

**PARENTS' PERCEPTION TOWARDS THE TEACHING OF COMPREHENSIVE
SEXUALITY EDUCATION IN SECONDARY SCHOOLS IN ZAMBIA: A CASE OF
KALOMO DISTRICT**

BY

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requirements for the award of the Master Degree of Education in Educational
Psychology**

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DECLARATION

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I further declare that all the sources I have quoted have been indicated and acknowledged by means of complete references.

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APPROVAL

This dissertation of Kaziya Kadonsi has been approved as a partial fulfilment of the requirements for the award of Master of Education degree in Educational Psychology of the University of Zambia.

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ABSTRACT

The study investigated the perception of parents towards the teaching of comprehensive sexuality education among secondary school pupils in Kalomo District. The objectives of the study were to; investigate parents' perceptions towards the teaching of comprehensive sexuality education among secondary school pupils, find out the aspects of comprehensive sexuality education parents want included in the school curriculum, establish the factors that are responsible for the parents' perceptions over the teaching of sexuality education and to find out who parents think should provide sexuality education to pupils in secondary schools in Kalomo District. A total sample of 15 parents was drawn from three communities in Kalomo where sexuality education is being taught. Data was collected through semi-structured interviews. The data was analysed, coded and grouped according to emerging themes.

The themes that emerged from the first objective were CSE improves the knowledge of the students, it provides life skills to the students, and sexuality education should be fitted in the Zambian cultural context. Other themes that emerged include inappropriateness of CSE in Zambian societies, sexuality education corrupts the morals of children, inappropriate age of children learn sexuality education, and that sexuality education violates the cultural traditions and values. The themes that emerged from the second objective were: puberty, birth control methods and abstinence, sexual transmitted diseases, the teaching of condoms, homosexuality and masturbation in schools. The themes that emerged from the third objective were: SE is a private matter, influence of culture towards sexuality, religious influence on sexuality and the inappropriate age of children learning sexuality education. The themes generated from the fourth objective were: teachers, family as a source of knowledge, and teaching CSE is a collective responsibility.

The study revealed that the majority of the parents supported the teaching of comprehensive sexuality education because SE provides knowledge of development and life skills that the young people need to face challenges of this modern world. However, the parents were concerned with fitting of SE in the Zambian cultural context. The results showed that, although parents supported the inclusion of a wide range of topics in the CSE curriculum, they objected to the inclusion of some topics such as condom use, methods of abortion, homosexuality and masturbation. The factors that emerged in the study to influence the perception of parents towards the teaching of sexuality education include culture and cultural beliefs, religious beliefs, sexual experimental ideologies, ignorance of parent on matters of sexuality, and the appropriate age of children learning sexuality education. The study revealed that the teaching of sexuality education is everyone's responsibility. The teaching of sexuality should be inclusive, and involve every adult member of the community. Parents indicated that sexuality education is the responsibility of everyone who has a vested interest in the education received by children in schools and as such should be shared equally by all concerned, parents, communities and schools.

Based on the findings, the following recommendations were made; government should make sure that sexuality education is domesticated to the Zambian culture, government to ensure that parents are sensitized on issues of sexuality so that they could as well participate in teaching CSE to their children, government to train religious leaders and the parents on matters of sexuality, and government to develop a policy that will encourage the church, the parents and all the stake holders to work together with schools in teaching sexuality education.

Keywords: *Perception, comprehensive, sexuality education, secondary school, parents and Zambia.*

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DEDICATION

This work is dedicated to my late parents, James Taulo Siansolo and Grace Ndasi Siachibabu, who sacrificed their time and resources to support me in my education. I would like also to dedicate this work to my wife I cherish, Lezia Kaziya Siakufweba, my sons, Wendell, Willen and Wren; and to my daughters Wendy and Wilma.

TABLE OF CONTENTS

COPYRIGHT	i
DECLARATION	ii
APPROVAL	iii
ABSTRACT	iv
ACKNOWLEDGEMENT	v
DEDICATION	vi
TABLE OF CONTENTS	vii
LIST OF TABLE	xi
LIST OF APPENDICES	xii
ACRONYMS	xiii
DEFINITION OF KEY TERMS	xiv
CHAPTER ONE: INTRODUCTION	1
1.1. Overview.....	1
1.2. Background to the study	1
1.3. Statement of the problem	3
1.4. Purpose of the study	4
1.5. Objectives of the study	4
1.5.1. General objective of the study.....	4
1.5.2. Specific Research Objectives	4
1.6. Main research question	4
1.6.1. Specific research questions	5
1.7. Significance of the study.....	5
1.8. Limitation of the study.....	5
1.9. Delimitation of the study	6
1.10. Theoretical Framework.....	6
1.11. Organisation of the Study	11
1.12. Summary of the chapter	11
CHAPTER TWO: LITERATURE REVIEW	12
2.1. Overview.....	12
2.2. Meaning of Comprehensive Sexuality Education.....	12
2.3. Significance of Sexuality Education	15

2.4. Parental Attitude towards Teaching of Comprehensive Sexuality Education	17
2.5. Studies on Sexuality Education.....	18
2.5.1. Western Perspective on Comprehensive Sexuality Education.....	18
2.5.2. African Perspective on Comprehensive Sexuality Education.....	20
2.5.3. Zambian Perspectives on Comprehensive Sexuality Education	24
2.6. Types of Sexuality Education to be Taught in Schools	25
2.6.1. Comprehensive Sexuality Education	26
2.6.2. Abstinence and Sexuality Education	27
2.7 Summary of the Chapter.....	28
CHAPTER THREE: METHODOLOGY	29
3.1. Overview.....	29
3.2. Research Design.....	29
3.3. Target Population of the Study	30
3.4. Sample Size.....	30
3.5. Sampling Techniques	31
3.6. Research Instruments.....	32
3.7. Data Collection Procedure	32
3.8. Data Analysis	32
3.9. Ethical Consideration	33
3.10. Summary of the Chapter	33
CHAPTER FOUR: PRESENTATION OF THE FINDINGS	34
4.1. Overview.....	34
4.2. Parents' Perception towards the Teaching of Comprehensive Sexuality Education in Schools	34
4.2.1. CSE improves the knowledge of the students	34
4.2.2. CSE Provides life skills to the students	35
4.2.3. CSE to be fitted in the Zambian cultural context	36
4.2.4. Sex experimentation ideologies.....	37
4.2.5. Inappropriateness of CSE in Zambia	37
4.2.6. CSE corrupt the morals of children	38
4.2.7. Inappropriate age of the children learning CSE	39
4.2.8. CSE violates cultural traditions and values.....	39
4.2.9. Lack of confidence in teachers to teach CSE.....	40

4.3. Aspects of Sexuality Education Parents would want to be included in the Zambian School Curriculum.....	40
4.3.1. Puberty	41
4.3.2. Birth control methods and abstinence.....	41
4.3.3. Sexuality of the girl child.....	43
4.3.4. Sexual transmitted diseases.....	44
4.3.5. The teaching of condom use in schools	44
4.3.6. The teaching of homosexuality in schools	46
4.3.7. The teaching of masturbation in schools.....	47
4.4. Factors that are responsible for the Parents’ Perceptions over the Teaching of Sexuality Education	48
4.4.1. Sexuality is a private matter.....	48
4.4.2. The influence of culture towards sexuality education	49
4.4.3. The impact of religion on the teaching of sexuality education	49
4.4.4. Secularization of sexuality education	50
4.4.5. The inappropriate age of children learning sexuality education	51
4.5. Who Parents thought should provide Sexuality Education to Pupils in Secondary Schools.	52
4.5.1. Male and female Teachers	52
4.5.2. Family as a source of knowledge	52
4.5.3. Teaching of CSE is a collective responsibility.....	53
4.6. Summary.....	53
CHAPTER FIVE: DISCUSSION OF FINDINGS.....	54
5.1. Overview.....	54
5.2. Themes generated from the first objective of the study	54
5.2.1. CSE improves the knowledge of the students.....	54
5.2.2. CSE provides life skills to the students.....	56
5.2.3. CSE should be fitted in the Zambian cultural context.....	57
5.2.4. Sex experimentation ideologies.....	59
5.2.5. Inappropriateness of CSE in Zambia	60
5.2.6. Inappropriate age of the children learning CSE	60
5.2.7. CSE violates the cultural traditions and values	62
5.3. Themes generated from the second objective of the study.....	62
5.3.1. Puberty	63
5.3.2. Birth control methods and abstinence.....	64

5.3.3. Sexual transmitted diseases	64
5.3.4. The teaching of condom use in schools	65
5.3.5. The teaching of homosexuality in schools	66
5.3.6. The teaching of masturbation in schools.....	67
5.4. Themes generated from the third objective of the study	68
5.4.1. Sexuality is a private matter	68
5.4.2. Influence of culture towards sexuality education	69
5.4.3. Religious influence on sexuality	71
5.4.4. The inappropriate age of children learning sexuality education.	72
5.4.5. Ignorance levels of parents on matters of sexuality.....	73
5.5. Themes generated from the fourth objective of the study	74
5.5.1. Teachers	74
5.5.2. The family as a source of knowledge	75
5.5.3. Teaching CSE is a collective responsibility.....	76
5.6. Summary	76
CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS	78
6.1. Overview.....	78
6.2 Conclusion	78
6.3. Recommendations	80
6.4. Areas for further research	80
REFERENCES.....	81
APPENDICES.....	89

LIST OF TABLE

Table 1: Demographic characteristics of the Participants.....30

LIST OF APPENDICES

Appendix A: Interview Guide for Parents.....	89
Appendix B: Informed Consent Form for parents	90
Appendix C. Ethical clearance Letter	91

ACRONYMS

HIV	Human Immunodeficiency Virus
AIDS	Acquired Immunodeficiency Syndrome
STI	Sexually Transmitted Infection
WHO	World Health Organisation
CSE	Comprehensive Sexuality Education
SE	Sexuality Education
SIECUS	Sexuality Information and Education Council of the United States of America
UNESCO	United Nations Educational, Scientific and Cultural Organization
FGD	Focus group discussion
ZDHS	Zambia Demographic Health Survey
ZSBS	Zambia Sexual Behaviour Survey

DEFINITION OF KEY TERMS

- Sexuality:** Sexuality encompasses the sexual knowledge, beliefs, attitudes, values, and behaviours of individuals
- Sexuality Education:** A lifelong process of acquiring information and forming attitudes, beliefs and values about identity, relationships and intimacy
- Adolescence:** It is a period characterised by rapid changes and the need to achieve many significant developmental tasks.
- Sex role:** This refers to the pattern of behaviour of males and females which is generally accepted and determined by the society in one's own culture
- Perception:** Perception is the ability of people in understanding the nature of something

CHAPTER ONE: INTRODUCTION

1.1. Overview

The study investigated parents' perception towards the teaching of comprehensive sexuality education in three selected secondary schools in Kalomo District. In doing so, this chapter presents the background to the study, the statement of the problem, the purpose of the study, research objectives, and questions, significance of the study, theoretical framework, delimitation, limitation and ends with operational definition of terms.

1.2. Background to the study

In the traditional Zambian setting, children are expected to obey their parents without asking questions. It is assumed that the best way to prevent sexual immorality among adolescents is by keeping them almost completely ignorant of sex and sexuality matters, (Kayode, 1986). Sexuality education is a sensitive topic that attracts debate each time it is discussed. Sexual education is a controversial subject in a cultural multifaceted society like Zambia to be taught in schools. The debates are usually surrounded on who should teach it, what should be taught and the age at which it should be taught. Those who oppose sexuality education also question its benefits to society. According to Ministry of Education (1996), the purpose of any form of education is to enhance the well-being and quality of life for the entire society.

Early sexuality among adolescents is on the increase in many societies of the world today including Zambia (UNESO, 2009). Frank (1998: 4) argues that "early sexuality among the adolescents is on the increase as a result of ignorance, lack of appropriate guidance and counselling, indiscipline and lack of moral education, inadequate parental care, bad role model of parents, adolescent's rebellious attitude, certain cultural influences and practices, and the influence from the media."

According to (Rasing, 2003), the teaching of sexuality education in schools was introduced in the mid-1990s due to the high prevalence of HIV/AIDS in Zambia. Topics in sexuality education were integrated and taught in subjects such as Social Studies, Biology, Home Economics and Environmental Science which were part of the school curriculum in all schools from grade five (Rasing, 2003). The Anti AIDS clubs that comprised a limited number of the young people who joined voluntarily covered some of the topics and these clubs were in existence in almost all the schools in Zambia. The main emphasis of the lessons were to

encourage young people to abstain from premarital sex as a way of protecting themselves from HIV/AIDS and other sexually transmitted diseases.

According to Mupela, and Rutenberg (2015) the prevalence of HIV/AIDS among the young people aged 15 to 19 exceeds 21% in Zambia. The incidences of these problems have been attributed to ignorance of adolescents about sex and sexuality issues. Most parents seem to have neglected their family responsibility in imparting necessary information about sex to their children. Parents tend to fear when talking about sex with their children because they feel it would lead to sexual experimentation. With inadequate knowledge, young people are ill-equipped to make healthy and safe decisions about their sexual health. According to UNESCO (2010) sexuality knowledge is important for the young people and provides a crucial foundation, but it is not in itself sufficient to change behaviour and reduce the problems experienced by the young people. Knowledge needs to be combined with the right skills and attitudes, which can be taught and developed through high-quality comprehensive sexuality education. Comprehensive Sexuality Education (CSE) not only plays an important role in preventing negative sexual and reproductive health outcomes, but also offers a platform to discuss gender issues and human rights and to promote respectful and non-violent relationships.

According to Ministry of Education (1996) the purpose of any form of education is to enhance the well-being and quality of life for the entire society. There is a growing concern in the Zambian society about the increase in moral laxity, promiscuity, unwanted pregnancies, high dropout rates of girls from school, and the high HIV infections among the youth. According to the Central Statistics Office (2016) report there is an estimated 620, 000 new infections amongst the young people per year in Zambia, out of which 60 percent of these infections occur among women aged between 15 to 24 years.

As a result, the Zambian government with the support from cooperating partners and civil society organizations started implementing HIV prevention measures, Sexuality Education and reproductive health programs for the young people in order to provide coping mechanisms. UNESCO (2010) argues that Comprehensive Sexuality Education programmes focus on gender and power relations, they are much more likely to show positive effects in reducing sexually transmitted infections and unintended pregnancies than programmes ignoring gender and power.

Despite the emphasis on the effects of negative sexual activity outcomes, young people still found it hard to abstain from sex (UNESCO, 2010). In view of this, the government realised that the Abstinence approach was not doing much in sexual related problems in the young people. This led the government to introduce the teaching and learning of comprehensive sexuality education in schools as enshrined in the framework for the comprehensive sexuality education which was prepared and published in 2013. The teaching was implemented on the Copper belt province as a pilot project before spreading it to other parts of the country (Ministry of Education, 2013). The Ministry of Education anticipated that comprehensive sexuality education would address the needs of the young people including those who were already sexually active. Hence, the need to research on the perceptions of parents towards the teaching of comprehensive sexuality education in secondary schools in order to assist the young people with the information they need. Therefore, this motivated the undertaking of this study to address the perceptions of parents towards the teaching of comprehensive sexuality education in three selected secondary school in Kalomo District.

1.3. Statement of the problem

The problem of the study is that the perception of parents towards the teaching of CSE is not known. UNESCO (2015) argues that the majority of the parents in Zambia are not comfortable to discuss sexual related matters with their children. Some parents are also glued to their cultural values, ethics and religious practices that they consider CSE sinful.

Numerous studies have been conducted subject to the introduction of comprehensive sexuality education in the educational system by highlighting issues of cultural values, ethics and the religious practices and feeling of embarrassments by (Melody et al 2016; Musune, 2016; Malambo, 2017; Sakala, 2017; Roudsari et al, 2013). The cultural values, ethics and the religious practices of most parents in Zambia do not allow parents to discuss sexual matters with their children. Melody et al (2016) supports the view that parents feel embarrassed and find it difficult to discuss sexuality with their children. Children are not allowed to talk about sexuality in the Zambian cultural context and yet they have a lot of unanswered questions with regards to sexuality. Reality indicates that some adolescents engage in sexual intercourse at a very early age. Most of these teenagers do not use any contraception when they engage in intercourse. The situation is made worse by the fact that most parents do not give any sexuality education and they expect schools to do that on their behalf.

When sexuality education was introduced, most parents had a negative view towards its teachings among the school children because sexuality education was perceived to be alien and capable of corrupting the morals of the young in society (Musune, 2016). There was antagonism between the parents and the school over the teaching of sexuality education because most parents did not have accurate understanding of what sexuality education is all about and the benefits that would be derived from it. Sexuality education having being taught for five years in Zambian schools, it was imperative to assess the perceptions of parents towards the teaching of sexuality education in secondary schools in Kalomo district in the Southern part of Zambia and ascertained the topics that parents felt their children needed to be exposed to or that should be included in the sexuality education so as to assess the level of resistance from parents and possibly offer solutions.

1.4. Purpose of the study

The purpose of this study was to investigate the perception of parents towards the teaching of comprehensive sexuality education in secondary schools in Zambia.

1.5. Objectives of the study

1.5.1. General objective of the study

To investigate the perception of parents towards the teaching of comprehensive sexuality education in Zambia after five years of teaching CSE in schools.

1.5.2. Specific Research Objectives

The specific objectives that guided this study were to:

1. explore parents' view towards the teaching of sexuality education in secondary schools
2. find out what aspects of sexuality education parents want to be included in the Zambian school curriculum.
3. establish the factors that influence the parents' perceptions towards the teaching of comprehensive sexuality education
4. find out who parents think should provide sexuality education/information to pupils in secondary schools?

1.6. Main research question

What are the views of parents towards the teaching of comprehensive sexuality education in three selected secondary schools in Kalomo District?

1.6.1. Specific research questions

The specific research questions for the study were as follows:

- i. What are the parents' views towards the teaching of sexuality education in secondary schools?
- ii. What aspects of sexuality education do parents want to be included in the Zambian school curriculum?
- iii. What factors influence the parents' perceptions towards the teaching of sexuality education?
- iv. Who do parents think should provide sexuality education/information to pupils in secondary schools?

1.7. Significance of the study

The findings of this study are significant in that they may enlighten parents and teachers on the importance of the teaching and learning of comprehensive sexuality education in schools as almost everyone in the country may benefit from its content. This may help general populace to have access to sexual health information, make informed decision that would guarantee them a reputable future and acquire life skills to deal with sexuality and relationships in a satisfactory and responsible manner.

The findings of the study may provide curriculum designers, religious organizations, policy makers, educators, parents and the community at large with information for formulating effective policies in favour of sexuality education in schools. The findings of the study would help to intensify campaigns for sexuality education in schools, discourage any myths and misconceptions concerning sexuality education in schools and in the Zambian society. This in turn would provide equitable access to sexuality education. Further, the findings of the study may contribute to the pool of knowledge and would be used as a reference point for future researchers.

1.8. Limitation of the study

This study was only limited to three selected secondary schools in Kalomo District as such its findings may not be generalised to other parts of the country. In other words, the scope of the study was too limited to reveal all the parents' perceptions towards the teaching of comprehensive sexuality education schools in Zambia.

