK: Blackwell.

Weedon, C. (1997). *Feminist practice and poststructural theory*. (2nd ed.) Oxford, UK: Blackwell.

Wegner, L.; Flisher, A.J.; Caldwell, L.L.; Vergnani, T. & Smith, E.A. (2008). Healthwise South Africa: Cultural adaptation of a schools-based risk prevention programme. *Health Education Research*, *23*(6), 1085-1096.

Wenger, E. (1998). *Communities of practice: Learning, meaning and identity*. Cambridge: Cambridge University Press.

Willinsky, J. (2005). Just say know? Schooling the knowledge society. *Educational Theory*, *55*(1), 97-111.

Wood, L. (2008a). Sociocultural factors. In L. Wood (Ed.) 2008. *Dealing with HIV and AIDS in the classroom*, (pp.47-65), Cape Town: Juta & Company Ltd.

Wood, L. (2008b). Care and support. In L. Wood (Ed.) 2008. *Dealing with HIV and AIDS in the classroom*, (pp.176-198), Cape Town: Juta & Company Ltd.

306

Wood, L. & Hillman, S. (2008). The impact of HIV and AIDS on education in Africa. In L. Wood (Ed.) 2008. *Dealing with HIV and AIDS in the classroom*, (pp.28-46), Cape Town: Juta & Company Ltd.

Woodward, K. (1997). *Identity and difference*. London: Sage Publications.

World Bank. (2002). *Education and HIV/AIDS: A window of hope*. Washington DC: The World Bank.

Witherell, C. & Noddings, N. (1991). Prologue: an invitation to our readers. In C. Witherell & N. Noddings (Eds), Stories lives tell: narrative and dialogue in education (pp.1-12). New York: Teachers College, Columbia University.

Youdell, D. (2006). Subjectivation and performative politics-Butler thinking Althusser and Foucault: Intelligibility, agency and the raced-nationed-religioned subjects of education. *British Journal of Sociology of Education*, *27*(4), 511-528.

Zembylas, M. (2002). Constructing genealogies of teachers' emotions in science teaching. *Journal of Research in Science Teaching*, *39*(1), 79-103.

Zembylas, M. (2003a). Interrogating teacher identity: emotion, resistance and self-formation. *Educational Theory*, *53*, 107-127.

Zembylas, M. (2003b). Emotions and teacher identity: a poststructural perspective. *Teachers and Teaching: theory and practice*, *9*(3), 213-238.

Zembylas, M. (2003c). Caring for teacher emotion: Reflections on teacher self-development. *Studies in Philosophy and Education, 22*, 103-125.

Zembylas, M. (2005). Discursive practices, genealogies and emotional rules: A post-structuralist view on emotion and identity in teaching. *Teacher and Teacher Education*, *21*(8), 935-948.

Zembylas, M. (2007a). A politics of passion in education: The Foucauldian legacy. *Educational Philosophy and Theory*, *39*(2), 135-149.

Zembylas, M. (2007b). *Five pedagogies, a thousand possibilities*. Rotterdam/Taipei: Sense Publishers.

Zorn, D. & Boler, M. (2007). Rethinking emotions and educational leadership. *International Journal of Leadership in Education*, *10*(2), 137-151.

Appendices

Appendix A	Letter from the Department of Education granting permission to undertake this research
Appendix B	Ethical Clearance letter from the University of KwaZulu-Natal
Appendix C	Letter to teacher participants
Appendix D	Timelines
Appendix E	Scenario Analysis
Appendix F	Lesson Observation Schedule
Appendix G	Interview Schedule
Appendix H	Critical lessons

Appendix A: Letter from the Department of Education granting permission to undertake this research

PROVINCE OF KWAZULU-NATAL
ISIFUNDAZWE SAKWAZULU-NATALI
PROVINSIE KWAZULU-NATAL

DEPARTMENT OF EDUCATION
UMNYANGO WEMFUNDO
DEPARTEMENT VAN ONDERWYS

Tel: 033 341 8611
Fax:033 341 8612

Private Bag X9137
Pietermaritzburg
3200

228 Pietermaritz Street
Pietermaritzburg, 3201

| INHLOKOHHOVISI | PIETERMARITZBURG | HEAD OFFICE |

Enquiries:
Imibuzo: M Francis
Navrae:

Reference:
Inkomba: 0256/06
Verwysing:

Date:
Usuku:
Datum: 27/02/07

To: **Ms Jaqueline Naidoo**

RE: **APPROVAL TO CONDUCT RESEARCH**

Please be informed that your application to conduct research has been approved with the following terms and conditions:

That as a researcher, you must present a copy of the written permission from the Department to the Head of the Institution concerned before any research may be undertaken at a departmental institution bearing in mind that the institution **is not obliged to participate** if the research is not a departmental project.