The other limitation of the study was that the female participants were not open enough to discuss sexual related matters with a male researcher, because sexuality is considered to be private and a taboo subject to be discussed openly. The situation was made worse in instances where the researcher interpreted some of words in the study in the local language. Some of the parents were not familiar with what their children were learning at schools.

1.9. Delimitation of the study

The study was only conducted in Kalomo District, in the Southern part of Zambia, in three selected secondary schools among parents who had children taking comprehensive sexuality education.

1.10. Theoretical Framework

In this study, we will show the five levels of Bronfenbrenner's ecological systems theory and illustrate how these five levels influence the perception of parents towards the teaching of comprehensive sexuality education in secondary schools.

The study was guided by the Ecological Systems Theory developed by Urie Bronfenbrenner in 1965. Bronfenbrenner believed that a person's development was affected by everything in their surrounding environment. According to Munsaka and Matafwali (2013) Bronfenbrenner divided the person's environment into five different levels: the microsystem, the mesosystem, the exosystem, the macrosystem, and the chronosystem. Bronfenbrenner conceptualizes human development as a product of a dynamic and reciprocal interplay of systems.

Munsaka and Matafwali (2013) state that the first level of Bronfenbrenner's ecological theory is the microsystem. A microsystem can be explained as an interaction between the parents or caregivers with their children. It can be an interaction between a parent with a daughter or son, or between a sister and a brother, or indeed a friend or peer. Binik, and Meana (2009) states that a microsystem typically includes family, peers, or caregivers. Children's microsystems will include any immediate relationships or organizations they interacts with, such as their immediate family or caregivers and their school or day-care. How these groups or organizations interact with the child will have an effect on how the child grows; the more encouraging and nurturing these relationships and places are, the better the child will be able to grow.

This study has found the aspect of the microsystem in Bronfenbrenner's ecological theory to be applicable and meaningful. There are a number of microsystems that form throughout an individual's life. Some of the microsystems that form in an individual's life are more influencing in the development of sexuality. For example, the parents and the family to which an individual belongs to play a critical role towards the perceptions one may acquire towards sexuality. Cowden, and Bradshaw, (2007) argue that microsystem interactions do not always directly relay information about one's sexuality, but they provide important information on matters of sexuality and morality. Binik, and Meana (2009) states that the microsystemic interactions promote the transmission of values about sexual behaviours. Parents' beliefs about sex are transmitted to children through exposure to parents' attitudes towards sexual behaviours. The experiences that an individual acquires within a microsystem will contribute to the stock of personal schema surrounding sexual behaviours. The family is a highly influential microsystem in terms of sexual socialization.

It is important to note that the microsystem aspect of Bronfenbrenner's ecological theory is very applicable to the study of the perception of parents towards the teaching of sexuality education in secondary schools in Zambia. Because parents play a critical role in the formation of ideals or acceptable standards of sexuality in society. The information provided by parents on matters of sexuality forms a foundation in the minds of the children on which future decisions would be based on. Hertlein, Weeks, and Gambescia, (2009) argue that adolescents who obtain sexual information from parents behave more conservatively, they initiate sexual behaviours at an older age and are more likely to use contraceptives than those who receive information from peers. Therefore, it is important that the parents should be involved in the provision of sexuality information to their children while they are still in the microsystem environment.

Meade, and Ickovics, (2005) state that the next level of ecological systems theory is the mesosystem. The mesosystem consists of the interactions between the different parts of a person's microsystem. Kimmel, (2007) argues that the mesosystem is where a person's individual microsystems do not function independently, but are interconnected and assert influence upon one another. These interactions have an indirect impact on the individual. For example, one aspect of a child's mesosystem would be the relationship between the parents and the teacher. If the parents take an active role in the school, such as attending parents and teacher meetings and volunteering in the classroom. This will have a positive impact on the

development of the child because the different elements of his microsystem are working together. A child's development could be affected in a negative way if the different elements of the microsystem were working against one another.

The study on the perception of parents towards sexuality education has found the second aspect of Bronfenbrenner's ecological theory to be meaningful. In the teaching of CSE, the school needs to work together with the parents. Lowe, (2010) argues that a major consideration in the sexuality education of an individual is the people who interact with that individual on a daily basis and the systems the individual operates in. For some young people, the parents that surround them will have great deal of authority over how they integrate sexuality education into their life. Rogow, and Haberland, (2005) argue that parents that are supportive and have an understanding of the sexuality education curriculum their child is receiving may be more willing to encourage the child to learn CSE.

On the other hand, a parent who has a less supportive attitude towards the education their child is receiving may have a more sabotaging effect on the child's education. Such a parent can easily create distrust between the child and teacher, reinforcing what is taught in the home rather than the lessons that are taught in the school.

It is important to note that the teaching of sexuality to children is a responsibility of the parents and the teachers. The mesosystem of the child consists of the parents and the teachers. As a result, parents need to support the sexuality curriculum and supplement the efforts of the school. On the other hand, the school must work in collaboration with the parents to make sexuality education a success. Siegel, (2001) agrees that this helps to ensure that the young people receive a unified, reinforcing message of community values across multiple mesosystem contexts. The available research studies such as (Namisile, 2007; Naidoo, 2001; and Mack, 2011) suggest that involving parents who are warm, supportive and consistent in their behaviour and style of discipline can effectively support the child. Children would benefit by having a close and involved relationship with both their mother and father. In general, parental involvement is crucial in preventing educational problems as well as facilitating children's development.

The exosystem is the next level of Bronfenbrenner's ecological theory that we will discuss and show how it is meaningful to this study. Munsaka and Kalinde (2017) narrates that the

exosystem refers to a setting that does not involve the person as an active participant, but still affects him or her. This may include decisions that have a bearing on the person, but in which they have no participation in the decision. Mack, (2011) relates that the exosystem level includes the other people and places that the child may not interact with often but that still have a large effect on the child, such as parents' workplaces, extended family members, and the neighbourhood. For example, if a child's parent gets laid off from work that may have negative effects on the child. However, if the parent receives a promotion and a raise at work, this may have a positive effect on the child because the parents will be better able to give physical needs. An exosystem may include institutions that influence an individual's daily settings but are not part of the individual's immediate environment (Naidoo, 2001). Exosystem, including the media, also impact sexuality by promoting a dramatized depiction of sexually active individuals (Ward and Friedman, 2006). When available, sexuality education in schools is often the first time that many individuals receive factual information regarding sex. The different approaches to sexual education influence the attitudes that children have toward sexual behaviour.

The third aspect of Bronfenbrenner's ecological theory is relevant to this study in the sense that we have many young people in Zambia whose sexuality has been influenced by the exosystem, for example, the media. Brown, (2009) argues that many young people receive a large amount of sexual knowledge through the media. Cook, (2006) argues that the media exposes children every day to articles, pictures and often times videos that says different things about sex. Children therefore tend to learn quickly through the things the media presents. Most of the children learn more quickly with pictures and objects they see because such objects create a lasting impression on the minds of the children. Some of the children may at some point attempt to practice scenes of sex they have watched in movies thereby involving in unwholesome sexual activities at a very tender age. Brown (2009) states that children are active consumers of messages broadcast on radio and television, printed in magazines, distributed on the Internet and presented in video games. The young people cannot be let alone, the parents and the school must work together to provide the right information about sexuality rather than letting the young people learn from the exosystem such as the media that may not provide the right information.

The macrosystem is the culture(s) in which individuals live. Cultural contexts include socioeconomic status and ethnicity. Members of a cultural group share a common identity,

heritage, and values. Bronfenbrenner (2005) describes the macrosystem as a societal blue-print for a particular culture or subculture. Each culture establishes values and beliefs that govern the priorities of all the previously noted ecological systems. Each individual exists within a broader cultural system, the macrosystem, which dictates certain features of all associated systems. Some of the prevailing beliefs and messages regarding sexuality come from the much larger systems operating in society. These broader influences are called the macrosystem. Munsaka and Kalinde (2017) states that a macrosystem is comprised of cultural and societal principles which create contexts and patterns within the outmost setting. Since the macrosystem is present and influential from birth, it is expected that it is a prevalent factor in the formation of lifelong or generalized types of sexual perceptions.

The fourth aspect of Bronfenbrenner's ecological theory, the macrosystem is applicable to this study in the sense that sexuality is a concept of culture. The culture in which an individual is raised determines the values, decisions one makes regarding sexuality, and the appropriate sexual behaviour. Namisile (2007) states that the aspects of sexuality that are influenced by culture include values, such as decisions regarding appropriate sexual behaviours, suitable partner or partners, appropriate age of consent, as well as who is to decide what is appropriate. Sociocultural beliefs across the globe influence the answers to each of these questions and in many cases these characteristics are seen as integral to culture. Naidoo (2001) relates that culture provides the general guidelines regarding all aspects of sexual behaviour, including who it is acceptable to be attracted to, how sexual relationships should be and the appropriate time and places for sexual activity. Cultural messages regarding sexuality are often passed down to children from parents who learned them from society and culture.

Chronosystem is the changes made by the environmental events and life-turning events that happened in the individual's life, as well as history that involves social factor that has an impact on the individual's life (Santrock, 2011). The chronosystem involves temporal changes, or changes throughout the lifespan, that influence a person or their environment (Bronfenbrenner, 1986). These temporal changes can be any change related to the lifecycle including age at sexual initiation, aging children, aging parents etc. Santrock, (2011) states that the chronosystem is unique in that it contains the entire set of systems in a person's environment and also encompasses life events that either impact one's desire and psychological processes surrounding sex for example, abortion, miscarriage and sexual abuse.

The chronosystem continues to change and evolve over time. The sequential order that each system influences a person's life will modify the sexual scripts they ascribe to. For example, a

child who is warned by their parents that sexual intercourse is bad and dirty prior to receiving a biological approach to CSE may not absorb the message about sexuality as a natural process. Initiation into sexual behaviours emerges at different times, depending on a variety of factors, and can be the result of experimentation or forceful coercion.

There are numerous implications of the fifth aspect of Bronfenbrenner's ecological theory to the current study. It is important to note that sexuality education curriculum covers a wide range of topics specifically topics that deal with the changes that happen in the lives of the young people, particularly, menarche, puberty, early sex intercourse, rape and other changes that take place during the lifespan of an individual. The school needs to work together with the parents in trying to educate the young matters of sexuality. Because there are so many chronosystems that take place in one's life time.

1.11. Organisation of the Study

The chapter presented the introduction of the study. The issues in this chapter included, among others the statement of the problem, general objectives, specific objectives. The research questions imitations, delimitations and significance of the study.

The literature review is presented in chapter two. This chapter explored some of the existing literature on views of parents towards the teaching of CSE in schools at global, and regional levels. Chapter three provided the methodology which was used in conducting this study; it highlighted the research design, population, sample and sampling procedure, and data collection procedures. The research findings of the study were presented in chapter four following the themes that were generated. Chapter five discusses the findings of the study. The final chapter, which is six, provided the conclusion and made recommendations based on the important findings of the study.

1.12. Summary of the chapter

This chapter gave the background to the study on perceptions of parents and teachers in the teaching and learning of comprehensive sexuality education in schools. The chapter also presented the statement of the problem, purpose of the study, research objective and questions, significance of the study, theoretical framework, delimitation, limitations and definitions of operational terms used in this study. Therefore, the next chapter endeavours to review various literatures deemed relevant to the study based on the study's objectives.

CHAPTER TWO: LITERATURE REVIEW

2.1. Overview

The chapter presents a review of related literature on the perception of parents towards the teaching of sexuality education in secondary schools. The chapter gives highlights on the key dimensions and aspects of the research topic based on global, Africa and Zambian contexts. This chapter also includes the meaning of Comprehensive Sexuality Education, significance of sexuality education in Zambia, the attitudes of parents towards the teaching of sexuality education, and the studies done in relation to sexuality education. In addition, the chapter also looks at the types of sexuality education that could be included in the sexuality curriculum in Zambia.

2.2. Meaning of Comprehensive Sexuality Education

The concept of sexuality education and its introduction in schools in Zambia has witnessed much controversies and misconception by many teachers, parents, the society and students. According to Djamba (2010) teachers often expressed difficulties in teaching some topics related to sexuality education including condom use, masturbation, sexual orientation, abortion and contraception. Ahmed (2013) revealed that teachers and parents expressed open resistance to the teaching of condom use on the ground that condom promotion would encourage promiscuity. It is against this background that this study examined the perceptions of parents towards the teaching of sexuality education in secondary schools in Kalomo district in the Southern part of Zambia.

The Sexuality Information and Education Council of the United States (2009:45) identifies CSE as including a broad set of sexuality topics, such as human development, relationships, decision making, abstinence, contraception, and disease prevention. The students are given the skills to make responsible decisions about their sexuality. Comprehensive sexuality education (CSE) includes information on condoms and other contraceptives. In the schools that utilise a comprehensive approach, topics cover the reliability of contraceptives, healthy behaviours, and lifestyles. According to Alford (2001), CSE provides medically accurate and scientifically backed information about sexuality, including orientation and identity, preventative behaviours for STIs, HIV, and unplanned pregnancy. This curriculum is praised for its approach to offer students the opportunity to learn about a myriad of topics about gender and sexuality, while granting them the ability to explore and define their individual values (Alford 2001).

The concept of sex education which is sometimes called sexuality education or sex and relationship education attracts a variety of definitions from different people. According to Frimpong (2010:9) defines sexuality education as ‘the systematic attempt to promote the healthy awareness in the individual on matters of his/her sexual development, functioning, behaviour and attitudes through direct teaching’. Similarly, the Sexuality Information and Education Council of the United States (SIECUS) in Njoku (2008:18), saw sex education as ‘a planned process of education that fosters the acquisition of factual information, the formation of positive attitudes, beliefs and values as well as the development of skills to cope with the biological, psychological, socio-cultural, and spiritual aspects of human sexuality.’

According to Alford (2001) sexuality education is a broad term used to describe education about human anatomy which includes a sex organ or any other body parts which are involved in sexual reproduction. It also seeks to impart basic education on sexual intercourse, reproductive health, emotional relations, reproduction rights, and use of contraceptives, menstruation, pregnancy and other aspects of human sexual behaviours. Not only this, sex education also plays a vital role in spreading awareness on abortion and Sexually Transmitted Diseases.

From these definitions, one could deduce that sexuality education is a deliberate, planned and organized learning experience in the aspect of human sexuality which is intended to equip young people with the requisite skills and adequate knowledge which enable them to develop positive attitude on sex related issues as well as to take rational decisions in line with societal expectations (Bozimo and Ikwumelu, 1999). It is important to note that sexuality education is not just introduced in schools incorporated for knowledge acquisition but to help young people develop attitudes, values, goals and practices that are based on sound knowledge which would enable them to express their sexual and mating impulses in a manner that is socially and ethically acceptable as well as personally satisfying.

The concept of sex education in Zambia is not a new concept. According to Chondoka and Bota (2007) traditional forms of sex education and family life education was in existence in Zambia before the coming of the missionaries to Zambia through initiation ceremonies where the youths were taught sexual skills. Traditionally, sex education was given to every child and adolescents by his/her immediate family but this practice has been eroded by the influence of modernization, western civilization, and collapsing family life; thereby leaving the young ones

at the mercy of the wider society and other socializing agents who may not give accurate information that can assist the young ones in their transition to adulthood. This vacuum in the life of adolescents is what the school needs to fill through the teaching of sex education.

The recognition of the above gap as well as the risk in adolescents reproductive health who are prone to unplanned sex, unwanted pregnancy, unsafe abortion, sexual coercion, sexual violence, sexually transmitted infections (STIs) and even Human Immunodeficiency Virus (HIV) owing to lack of information or misinformation about the implications of their reproductive behaviour and health risks especially from under-age sexual practices and other anti-social practices prompted the Zambian government to introduce sexuality education in schools in 2015. Owing to the introduction of the subject and it being taught for three years this study investigated the perceptions of parents towards sexuality education so as to determine the level of support from the parents and provide solutions. This became necessary in order to prepare adolescents for their adult roles in line with acceptable societal standards, and empower them to have greater control over their sexuality and reproductive life for their own benefit both socially and economically. It is also a means of safeguarding or protecting the youths against the consequences of sexual ignorance as well as preparing them for responsible life (Njoku, 2008).

Since the family which is the primary agent of socialization where sex education ought to be taught seems not to help the adolescents in this regard, as issues that have to do with sexuality is often times not discussed with them, owing to the belief that keeping them in perpetual ignorance about their sexuality would prevent them from immoral behaviour (Abdu, 2006). Many adolescents have resorted to confiding in their friends and school mates who often mislead them knowingly or unknowingly (Udemezue, 2011). Apart from their friends, they also source for information from the internet, television, pornographic films and materials which often mislead them and cause more havoc and confusion (Abdu, 2006). Hence, the need of this study to explore the perceptions of parents towards the teaching of sexuality education in secondary schools in Zambia. There have been no studies that have been conducted in Zambia since the introduction of comprehensive sexuality education into the school curriculum to ascertain its acceptability and parents' perception of it. This study was significant in that it intended to unravel the perception of parents towards sex education in schools in Zambia.

2.3. Significance of Sexuality Education

Finger (2005) argues that sex is a universally strong biological drive in the life of human beings. It plays an important role in the preservation and building of human society. Much attention has been given to this drive by societies since the dawn of human civilization.

Gupta (2007) states that at all levels of human culture, instructions in matters of sex has been closely bound up with the social mores and the prevailing codes of ethics applied to sex conduct and in development of these codes, the religion of the parents has been a dominant factor. The declining influence of religious and social values and the increasing impact of scientific knowledge have brought the problem of sex-education into new focus.

According to SIECUS (2000), culture in society has to be properly cultivated, so that future generations develop healthy attitudes towards sex. Parents and teachers play a vital role in the life of the adolescents. Generally, young adolescents use different strategies to satisfy their curiosities and queries about sex. If adults around them do not provide proper information about sex, adolescents may either draw the wrong conclusions based upon inaccurate knowledge or they would make up their own explanations.

Today in Zambia, parents have a great responsibility in helping children to achieve these behavioural and value changes. Finger (2005) argues that the prime responsibility of teaching children about sexuality lies with the parents and the school system. The educational institutions and the parents are better equipped to guide and direct attitude formation, installing skills and competencies.

However, there is considerable disagreement and controversy regarding sexuality education in schools. Some parents were not comfortable with the introduction of sexuality education. They were concerned with the content of sexuality education to be taught to the children and the age at which children would be introduced to sexuality curriculum. The other concern of the parents was that the religious teachings and the cultural beliefs in Zambia do not allow a parent to share sex knowledge with children. Parents had a perception towards the teaching of sexuality education in schools in Zambia. Finger (2005) argues that the responsibility of imparting sex-education must be shared both by parents and the schools together to rescue the young

generation from darkness of utter confusions, suspicious taboos and prejudices in the changing socio economic scenario characterised by porn pictures of sex.

Hence, sexuality education is a very vital issue before the country. Therefore, there was an urgent need to explore the perception of parents towards the teaching of sexuality education. Archana (2007) argues that sexuality education is important in developing healthy attitudes among the adolescents. If information about sexuality is concealed from children, they may take some wrong approach and develop undesirable habits. If school teachers were to be so much traditional and orthodox in their approach of teaching sexuality education, the adolescents would not have information on matters of sexuality. Uraiwan (2010) states that sometimes children satisfy their instincts and get mythical information about sex from sources such as internet, friends, and the media; such information may be incorrect and could have spurious effects on them. AVERT (2005) argues that adolescents may experience a great deal of anxiety emerging out of poor knowledge about their sexual developments, sex and form misconceptions. Sex-education would help students to develop positive attitude towards sex when their queries are satisfied honestly and scientifically.

AVERT (2005) states that sexuality education is about developing young people's skills so that they may make informed choices about their behaviour and feel confident and competent about acting on these choices. Sexuality education does not just dump information onto the learner but, helps learners to develop a positive self- esteem, which permits them to view themselves as worthwhile beings, to accept and appreciate their bodies, to create their own values which will enable them to engage and maintain healthy relationships. The choices they make will be responsible, wise and informed choices.

Kehily (2003) states that sexuality education seeks to promote behaviours that help individuals to achieve positive results and avoid negative outcomes. This can be achieved through open dialogue or discussion that respects the beliefs of individuals.

Archana (2007) states that adolescents have so many myths about their organic development systems which have to do with bodily changes, hormonal effects on reproductive system, chronological maturity and its physiological impacts. When they become anxious, stressful and over-pressurized, nobody is there to help, guide and to explain different facts and changes that

are going on their bodies. Sexuality education would provide information to the young people on how to cope up with the challenges they face.

2.4. Parental Attitude towards Teaching of Comprehensive Sexuality Education

The attitude of parents towards teaching of sexuality education always attracts emotional responses that express different degrees of acceptance and rejection. It is important to note that the attitude of parents towards sexuality education would determine the success or the failure of the teaching of sexuality education. Campbell (2002) states that attitudes are formed from membership of groups such as teachers, family members, peer groups, religious groups, and the mass media. The type of attitude formed by parents would either be negative or positive. A positive attitude towards the teaching of sexuality education would mean that the parents would support the teaching of sexuality and the negative attitude may mean that the parents may not support and participate in the teaching of sexuality education.

Harrison (2000) also stated that the attitude of parents could also influence the perception of learners towards sexuality education. This may mean that for the learners and teachers to consider sexuality education important, the attitude of parents must have been positive. The parents must work hand in hand with the teachers in order to impact learners with the skills and knowledge from sexuality education. Harrison (2000) argues that if parents fail to work together with the teachers in supporting sexuality education there are chances that the knowledge learners would acquire would lead some youths to become promiscuous as a result of the negative effects of sex education. The reason for parent's negative attitude towards the teaching of sexuality education in schools was the fear of pregnancy. Parents feared that if most of their children learning sexuality would engage themselves in premarital sex and become pregnant before the completion of the school (Bobak et al, 1989).

A study by Kirby (2007) on parental attitudes toward high school sex education programs indicated that the majority of parents approved sex education although, contradictions were noted. Further, parents wanted sex education to be taught in the context of God, marriage and parenthood. A survey by McNeil (2013) on family influences on adolescent's sexual behaviour, the study revealed that conservative maternal attitudes about sex, delay the development of an individual or sexual behaviour. Another study by Fields (2012) pointed out that the mothers were reluctant to talk about sex education to their daughters. Although, the mothers perceived that girls should talk only about menstruation and that it is necessary for the girls to be aware

of intercourse or other important aspects pertaining to sex education. The mothers found it embarrassing to discuss on such issues with their daughters. Dialard, (2001) pointed out on a significant change of attitudes of parents towards sex education to their children.

In all the above studies, it seemed they were contradictions because parents were agreeing on one thing in the manner they were perceiving the teaching of comprehensive sexuality education to their children. However, in the current study, it was not known whether parents in Zambia would perceive the teaching of comprehensive sexuality education in similar manner as the studies identified.

With the beginning of the 21st century, the attitude of parents has shifted from negative to positive. Fields (2008) argues that most parents believe that sex education should be imparted on the grounds that it should encourage young people to use birth control and practice safe sex once they become sexually active. Therefore, there is a strong need to provide appropriate information to adolescents which is often not supported by parents who fear that imparting sex education would lead to experimentation with sex (Lesko, 2010). Hence, the need of this study which investigated the perceptions of parents as to who they thought should teach sexuality education to their children. There has not been any study conducted to ascertain the perception of parents towards sexuality education in Zambia.

2.5. Studies on Sexuality Education

The concept of sexuality has been studied in different parts of the world such as America, Thailand, Nepal, Kenya, Tanzania and South Africa. Below were some of the studies that have similarities with the current study that explored the perception of parents towards the teaching of sexuality education in secondary schools in Zambia.

2.5.1. Western Perspective on Comprehensive Sexuality Education

Uraivan (2010) did a study in Thailand on ‘smart boys’ and ‘sweet girls’- sex education needs in Thai teenagers. The study used a mixed-method approach to collect the data which was required in the research. This study aimed at informing the redesign of sexuality education policy in Thailand by exploring the knowledge and attitudes of teenagers, parents, teachers, and policy makers and placing these in the wider social, cultural, educational, and economic context of modern-day Thailand. Six selected secondary schools with diverse characteristics in socioeconomic and religious backgrounds and locations were studied. The mixed method study

included: semi-structured interviews and narrative interviews with 18 key stakeholders; analysis of 2 key policy documents; a survey of 2301 teenagers; 20 focus groups of 185 teenagers; a survey of 351 parents; one focus group of 8 teachers; and two focus groups of 23 parents. The results of the study revealed that sex education was biologically focused and inconsistently delivered. It also revealed that many parents and teachers lacked the knowledge, confidence, and skills to offer meaningful support to their children.

The current study, unlike Uraiwan (2010) explored the perception of parents towards the teaching of sexuality education in a multicultural society. The study was determined to collect views of the parents on how best sexuality education could be taught to benefit our children in schools facing a lot of challenges such as early pregnancy, lack of reliable information on sexual related matters and the dangers of HIV/AIDS. The current study used a descriptive design to provide factors that influence sexuality education as they are on the ground.

The other study that was conducted to examine the importance of sexuality education in schools was by Chaweewan (2011) in Thailand, Chaweewan (2011) did a study to look at how to involve parents in the sexuality education of their teenage children. A mixed method approach was used and interviews in 3 villages in Thailand. Surveys of 79 parents and 79 teenagers (15-19 years) took place. Participants from that sample were recruited to take part in focus groups and in-depth interviews. Data were analysed separately then results merged. The study revealed that parents and teenagers felt unable to address issues of sexuality because of a perception of parents. Teenagers faced a dilemma of trying to respect their parents but needing to form their own identity which is influenced by knowledge of western values. Other studies that were conducted on sexuality education and had a similarity with the current study were the two studies done by Sharmila (2015) and Prakash (2016).

Sharmila (2015) did a study in the West Indies on teachers' and parents' concern of the teaching of the sexuality and sexual health to students. The study used qualitative case study approach and also the study attempted to glean insights into the challenges parents face with communicating how they could contribute to sexuality and sexual health education of their children. Interviews were conducted with six teachers and two parents and the data collected was coded, themes and categories imputed and analysed. The results show that both parents and teachers were supportive of sexuality and sexual health education as a means of assisting students with making informed choices. However, teachers were not too willing to teach

sexuality education, while parents wanted to maintain some level of control over the content of the subject.

Prakash (2016) did a study from Nepal on adolescents' knowledge and perception of sexual and reproductive health and services. This study aimed to examine the knowledge of adolescent on sexual and reproductive health. It used qualitative methodology and purposive sampling technique. In-depth interviews were conducted using the semi structured interviews. A total of 20 participants were interviewed, 10 from each district where half of the respondents were female. The study found out that adolescents from both districts were aware about some of the common Sexual and Reproductive Health problems like HIV/AIDS, Syphilis and Gonorrhoea and some issues like early marriage, teenage pregnancy and gender inequality were also mentioned. The culture of communicating sexual related problems with the parents was almost non-existing except girls getting information from mothers during menstruation. The following looks at the studies that were conducted in Africa to explore the concept of sexuality education in schools.

2.5.2. African Perspective on Comprehensive Sexuality Education

There were a good number of studies that were done within Africa to explore the concept of sexuality education in schools. Below were some of the studies that were done in Africa that looked at the teaching of sexuality in schools.

Balogun (2011) did a study in Nigeria on perception of senior secondary school students about teaching sex education in secondary schools. The researcher investigated on the perception of Senior Secondary School Students on teaching of sex education in secondary schools. To achieve this purpose ex-post facto research design was used. The instrument used for data collection was questionnaire using Likert rating scale. The study revealed that adequate knowledge of adolescents about sexual issues determined their behaviour concerning relationships. The study indicated that when the adolescents were provided with the knowledge of their sexuality, it was easy for them to adjust and understand the changes that they went through during the stage of adolescence. On the other hand, the study revealed that when the adolescents were not provided adequate knowledge, there was misconception about sexuality which resulted in their risky sexual behaviours. The results of the study revealed that sex education is not taught as a subject of its own in Nigeria. The study also showed that the male and female students wanted sex education to be included into the secondary school's

curriculum. While Balogun (2011) used a questionnaire with five items to measure simple attributes using Likert rating scale. The current study used in-depth interviews to collect data. Agatha, (2003) did a study in Nigeria to identify socio-cultural factors that hinder sexuality education in secondary schools. The study used a sample of 300 students in secondary schools, using a descriptive survey. The instrument used for data collection was the structured questionnaire while mean, standard deviation, t-test were used to answer and test the research questions and hypothesis respectively. The result of the study showed that sexuality education taught in schools is being affected by some socio-cultural factors such as culture, views of parents, pressure from peers, attitudes of school teachers, religious beliefs and the economic system.

The other study that was conducted in Africa and is related to the current study was the study by Kasonde (2013) in Botswana on perception of teachers to sexuality education in secondary schools. The aim of this study was to establish the attitude and perception of teachers to sexuality education in senior secondary schools in Botswana. This was a cross-sectional, quantitative study aimed at establishing the knowledge and attitudes of 25, randomly selected teachers to sexuality education in secondary schools in Botswana. The survey was conducted using a self-administered, closed-ended, structured questionnaire. Out of 25 respondents, 14 were males and 11 females. The majority of the participants (80%) agreed that sexuality education was appropriate and a high proportion of respondents (97%) were willing to teach sexuality education. A greater number of respondents (72%) indicated that sexuality education should include contraceptives, but 64% were of the view that condoms should not be made available to students in secondary schools. Ninety-two percent agreed that sexuality education delays sexual debut and all respondents agreed that sexuality education increases awareness of HIV and AIDS. Overwhelming number of respondents (96%) agreed that sexuality education promotes condom use. Majority (68%) indicated that the school curricula do not cover topics on abortion and communication and negotiation skills to reduce risks for HIV, other sexually transmitted diseases and pregnancy. The major barriers to sexuality education are culture (60%) and lack of training (24%). Majority of teachers (64%) indicated that they were not trained to teach sexuality education. Culture and lack of training were the major barriers to teaching sexuality education in secondary schools.

However, the current study looked at the perception of parents towards the teaching of sexuality education. Kasonde (2013) used a cross-sectional, quantitative study aimed at establishing the

knowledge and attitudes of 25, randomly selected teachers to sexuality education in secondary schools in Botswana. The results obtained by Kasonde (2013) by using the quantitative study based on teachers' attitudes leaves out details that could have been obtained through focus group discussions. The uses of closed ended questionnaires have weaknesses of not providing detailed responses from the participants. The current study looked at the perception of parents towards the teaching of sexuality education in secondary schools in Zambia.

The study by Ampofo (2016) in Ghana on the perception of students towards sexuality education has a similarity with the current study. Ampofo (2016) did a study in Ghana on students' perception towards sexuality education in secondary schools. The purpose of the study was to determine the perception of students of Ghana towards sexuality education. A descriptive survey design was employed for the study. Data was collected using questionnaire. The data were analysed using tables, frequencies and percentages. He found that school-based sexuality education continues to be a controversial topic in the area of public education. While adolescents need information to make educated, healthy decisions about their own sexuality, where that information should come from was a topic of much debate. The study revealed that information about sexuality should be provided only by parents or family members, while others believed that sexuality education was a vital part of the instructions that students should receive in schools.

The use of a descriptive survey is another weakness of Ampofo (2016)'s study. Participants or subjects in a descriptive study may not be truthful or may not behave naturally when they know they were being observed, giving false information to the researcher. Researcher bias may play a role in many ways. For example, the choice and wording of questions for the questionnaire may be influenced by the bias of the researcher. The researcher may also make subjective choices about which information to record and emphasize in the findings. The variables in a descriptive study cannot be manipulated; therefore, statistical analysis is not possible. As a result of this effect, Ampofo (2016) uses tables and frequencies to analyse his data giving basic statistical results. The results obtained by Ampofo (2016) were unreliable and unscientific because the results of his study cannot be repeated and typically the study cannot be replicated. Hence, the current study found a gap on the methodology used and the data collection instruments used.

Another study done in Africa with a similarity to the current study was the study by Kalinga (2010) in Kenya. Kalinga (2010) did a study in Kenya on the effects of sex education on adolescents' sexual behaviour in secondary schools. The purpose of this study was to determine the contribution of various sources of education about sexual topics (family, peers, media, school and religion) on teens' sexual knowledge and behaviour among public secondary school students in Kenya. The study used ex-post facto design to determine sources of sex education and its influence on secondary school adolescents' sexual behaviour. Data analysis was done both qualitative and quantitative. Qualitative analysis considered the inferences that were made from the opinions of the respondents. This analysis was then thematically presented in narrative form and where possible tabular form. Quantitative data was analysed using descriptive statistics including frequency counts and percentages. These data were further subjected to significance tests using Chi-square test. The study established that the main sources of sex education were peers and the mass media. Parents and school were rated among the lowest with sources of sex education.

Unlike the study by Kalinga (2010) the interest of the current study was to determine the factors that hinder the effective teaching of sexuality education in secondary schools in Zambia, and predict who parents thought could teach the adolescents sexuality education. The research instruments used by Kalinga (2010) were not the same as the instruments we have used in this study.

Namisile (2007) did a study in South Africa similar to the study done by Kasonde (2013) in Botswana on teachers' perceptions of the teaching of sexuality education in secondary schools. The study has revealed that open approaches to sexuality education was viewed as more likely to contribute to reducing the rate of accelerated teenage pregnancies than those emphasizing morality. The study revealed that if an educator discussed sexuality positively and was open to questioning, then he or she could create an effective atmosphere for the teaching of sexuality. Also advantageous in this pursuit of sexuality education could be an openness to questioning, to model tolerance, a sound demonstration of respect towards each learner in the classroom, as well as having a good sense of humour. The study has revealed that youngsters who are not open to discussing sexuality issues with adults were more likely to engage in sexual encounters than those who openly discuss the topic. Epstein et al (2003) adds to this view by suggesting that by avoiding sexuality education, learners may be put at risk because the more they were ignorant about their sexuality, the more they were in danger.

Mkumbo (2008) did a study in Tanzania to explore the psychosocial factors affecting the development and delivery of school-based sex and relationships education in Tanzania. The results show that a majority of parents (more than 70%), teachers (more than 90%) and students (more than 80%) supported the provision of CSE in schools and, despite resistance to a few controversial topics, the inclusion of a wide range of CSE topics in a school-based SRE curriculum. The following looks at the studies that were conducted in Zambia to explore the concept of sexuality education in schools.

2.5.3. Zambian Perspectives on Comprehensive Sexuality Education

Bwalya (2011) did a study in Zambia focussing on investigating from an ethical perspective how the “UNESCO International Guidelines on Sexuality Education” could be implemented in Zambian secondary schools. The data was collected through documentary research and also by conducting interviews with some key informants from the Ministry of Education, religious groups, Forum for African Women Educationists Zambia (FAWEZA) and parents. The study shows that the Ministry of Education in Zambia does not have a serious policy with regard to sexuality education in schools. Analysis of the secondary school curriculum revealed that young people learn about their sexuality in Environmental Science, Biology, Civic Education and Religious Education.

The current study found a gap in Bwalya (2011) on basing the research findings on documentary analysis. The information in a document is always written with a special reason and purpose. Documents are usually not designed with research in mind. The information recorded may be incomplete. There may be information available for one period of time and not another. This could create gaps in the data collected in a research.

Another study which is related to this study was done by Awoniyi and Chuungu (2014) on the attitudes of stakeholders towards the inclusion and teaching of sexuality education in Ndola urban secondary schools in Zambia. The study employed descriptive qualitative research design. The results of the study revealed that teachers, pupils and parents had a positive attitude toward the inclusion of sexuality education in the school curriculum. However, the teachers, pupils and parents had a negative attitude on the inclusion of topics like sexual pleasure and enjoyment, homosexuality as well as premarital sex as topics in the curriculum. The multiple comparisons in the study showed that there was a significant difference in the attitudes of

teachers and parents as well as in the attitudes of pupils to the role of sexuality education in adolescents.

In contrast with the study of Awoniyi and Chuungu (2014), this study looked at the perceptions of parents towards the teaching of sexuality education in secondary schools in Zambia in Kalomo district. The study explored the factors that contribute to the perceptions of parents towards sexuality education.

The above studies reflect the attitudes of parents towards sexuality education. There is a gap in studies that were conducted in Zambia with regard to sexuality education. There is no study that was conducted from the time sexuality education was introduced to find out what parents think about it. The studies that have been conducted suggested that there was need to introduce sexuality education in Zambia. The present study is a modest attempt to explore the perception of parents towards the teaching of sexuality in Zambia.

Simalimbu (2016) did a study on perspectives on sex education in relation to sexual health of teenagers in Zambia. This research explored the perspectives on sex education in relation to sexual health of teenagers in Zambia. The research aimed at exploring the perspectives of various stakeholders (teenagers, parents, teachers, pastors and traditional counsellors) on the role of sex education to promote the sexual health of young people in Zambia. The study used qualitative research methods drawing 43 participants from Ndola district of Zambia.

The study done by Simalimbu (2016) revealed that mothers or female guardians are more involved in sex education than fathers who are constrained with productive work and the culture aspect, which does not allow men to discuss sexual matters with especially their daughters as it was considered taboo. Findings show that society was not comfortable with information coming from friends and the media as it might not give accurate information, thus they were more comfortable with the school to take up sex education. The following looks at the types of sexuality education to be taught to the pupils in schools.

2.6. Types of Sexuality Education to be Taught in Schools

This part of the study looked at two forms of sexuality education that has been put into practice in other countries that parents wished their children to learn. Because of the concerns of the parents on the aspects of sexuality education that children were taught in schools in Zambia.

Some parents felt that the contents that were in the syllabus for sexuality education were too detailed for a child of an age below the adolescent stage. As a result, parents felt that teaching a child such details in sexuality would corrupt the morals of young people. Children would start experimenting what they learn at school.

2.6.1. Comprehensive Sexuality Education

This approach to sexuality education encompassed a wide ranging and multi-faceted theoretical debate on whether sexuality education should be taught as early as primary school, with an elaborate continuation integrated in the curriculum up until high school. According to SIECUS (2010) comprehensive Sexuality Education (CSE) is a right based and gender equitable educational form of sexuality, gender, sexual and reproductive health, and sexual behaviour. It highlights the notion that sexuality plays an important role in people's personal development and empowers young people to make autonomous and informed decisions, without undermining the idea that young sexual desire is natural and normal. However, it is still up to the individual to decide whether or not he or she chooses to engage in sexual activities and behaviours.