Research should not be conducted during official contact time, as **education programmes should not be interrupted,** except in exceptional cases with special approval of the KZNDoE.

The research is not to be conducted during the fourth school term, except in cases where the KZNDoE deem it necessary to undertake research at schools during that period.

Should you wish to extend the period of research after approval has been granted, an application for extension must be directed to the Director: Resource Planning.

The research will be limited to the schools or institutions for which approval has been granted.

A copy of the completed report, dissertation or thesis must be provided to the Research Directorate.

Lastly, you must sign the attached declaration that, you are aware of the procedures and will abide by the same.

for **SUPERINTENDENT GENERAL**
KwaZulu Natal Department of Education

Appendix B: Ethical Clearance letter from the University of KwaZulu-Natal

2006 -11- 2 2

UNIVERSITY OF KWAZULU-NATAL

RESEARCH OFFICE (GOVAN MBEKI CENTRE)
WESTVILLE CAMPUS
TELEPHONE NO.: 031 – 2603587
EMAIL : ximbap@ukzn.ac.za

26 SEPTEMBER 2006

MRS. JT NAIDOO (942424974)
EDUCATION

Dear Mrs. Naidoo

ETHICAL CLEARANCE APPROVAL NUMBER: HSS/06421A

I wish to confirm that ethical clearance has been granted for the following project:

"HIV/AIDS education: Intersecting teacher identity with practice"

Yours faithfully

MS. PHUMELELE XIMBA
RESEARCH OFFICE

cc. Faculty Research Offcie (Derek Buchler)
cc. Supervisor (Prof. A Muthukrishna, Dr. P Rule)

Founding Campuses: Edgewood   Howard College   Medical School   Pietermaritzburg   Westville

311

Appendix C: Letter to teacher participants

Dear colleague

I, Jaqueline Theresa Naidoo, have requested permission from the Provincial Department of Education and the School Principal to conduct a research project at your school as part of my Doctor in Philosophy (PhD). My research project aims to explore teachers' experience and identities and how they influence their teaching of HIV/AIDS education. I am sure you are aware of the global HIV/AIDS pandemic, particularly in South Africa, and the enormous challenge for teachers to address HIV/AIDS in their teaching. It is hoped that information from this research study will make teachers more aware about what knowledge about HIV/AIDS they teach and how they teach it. This study may also assist the Education Department to provide better support for teachers of HIV/AIDS education.

PROJECT TITLE: HIV/AIDS EDUCATION: INTERSECTING TEACHER IDENTITIES WITH PRACTICE.

In order to access information on teachers' experiences and identity, I will be asking you, as a participant, to complete a baseline survey on HIV/AIDS, construct a timeline, analyse scenarios, record three critical lessons and participate in a semi-structured interview. I also request permission to observe and videotape two or three lessons of you teaching about HIV/AIDS education. The estimated total time of your involvement should be a maximum of six months. I assure you that any written, audio or video recordings collected from this research project will only be used for my PhD, and will only be used for other purposes after I have obtained permission from you, as a participant. I wish to emphasis the following points: your participation in this research study is entirely voluntary, all information you provide will be treated as strictly confidential, your anonymity will be protected and that you are free to withdraw, at any time, from participating in the research or refuse to answer questions or perform tasks. Your withdrawal will not result in any form of disadvantage. I hereby request your permission to participate in the study.

If you would like to consider this request, and if the purpose and nature of the research are clear to you, please read and complete the declaration below.

This study is being conducted with the permission of the Provincial Department of Education, the Principal and my supervisor, Prof. A. Muthukrishna at the School of Education and Development, Faculty of Education.

Thanking you in anticipation.

Yours sincerely,

_____   _____

Ms Jaqueline Naidoo   Prof Nithi Muthukrishna

(Researcher)   (Supervisor)

Tel: 033-3910595 (home)   Tel: 031-4644255 (home)

 033-2605867 (work)   033-2606045/6264 (work)

_____

Declaration by Teacher

I _____ (full name of participant) hereby confirm that I understand the purpose and nature of this research project, and I consent to participating in this research project.