It encourages students to withstand the pressure from others to have sex by helping develop personal attributes such as self-esteem, personal responsibilities, relationship skills, and respect for self and others (Simson and Sussman, 2000). Simson and Sussman (2000) state that children should begin receiving sexuality education as early as kindergarten (about 5 years old) which would continue until they were in 12th grade (about 18 years old) so that they could be provided with opportunities for developing skills as well as learning information that fits contextually into the current needs of the youth today.

The Sexuality Information and Education Council of the United States (SIECUS) developed a number of guidelines on sexuality education, which closely resembles the comprehensive approach aforementioned. According to the guidelines in this approach, sexuality education should have four primary goals; first information, secondly attitudes, values and insights, thirdly relationships and interpersonal skills, and finally responsibility (Haffner and Yarber, 1991; Simson and Sussman, 2000). The first focuses on accurately informing an individual about human sexuality including aspects such as reproduction, anatomy, and sexual orientation. The second goal refers to providing opportunities to question, explore and assess people's sexual attitudes and their families' values and to develop insights about relationships with

families and members of both genders. The goal focuses on the development of interpersonal skills such as communication, decision making, assertiveness, and peer refusal skills. The last goal refers to helping and guiding people to become responsible in terms of sexual relationships, abstinence, resisting pressures, and the encouragement of using contraceptives.

2.6.2. Abstinence and Sexuality Education

The main opposing approach to comprehensive sexuality education is that of ‘Abstinence until marriage’ sex education. This approach encourages the abstinence from sex until marriage and often avoids the discussion of the use of contraceptives and disease prevention methods, (Dailard, 2001). The curriculum’s goal is to emphasize the notion that until marriage was the morally right thing to do and that premarital sex can lead to ‘destructive and uncontrollable results’ (Simson and Sussman, 2000; Wellings et al., 2006). Furthermore, the curriculum claims that the use of condoms and other contraceptives has no use, can fail to provide the protection, and can even lead to health risks, whilst also asserting that they do not protect from emotional or psychological problems derived from having premarital sex. Moreover, it teaches that abortion is both morally and medically irresponsible, highlighting both physical complications that can result from abortions but also perceiving people who undergo abortions as ‘selfish’.

Pascoe (2011) argues that abstinence based programs exaggerate health risks related to abortion, or the risks of pregnancies, despite the use of condoms, in order to deter individuals from sexual activity, and by doing so they actually disseminate misinformation. This approach to sexuality education originated in the United States, treating individuals as innocent people so that minimum information about sexual relationships and education would be given.

Another term for this educational approach is sometimes referred to as ‘fear based’ education (Blake and Francis, 2001; Halstead and Reiss, 2003; Liang, 2010). It supports the concept of dating as a means to get to know one another better before marriage, but also asserts that a return to the traditional arranged marriages can be beneficial, claiming such marriages will likely put together two individuals of similar educational and economic background, and can therefore be more ‘harmonious’ than mixed marriages (SIECUS, 2001).

It was hoped that the current study would bring up the views of parents as what type of sexuality education they would want their children to learn. There was a gap in the studies that were

conducted on sexuality education because they do not show the type of sexuality education parents would want their children to learn in school. Hence, the significance of the study to explore the perceptions of parents towards the teaching of sexuality education and to show the aspects of sexuality education parents wanted their children to learn in the context of the Zambian culture.

2.7 Summary of the Chapter

This chapter has looked at the significance of sexuality education in schools in Zambia. The chapter has indicated that sexuality education plays an important role in the preservation and building of human society. This chapter has as well looked at the meaning of sexuality education. Sexuality education is the systematic attempt to promote the healthy awareness in the individual on matters of his/her sexual development, functioning, behaviour and attitudes through direct teaching. Sexuality education is a deliberate, planned and organized learning experience in the aspect of human sexuality which is intended to equip young people with the requisite skills and adequate knowledge which enable them to develop positive attitude on sex related issues as well as to take rational decisions in line with societal expectations.

This chapter has also looked at the attitudes of the parents towards the teaching of sexuality education in schools. The attitude of parents towards teaching of sexuality education always attracts emotional responses that express different degrees of acceptance and rejection. Finally, the chapter has also looked at the studies that had similarities with the current study that explored the perception of parents towards the teaching of sexuality education in secondary schools in Africa and in Zambia. The next chapter presents the methodology that guide the whole the study in coming up with a systematic plan on how the data and other important parts of the study would be achieved.

CHAPTER THREE: METHODOLOGY

3.1. Overview

This chapter presents the methodology used in the study which includes the research design, the target population, sample size and sampling techniques that was employed in the study. It further explains on the research instruments, data collection and analysis procedures. This section finally looked at ethical considerations.

3.2. Research Design

Kombo and Tromp (2006) define a research design as glue like structure that holds all the elements in a research project together. Orodho (2003) defines it as the scheme, outline or plan that is used to generate answers to the research problem.

This study utilised a descriptive research design. The said design was used with the intention to conduct an in-depth investigation aimed at getting peoples' views, attitudes and perceptions concerning certain phenomena under the natural setting. Since the study focused on parents' perception towards the teaching and learning of comprehensive sexuality education in secondary schools, a descriptive design qualified to be utilised as it assisted in giving a precise description of parents' attitudes, views, opinions and perceptions towards the teaching of comprehensive sexuality education in three selected secondary schools.

Therefore, the study was purely qualitative in nature and took the form of a case study of three selected secondary schools in Kalomo District. According to Kombo and Tromp (2006) a qualitative approach involves description; it seeks to describe and analyse the culture and behaviour of humans and their groups from the point of view of those being studied. It is often used as a means to collecting verbatim statements from respondents in view of the fact that open-ended questions allow respondents to offer responses within their unique context, and the value of the information provided can be exceptionally high.

In this manner, researchers who use qualitative methods seek deeper truth by aiming at collecting true feelings from the respondents in their natural setting thereby attempting to make sense of, or interpret phenomena in terms of the meanings people bring to them by using a holistic perspective which preserves the complexities of human behaviour (Black, 1994).

This approach was appropriate for this study because it sought to solicit information and investigate the perceptions of parents towards the teaching of comprehensive sexuality education in selected secondary schools in Kalomo District.

3.3. Target Population of the Study

A population is generally a large collection or a well-defined collection of objects or individuals that have the similar characteristics or traits (Kombo and Tromp; 2006). Cohen and Manion (2006), define population as the total number of the respondents that ought to participate in the research. The population consisted of all the parents who have children learning comprehensive sexuality education in secondary schools in Kalomo District, Southern province.

3.4. Sample Size

De vos (1998) defines a sample as a subset of the population which consists of selected individuals or objects that a researcher chooses to participate in a study. It is a portion of the elements in a population that is studied in an effort to understand the population from which it was drawn. Webster 1985 (as cited in Orodho and Kombo, 2002) defines a sample as a “finite part of a statistical population whose properties are studied to gain information about the whole”. Table 1 below provides details of the sample size for the study which had a total number of 15 participants.

Table 1: Demographic Characteristics of the Participants

VARIABLE	FREQUENCY
Gender	
Male	11
Female	4
Total	15
Age	
35-39	4
40-44	5
45-49	6
Total	15
Educational level	
Secondary Education	9
Tertiary Education	6
Total	15
Number of children	
1-2	7
3-5	8
Total	15

Source: Field work (2018)

Table 1 shows parents who were drawn from three secondary schools by gender, age and educational level. Out of fifteen (15) parents who participated in the study, eleven (11) were males and four (4) were females. The majority of the responding parents were in the range of the age 45-49. The highest level of education attained by the majority of the participants in the study was secondary school education. Most of the participants in the study had three to five children learning sexuality education in schools.

3.5. Sampling Techniques

The study employed purposive sampling that involves purposely handpicking individuals from the population based on the objectives of the researcher (Msabila and Nalaila, 2013). Orodho and Kombo (2002) state that the power of purposive sampling lies in selecting information rich in cases for in-depth analysis related to the central issues being studied.

Black (1994) observes that purposive sampling ensures that those people who are unsuitable for the sampling study are already eliminated, so only the most suitable candidates remain. This means that the results of purposive sampling are usually expected to be more accurate than those achieved with an alternative form of sampling (Orodho and Kombo, 2002).

The first stage of the sampling process involved the selection of the three secondary schools that were teaching CSE. These schools were purposively selected on the basis of firstly, there was evidence that the schools were involved in teaching sexuality education. Secondly, the parents whose children were going to the selected schools were of diverse background, in terms of ethnicity, religiosity and locality. Because of the diverse nature of the parents, it was anticipated that the study would capture diverse opinions from participants across a wide range of social-cultural backgrounds and, as such, the results of the research could have few caveats and some certainty, be transferable and generalizable to the rest of the regions in Zambia.

The second stage of the sampling process involved the selecting of the participating parents from each of the three selected secondary schools in the district. All the participants were recruited through the authorities, namely the Head teacher, the Headman, or the chairperson of the participating village.

3.6. Research Instruments

The research used semi-structured interview guide to collect data from the participants in the field. Interviews are questions asked orally (Kombo and Tromp, 2006). One to one interviews were used to collect data from parents. One to one interviews were used on the basis that qualitative inquiry usually produces in-depth data. It is from the thick description that the researcher was able to understand parents' perception towards the teaching of comprehensive sexuality education in schools. Kombo and Tromp (2006) state that semi-structured interviews are based on the use of an interview guide which is a list of questions or topics to be covered by the interview. Semi-structured interviews are flexible because they consist of both open and closed-ended questions. They are important because they gather in-depth information which gives the researcher a complete and detailed understanding from both closed and open ended questions. Therefore, using semi-structured interviews enabled the study to get the first-hand information from parents on issues of the teaching and learning of comprehensive sexuality education in three selected secondary schools holistically.

3.7. Data Collection Procedure

Data collection is the gathering of specific information aimed at proving and refuting some facts on how a researcher collects data and with what instruments (Ng'andu, 2013). Therefore, in trying to follow the data collection procedure, the researcher sought permission to conduct the research from the District Education Board Secretary (DEBS) as well as the respective school managers of the three selected secondary schools. After the researcher was given permission to conduct the research, he then went to the selected schools and administered interviews with the parents. Furthermore, semi-structured interviews were administered and conducted on different days. Semi-structured interviews were used by the researchers because of their flexibility (Patton, 2002). In addition, they allow depth to be achieved by providing the opportunity on the part of the interviewer to probe and expand interviewees' responses.

A voice recorder was used to record the conversations to capture opinions and views of the participants. When this was done, the researcher then categorised the statements and summarised them in a narrative form. Key statements were quoted and thereafter a report was written.

3.8. Data Analysis

Ng'andu (2013) defines data analysis as a manipulation of the collected data for the purpose of drawing conclusions that reflect on the interest, ideas and theories that initiated the study so as

to uncover the underpinning structures and extracting cardinal variables thereby testing any underlying assumptions. However, the appropriate methods of data analysis are determined by the data type, variables of interest and the number of cases. Therefore, the study used qualitative technique to analyse data as the research typically relied on semi-structured interview guide among other tools used by qualitative technique.

Subjective responses from semi-structured interviews were analysed qualitatively using thematic analysis. Valsiner (2006) contends that thematic analysis involves the researcher asking broad questions and collecting word data from participants and he or she then looks for related themes and describes the information in themes and patterns exclusive to that set of participants. In this manner, data was then put into identified themes and categories after which interpretations and discussions were done thematically.

3.9. Ethical Consideration

Ethical issues were taken care of in this study. Ethical clearance was sought from the ethical committee of the University of Zambia (Appendix C) and permission to conduct this study was given by District Education Board Secretary. In selected schools where the study was conducted, the consent for participants to take part in the study was sought and those willing to do so signed informed consent forms (Appendix B). The participants were free to participate or withdraw from the study at any time and stage if they so wished. The researcher upheld the confidentiality of non- disclosure of the identities of the participants and schools. The information gathered was also kept in high confidentiality.

3.10. Summary of the Chapter

This chapter has discussed the methodology employed in this study. Under methodology, the following items have been captured: the research design, target population, sample size and sampling techniques, research instruments, data quality assurance, data collection procedure, data analysis and ethical issues. Having presented the above, the next chapter presents the findings of this study from the three sampled secondary schools concerning the teaching and learning of comprehensive sexuality education.

CHAPTER FOUR: PRESENTATION OF THE FINDINGS

4.1. Overview

The findings are presented according to the study questions. The data presented were obtained through semi-structured interview based on the perceptions of parents towards the teaching of comprehensive sexuality education in secondary schools in Kalomo District.

The findings are divided into four sections based on the research objectives which are stated below:

- Parents' view towards the teaching of sexuality education in secondary schools
- Aspects of sexuality education parents want to be included in the Zambian school curriculum.
- Factors responsible for the parents' perceptions over the teaching of sexuality education
- Who parents thought should provide sexuality education/information to pupils in secondary schools?

4.2. Parents' Perception towards the Teaching of Comprehensive Sexuality Education in Schools

From the interviews carried out with parents, the following themes were generated; sexuality education improves the knowledge of the students, it provides life skills to the students, it must be fitted in the Zambian cultural context. Other themes that were generated were that sex experimentation ideologies, inappropriateness of CSE in Zambia, CSE may corrupt the morals of children, inappropriate age of the children learning CSE, and CSE violates cultural traditions and values.

4.2.1. CSE improves the knowledge of the students

Under this theme, the researcher found out that the parents were in support of the teaching of CSE because it increases the knowledge level of the students. The parents indicated that CSE was vital in that it comprised the knowledge of development and life skills that provided students with the decision making skills and to address issues relating to healthy sexual behaviours. One of the parents had the following to say:

CSE is very important because our children learn about the dangers of HIV, methods of preventing HIV and even skills on how to make decisions in life (Parent 1).

When I probed for more information as to why this parent was in support of the teaching of CSE, she had the following to say:

If adolescents are taught about the changes that occur during puberty, their physiological development and the changes that they should expect, they would be able to manage their health, personal hygiene and the effects of not abstaining from sex (Parent 1)

The parent indicated that CSE provides knowledge to the young people on the body changes that occur during adolescences. The students would benefit in return because they would manage their personal hygiene.

Other parents in the study indicated that CSE would equip young people with information and skills they need in protecting themselves against HIV infection and other sexual health related problems, as illustrated by their remarks quoted below:

I support the idea that CSE should be taught in schools because it will help young people to avoid the dangerous diseases which are so rampant nowadays, especially HIV/AIDS (Parent 2).

4.2.2. CSE Provides life skills to the students

The participants in the study stated that CSE was an important tool for equipping young people with life skills required not only for the prevention of HIV/AIDS and other related sexual health problems, but also for enabling them to live productively in the society in which they are a part. They argued, for example, that CSE was instrumental in instilling good manners in children and young people.

I think this education [CSE] should be taught in schools to enable children understand various things concerning their life because I believe covers more than issues of sex. And let's face the fact that issues of sex are personal issues and it is the individuals who should decide what to do with their sexuality; if they are taught at school how to deal with their sexuality it will help them enormously when they decide to have sex.

Even if they are not going to be taught at school, they will still learn from the society through media and other means, but the trouble is in society they learn all the bad things. We expect that if they get this education through schools, they will be able to make proper decisions about sexual matters because schools have trained teachers who know how to deal with children (Parent 3).

Another parent had the following to say:

This subject is very important to our children, because they learn some skills that involves making decisions on matters of their sexuality. They

learn how to manage their sexuality and how to manage their relationships in life (Parent 4).

When I asked this parent to give more information on the life skills that students may get from learning CSE, she had the following to say:

Let this education be taught in schools. It will relieve us [parents] of the burden of warning our children about bad manners. Those who oppose this education do so because they don't know its benefits. The idea that we should not discuss about sex openly is quite strange because we know children these days start having sex at a very young age compared to our times. Even if this education is not taught in schools they will still do it; may be if they're taught it will help them to protect themselves against the dangers of HIV/AIDS and many other problems in the society (Parent 4).

Parents who supported the teaching of CSE in schools rejected the notion that teaching young people about CSE would lead them to experiment with sex at an early age. They argued that CSE provides life skills to the students, and that young people should not be treated exceptionally in the society by wanting them to practice chastity while everybody else was not, as illustrated by the following comments:

I think this question of saying they will practice sex is nonsense; this is inevitable because even now they are having sex even without being taught, and unfortunately they are doing it wrongly and ignorantly. Even us adults, look at our church leaders, they always tell us not to engage in sex outside our marriages, adultery, but we do exactly what they tell us not to do! So it is not about the children alone. Even these church leaders are doing exactly what they are preaching us not to do (laughs). So, for me I wanted to say that there is no human being who is perfect, whether a child or an adult, this is why I think this education should just be taught and let everybody decide what to do, but do so knowledgeably (Parent 5).

4.2.3. CSE to be fitted in the Zambian cultural context

The parents differed greatly in their perceptions of the importance of CSE in schools. All parents revealed that sexuality education was important, none of them opposed providing sex information. However, they were concerned about fitting sex education in the Zambian context. Parents mentioned that sexual information should be provided in the context of the Zambian culture for the children to appreciate and accept the information. A female parent had this to say:

It should not only be sex education. Schools should provide such information as well as transfer them to the Zambian culture. We should give the information that is appropriate for their ages. At adolescence, we should provide information about pregnancy: problems and prevention and convey them in the Zambian culture at the same time (Parent 6).

It was strongly argued by one parent that the idea of borrowing foreign ideas on sexuality from the Western World and bringing them to Zambia, would not benefit the children. When he was asked to give reasons, he had the following to say:

Our culture is not the same as that of the western world, in the western world sexuality can be talked about openly, but this is not the case in our culture. The teaching of CSE should take into account the Zambian culture (Parent 7).

4.2.4. Sex experimentation ideologies

One of the parents mentioned that teaching about sexuality education might increase the risk of adolescents having sex. She stated that:

It is like a sword that has two sharp sides, it has both positive and negative impacts. If we teach them, they will know about sex and may begin to experiment (Parent 8).

The parent stated above mentioned that there were advantages and disadvantages to the teaching of CSE to pupils. When she was asked to explain more she had the following to say:

We cannot tell how children will take the information they get from sexuality lessons, they may decide to take the negative side or the positive side. If they take the negative side then we know we have lost our children, but if they take the positive side then our children will benefit (Parent 8).

One of the parents involved in the study expressed a concern that the information about sex education would encourage adolescents to experiment having sex as one female parent said:

They may want to experiment. In our culture, they taught us to hide about sex. When we give the adolescents the information about sex, they will experiment having sex (Parent 9).

One parent had the following to say:

Well, what I know is that if you teach students mathematics, you expect them to use this knowledge in their daily life, now if we teach this education (CSE) what will happen after they have learnt about it? (Parent 4)

4.2.5. Inappropriateness of CSE in Zambia

The parents argued that there were differences on how sexual matters were handled in the Zambian cultural context and Western culture. One of the parents had the following to say:

Sexuality is not a subject you can talk about openly in the Zambian culture, in the Western culture people are free to discuss sexual matters with their children. This is not the case in the Zambian setting. Sexual matters are a taboo (Parent 10).

From the interviews, parents did not want to take part in providing sex related information to pupils because they were uncomfortable to talk about sexual matters with their children. They argued that CSE was inappropriate in Zambia. One parent had the following to say:

I cannot teach sexuality education to children, what will people think of me? Sexuality education is shameful and am uncomfortable to teach about sex related matters. Because it is not appropriate in Zambia and It is embarrassing (Parent 11).