I understand that I my participation is voluntary, all information I give will be treated confidentially, my anonymity will be protected, that I am at liberty to withdraw from the research project at any time, should I so desire. I understand that my decision to withdraw or not to participate will not result in any form of disadvantage. I am willing to complete the Survey Questionnaire, Timeline, Scenario Analysis and record three critical lessons. I hereby grant permission for my lessons to be observed and videotaped, to be used as part of the analysis.

_____   _____

Signature of Participant   **Date**

_____   _____

Ms Jaqueline Naidoo   Prof Nithi Muthukrishna

(Researcher)   (Supervisor)

Tel: 033-3910595 (home)   Tel: 031-4644255 (home)

 033-2605867 (work)   033-2606045/6264 (work)

Appendix D: Timeline

The purpose of the timeline is to **record the significant events and experiences in your life in chronological order.** You will decide how far back you wish to begin your timeline, for example, when you were born or when you started primary school. You can draw your timeline across an A4 page (landscape) as follows:

--|----------|----------|----------|----------|----------|----------|----------|----------|----------| →

Fill in the significant years at the bottom of the timeline (if you remember the dates, you can include them as well, although this is not compulsory). For each significant year, write the event or experience above the timeline.

Appendix E: Scenario Analysis

Read the following Scenarios and write out your responses to the questions that follow:

<u>**Scenario One:**</u>

Thabo was an eleven year old schoolboy who didn't have a father, but had a sick mother. They lived together in a small shack in Percy village. He always prayed for his mother. She never told him the real reason why she was so sick and had sores all over her mouth.

His friends always teased him because of his mother and his lifestyle. They also found out that his mother was HIV positive and that he might also be positive too. The teacher told him, "Thabo, avoid the other boys. They are just talking rubbish, nothing else." He told the teacher, "I think my mother might die and leave me"

The teacher comforted him. "Just believe and tell yourself that everything is going to be alright."

The next day the boys felt sorry for him. They didn't tease him but played with him instead. His mother was so proud of him. Thabo played soccer and believed that one day he would be a star, no matter what anyone said. (Case Study taken from I Got the Message: HIV and AIDS life stories, fiction and poems from KwaZulu-Natal schools Volume 1, KwaZulu-Natal Department of Education: 2005: p10).

Questions based on Scenario One:

1. Thabo's teacher told him to avoid the other boys who were teasing him as they were just talking rubbish. Do you think that this was the best way to resolve this situation? How would you have handled this situation?

2. Thabo told the teacher, "I think my mother might die and leave me". If Thabo was in your class, how would you comfort and support him during this anxious, stressful time? Does your school offer any support to such children?

3. Explain how you would use or incorporate this case study in your teaching about HIV& AIDS to highlight to your class the importance of addressing HIV& AIDS issues sensitively.

Scenario Two

*Maki has four children, *Simphiwe (15), *Ntokozo (12), *Lerato (5) and *Sibusiso (6 months). *Sibusiso's father *Zamo is a drug addict and Maki has also been a drug addict in the past.

'I was very depressed one night and *Zamo suggested sharing some of his fix. He injected his and then gave me the syringe. No clean needle. It was just that once, to cheer me up, that's all it took. It was *Zamo himself who told me – his dentist refused to treat him until he'd had a test and it came up positive. So I went for a test and I was positive, too. I didn't know much about AIDS, but what I had heard about it really scared me. The worst thing was that, because I was pregnant, I could infect my baby.'

*Maki says she would have had an abortion, but by the time she found out she was antibody positive, it was too late. 'I was seven months pregnant and I knew I just had to wait. *Sibusiso had two tests now and he's been positive both times, but he's not been ill at all. I'd feel so guilty if anything happened to him, I don't think I could cope.'

316

*Zamo left *Maki after *Sibusiso was born. 'Well, he just couldn't handle it. He pretended nothing was wrong, but he wasn't reliable anyway. He was one for the girls, he's slept with a few even since he knew he was positive, and he still takes drugs. I didn't really want him around after that.'

*Maki has had problems with *Simphiwe, who is at a boarding school for special needs children and the Social Services have also provided a family aide to help her with her children. I haven't told *Simphiwe or the others. I mean what would their school friends say if they found out. It would be terrible for him at a boarding school. I dread my other kids going near *Sibusiso, although I know they can't catch anything from him. Social Services don't know about *Sibusiso being infected, I'm scared they'd take him away. And what would happen if anything happened to me? I dread the future. (Case Study adapted from: Let's Discuss AIDS by Graham Wilkinson: 1987: p32). *Names have been changed

Questions based on Scenario Two:

1. Maki admitted that she didn't know much about AIDS, but what she heard about it really scared her. She also said that she dreads her other children going near Sibusiso, although she knows they can't catch anything from him. How would you explain to Maki the basic facts about AIDS?