Another parent reported that sexuality education is something that should not be taught as it is a sin against God to learn about sex. She felt very strongly that teaching CSE would go against her faith, and God. She said that learning about sex can be as serious as committing the act itself:

Once you visualize impure sexual images in your head, you pay the same price to God as if you were to actually have committed the act itself (Parent 12).

She quoted the Bible scripture and explained that children should just learn to keep their hands to themselves. They should not be taught anything on sexual matters.

4.2.6. CSE corrupt the morals of children

Parents who were not in favour of teaching CSE to school children argued that teaching CSE to children would corrupt the morals of society. They specifically did not support teaching children about condom use, contraceptives, and sexual relationship in schools. It was argued that teaching children such materials may corrupt the morals of children and eventually the society. One parent had the following to say:

We must not expose our children to teachings of sexuality because it will corrupt the morals of our children (Parent 13).

When this parent was asked to give more reasons as to why he thinks CSE would corrupt the morals of pupils, he had the following to say:

I have tried to deal with children; kids like to try to do anything that they are being refused to do. For example, if you tell kids something that is new to them, they develop curiosity and they want to know more and more. So, if you start telling them about sexual relationships between boys and girls then you are simply asking them to go and try (Parent 13).

4.2.7. Inappropriate age of the children learning CSE

The results from the interviews showed that the parents opposed the teaching of CSE in schools for the fear that the children were too young to learn sexuality education. One parent made the following remarks:

Our children are too young to learn this subject (CSE). The age at which schools start teaching CSE to our children is not appropriate, the children will get confused and do things we do not expect them to do (Parent 14).

Because of the age at which children begin to learn CSE in schools one parent argued that CSE would make children experiment with sex at an early age, as one parent explained in the quoted remarks below:

You know what, when you teach a young person a new thing he or she wants to try. So if we teach them about sex, they will definitely want to put into test what they will have learnt in the class, as a result they will get problems including HIV/AIDS. Now is that what we want? (Parent 15).

Other Parents also supported the foregoing views by saying that:

My only worry is this, these children who are not taught this education [CSE] and yet they are involved in sex, many of them doing it at very young ages, now what if they were taught CSE? Won't they become experts of sex? Don't you think that they will be doctors and professors of sex? How are we going to cure them if they become such experts in sex? (Parent 11).

4.2.8. CSE violates cultural traditions and values

Other parents opposed the teaching of CSE in schools for reasons based on cultural and traditional values. They argued that teaching young people about issues of sex was not in line with the Zambian traditional and cultural values, and that CSE was a Western idea that would corrupt the minds of children:

I think our biggest problem with our education today is that we are taking too much things from other countries, especially from the developed countries. All this is aimed to make our children to despise our traditional values and respect those of the developed countries. So, even this education, what you call sex education, falls on this same category. It is just a way to promote their values and downplay ours. Maybe time has not yet come for these things, we should leave them to the white people; these things to be taught to African children..., I think we are going too far (Parent 10).

Other parents in the study stated that CSE is a new idea in our culture. When they were probed more, they had the following to say:

We are not whites who can stand before their children and talk about sexuality in the open. This is against our culture (Parent 2).

Aaaa, sexuality is a taboo! We cannot talk about such matters before our children. Let them learn from their friends and at school. This is an insult to our culture (Parent 5).

We are not the ones to teach sex to our children, they should learn from their grandmothers and grandfathers. This is against our culture (Parent 12).

4.2.9. Lack of confidence in teachers to teach CSE

Another parent objected the teaching of CSE in schools for lack of confidence in schools to deliver this education to the children. He had the following to say:

All I can say is that we should not confuse children with dirty talks about sex; I don't know safe sex, NO! What do you think is going to happen if they teach it at school and we don't do anything at home? They will just confuse kids with dirty and bad information. So, the least we can allow is if they just teach, we should also teach at home. I tell you if they teach at school and nothing happens at home, it will be like playing music to a goat! You cannot really trust schools on these things (Parent 15).

However, some parents promptly opposed the idea that schools cannot be trusted to teach CSE; they argued that schools have the knowledge and skills which parents lack and that they spend more time with children than the parents. One parent argued that the teaching of CSE should be entrusted with the schools:

I don't think schools can mislead the children we trust teachers with so many things, we even allow our children to spend more time at school than at home, why can't we trust them on this issue? So, for me, I just want to repeat that we parents can't do this job; it should be left to schools (Parent 10).

4.3. Aspects of Sexuality Education Parents would want to be included in the Zambian School Curriculum

During the interviews, parents had the opportunity to express their views on the aspects of sexuality education that they would want their children to learn from the school curriculum as well as their willingness and confidence to teach them. The themes that were generated are as follows; puberty, body changes during adolescence, birth control methods and abstinence,

sexuality of the girl child, and sexual related diseases. The other themes generated from the parents include the teaching of condom use, homosexuality and masturbation in schools.

4.3.1. Puberty

The parents that were spoken to brought out a number of issues. The parents argued that most of the children become adolescents while they are still in school. Some of the children experience drastic changes without anyone explaining to them the meaning of those changes taking place on their bodies. One of the parents had the following to say:

The school must help us by teaching our children the body changes that take place on their bodies while they are still at school (Parent 7).

When the parent was probed more she had the following to say:

Our children stay away from our homes for a full term, as a result we have no time to teach them on the changes that takes place on their bodies. This information from the school would be helpful to our children. Most children do not fully understand the changes that take place during adolescence (Parent 7).

The other parent added some sentiment to this theme of teaching the changes that take place on the body of adolescents by giving the following reasons:

Adolescence is a period of rapid physical growth and the emergence of secondary sexual characteristics (e.g., breasts in girls and deeper voices in boys). Young people develop positive attributes through learning and experience. We need our children to be guided (Parent 4).

It was also argued by the parents that the community and the schools should work together in helping the adolescents to understand the changes that take place on their bodies. One parent had the following sentiment to add to the theme:

Our communities should work together with the school by putting our children in context. The place where a child is growing up has an influence on the child's development (Parent 11).

4.3.2. Birth control methods and abstinence

The majority of the parents in the study supported the teaching of birth control methods to the pupils. One of the parent had the following argument:

We have lost many children from schools who get pregnant because they are not taught the best ways to prevent pregnancies in the schools. It pains us (parents) to loss a child out of school because the future of our children gets destroyed (Parent 6).

Another parent also supported the sentiment made above by making the following statement:

Yes, it is true our girls are in trouble, we are not sure whether teaching them birth control methods will help them or not, it might even make it waste, anywhere let the school teach them, maybe we will have our girls complete school (Parent 15).

Other parents in the study supported the teaching of birth control methods by making the following sentiments:

Aaaa we are tired (*twakatala*) of keeping children born out of wedlock, let the school teach them birth control methods, so that they will get married and have children at the right time (Parent 2).

One parent objected the idea of teaching children birth control methods by making the following comment:

If we teach them birth control methods, we may spoil our children. Our children will become careless in their behaviour, let's teach them good manners (Parent 14).

In reaction to the comment made by the parent above, one parent stated that there was need to teach our children birth control methods. When she was asked to explain as to why she was in support of teaching children birth control methods, she had the following to say:

Our children are sexually active by the time they get in school. Providing them with information about contraception does not result in increased rates of sexual activity, earlier age of first intercourse, or a greater number of partners. In fact, if adolescents perceive obstacles to obtaining contraception and condoms, they are more likely to experience negative outcomes related to sexual activity (Parent 6).

The teaching of abstinence to school children was greatly appreciated by most of the parents in the study as the best method of birth control. When the parents were asked to explain as to why they supported the teaching of abstinence, they had the following sentiments to make:

This is how we were taught by our parents when we were young, we were never told to use other methods, but to stay without sex until marriage. This approach worked very well with us. I think it can work with our children as well (Parent 5)

In support of the above sentiment, one parent had the following to say:

This is the correct teaching to our children. The bible teaches us to abstain from sex until marriage. We need to encourage our children to abstain from sex instead of teaching them other options that are not supported by the bible (Parent 13).

One parent had the following to say concerning abstinence:

Abstinence is the most effective means of birth control and prevention of STIs, it helps to reduce unintended pregnancy and leads to reduction of risky sexual behaviours (Parent 1).

4.3.3. Sexuality of the girl child

The parents involved in the interviews stated that there was need to emphasise during CSE lessons issues related with the sexuality of the girl child. When they were asked to explain, they had the following reasons:

The majority of girls lack the knowledge required to make decisions responsibly, they are vulnerable to coercion, sexually transmitted infections and unintended pregnancies (Parent 5).

To emphasise the point above one parent made the following sentiment:

CSE should emphasise on matters of sexuality of the girl child to enable young girls to protect their health, well-being and dignity. CSE should advance gender equality and the rights and empowerment of young girls. Yes I agree schools must continue to sensitize girls on matters of sexuality of the girl child (Parent 4).

All the parents involved in the study agreed that CSE should emphasise sexual related matters particularly those that were concerned with the girl child. When asked to explain, they said that:

Girls are vulnerable to men. There is a lot of child marriages, unwanted pregnancies, and many sugar daddies follow the young girls as they go to school. CSE can help reduce child marriages and unplanned pregnancies by equipping young girls with skills to navigate their sexualities and take control over their lives. This education is important because it involves family life, relationships, culture and gender roles, and also addresses threats such as discrimination and sexual abuse of the young girls (Parent 11).

One parent argued that young girls involve themselves in bad sexual relationship with elderly men in exchange with money. She had the following to say:

Age-disparate sexual relationships between young girls and older men are common in many parts of Zambia. In many instances, these relationships are transactional in nature, in that they are non-commercial, non-marital sexual relationships motivated by the implicit assumption that sex will be exchanged for material support or other benefits. Transactional sex with an older man is more likely to expose young girls to unsafe sexual behaviours, low condom use and an increased risk of sexually transmitted infections (Parent 15).

In addition to the sentiments made above, one parent narrated that CSE is important and sexuality of the girl child must be taken as a priority when teaching CSE in schools. He had the following to say:

Girls who marry as children are more likely to be beaten or threatened by their husbands than girls who marry later, and are more likely to describe their first sexual experience as forced. CSE will help our children to develop personal responsibility in handling matters of their sexuality (Parent 3).

4.3.4. Sexual transmitted diseases

All the parents involved in the study supported the aspect of teaching of sexual transmitted diseases to the school children. When they were asked to give reasons as to why they supported the idea of teaching children sexual transmitted diseases, one parent had the following to say:

I have seen girls become pregnant, become victims of violence and become HIV-positive, and I don't want my child to become one of those girls (Parent 2).

Another parent stated that there is need to teach children the dangers of HIV and the related diseases. She had the following comments to make:

HIV is real. We have lost most of our children because we have not warned them of the dangers of HIV and its effects. It is our responsibility to safeguard our children from HIV. Let the school teach them about sexual transmitted diseases. This will help our children in many ways (Parent 10).

Two parents involved in the study responded in unison by making the following sentiments:

Yes, we agree let the school teach our children the diseases that are transmitted by sex. Most of children have died because ignorance. It is time we become open and save our children (Parent 7).

4.3.5. The teaching of condom use in schools

However, the parents involved in the interviews indicated that condom use was not an important topic to be included in the aspects of teaching of sexuality education. The parents were generally divided into two groups, those who objected to the idea of teaching condom use and those who supported.

Parents who objected to the teaching of condom use cited different reasons. Some thought that teaching condom use is teaching bad manners and would spoil and corrupt children's minds.

I think the message should be that sex is not a good thing at their age, not that it can be done in the right way, No! Teaching condom use to children is teaching bad manners, period! (Parent 6).

Other parents thought that teaching condom use was tantamount to licensing children to start sexual intercourse:

As a parent, I am of the view that this topic should never be taught in schools. Because if you tell them that you can't get pregnancy or AIDS if you use a condom, it is like telling them that sex is no longer dangerous, it is fine, you can have sex whenever you want, this way we will see many children starting sex at a very young age, it should not be taught. Now, when you talk about condom to children, ooh my God, for what? I don't know what is your aim really? This is like giving them tools to go and do sex peacefully and safely, it is actually arming them. I can't understand this thing. I don't think if this is right, this topic should be out of question, out completely (Parent 2).

Other parents thought that school children were too young to be taught condom use; it will just confuse them and it would destroy the respect between parents and the children:

You know what if we allow this issue to be taught in schools, it will bring a big confusion. How will the kids study? Kids will think they are the same as their parents, it will all be teasing, no education there. Parents will lose respect, the school will just be like a bar. In my view children should not be taught condom use because they still are too young. I think they should just insist on abstinence; they will be told of condom use at a later age, not now (Parent 9).

As noted earlier, not all parents in the interviews were opposed to the inclusion of condom use as one of the topics in the CSE curriculum. Parents who supported the teaching of condom use gave various reasons, notably as a strategy to protect young people against HIV infection. Parents in support of teaching condom use argued that a majority of school children were already sexually active and denying them the opportunity to use condoms would not stop them from having sex. They also argued that sex came before condoms; therefore, condoms should not be blamed for young people's interest in sex.

I want to insist very strongly that condom use should be taught. First of all, we should understand that we are in a war, a big war against HIV/AIDS which is wiping out our nation. So, condom use must be taught to these children because they are already doing sex. We should understand that the problem here is not condom, rather it is sex. It is sex that came earlier before condom came. If we accept the fact that, as much as we don't want, our children are already doing sex, then we will be able to understand why it is important to teach condom use (Parent 11).

In supporting the use of condoms, one parent had the following to say:

When we say that they should be taught it is not that we're asking them to go and put what they are taught into practice. It is about equipping them with the necessary skills when they decide to have sex even at a later age.

The important thing is that we should always insist that sex is not good at their age. However, when they feel they are ready they should be well equipped with protection strategies. This question of saying they will try is baseless (Parent 13)

Some parents, though were in support of the inclusion of condom lessons in the school curriculum, thought that condom use should not be taught to all children in schools. They argued that it should be taught only to children from grade ten.

First of all I say that condoms should be taught in schools. However, we have to be careful with age. I don't think if it is proper to teach condom use to young children, especially those who are in primary schools and below (Parent 9).

4.3.6. The teaching of homosexuality in schools

Parents' opinions were divided regarding the inclusion of homosexuality in the CSE curriculum; there were those who strongly opposed the inclusion of this topic for various reasons, including traditional and cultural factors. The parents expressed fear that teaching youngsters about homosexuality may sensitise them to wanting to become homosexuals. Some of the parents' views are illustrated below:

For me, I think homosexuality should not be taught because of our traditional values. If you look at Zambian and African values, it doesn't make sense to talk about homosexuality. If you start teaching homosexuality in schools, you will be instilling in kids some interest about homosexuality; it is like you want them to try to become homosexuals (Parent 14)

Another parent echoed a similar statement as the other one above:

Eheee eee! For me, eeee, this issue of homosexuality should never be taught to kids. I have three reasons why this topic should never be taught. First, it is unethical; you will be instructing the kids to break or violate the Zambian traditional values; this thing is not part of African culture, it is not ours. Second, the act itself, this homosexuality thing, is a very dirty thing, it is very bad. This is the last thing I would like my kid to hear about in this world. Third, if a child knows about this homosexuality and maybe he or she tries to practice it, he or she will never know the other side, he or she will just be thinking about homosexuality, he or she will not know the other world, the normal world. So, I insist that this topic should never even be thought of in our curriculum, No way! (Parent 10).

Despite the opposition to the inclusion of homosexuality in the CSE curriculum, there was also a number of parents who supported its inclusion in the curriculum. However, as for parents, they supported it for rather negative reasons arguing that homosexuality should be taught so as to help youngsters avoid becoming gays or lesbians. Other members argued that it was

important to teach homosexuality in schools so that children could be told about its effects and how bad it was to be a homosexual. Some of the parents' views in this direction are illustrated below:

People who oppose the teaching of homosexuality don't understand its aim well; they think that we will teach it as a normal subject like other subjects. But I don't think that is the case. I think that when we will be teaching this subject we will be teaching its negative consequences. I don't see anything else about this topic other than teaching how bad it is and how you can avoid becoming a homosexual (Parent 2)

I think that it is the attitude of our society; they think that if you teach children about homosexuality, they think they will go and practice it. So, they thought, well homosexuality, so you want our kids to become homosexuals, No way. But, when teaching homosexuality, I don't think that we are going to teach them to like homosexuality, No; we will teach its bad side, how bad it is to become a homosexual and how to avoid it. So, for me I would actually support that this topic be included because there are kids who become homosexuals without knowing, just because of bad mobs; we will help them [avoid] if we taught them this topic (Parent 7).

4.3.7. The teaching of masturbation in schools

Masturbation was another topic that raised strong opinions from the parents. It was clear that myths about the negative effects of masturbation are wide spread among the parents. Parents, for example, argued that masturbation reduces sexual power and has serious negative effects in the long run. Because of its perceived negative effects, parents were of the opinion that there was no need to teach children about masturbation.

I don't agree with this topic, I strongly object to this topic, it should never be taught. We should look for other alternatives to help young people refrain from sex, but not this one. Because, the way I understand it, I think masturbation has very serious consequences, it has negative effects later. Many people who practice masturbation get psychological effects (Parent 12).

When prompted to explain the effects of masturbation, this respondent argued that:

For example, they lose sexual power; when they have sex with a woman they don't enjoy it; the only sexual pleasure they know is masturbation (laughs) (Parent 1).

Other parent had similar views as quoted below:

I think there are several alternative ways to help young people refrain from sex, like sports. I think we should insist on sports. But now if we start telling them about masturbation and if they decide to start doing it at their age, don't you think by the time they become adults they will be exhausted

sexually and they will never be normal? (Laughs). So, I think we should focus on sports.

For me I think that this topic [masturbation] should not be taught because it will ruin children, especially boys. If they decide to masturbate they'll be addicted and they may not even want to marry (Parent 7).

However, a few parents had positive views about masturbation. They systematically refuted the argument that masturbation is harmful. They even cited personal examples to show that masturbation was perfectly normal and even healthy. Some of the positive view about masturbation are illustrated below:

In my view I think this topic [masturbation] should be taught. When I try to think, I see that a majority of young people, especially boys, have done this, have practised masturbation. Even some of us know that we do sometimes masturbate and it is a good thing (laughs). When I was still young, a boy, I was very curious about masturbation. I talked to many young people older than me, including my brothers. I learnt that many young people went through this stage, they did masturbate. My brothers were doing it whilst in schools, but they stopped later when they got their girlfriends and when they got married. I have never heard them complaining that they can't perform sexually because they're masturbating when they're young, this is not true, it is just an excuse. If we say that we should not teach masturbation we're just cheating ourselves because these boys are already doing it; the bad thing is that they may be doing it in a wrong way and this is where our help is needed (Parent 9)

4.4. Factors that are responsible for the Parents' Perceptions over the Teaching of Sexuality Education

The themes that were generated are as follows; sexuality is a private matter, the influence of culture towards sexuality education, impact of religion on sexuality education, misconstrued views from other people towards sexuality, secularization of sexuality, and the appropriate age of children learning sexuality.

4.4.1. Sexuality is a private matter

Findings from parent interviews indicated that parents did not feel comfortable to talk about sexual related matters. The parents that were spoken to brought out several issues. When they were asked to explain as to why they felt uncomfortable, they had the following to say:

Sex is a private matter and it is an individuals' experience. It must not be taught or discussed with children (Parent 12).