2. Do you think Maki should tell the Social Services about Sibusiso's and her HIV status? Would the Social Services be justified in taking Sibusiso away from Maki?

3. How do you feel about Maki's situation? Give reasons for your answer.

4. If Simphiwe was in your class and his friends found out that his mother and brother were HIV positive and teased him, how would you handle this sensitive situation in your class?

317

Scenario Three

The school principal, Mr Ndlovu, was discussing teaching workloads in the beginning of the year at a staff meeting. He informed the staff that all teachers will have to share the teaching workload of HIV/AIDS education. Mr Mtshali, a mathematics teacher, indicated that he believes that only the science and life orientation teachers should teach HIV/AIDS education. Mrs Zuma, the science teacher, responded that she believes that all teachers should be involved in teaching about HIV/AIDS across the curriculum, and it is not the responsibility of science teachers only. Mrs Sithole, the Afrikaans teacher, indicated that she is not confident that she has sufficient knowledge about HIV/AIDS to teach it and suggested that teachers should be given a choice as to whether they want to teach about HIV/AIDS or not. The technology teacher, Mr Dladla, said that he has a heavy workload and is not comfortable with teaching sensitive issues on HIV/AIDS education. Mrs Mtwa, the languages head of department added that all teachers should share the responsibility of teaching HIV/AIDS education and be aware of the HIV Policy of the department. She reminded them about their community, citizenship and pastoral role as teachers.

Questions based on Scenario Three:

1. Do you agree with Mr Mtshali that only the science and life orientation teachers should teach HIV& AIDS education at schools? Give reasons for your answer.
2. If you were given a choice, would you choose to teach HIV& AIDS education or not? Why?
3. Mr Mtwa indicated that all teachers should be aware of the HIV& AIDS Policy of the department. Do you support his suggestion? Justify.
4. What advice would you give the principal, Mr Ndlovu, to address the concerns, dilemmas and challenges expressed by different staff members?

Appendix F: Lesson Observation Schedule

Date :	Grade:
Learning Area:	Lesson Topic:

Prompts and Comments

Planning

Lesson outcomes / resources / organization / use of time / flexibility to adapt

_____

_____

_____

_____

Knowledge and Understanding

Theory and practical skills in learning area curriculum / development of key concepts
and skills / demonstrate understanding of broader HIV and AIDS issues

_____

_____

_____

_____

Teaching

Activities designed / responsive to learners needs / questioning / use of language /
pace / handling sensitive issues

_____

_____

_____

_____

Managing learners

Sets ground rules / atmosphere of classroom / dealing with inappropriate behaviour and responss / respect and tolerance of learners views / facilitating group work

_____

_____

_____

_____

Appendix G: Interview Schedule for Teachers

<u>Introductory comments</u>

Thank you for agreeing to take part in this interview and being part of this research study. I would like to assure you that all information and records will be treated with the strictest confidentiality and your anonymity will always be protected. I will be tape recording the focus group and interviews to assist me with analysis later. Please remember that your participation is **voluntary** and that you are at liberty not to respond to any question/s that you are not comfortable with. You are also free to withdraw from the study at any time, if you wish to do so. I appeal to you to be as honest and open as possible and do not hesitate to speak your mind and air your views.

1. Where were you born and where did you grow up?
2. How many are there in your family? Do you keep in contact with all of them?
3. Who did you live with as a child?
4. What work did your father and mother do?
5. Where did you attend primary and secondary school?
6. What religion do you follow?
7. Do you have good memories of your childhood? Tell me some of these memories.
8. Do you have bad memories of your childhood? Tell me some of these memories.
9. Tell me about any significant events that you remember from your primary and secondary school years.
10. Who was your best teacher in primary and secondary school? Tell me a little about this teacher and why he/she was your best teacher.
11. Why did you decide to study to become a teacher?
12. Where did you study to become a teacher? Did you enjoy your studies?
13. Tell me about the lecturers at the college or university where you studied.
14. Who was your best lecturer and why?

15. When did you start teaching? Which school did you start teaching at?

16. Describe your initial experiences as a teacher..

17. Are you currently enjoying teaching? What are the factors contributing to this?

18. Have you considered leaving teaching and entering another profession? Briefly explain.

19. Have you ever considered teaching in another country? Why?

20. What grades are you teaching? What learning areas are you teaching?

21. What are the challenges of teaching these grades and learning areas?

22. Tell me about the workshops and seminars you attended as part of your professional development?

23. Have you incorporated teaching about HIV&AIDS in your lessons? Briefly explain what topics you have taught about and how you taught them.