Other parents argued that there was no need of teaching children about sexuality, the children would know and learn on their own when they grow up. This was made clear through the following excerpts:

There is no one who taught us sexuality, we learn on our own, and from our friends that we used to play with when we were small boys. Let the children learn from their friends. Sexuality is a matter a private matter (Parent 14).

4.4.2. The influence of culture towards sexuality education

Findings from parents' interviews indicated that the young people could not ask about sexuality from their parents. It was found that there was less discussion, less information about sexuality among parents and their children. Parents were reluctant to talk about sexuality education. One informant said:

I could not talk much about sex education. Some parents might not understand. They might view me as a careless parent (Parent 12).

In discussing with parents it was apparent that culture played a significant role not only in regulating sexuality but also as a barrier to discussing sexual related matters. One parent stated:

I could never imagine myself teaching children about sexuality education, in our culture I am a mother to these children and mothers do not talk about sex to their daughters and sons. I cannot imagine sitting down with my (own) daughter talking about sex let alone teaching the subject to my sons (Parent 5).

Parents also shared similar views not only in what they expressed but how uncomfortable they were about discussing the subject. Mothers interviewed for instance, could not see themselves being in a position of teaching their children sexual related matters. The mothers that were interviewed expressed a concern that if they were to teach their children sexuality their husband might view this as encouraging their daughters to indulge in sexual acts. One female parent had the following to say:

I cannot talk about sexuality to my own children, this is against my culture, and my husband might think that am encouraging my children to do silly things (Parent 2)

4.4.3. The impact of religion on the teaching of sexuality education

During the interviews it emerged that culture and religion, not only influence the thinking of parents but it also hinders the teaching of sexuality education. For example, parents who were interviewed stated:

Condoms can protect from unwanted pregnancies and HIV but does it protect from the wrath of God? Abstinence should be the focus of sex education with consequences of pre-marital sexual intercourse highlighted. (Parent 2).

The relationship between religion and the negative perception of teaching sexuality education was strongly expressed by the participants in the study. Many parents observed a tension that appears to exist between these two. The following comments were made during the interviews:

We are uncomfortable because there are issues that we can't discuss openly. Our religion also becomes a barrier because there are things that our churches do not allow us to talk about (Parent 10).

Another respondent further said that:

Churches should not be left out. For example, some churches are against the use of condoms that makes it difficult for parents who goes to church to talk about condoms at home because he is afraid to go against his own church (Parent 14).

The majority of parents expressed unwavering Christian values that they held and they felt very strongly that they should be considered and incorporated into the teaching of sexuality, chief amongst these was the topic of abstinence.

4.4.4. Secularization of sexuality education

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

What's being taught is what the secular world is saying about sex, and sexuality putting children in things they don't know. School is teaching them the worldly side of sex, it's not teaching kids why sex should be only reserved for marriage, and you get what I'm trying to say (Parent 8).

In support of the argument above, one respondent had the following to say:

I realised that in teaching sexuality education, values are lacking. That's very much missing. For example, they may teach not to get pregnant, they teach you how to be faithful and teach you how to use condom but where is the value [cultural/religious value] there? (Parent 3).

Parents stated that sexuality education is a product of the western world trying to influence the third world countries. The following excerpt illustrates this argument:

The world in which young people grow up today is very different from that of us parents. Compared with the youth of past generations, young people today have more opportunities and challenges. They are likely to have more

independence from their parents and spend more time in school. They are likely to have widespread access to the radio and television and, increasingly, to the Internet and mobile phones. They are also entering adolescence earlier and healthier, postponing marriage and childbearing until later, and are more likely to have sex before marriage (Parent 6).

4.4.5. The inappropriate age of children learning sexuality education

Interviews indicated that parents struggled and did not have confidence in providing sex information to their children. The following excerpt amplifies this argument:

Our children are too young to be learning about sexuality. The schools should begin to teach our children when they have grown. Parents need to first equip their children with the basic knowledge, and whatever the teachers will do only complement what they have been taught already at home (Parent 1).

It was argued that parents must build the foundation for CSE before their children leave their homes for school.

We must teach our children before they leave our homes. The implication is that when children leave their parents, maybe for school, other people would tell them the wrong things and they tend to fall for it because they had not been taught about what is right or wrong (Parent 8).

Another parent related that:

We cannot let the school alone to take up such a great responsibility for our children. We, the parents must lay a foundation for our children where the school will build on. Charity begins at home. The age at which our children learn sexuality is inappropriate.

Other parents argued that children must be taught sexuality at an early stage. The following excerpt shows their argument:

Children should be taught the basic things, like the fact that boys and girls are made differently by God. As simple as it is, while in preschool, girls should be told that there should be no hugging. Nobody should hug them. If anybody insists, they should tell such persons that their mum normally hugs them and that is enough for them. Children should be taught to raise the alarm or shout if there is anything unexpected. They should be taught the body parts and the functions of each and why they shouldn't attempt anything like sex. Parents should not refer to genitals as 'thing', they should use the real name of the organ. Let them know that it is an area that should not be touched until after marriage (Parent 6).

This parent added that:

As children grow older, especially when they are in mid-primary or towards entering secondary school, the education needs to advance, like telling male

children not to touch the breast (or chest region) or the private part of a lady and telling females not to touch or hit a boy around the genital area (Parent 6).

The following shows the views of the parents on who should provide sexuality education to their children.

4.5. Who Parents thought should provide Sexuality Education to Pupils in Secondary Schools.

The themes that were generated are as follows, teachers and their gender, parents as a source of knowledge and teaching of CSE is a collective responsibility.

4.5.1. Male and female Teachers

The parents stated that teachers were key people in the teaching of CSE in schools. The key point to the teacher was the gender of the teacher. Most of the parents in the study stated that the gender of the teacher was very important when teaching sexuality education. Some were of the view that female teachers were best positioned to teach sexuality education because they have had practical experience of most of the issues and topics in the curriculum.

Below were the views of some of the respondents:

Because women who teach this topic have had experiences, it makes the lesson practical. When such lessons are taught by men, we only make assumptions. This helps them to easily mention sensitive areas and issues a male teacher may not even know (Parent 7).

One parent stated that even teachers need some training in order for them to manage to teach the topics in CSE syllabus. A parent had the following to say:

Some of the teachers have studied subjects that don't relate to CSE topics and if you ask that person to teach sexuality education he or she may skip these topics because he/she does not have the adequate knowledge and training (Parent 13).

4.5.2. Family as a source of knowledge

Parents argued that the family must be the source of knowledge to their children. One parent had the following to say:

We need to teach our children when they are still young, this is our responsibility and we cannot run away from it. We are the first teachers of our children. We need to take this responsibility seriously (Parent 12).

Another parent added to this sentiment by saying:

It is our Godly duty to teach and guide our children before they leave our homes for school. When they face challenges at schools, they will remember the lessons that they learnt while they were still at home (Parent 1).

4.5.3. Teaching of CSE is a collective responsibility

However, some of the respondents argued that the teaching of sexuality education must be a collective responsibility of all, teachers, parents, doctors, religious leaders, and many others.

One of the parents, for example, said:

The teaching of sexuality education is everyone's responsibility, all stakeholders must be part and parcel of the teaching of sexuality education right from the parents, teachers, pastors and all stakeholders (Parent 5).

4.6. Summary

The chapter presented the parents' view towards the teaching of sexuality education in secondary schools, the aspects of sexuality education parents would want to be included in the Zambian school curriculum, the factors that are responsible for the parents' perceptions over the teaching of sexuality education and who parents thought should provide sexuality education/information to pupils in secondary schools.

CHAPTER FIVE: DISCUSSION OF FINDINGS

5.1. Overview

This chapter provides an in depth discussion, analysis and interpretation of the findings. The purpose of this study was to find out the perception of parents towards the teaching of comprehensive sexuality education in secondary schools. The study sought to find out whether parents were in support of sexuality education or not and determine the factors that were responsible for their perception about the teaching of sexuality education in secondary schools. The discussion in this chapter will be based on the themes that emerged from the study. From the research, a number of themes were generated from each research objective and it is around these themes that the discussion will be based. The common themes that emerged would be presented and analysed in order to establish common threads that run across the perception of parents towards the teaching of CSE in secondary schools.

5.2. Themes generated from the first objective of the study

There was a number of themes that were generated from the first objective of the study. The themes that were generated were as follows: CSE improves the knowledge of the students, CSE provides life skills to the students, CSE should be fitted in the Zambian cultural context, and sex experimentation ideologies. Other themes that emerged include inappropriateness of CSE in Zambia, CSE corrupts the morals of children, inappropriate age of the children learning CSE, CSE violates the cultural traditions and values, and the parents' lack of confidence in teachers to teach CSE.

5.2.1. CSE improves the knowledge of the students

The results from the interviews showed that the parents were in favour of the teaching of sexuality education. The parents indicated that sexuality education was important because in it there is knowledge of development and life skills package that provided students with the decision-making skills and to address issues relating to healthy sexual behaviours. One parent for instant pointed out that:

CSE is very important because our children learn about the dangers of HIV, methods of preventing HIV and even skills on how to make decisions in life (Parent 1).

The findings of this study has revealed that the parents were in support of teaching CSE because the subject carries vital information which is beneficial to our children. The

findings in this study agrees with the findings by Archana (2007) who states that adolescents have so many myths about their organic development systems, bodily changes, hormonal effects on reproductive system, chronological maturity and its physiological impacts. Without guidance and lessons from sexuality education, the adolescents could become anxious, stressful and over-pressurized, nobody would be there to help, guide and to explain different facts and changes that are taking place on their bodies.

The parent indicated that CSE provides knowledge to the young people on the changes that occur during adolescences. The students who take CSE benefit in return because they would manage their personal hygiene. For example, one parent stated that:

If adolescents are taught about the changes that occur during puberty, their physiological development and the changes that they should expect, they would be able to manage their health, personal hygiene and the effects of not abstaining from sex (Parent 1).

It was argued that sexuality education helps the parents in disseminating important information on matters related to challenges of early pregnancies, HIV infections and the related diseases. The parents argued that even when some parents fail to teach their children sexual related matters at home, their children may learn such matters from the school and benefit from the information they learn. One parent noted that:

CSE should be taught in schools because it will help young people to avoid the dangerous diseases which are so rampant nowadays, especially HIV/AIDS (Parent 2).

The findings of this study were similar to the findings revealed by Holly (2017) who did a similar study on examining the effects of sexuality education on young adults' sexual behaviours and health in America. The results from this study showed that children who have received sexuality education course were not likely to have an earlier age of first intercourse nor have a higher number of sexual partners than those who have not received sexuality education.

In another study done by Balogun (2011) in Nigeria showed that adequate knowledge of adolescents about sexual issues determined their behaviour concerning relationships. The study indicated that when the adolescents were provided with the knowledge of their sexuality, it was easy for them to adjust and understand the changes that they went through during the stage of adolescence. On the other hand, the study revealed that when the adolescents were not provided adequate knowledge, there was misconception about sexuality which resulted in their risky sexual behaviours.

The study, therefore, has revealed that sexuality education is important in disseminating important information such as dangers of premature sex, drug abuse, increased sexual activities, child marriages, high rates of early pregnancies and unwanted pregnancies.

The next theme generated from the first objective of the study to be discussed is that CSE provides life skills to the students.

5.2.2. CSE provides life skills to the students

The study has revealed that sexuality education is very important and the parents were in support of the teaching of sexuality education because it provides life skills to the students. The participants in the study stated that CSE was an important tool for equipping young people with life skills required not only for the prevention of HIV/AIDS and other sexual health problems, but also for enabling young people to live productively in the society in which they are a part. One parent who was interviewed stated that:

I think this education [CSE] should be taught in schools to enable children understand various things concerning their life because I believe it covers more than issues of sex... We expect that if they get this education through schools, they will be able to make proper decisions about sexual matters... (Parent 3).

From this extract, one may deduce that parents were in support of the teaching of sexuality education because it does not only teach children sexual related matters but it provides a package of life skills that the children may need to face the challenges of every day, to survive in the world full of challenges such as drug abuse, and peer pressure. As one parent who was interviewed noted:

This subject is very important to our children, because they learn some skills that involves making decisions on matters of their sexuality. They learn how to manage their sexuality and how to manage their relationships in life (Parent 4).

Bozimo and Ikwumelu, (1999) relates that sexuality education is not just introduced in schools, incorporated for knowledge acquisition but to help young people develop attitudes, values, goals and practices that are based on sound knowledge which would enable them to express their sexual and mating impulses in a manner that is socially and ethically acceptable as well as personally satisfying. The parents that were involved in the interview indicated that sexuality education was of great value in the lives of the young people in society in Zambia.

The findings of the current study correlates with the study done by Sharmila (2015) who did a study to investigate the concerns of teachers' and parents' about the teaching of sexuality and sexual health to students at a co-ed government secondary school. The results in Sharmila (2015) showed that both parents and teachers were in support of the teaching of sexuality and sexual health education as a means of assisting students with making informed choices.

5.2.3. CSE should be fitted in the Zambian cultural context

The study has also revealed that even among the parents who supported the teaching of sexuality education, the majority of the parents were concerned with fitting sexuality education in the Zambian cultural context. The parents mentioned that sexual information should be provided in the cultural context of the Zambian people for the parents to participant and the children to appreciate and accept the information. During the interviews one parent noted that:

Schools should provide such information as well as transfer them to the Zambian culture. We should give the information that is appropriate for their ages. At adolescence, we should provide information about pregnancy: problems and prevention and convey them in the Zambian culture at the same time (Parent 6).

It was strongly argued by one parent that the idea of borrowing foreign ideas on sexuality from the Western World and bringing them to Zambia, would not benefit the children because effective learning must take into consideration the culture of the people. One parent noted that:

Our culture is not the same as that of the Western World, in the Western World sexuality can be talked about openly, but this is not the case in our culture. The teaching of CSE should take into account the Zambian culture (Parent 7).

The teaching of sexuality education must take into consideration the cultural aspects of the Zambian people. It was argued by the parents that sexuality education should be taught in consideration of the culture of the Zambians. The culture of the people plays a critical role in the learning process. It can be argued therefore that in order for students to succeed in learning CSE it is vital that students should be able to develop a sense of belonging. To develop a sense of belonging a student needs to find commonalities between the Zambian culture and the way CSE is taught in schools. The students need to see similarities between CSE and their own culture.

In a study which was conducted by Phatle (2010) it was revealed that traditional beliefs about sexuality made parents feel uncomfortable and lack confidence in discussing sexual matters with their children. It is important that CSE should take into consideration the culture of the people at play. The teaching of CSE must be fitted in the Zambian cultural context.

Wamoyi (2010) did a study which revealed that parents were uncomfortable and were careful in mentioning sexual topics with their children because the social norms restrict openness about sex across genders and generations. The teaching of sexuality education must be done taking into consideration the culture at play in the Zambian society.

The parents stated that there must be a difference on how sexuality education is taught in the Zambian cultural context and the Western culture. In a study conducted by Marie and Maritza (2012) which explored the role that culture plays in the provision and assimilation of sexuality education, it was found that culture played a pivotal role in shaping the attitudes and beliefs of people. The findings of the current study connects well with the theoretical framework by Urie Bronfenbrenner who argued that the learning of children is influenced by the internal and external factors. The macrosystem which consists the culture of the people, for example, may have an influence on the learning of the children. It is important that the teaching of CSE should take into consideration the culture of the people.

The study has revealed that there was need to teach sexuality education in the context of the Zambian culture for the parents to participate actively in the teaching of sexuality education. Other parents opposed the teaching of CSE in schools for reasons based on cultural and traditional values. They argued that teaching young people about issues of sex was not in line with the Zambian traditional and cultural values, and that CSE was a Western idea that would corrupt the minds of children.

The findings of this study were similar to the study findings of Namisile (2007) on teachers' perceptions of the teaching of sexuality education in secondary schools. The findings of Namisile (2007) showed that open approaches to sexuality education which were culturally based contribute more to the reducing of teenage pregnancies than those emphasizing morality. The study has revealed that youngsters who are not open to discussing sexuality issues with adults within their culture were more likely to engage in sexual encounters than those who openly discuss the topic.

5.2.4. Sex experimentation ideologies.

The study has revealed that the parents who supported the teaching of CSE in schools had a perception that the teaching of sexuality education would lead some of the pupils to experiment with sex at an early age. One of the parents mentioned that teaching about sex education might increase the risk of adolescents having sex. One parent who was interviewed stated that:

It is like a sword that has two sharp sides, it has both positive and negative impacts. If we teach them, they will know about sex and may begin to experiment. We cannot tell how children will take the information they get from sexuality lessons, they may decide to take the negative side or the positive side. If they take the negative side then we know we have lost our children (Parent 8).

The study has revealed that few of the parents had a perception that sexuality education would encourage learners to engage in sex experiments. They argued that teaching CSE to children would corrupt the morals of society.

However, the argument that sexuality education would encourage learners to indulge in sex experiments is not supported by any empirical evidence of research. The evidence from empirical research shows that sexuality education does not encourage learners to indulge in sex experiments. For example, the research done by Naiyirah (2015) on cultural and religious barriers to setting up sexuality education and relationship education shows that sexuality education does not encourage learners to indulge in sex experiments. The evidence from the survey showed that 85% of the parents rejected the misconception that sexuality education would encourage learners to indulge in sex experiments.

In the study done by Agatha, (2003) to identify socio-cultural factors that hinder sexuality education in secondary schools, the results showed that the teaching of sexuality education was affected by the misconceptions of the parents based on their background, and attitudes towards sexuality. It can be argued therefore that CSE does not lead to the experimentation of sex by the young people. In fact, the earlier they learn about sexuality the more they may get used to it and the more life skills they would acquire. Children are influenced the most when they are young. That is why it is so important for parents to instil in children, at a very early age, the proper focus and framework on which to base right and wrong.

5.2.5. Inappropriateness of CSE in Zambia

The study has revealed that there were differences on how sexual matters were handled in the Zambian cultural context and Western culture. One of the parents had the following to say:

Sexuality is not a subject you can talk about openly in the Zambian culture, in the Western culture people are free to discuss sexual matters with their children. This is inappropriate in Zambia. (Parent 10).

The results from the interviews indicated that parents did not want to take part in providing sex related information to their children because they were uncomfortable talking about sexual matters with their children. They argued that CSE was inappropriate in Zambia. A parent cannot open up to talk about sexuality to their children. In the African setting, sexuality is considered a taboo subject. Young children could learn sexual related matters from their grandparents. A boy child would learn from his grandfather while the girl child would as well learn from the grandmother. Wiley (2002) argues that it is inappropriate in the Zambian culture for a parent to teach their own children concerning sex related matters. One parent had the following to say:

I cannot teach sexuality education to children, what people will think of me...Because it is not appropriate in Zambia and it is embarrassing (Parent 11).

The other parent in the study reported that sexuality education is something that should not be taught as it is a sin against God to learn about sex. They felt very strongly that the teaching CSE would go against their faith, and against God. They had the following to say:

Once you visualize impure sexual images in your head, you pay the same price to God as if you were to actually have committed the act itself (Parent 12).

The study revealed that even though most of the parents in the study were in support of the teaching of sexuality education, the other group of the parents were not in support of the teaching of sexuality education in secondary schools in Zambia.