24. Do you feel confident about teaching HIV&AIDS ? Why?

25. Have you received any support from the Education Department to assist with teaching about HIV&AIDS? Tell me about this support.

26. How do your learners react when you teach about HIV&AIDS? Give me a few examples.

27. Is the management and staff at your school keen to include HIV&AIDS Education in the curriculum? Tell me about their attitudes towards HIV&AIDS education.

28. What are some of the resources like books, charts, films etc. you have used in your teaching about HIV&AIDS? How did your learners react to these resources?

29. What do you think are some of the main challenges or barriers to effective HIV&AIDS education? Explain.

30. What strategies do you recommend to improve the teaching of HIV&AIDS education?

Follow-up Interview schedule

1. Do you feel that teaching about HIV&Aids is an emotional issue? Why?
2. What emotions did you experience when teaching about HIV&Aids?
3. Name some positive and some negative emotions that you experienced when teaching about HIV & Aids.
4. How has your personal life experiences influenced the emotions you experienced when teaching about HIV &Aids?
5. Do you feel that your emotions had a positive or negative influence on what content you selected and how you taught about HIV&Aids? Explain.
6. As a teacher, do you think that you can make a difference in the teaching of HIV& Aids?
7. Are you committed to and excited about teaching about HIV&Aids? Why?
8. What different subject positions do you take up in your classroom when teaching about HIV&Aids? Explain.
9. What factors affect your teaching about HIV&Aids? Explain.
10. Is the management and staff supportive of teaching about HIV&Aids in your school? What about the community? Explain.
11. Has religion or culture influenced how you teach about HIV&Aids? Explain.
12. How would you describe your relationships with management, staff, parents and learners? How do these relationships influence your teaching about HIV&Aids?
13. How has your identities and who you are as a teacher changed over time? What factors influence how you construct your identities?
14. Do you think that teachers' identities influence their practice or teaching about HIV&Aids? Explain.
15. What factors enable or constrain your agency in the classroom? Give examples.

Appendix H: Critical lessons

Select THREE critical lessons that have shaped your teaching and engagement with HIV& AIDS education. The critical lessons could include your most successful and least successful HIV& AIDS lessons with reasons to justify. Write about 8-10 lines on EACH Critical lesson.

LESSON ONE

_____
_____
_____
_____
_____
_____

LESSON TWO

_____
_____
_____
_____
_____
_____

LESSON THREE

_____
_____
_____
_____
_____
_____

Appendix I: Samples of data

Timeline:

1962 - Born (according to birth certificate: Andrew ____ in East London) (don't know parents) Mother - Preston (ballet dancer)

1963 - Adopted

1964 - 1979 (matric) Could write a book on these years. Many moments of rejection; isolation. Baptist household - sex not discussed. Was thought of as strange. Loved music; hated forced church. Didn't feel the same as anyone else. So many eg's: Got a hiding for playing Ebony, Ivory on the piano. Intelligent enough to know what was going on (no outlet). Found 'love' in all the wrong places. (Love = Sex) Caused confusion. Looked for real parents. From 1962 no accurate records (frustration). Thought of suicide. (remained hopeful) Realised I was comfortable being gay. Parents thought I had picked up something artistic from my mother. Dad tried to beat it out of me. I didn't agree that because of it I would go to hell. Yet, managed to do very well in matric.

1980 - 1983: Studied at ____ College. Developed music talent. Why teaching: a) Parents would not support me financially. Could work back the loan.
b) I wanted to study - how 'normal' children live.

1984 - 1985: 2 yrs Army service (during State of Emergency). Intelligence Corps. 32 Battalion (Caprivi Strip). Enjoyed the army tremendously. (Worked with African Portugese soldiers).

1987: Started teaching at ____ Primary: hostel post.

1989: Total family breakdown. Afrikaans Father. I drank lots. Had many African friends in Richmond. Was sort of confused - where am I going?

1990 - 2000. Worked hard. Loved teaching. An African policeman friend died in the crossfire - (UDM vs ANC). Started 'looking after Mrs. Ngubane and Family. (Don't regret - still now! Best of friends) Flew home lots over December - no point really. Dog jumps on me (At least someone loves you) Stopped going home. (Don't bring friends home - I don't want Mark (nephew) to mix with them)'

2001 - 2003: Went home for Dad's Funeral. Battled to come to terms with how I felt (no reconciliation; understanding).

2004 - 2005: Collen Mahlolo (24) comes to school on a SETA training programme. We become best friends. (He's straight). Go visit for a week at Ntabamhlope - everything fine. Lovely family - we're still close)

2006: Collen here. Changes. Withdrawn. Lots of courts, discussions. Realize Dora, who has a child by him, is very sick. She is HIV positive. Ask, but am told nothing of its implications. He admits; denies. (mainly when drunk) Realise he is trying to protect me. (Causes some depression). Go to courses. Study up on AIDS. He has big decisions to make. 1 night out with Collen I meet Mbongeni. He lives with me now (not sexual). Had lost his mother, brother - had given up. He relies on Collen and me for friendship and some financial support. Collen tells Bongeni to look after me. (realise he's leaving) We agree. No dust '(I'm going to need you'). Holidays - go to Collen's umse benzi. Am treated as one of the family. (even taken in ancestral hut).

2007: Collen works at Rainbow Factory. He has a pension, a medical aid and is saving money to buy mom a house; before things go wrong! He has admitted it now. Visits regularly. Took me 2 w/ends ago to see Dora (skin and bone) Took a pic of Collen and his child. He is strong - on medication. I go visit Dora and help out financially. MBongeni gets treated for STI - help him right. He was down. He has come right. talks of future; no longer the past. He is very close, attached - still comes every day.
Collen   Mrs N   Mbongeni   Dora - Moments of doubt. Believe things happen for a reason.
Mom says I must bring Mbongeni home if that's what it will take to get me there again.

The future ... interesting!!

Critical lessons

**Select THREE critical lessons that have shaped your teaching and
engagement with HIV& AIDS education. The critical lessons could include
your most successful and least successful HIV& AIDS lessons with
reasons to justify.** Write about 8-10 lines on EACH Critical lesson.

LESSON ONE

The critical lesson that shaped my
engagement with HIV/AIDS education was in
social sciences. The topic of the lesson was
"Processes affecting population change".
It was alarming to see that HIV/AIDS being
the main cause of death in Africa, it
killed 2,2 million Africans in 1999. As it
is estimated that in next 10 years 7,7 million
people could be affected in South Africa
raised concern. Learners were alarmed by

LESSON TWO

these figures.
The other lesson I consider critical was in
Natural Sciences. It was about "The Battle
against HIV/AIDS". The sub-topic uses Uganda
as an example where Harvard University study
finds that HIV rates had dropped by 50% in
8 yrs. Uganda had used abstinence as its
prevention strategy. That encouraged me to
promote abstinence through sexuality
education even at the neighboring high schools.

LESSON THREE

In Life Orientation "Caring for People living
with AIDS" was interesting. It was a success-
ful lesson because it changed learners atti-
tudes about HIV positive people. Learners
learned about things that do not spread HIV.
They were amazed that a person who is HIV
positive can live positively if he/she lives
a healthy life style and about the use of ARVs
Teaching learners about how they can take
care of HIV positive was also eye-opening to them.

327

Some people and me.

Some people and me
just seem to click
over matters deep
with nothing said
expect visions of an evening
spent in bed.

Some people and me
enjoy each other's company for a while,
and go on in a normal way
joking, teasing and spurring;
fulfilling passionate needs each day.
Some people recognize in me
a love that can be shared
if the tap is only turned.
These people befriend me ans show me
that you cannot really determine
which way friendships will go.

Some people are drawn in close
and then they have to leave
according to the pattern of everyday existence.
Time is a thief and moments stolen are precious,
few, and too short to lead to
lasting unfoldings.

Some people and me
realize that this is so—
it's one of nature's laws.
So for a while we arw like brothers
living close, giving what we can
to enjoy each other to the full.

Some people and me
are able to depart with a face and smile
formed from an understanding of ourselves.
Although the parting is sad and plays upon ones heart,
one knows there is always a chance you'll meet again one day.

SO, those and me
who want to share some
spiritual and physical involvement
must make the most of the time we have,
for when the moments of togetherness are gone,
thereis not much hope that love will be saved.

Some people and me,
without any words being said,
just wish to get to know each other better.
This occurs in work and play,
and helps to chase the monotyony
of life's mundane existence away.

Talkers Anonymous.

I don't talk unnecessarily
to be heard.
I keep my silence
to heal my soul
from memories
collected
but not yet
rejected.

In crowds
the mouths
are always open,
wanting to be heard
and noticed,
with incessant chatter
about trivial things
that
hardly matter.