5.2.6. Inappropriate age of the children learning CSE

The results from the interviews showed that the parents opposed the teaching of CSE in schools for the fear that it would spoil children at an early age. The parents stated that the children were too young to learn sexuality education. One parent made the following remarks:

...The age at which schools start teaching CSE to our children is not appropriate, the children will get confused and do things we do not expect them do (Parent 14)

Many parents argued that it is unimaginable to see a child of seven or eight years old grasping concepts such as sexual intercourse, how babies grow in the womb, or why sex is something special for husbands and wives. These are adult ideas that no child can really wrap his or her mind around.

One parent argued that the problem is not that sexual topics are inappropriate for the young ones, rather the problem is that the kind of conversations you have with younger children. She had the following to say:

...the type of knowledge you impart to children must be brief, concrete, and fit their cognitive abilities (Parent 2).

In contrast with what the parents have stated above, Mabray (2002) argues that the age of six or seven is the good time to begin teaching children sexual related topics. It is around the age of six to seven, when the child's intellectual capacities begin to change. This could be the best time to begin teaching children topics related to sexuality education. The teaching of these topic must take in consideration the mental development of the children. According to Mabray (2002) this is the stage Jean Piaget called the concrete operational stage of development in which children begin to deal this concrete things in the environment in which they live. At this stage, children can begin to distinguish between their own thoughts and the thoughts of others. They can think more logically about objects and events.

Elias (2000) argued that the behavioural scientists state that from six to ten years old, peer relationships become more valuable to children than before. Around the age of six children also tend to form stronger same-sex friendships and they show a strong interest in gender roles. It is not uncommon in this stage for children to begin mimicking the intimate behaviours of others, pretending to be married or boyfriend/girlfriend, kissing, and holding hands. This could be the best period to begin teaching children sexuality education.

Between the ages of six and eight, the adrenal glands begin to mature. During this stage, Brake (2002) states that sex hormones begin to be secreted by the adrenal cortex. The secretion of hormones in the body of the young people leads to the production of the primary sexual characteristics in adolescents. Several independent studies confirm that ten years old is also the average age of first sexual attraction for both boys and girls, though sexual fantasy does not

necessarily begin until later. It is important to begin teaching CSE at an early stage to provide the required information to the children.

It is important to note that sexuality education should be age appropriate. Kibera, (2007) argues that sexuality education must be age appropriate. In order to be beneficial to the students, sexuality education needs to be age appropriate, thereby giving young people the information they need at the right time in order for them to make informed decisions and to put them at ease with the changes they experience. It is at this time that one may learn one's moral and social responsibilities.

5.2.7. CSE violates the cultural traditions and values

Other parents opposed the teaching of CSE in schools for reasons based on cultural and traditional values. They argued that teaching young people about issues of sex was not in line with the Zambian traditional and cultural values. One parent had the following to say:

I think our biggest problem with our education today is that we are taking too much things from other countries, especially from the developed countries. All this is aimed to make our children to despise our traditional values and respect those of the developed countries
(Parent 4).

When you follow up on what this parent stated, you would note that CSE is considered to be alien subject in our schools. The parent perceives it as a foreign idea that is meant to downsize our culture, traditions and values. It is an idea that contradicts our culture and traditions. Archard (2000) states that across the human societies, the concept of sex and sexual relationship is attached with some degree of sacredness and in some cases, can be classified as a taboo if some rules guiding such activity is ignored or violated. Okafor (2018) states that African societies in particular have an understanding of sexual relationship as a sacrosanct factor to the image of a group, and a respectable phenomenon which every member of the group must adhere to the rules guiding them. The perception of parents towards the teaching of CSE is that it violates the cultural traditions and values.

The following shows the themes that were generated from the second objective of the study:

5.3. Themes generated from the second objective of the study

The following themes were generated from the second objective of the study; puberty, birth control methods and abstinence, sexuality of the girl child, sexual transmitted diseases, the

teaching of condom use in schools, the teaching of homosexuality in schools, and the teaching of masturbation in schools.

5.3.1. Puberty

The parents that were spoken to brought out a number of issues. The parents argued that most of the children become adolescents while they are still in school. Some of the children experience drastic changes without anyone explaining to them the meaning of those changes taking place on their bodies. One of the parents had the following to say:

The school must help us by teaching our children the body changes that take place on their bodies while they are still at school (Parent 7).

The other parent added some sentiment to this theme of puberty by giving the following reasons:

Adolescence is a period of rapid physical growth and the emergence of secondary sexual characteristics (e.g., breasts in girls and deeper voices in boys). Young people develop positive attributes through learning and experience. We need our children to be guided (Parent 4).

The parents involved in the study supported the teaching of puberty in the schools. They argued that puberty was a period of stress and storm. It is a period when most of the adolescents do a number of experiments in life and make a lot of mistakes. This implies that parents view CSE not only as an important strategy for protecting young people from HIV/AIDS and other sexual health problems but as an important strategy for promoting healthy adolescent sexual development.

Buston (2001) argues that research evidence shows that in countries where comprehensive sexuality education is delivered at schools, adolescents do not necessarily become sexually active early on, but they demonstrate a higher level of knowledge about HIV, STIs and contraception. In addition, it has been proven that CSE contributes to the reduction of unwanted pregnancies, STIs and gender-based violence.

The topics that the participants supported were changes that take place during adolescence, and puberty. There was an overwhelming response from the participants to support the teaching of the aspects of the curriculum that deal with the changes that takes place on the human body

during puberty. The majority of the participants agreed that features of the human body including the private parts must be taught during sexuality education lessons.

5.3.2. Birth control methods and abstinence

The parents supported the teaching of birth control methods and the concept of abstinence as one of the key issues that must be encouraged to be taught in schools. The majority of the parents in the study supported the teaching of birth control methods to the pupils. One of the parent had the following argument:

We have lost many children from schools who get pregnant because they are not taught the best ways to prevent pregnancies in the schools. It pains us (parents) to loss a child out of school because the future of our children gets destroyed (Parent 6).

The teaching of abstinence to school children was greatly appreciated by most of the parents in the study as the best method of birth control. When the parents were asked to explain as to why they supported the teaching of abstinence, they made the following sentiments:

Abstinence is the most effective means of birth control and prevention of STIs, it helps to reduce unintended pregnancy and leads to reduction of risky sexual behaviours (Parent 1).

If we follow up on the excerpt made by the parents, we would note that the parents were in support of teaching CSE in schools particularly the teaching of birth control methods and abstinence. The concept of abstinence was not only supported as a birth control method but as a way of staying pure before God. Campbell (2002) argues that if the adolescents are guided on the birth control methods and abstinence in CSE, birth control methods can prevent ill-timed pregnancies and births, which contribute to infant mortality rates. Birth control methods reduces the risk of unintended pregnancies among young girls living with HIV, resulting in fewer infected babies and orphans.

5.3.3. Sexual transmitted diseases

All the parents involved in the study supported the aspect of teaching of sexual transmitted diseases to the school children. When they were asked to give reasons as to why they supported the idea of teaching children sexual transmitted diseases, one parent had the following to say:

HIV is real. We have lost most of our children because we have not warned them of the dangers of HIV and its effects. It is our responsibility to safeguard our children from HIV. Let the school

teach them about sexual transmitted diseases. This will help our children in many ways (Parent 10).

The results of the study showed that parents supported the teaching of sexually transmitted diseases to the young people as way to sensitize them of the dangers of STIs. It was argued that if the adolescents were taught the dangers of sexually transmitted diseases, they would become careful and avoid premature sex. The results of this study were consistent with the findings of previous studies, notably those conducted in developed countries using relatively similar instruments. For example, survey studies conducted in Canada have consistently revealed that over ninety percent of parents support the teaching of sexually transmitted diseases in schools (McKay, Pietrusiak and Holowaty, 1998; Weaver et al., 2002). Similarly, a study conducted by SIECUS (2004) involving parents in different states in the USA showed that more than ninety percent of parents in the participating states supported the teaching of sexually transmitted diseases in schools. A cross-sectional survey of Greece parents' attitudes about teaching CSE in schools showed that a majority of parents wanted schools to teach sexually transmitted diseases to the adolescence (Kirana, Nakopoulou, Akrita and Papaharitou, 2007).

5.3.4. The teaching of condom use in schools

However, the parents involved in the interviews indicated that condom use was not an important topic to be included in the aspects of teaching of sexuality education. The parents were divided into two groups, those who objected to the idea of teaching condom use and those who supported.

Parents who objected to the teaching of condom use cited different reasons. Some thought that teaching condom use is teaching bad manners and would spoil and corrupt children's minds.

I think the message should be that sex is not a good thing at their age, not that it can be done in the right way, No! Teaching condom use to children is teaching bad manners, period! (Parent 6).

Parents who supported the teaching of condom use gave various reasons, notably as a strategy to protect young people against HIV infection. Parents in support of teaching condom use argued that a majority of school children were already sexually active and denying them the opportunity to use condoms would not stop them from having sex.

Some parents in the study argued that condom use should not be taught to all children in schools. They argued that it should be taught only to children from grade ten.

First of all I say that condoms should be taught in schools. However, we have to be careful with age. I don't think if it is proper to teach condom use to young children, especially those who are in primary schools and below (Parent 8).

Some of the parents rejected the teaching of sexuality education because it contains sensitive topics such as the use of condom and contraceptives. The parents that were interviewed did not support the idea of teaching children about condom use, contraceptives, and sexual relationship in schools. Most of the parents in the study expressed discomfort discussing topics such as condom use, and contraceptives with their children. The parents feared being misconstrued by the children that the adult wants to engage in sexual activity with them. They argued that if schools were to continue teaching children on how to use condoms, it would be like the schools were giving licenses to pupils to engage in premarital sex. Furthermore, the parents argued that the school children were too young to be taught how to use condoms; it would just confuse them and destroy the respect between teachers and students.

Kasonde (2013) did a study in Botswana on perception of teachers to sexuality education in secondary schools and found that 64% of the participants were of the view that condoms should not be made available to students in secondary schools.

5.3.5. The teaching of homosexuality in schools

The results of the study showed that the parents considered some of the topics unfavourably. For example, homosexuality was one of the topics that was considered to be unfavourable to be taught to children in schools. Parents' opinions were divided regarding the inclusion of homosexuality in the CSE curriculum; there are those who strongly opposed the inclusion of this topic for various reasons, including traditional and cultural factors. The parents expressed fear that teaching youngsters about homosexuality may sensitise them to wanting to become homosexuals. Some of the parents' views are illustrated below:

For me, I think homosexuality should not be taught because of our traditional values. If you look at Zambian and African values, it doesn't make sense to talk about homosexuality. If you start teaching homosexuality in schools, you will be instilling in kids some interest about homosexuality; it is like you want them to try to become homosexuals (Parent 15).

Other parents argued that it was important to teach homosexuality in schools so that children could be told about its effects and how bad it was to be a homosexual. Some of the parents' views in this direction are illustrated below:

People who oppose the teaching of homosexuality don't understand its aim well; they think that we will teach it as a normal subject like other subjects. But I don't think that is the case. I think that when we will be teaching this subject we will be teaching its negative consequences. I don't see anything else about this topic other than teaching how bad it is and how you can avoid becoming a homosexual (Parent 13).

The findings of this study were similar to the study done by Mkumbo (2008) in Tanzania to explore the psychosocial factors affecting the development and delivery of school-based sex and relationships education. The results show that a majority of parents (more than 70%), teachers (more than 90%) and students (more than 80%) supported the provision of CSE in schools but resisted to the inclusion of controversial topics in the curriculum such as homosexuality, pornography and masturbation.

5.3.6. The teaching of masturbation in schools

Masturbation was another topic that raised strong opinion from the parents. It was clear that myths about the negative effects of masturbation are wide spread among the parents. Parents, for example, argued that masturbation reduces sexual power and has serious negative effects in the long run. Because of its perceived negative effects, parents were of the opinion that there was no need to teach children about masturbation.

I don't agree with this topic, I strongly object to this topic, it should never be taught. We should look for other alternatives to help young people refrain from sex, but not this one. Because, the way I understand it, I think masturbation has very serious consequences, it has negative effects later. Many people who practice masturbation get psychological effects (Parent 8).

The study revealed that masturbation was another topic that raised strong opinion from the parents. The parents involved in the study indicated that pornography and masturbation were not important topics to be included in the aspects of teaching of sexuality education.

It was clear from the study that myths about the negative effects of masturbation were wide spread among the parents. Parents, for example, argued that masturbation reduces sexual power

and has serious negative effects in the long run. Because of its perceived negative effects, parents were of the opinion that there was no need to teach children about masturbation.

The other aspect of sexuality education that parents refused to be included in the curriculum as revealed in the study was the teaching of the methods of abortion. The participants involved in the study disagreed strongly the teaching of the aspects of sexuality curriculum that deals with methods of abortion. The majority of the participants disagreed that children should be taught the methods of abortion. Awoniyi and Chuungu (2014) did a study on the attitudes of stakeholders towards the inclusion and teaching of sexuality education in Ndola urban secondary schools in Zambia. The findings showed that teachers, pupils and parents had a positive attitude toward the inclusion of sexuality education in the school curriculum. However, the teachers, pupils and parents had a negative attitude on the inclusion of topics such as masturbation, methods of abortion, sexual pleasure and enjoyment, homosexuality as well as premarital sex as topics in the curriculum.

The following shows the themes that were generated from the third objective of the study:

5.4. Themes generated from the third objective of the study

The following themes were generated from the third objective of the study; sexuality education is a private matter, influence of culture towards sexuality, religious influence on sexuality and the inappropriate age of children learning sexuality education.

5.4.1. Sexuality is a private matter

Findings from parent indicated that parents did not feel comfortable to talk about sexual related matters. The parents that were spoken to brought out several issues. When they were asked to explain as to why they felt uncomfortable, they had the following to say:

Sex is a private matter and it is an individuals' experience. It must not be taught or discussed with children (Parent 12).

Other parents argued that there was no need of teaching children about sexuality, the children would know and learn on their own when they grow up. This was made clear through the following excerpts:

There is no one who taught us sexuality, we learn on our own, and from our friends that we used to play with when we were small boys. Let the children learn from their friends. Sexuality is a matter a private matter (Parent 14).

Findings from interviews indicated that parents did not feel comfortable to talk about sexual related matters. They believed that sex was a private matter and it was individuals' experience. Some thought that it was immoral talking about sex and they worried about social judgement. There are a number of studies that have been conducted to determine the factors responsible for the perception of parents towards the teaching of sexuality education. For example, in a study that was conducted in Austria, it was reviewed that most of the parents do not know how to bring up the subject of sexuality when talking with children (Walker, 2008). In this study, Walker (2008) indicated that parents were not prepared to lead discussions in sexuality, and they could not find the right moments to discuss sexual matters with their children. Australian mothers reported that generally they were not secure in their ability to talk openly with their children about sexual matters. It was because of sexuality was considered as a private matter that cannot be discussed open with the children.

5.4.2. Influence of culture towards sexuality education

Findings from parents' interviews indicated that the young people could not ask about sexuality from their parents. It was found that there was less discussion, less information about sexuality among parents and their children. Parents were reluctant to talk about sexuality education. One informant said:

I could not talk much about sex education. Some parents might not understand. They might view me as a careless parent (Parent 12).

In discussing with parents it was apparent that culture played a significant role not only in regulating sexuality but also as a barrier to discussing sexual related matters. One parent stated:

I could never imagine myself teaching children about sexuality education, in our culture I am a mother to these children and mothers do not talk about sex to their daughters and sons. I cannot imagine sitting down with my (own) daughter talking about sex let alone teaching the subject to my sons (Parent 5).

The study has revealed that cultural factors play a major role in influencing the perception of parents towards the teaching of sexuality education. The parents that were involved in the study indicated that their culture does not encourage pupils to learn sexuality education. The majority

of the parents agreed that in our communities issues relating to sexual behaviours were not discussed openly. The majority of the parents showed that traditional beliefs about sexuality makes parents feel uncomfortable to discuss sexual related matters with their children.

The study has revealed that the most challenging barrier to teaching sexuality education was the cultural background of the parents. Parents were not comfortable with certain issues and admitted that it was due to their own stereotyping as well as their culture which does not support the teaching of sexuality to the young people.

The findings of this study were similar with the existing studies in the region which provide several examples of evidence from Africa and Asia showing cultural resistance to CSE in schools (Roudsari et al., 2013). In many Sub-Saharan African countries including Zambia, sexual issues are constructed within the cultural norms and traditional beliefs. Sexuality education is a taboo subject in most homes. For example, parents agreed that they were facing difficulties to discuss sexuality matters with their children.

In a study which was conducted in South Africa by Phatle (2010) it was revealed that traditional beliefs about sexuality made parents feel uncomfortable and lack confidence in discussing sex with their children. The findings of Phatle (2010) have similarities with the study which was done in Tanzania by Wamoyi (2010) which reported that most Tanzanian parents were uncomfortable and were careful in mentioning sexual topics with their children because the social norms restrict openness about sex across genders and generations.

In the study conducted by Marie and Maritza (2012) which explored the role that culture plays in the provision and assimilation of sexuality education, it was found that culture plays a pivotal role in shaping the attitudes and beliefs of people. The findings of Marie and Maritza's study connects well with the theoretical framework that we have used in the proposed study; it is through social learning that people will form beliefs about which behaviours are appropriate for certain situations.

In discussing with parents it was apparent that culture played a significant role not only in regulating sexuality but also as a barrier to discussing sexuality education. Mothers interviewed for instance, could not see themselves being in a position of teaching their children sexual related matters. The mothers that were interviewed expressed a concern that if they were to

teach their children sexuality their husband might view this as encouraging their daughters to indulge in sexually depraved acts.

5.4.3. Religious influence on sexuality

During the interviews it emerged that culture and religion, not only influence the thinking of parents but it also hinders the teaching of sexuality education. For example, parents who were interviewed stated:

Condoms can protect from unwanted pregnancies and HIV but does it protect from the wrath of God? Abstinence should be the focus of sex education with consequences of pre-marital sexual intercourse highlighted (Parent 2).

The relationship between religion and the negative perception of teaching sexuality education was strongly expressed by the participants in the study. Many parents observed a tension that appears to exist between these two. The following comments were made during the interviews:

We are uncomfortable because there are issues that we can't discuss openly. Our religion also becomes a barrier because there are things that our churches do not allow us to talk about (Parent 10).

The study revealed that another factor that influenced the perception of parents with regard to the teaching of sexuality education was the religion to which the parents belong to. Religion plays a very critical role in the lives of most Zambian parents. Most parents believe that religion provides a guide on what to discuss with their children. As a result, they focus on teaching their children about the virtues of virginity and that they should forget about sexual activities until they get married. Parents mentioned that their religious beliefs guide them on what to discuss with their children. Hence this is the barrier that makes them fail to talk with their children about issues of sexuality. The majority of the parents indicated that sexuality education would compromise the teachings of the church on abstinence from sex.

According to Eniola (2010) religion teaches that sexuality education is something that should not be taught as it is a sin against God. Learning about sexuality was seen as committing the act itself. The parents involved in the study believed it was a disgrace to talk with children about sexuality because religion prohibits them from talking about these issues. The findings of this study were similar to the findings of Chinyere (2003) who did a study on socio cultural

factors that affect sexuality education in Nigeria. The study indicated that social structures such as religion were seen as the major factors hindering sexuality education in schools. The study reports that religious institution was seen as a factor that hinders sexuality education in secondary schools. Religious institution give religious instruction that influences the adolescents' moral development by shaping their ideas about the importance of specific values and ideas and by reinforcing the moral code they learnt by divine sanctions.