The eyes- they look at you
with scorn
and ponder
your stillness.
But you can
read
behind the eyes
a
different need to tell
strange lies.
I

If all the words we spoke were true,
our lives would be
fantastic!
Beneath it all, the monotony
of life sits
and stares out
at imagined worlds and happenings,
and something new
to talk about!

. For my friend , Peter. by

He smiles,
an intelligent smile
which at the same time
betrays no intentions of falsehood;
a genuine smile
which reflects the extreme interest
and enthusiasm he has
for life and its people.
His eyes
show a keenness in understanding-
a bright outlook for the future,
yet at times
~~something lurks~~,
(something lurks,
as a shark glides through the sea),
awaiting recognition and response.

To an adopted friend,- Mom and Dad.

"
A face I hardly remember,
a smile that once brought joy;
the comfort of a bosom
when I was but a boy.
The hands that rocked me gently
and then gave me away!
How you wish you knew
where she was today.

"A face that I've forgotten,
a head that oft hung low;
a man who would whistle softly
when the wind began to blow.
A man whose hands were hard from working
hours and hours with wood,
the hands that gently rocked me
when I cooed."

Although you never knew them,
I know they both were good,
because you've turned out to be-
the best,- to me.

To Miss Vulnerability.

Miss Vulnerability's changed her tune
to independency supreme;
she lives alone and works alone-
surviving on a dream.

Scenario Analysis

Read the following Scenarios and write out your responses to the questions that follow:

Scenario One:

Thabo was an eleven year old schoolboy who didn't have a father, but had a sick mother. They lived together in a small shack in Percy village. He always prayed for his mother. She never told him the real reason why she was so sick and had sores all over her mouth.

His friends always teased him because of his mother and his lifestyle. They also found out that his mother was HIV positive and that he might also be positive too. The teacher told him, "Thabo, avoid the other boys. They are just talking rubbish, nothing else." He told the teacher, "I think my mother might die and leave me"

The teacher comforted him. "Just believe and tell yourself that everything is going to be alright."

The next day the boys felt sorry for him. They didn't tease him but played with him instead. His mother was so proud of him. Thabo played soccer and believed that one day he would be a star, no matter what anyone said. (Case Study taken from I Got the Message: HIV and AIDS life stories, fiction and poems from KwaZulu-Natal schools Volume 1, KwaZulu-Natal Department of Education: 2005: p10).

Questions based on Scenario One:

1. Thabo's teacher told him to avoid the other boys who were teasing him as they were just talking rubbish. Do you think that this was the best way to resolve this situation? How would you have handled this situation?
2. Thabo told the teacher, "I think my mother might die and leave me". If Thabo was in your class, how would you comfort and support him during this anxious, stressful time? Does your school offer any support to such children?
3. Explain how you would use or incorporate this case study in your teaching about HIV& AIDS to highlight to your class the importance of addressing HIV& AIDS issues sensitively.

1. * not practical - it could be true. Everything may not be alright - can't make generalisations. I would a) talk to the class without him there so they would show empathy, not sympathy. b) talk to Thabo on a personal level - about death / reassurance (be open/there)

2. Prepare him for it - support love understanding / support from other family? Social welfare? BE THERE TO LISTEN / LOVE/ ENCOURAGE. Tell him to come to me at anytime to express fears etc / Yes, we do. We have a group that have been to courses and know what to do. We can do a lot more. In years to come 1) set policy 2) set aside time for support groups / lessons

3. 1) Focus on what is wrong — how can it be resolved. Children have an understanding / empathy with each other! eg teasing — talking rubbish — everything's going to be alright — the feeling sorry. They want to have as normal a life with what they have to deal with as possible. Understanding is needed — not feeling sorry all the time / Accept them — play with them — encourage positives eg soccer

331

<u>Scenario Two</u>

*Maki has four children, *Simphiwe (15), *Ntokozo (12), *Lerato (5) and *Sibusiso (6 months). *Sibusiso's father *Zamo is a drug addict and Maki has also been a drug addict in the past.

'I was very depressed one night and *Zamo suggested sharing some of his fix. He injected his and then gave me the syringe. No clean needle. It was just that once, to cheer me up, that's all it took. It was *Zamo himself who told me – his dentist refused to treat him until he'd had a test and it came up positive. So I went for a test and I was positive, too. I didn't know much about AIDS, but what I had heard about it really scared me. The worst thing was that, because I was pregnant, I could infect my baby.'

*Maki says she would have had an abortion, but by the time she found out she was antibody positive, it was too late. 'I was seven months pregnant and I knew I just had to wait. *Sibusiso had two tests now and he's been positive both times, but he's not been ill at all. I'd feel so guilty if anything happened to him, I don't think I could cope.'

*Zamo left *Maki after *Sibusiso was born. 'Well, he just couldn't handle it. He pretended nothing was wrong, but he wasn't reliable anyway. He was one for the girls, he's slept with a few even since he knew he was positive, and he still takes drugs. I didn't really want him around after that.'

*Maki has had problems with *Simphiwe, who is at a boarding school for special needs children and the Social Services have also provided a family aide to help her with her children. I haven't told *Simphiwe or the others. I mean what would their school friends say if they found out. It would be terrible for him at a boarding school. I dread my other kids going near *Sibusiso, although I know they can't catch anything from him. Social Services don't know about *Sibusiso being infected, I'm scared they'd take him away. And what would happen if anything happened to me? I dread the future. (Case Study adapted from: Let's Discuss AIDS by Graham Wilkinson: 1987: p32). *Names have been changed

Questions based on Scenario Two:

1. Maki admitted that she didn't know much about AIDS, but what she heard about it really scared her. She also said that she dreads her other children going near Sibusiso, although she knows they can't catch anything from him. How would you explain to Maki the basic facts about AIDS?

1. Family is NB – physical contact/understanding is fine – can't keep them away from it

2. Yes – Maybe] yes – because Maki has a) been often depressed b) a drug addict → No – because she, in her own way, loves the children. She has turned her life around – no more on drugs She is going to need help – to deal with guilt – etc

2. Do you think Maki should tell the Social Services about Sibusiso's and her HIV status? Would the Social Services be justified in taking Sibusiso away from Maki?
3. How do you feel about Maki's situation? Give reasons for your answer.
4. If Simphiwe was in your class and his friends found out that his mother and brother were HIV positive and teased him, how would you handle this sensitive situation in your class? *Firmly – tell them the facts about HIV/AIDS – not about the situation./Simphiwe will need special care/ attention – he is already dealing with lots*

3. My heart goes out to her. She has made a number of mistakes but

Scenario Three
does not understand. We don't know what brought her to that point. Poverty, Despair, abuse – who knows? She needs help, love and support

The school principal, Mr Ndlovu, was discussing teaching workloads in the beginning of the year at a staff meeting. He informed the staff that all teachers will have to share the teaching workload of HIV/AIDS education. Mr Mtshali, a mathematics teacher, indicated that he believes that only the science and life orientation teachers should teach HIV/AIDS education. Mrs Zuma, the science teacher, responded that she believes that all teachers should be involved in teaching about HIV/AIDS across the curriculum, and it is not the responsibility of science teachers only. Mrs Sithole, the Afrikaans teacher, indicated that she is not confident that she has sufficient knowledge about HIV/AIDS to teach it and suggested that teachers should be given a choice as to whether they want to teach about HIV/AIDS or not. The technology teacher, Mr Dladla, said that he has a heavy workload and is not comfortable with teaching sensitive issues on HIV/AIDS education. Mrs Mtwa, the languages head of department added that all teachers should share the responsibility of teaching HIV/AIDS education and be aware of the HIV Policy of the department. She reminded them about their community, citizenship and pastoral role as teachers.

No – all teachers need to be well informed and it must be taught across the curriculum.

Questions based on Scenario Three: *1.*

1. Do you agree with Mr Mtshali that only the science and life orientation teachers should teach HIV& AIDS education at schools? Give reasons for your answer.
2. If you were given a choice, would you choose to teach HIV& AIDS education or not? Why? *Yes – because it is a necessity. If you are in charge of a class, the learners are under your care; you can't choose to ignore this as part of them. If you love them, you will tell them because it is NB.*
3. Mr Mtwa indicated that all teachers should be aware of the HIV& AIDS Policy of the department. Do you support his suggestion? Justify.
4. What advice would you give the principal, Mr Ndlovu, to address the concerns, dilemmas and challenges expressed by different staff members?

3. Yes – so every teacher can deal with situations appropriately as they arise and follow the correct steps (But the school needs a constantly changing policy to suit needs. – no choice given)

4 a) All teachers must attend workshops so they can be informed on how to teach/deal with sensitive situations (and confidentiality)
b) A heavy workload is a common teacher excuse for 'avoiding something'!
c) NOT all teachers will teach it effectively – but they can and must | Identify a few staff members to place on a committee to deal with more sensitive/personal issues —