5.4.4. The inappropriate age of children learning sexuality education.

Interviews indicated that parents struggled and did not have confidence in providing sex information to their children. The following excerpt amplifies this argument:

Our children are too young to be learning about sexuality. The schools should begin to teach our children when they have grown. Parents need to first equip their children with the basic knowledge, and whatever the teachers will do only complement what they have been taught already at home (Parent 1).

The study has revealed that age of the children learning sexuality is a barrier to the teaching of sexuality education. The parents in the study indicated that children were too young to learn and discuss sexual related matters with them.

Parents do not favour the age of the pupils who are being taught sexuality education in Zambia. Parents argued that sexuality education being taught in Zambia is not appropriate to the age of the children. Most parents cited that it is not appropriate to discuss issues pertaining puberty, condom use, sexual transmitted infections and contraceptives because their children were still too young. As the age of the children increases, parents stated that they would feel more comfortable discussing sexual related matters with them. Parents were found to experience a feeling of shame when discussing matters related to sexuality. In the study done by Eko, et al (2013) argues sexuality education should be introduced at the secondary level of education.

However, the evidence from research show that sexuality education should be introduced to a child at an early age. The study conducted by Chinyere (2003) on socio cultural factors that affect sexuality education in Nigeria show that beginning sexuality education in early childhood is one of the best ways to help children feel comfortable with the topic and keep them from making decisions based on false information in the future.

Chinyere (2003) argues that sexuality education in early childhood can help build the foundation for future learning and experiences. If parents frequently discuss sexuality with their children from an early age and the school curriculum compliments the discussion as the child gets older, then they would become well balanced in sexuality as high school students.

The other factor that was revealed by the study to influence the teaching of sexuality education was the sexual experimentation ideology. The parents involved in the study indicated that engaging in discussions on sexuality with children would encourage their children to indulge in sex experiments. The parents in the study stated that children were curious, introducing sexuality ideas in their heads would lead them to try it out and engage in sex experiments.

Naiyirah (2015) did a study in Malaysia on cultural and religious barriers to setting up sexuality education and relationship education showed that sexuality education does not encourage learners to indulge in sex experiments. The evidence from the survey showed that 85% of the parents rejected the misconception that sexuality education would encourage learners to indulge in sex experiments.

5.4.5. Ignorance levels of parents on matters of sexuality

The study had revealed that the ignorance levels of the parents on matters of sexuality has a great impact on the perception of parents towards the teaching of sexuality education. The interviews revealed that the majority of the parents do not know how to teach sexuality to their children. Most of the parents in study indicated that they were not secured on how to teach sexuality to children.

The parents indicated that most of the children in Zambia learn how to solve sexual related problems from friends, the media, and the community. It was revealed that parents do not teach their children on how to solve problems related with sexuality. The parents stated that they were not trained on how to teach their children on matters of sexuality.

The parents indicated that they do not know the correct facts, or what they should tell their children and at what age the children should be taught sexuality education. Parents expressed concern on the content they ought to teach their children and whether it would be in keeping with their own beliefs and values. The parents argued that in the African societies, sexuality was not taught by the parents to their children, but by the grandmother or the grandfather to their granddaughter or grandson, and this was only done when the child has reached puberty.

When the young people attained puberty, initiation ceremonies took over the teaching of sex education in almost all girls in all parts of Zambia.

The roles of the parents, the father and the mothers or guardians was to warn the teenage girls against engaging in premarital sex as it was considered a sin and might lead to teenage pregnancies and infection from sexually transmitted diseases. Lesch and Kruger, (2005) agrees that the information on parent teenage conversations was delivered to the young people in terms of warnings. In addition, the information seemed to focus more on the negative outcomes of sexual intercourse and sexuality and less on what young people ought to know so that they completely understand how they were growing and developing sexually.

The young people and their parents had no relationship that could create a more collaborative and democratic context for conversations about potential solutions to try and address complex challenges that young people face in their sexual lives (Egan and Hawkes, 2009). The silence between parents and children and the discussion on sexuality, which only address the negative part of it, has led to young people in Zambia to avoid talking to their parents about sexuality. The young people keep their sexual desires, sexual feelings and sexual behaviour as a secret.

5.5. Themes generated from the fourth objective of the study

The following themes were generated, teachers, family as a source of knowledge, and teaching CSE is a collective responsibility.

5.5.1. Teachers

The parents stated that teachers were key people in the teaching of CSE in schools. The key point to the teacher was the gender of the teacher. Most of the parents in the study stated that the gender of the teacher was very important when teaching sexuality education. Some parents were of the view that female teachers were best positioned to teach sexuality education because they have had practical experience of most of the issues and topics in the curriculum.

Below were the views of some of the respondents:

Because women who teach this topic have had experiences, it makes the lesson practical. When such lessons are taught by men, we only make assumptions. This helps them to easily mention sensitive areas and issues a male teacher may not even know (Parent 7).

The results of the study showed that teachers were very important in the provision of sexuality education. It was argued during the interviews that the teachers should have an upper hand on

handling, teaching and guiding the young people on matters related to sexuality. The participants stated that teachers have the methodology, the skill and the training on how to teach sexuality education.

The majority of the parents supported the teachers to be the ones who ought to be teaching the young children sexuality education. These findings were similar to that of Ecker and Kirby (2009) in their article which stated that the use of teachers in teaching sexuality education would be more beneficial because teachers are part of the school system, they have already established a relationship with the learners and were well known by the parents and the community. Teachers in the schools are trained and equipped with skills to handle pupils and win their trust so that they open up and share their views.

5.5.2. The family as a source of knowledge

Parents argued that the family must be the source of knowledge to their children. One parent had the following to say:

We need to teach our children when they are still young, this is our responsibility and we cannot run away from it. We are the first teachers of our children. We need to take this responsibility seriously (Parent 12).

The study revealed that the parents must teach their children sexual matters. Most of the participants in the study agreed that parents have a responsibility of teaching their children sexual related matters. The parents should lay a foundation on which the teachers and the professional counsellors may build on the teaching of sexuality education. The parents must be involved in teaching their children on sexuality matters rather than letting their children learn from unreliable sources such as the media, the internet and other sources that may not provide reliable information. It is important that the parents take up the responsibility of teaching their children about sexuality rather than letting them learn from unreliable sources.

If the parents fail to teach their children on sexuality, Chauhan, (2006) argues that children tend to discuss sexuality with friends and classmates. This often leads to anxiety, negative attitude, phobia and misconceptions as they cannot decide about the correctness of the information they get.

5.5.3. Teaching CSE is a collective responsibility.

However, some of the respondents argued that the teaching of sexuality education must be a collective responsibility of all, teachers, parents, doctors, religious leaders, and many others. One of the parents, for example, said:

The teaching of sexuality education is everyone's responsibility, all stakeholders must be part and parcel of the teaching of sexuality education right from the parents, teachers, pastors and all stakeholders (Parent 14).

The study revealed that the teaching of sexuality education is a collective responsibility between the community, the school and the parents. Some of the parents in the study indicated that the teaching of sexuality to adolescents is a collective responsibility in every community. The participants argued that the church, the parents and the school should work together in teaching sexuality education. The parents argued that everyone must be involved in the teaching of sexuality education. Because the challenges that sexuality education tries to address affects everyone in the communities.

As a result, it was argued that the community should take up the responsibility of teaching the young people issues related with sexuality. The approach of teaching sexuality should be inclusive, the parents, the religious leaders, the teachers and the medical personnel must work as team to address the issues of sexuality.

The study has revealed that a partnership between parents, teachers, and schools is very important in creating an environment that shares the same information and ideas. It must form a safe community for children to learn about sexuality. A partnership between parents, teachers, and schools is important to help children learn to process the information about sexuality they see every day.

5.6. Summary

This chapter has looked at the major themes that emerged in the study. The first section covered the themes that emerged from the first objective of the study namely, CSE improves the knowledge of the students, CSE provides life skills to the students, CSE to be fitted in the Zambian cultural context, sex experimentation ideas, and the inappropriateness of CSE in Zambia. Other themes that were discussed emerging from the first objective were inappropriate

age of children taking CSE, CSE violates cultural traditions and values, and the lack of confidence in teachers to teach CSE.

The second section presented themes that emerged from the second objective of the study namely, puberty, birth control methods and abstinence, sexual transmitted diseases, and the teaching of condom, homosexuality, and masturbation in schools.

The third section of the study presented themes that emerged from the third objective of the study. The major themes that emerged were, sexuality is a private matter, the influence of culture towards sexuality, the impact of religion on sexuality, and the inappropriate age of children who take CSE in schools.

The last section of this chapter has presented the major themes that emerged from the fourth objective of the study. The themes that emerged include teachers, families, and the community as key providers of sexuality education.

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

6.1. Overview

This chapter presents the conclusion and the recommendations of this study in a more coherent manner. The chapter summarises the main findings of the study in relation with the major themes that were generated.

6.2 Conclusion

The findings of the study were that parents supported the teaching of CSE because the subject consists of topics that are beneficial to the young people. CSE provide students with knowledge and life skills that are required in decision making. It provides knowledge to the young people they need in order to live a successful life in our modern society. For example, CSE provides young people knowledge about their personal hygiene, and the challenges associated with the adolescents, such as drug abuse, peer pressure, HIV, sex abuse and early pregnancies. The teaching of CSE helps parents to disseminate important information to their children that they find difficult to share with their children. The study has revealed that sexuality education is very important and the parents were in support of the subject.

However, the teaching of sexuality education should be fitted in the *Zambian* cultural context for the parents to participate and for the children to appreciate and accept the information it provides. Parents indicated that the teaching of sexuality needs to take into consideration the culture of the people at play.

The study has revealed that the parents who supported the teaching of CSE had a perception that the teaching of CSE would lead pupils to sex experimentation at an early age. The parents were concerned with the age at which sexuality education is introduced to the pupils. They argued that sexuality education should be age appropriate. The parents also expressed a concern that CSE violates the cultural traditions and values. They argued that sexuality education is not a *Zambian* cultural oriented but a *Western* idea that intends to erode and water down the *Zambian* culture.

The study has revealed that the parents were in support of teaching children topics like puberty, birth control methods, abstinence, and sexual transmitted diseases. The results of the study indicated that such topics were supported because they help the young people in our society to avoid ill-timed pregnancies, and HIV.

The study has revealed that parents were not in support of teaching young children topics like condom use, homosexuality, and masturbation. These topics were considered not to be consistent with the Zambian culture and were taken to be inappropriate to the young children.

The study has revealed that the parents were not comfortable to talk about sexual related matters with their children. They considered sexuality as a private matter which could not be discussed openly. Parents do not know how to bring the subject of sexuality when talking with their children. The study has revealed that the ignorance levels of parents on matters of sexuality has a great impact on the perception of parents.

The study has revealed a number of factors that affect the perception of parents towards the teaching of sexuality education in secondary schools in Zambia. The study has revealed that culture, religion, inappropriate age of children, and the ignorance levels of parents on matters of sexuality influence the perception of parents towards CSE.

The study results revealed that the teaching of CSE is a collective responsibility. The community, teachers, and the parents were to work together to bring an impact to the behaviour of the young people. The parents stated that teachers and parents were the key people in teaching CSE in schools. The reasons given as why teachers were to take a lead were that they had the methodology, the skills and the training on how to teach CSE. The parents were to lay a foundation on which the teachers would build on the teaching of CSE. It was argued that the parents were to teach sexuality to their children at an early age to provide reliable information rather than letting the children learn from unreliable sources such as the internet, peers and the media.

Parents indicated that sexuality education is the responsibility of everyone who has a vested interest in the education received by children in schools and as such should be shared equally by all concerned, parents, communities and schools. They maintain that if the responsibility of teaching learners is left on the shoulders of teachers alone, teaching of this subject would remain a challenge and an uphill battle which they would not conquer on their own. Therefore, an apparently high level of collaboration between schools, parents and communities need to be established and monitored so that parents as well as teachers work on the same levels and engage in discussions on sexuality-related matters.

It was argued that the approach to teaching CSE should be inclusive, age appropriate, and well domesticated in the Zambian cultural context. The parents, religious leaders, elderly members of the community and any other member who seem to be responsible should teach the young children on matters related with sexuality.

6.3. Recommendations

The issues that prompted the following suggestions as illustrated in the findings were: sexuality violates the cultural traditions, parents do not know how to bring about the subject of sexuality to their children, and the ignorance levels of parents, the influence of culture and religion on sexuality education, and the teaching of sexuality education as a collective responsibility.

Based on the findings of the study, it is recommended that:

- ❖ Government should make sure that sexuality education is domesticated to the Zambian culture by including issues that are culturally based.
- ❖ Government to ensure that parents are sensitized on issues of sexuality so that they could as well participate in teaching CSE to their children
- ❖ Government to train religious leaders and the parents on matters of sexuality so that they could acquire the skills of handling sexual related matters.
- ❖ Government to develop a policy that will encourage the church, the parents and all the stake holders to work together with schools in teaching sexuality education.

6.4. Areas for further research

Arising from the research findings of this study, some other aspects of this study area may not have been studied and these areas may need to be studied. The areas of the study which may be studied include:

1. A study that will explore views from head teachers and pupils in the teaching and learning of comprehensive sexuality education not only in schools but also in communities.
2. A study to investigate the views of teachers, parents and pupils in the teaching and learning of comprehensive sexuality education in primary schools and not secondary school as the case for this study.
3. Factors affecting effective communication about sexual related issues between parents and adolescents
4. Parental influence on adolescent sexual behaviour.

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APPENDICES

Appendix A: Interview Guide for Parents

Dear Respondent

I am a postgraduate student at the University of Zambia conducting a research on the above stated topic. You have been purposefully selected as a participant in this study. Kindly answer the questions as honestly as possible. Be assured your response will be kept strictly confidential and will only be used for purposes of this study.

1. Do you talk about sex with your children?
2. Are you able to discuss sexual matters with both boy and girl children?
3. When do you think is the right time to talk about sexuality to children?
4. Who are the right people to teach sexuality education to the teenagers?
5. Give reasons to support your answer to question 4.
6. What is your perception about sexuality education in schools?
7. Do you think it is right for schools to offer sexuality education?
8. Why do you think so?
9. Can the teaching of sex education at an early stage encourage teenagers to have sex?
10. Why do you say that?
11. Why do you think sexuality education is important?
12. What topics do you want the children to be taught in school and why?
13. What topics do you think children should not be taught and why?
14. What factors do you think affects the teaching of sexuality education in schools?

Thank you for your support and sparing your precious time to try to answer these questions on the parents' perception of the teaching of comprehensive sexuality education in secondary schools in Zambia.

Appendix B: Informed Consent Form for parents

Dear Respondent,

This serves to give you an understanding of the purpose of this research and procedures that will be followed. I am a student at the University of Zambia pursuing a Master of Education degree in Educational Psychology.

This exercise is an educational research to find out the perception of parents towards the teaching of sexuality education in secondary schools in Zambia. All data collected from this research will be treated with ultimate confidentiality. Be free to provide as much information as you can on this research. You are assured that you will remain anonymous and untraceable in this research. All efforts will be taken to ensure that your rights are protected and respected. You are assured that you will not suffer any harm as a result of participating in this exercise. You are free to ask for clarification at any point of the exercise and to inform me if you feel uncomfortable about any procedure in the research.

Declaration of consent:

I have read and fully understand this document and its contents have been explained to me. I therefore agree that I may participant in this exercise.

Sign

Appendix C. Ethical clearance Letter



THE UNIVERSITY OF ZAMBIA

DIRECTORATE OF RESEARCH AND GRADUATE STUDIES

Great East Road | P.O. Box 32379 | Lusaka 10101 | **Tel:** +260-211-290 258/291 777
Fax: +260-1-290 258/253 952 | **Email:** director@drgs.unza.zm | **Website:** www.unza.zm

Approval of Study

8th August, 2018

REF. No. HSSREC: 2018-JUNE-001

Mr. Kaziya Kadonsi
C/O The University of Zambia
P.O Box 32379
LUSAKA

Dear Mr. Kaziya,

RE: "PARENTS' PERCEPTION ON THE TEACHING OF COMPREHENSIVE EDUCATION IN SECONDARY SCHOOLS IN ZAMBIA: A CASE OF KALOMO DISTRICT"

The University of Zambia Humanities and Social Sciences Research Ethics Committee IRB resolved to **approve** this study **subject to corrections** and your participation as Principal Investigator for a period of one year.

Review Type	Expedited Review	Approval No. HSSREC: 2018-JUNE-001
Approval and Expiry Date	Approval Date: 8 th August, 2018	Expiry Date: 7 th August, 2019
Protocol Version and Date	Version-Nil	8 th August, 2018
Information Sheet, Consent Forms and Dates	<ul style="list-style-type: none">English.	To be provided
Consent form ID and Date	Version	To be provided
Recruitment Materials	Nil	Nil

1

Excellence in Teaching, Research and Community Service

There are specific conditions that will apply to this approval. As Principal Investigator it is your responsibility to ensure that the contents of this letter are adhered to. If these are not adhered to, the approval may be suspended. Should the study be suspended, study sponsors and other regulatory authorities will be informed.

Conditions of Approval

- Provide information sheets and consent letters as these were not attached. The information sheets should have had the essential features included. Please use the WHO templates which you could download at www.who.int/rpc/research_ethics/informed_consent/en/. REC would appreciate if the PI could customise the WHO templates and include the domains of what the submitted protocol is positing on tools and the sampling units (people who have been or shall be participating in this study).
- No participant may be involved in any study procedure prior to the study approval or after the expiration date.
- All unanticipated or Serious Adverse Events (SAEs) must be reported to the IRB within 5 days.
- All protocol modifications must be IRB approved by an application for an amendment prior to implementation unless they are intended to reduce risk (but must still be reported for approval). Modifications will include any change of investigator/s or site address or methodology and methods. Many modifications entail minimal risk adjustments to a protocol and/or consent form and can be made on an Expedited basis (via the IRB Chair). Some examples are: format changes, correcting spelling errors, adding key personnel, minor changes to questionnaires, recruiting and changes, and so forth. Other, more substantive changes, especially those that may alter the risk-benefit ratio, may require Full Board review and approval. In all cases, except where noted above regarding subject safety, any changes to any protocol document or procedure must first be approved by the IRB before they can be implemented.
- All protocol deviations must be reported to the IRB within 5 working days.
- All recruitment materials must be approved by the IRB prior to being used.
- Principal investigators are responsible for initiating Continuing Review proceedings. Documents must be received by the IRB at least 30 days before the expiry date. This is for the purpose of facilitating the review process. Any documents received less than 30 days before expiry will be labelled "late submissions" and will incur a penalty.
- Every 6 (six) months a progress report form supplied by The University of Zambia Humanities and Social Sciences Research Ethics Committee IRB must be filled in and submitted to us. There is a penalty of K500.00 for failure to submit the report.
- The University of Zambia Humanities and Social Sciences Research Ethics Committee IRB does not "stamp" approval letters, consent forms or study documents unless requested for in writing. This is because the approval letter

clearly indicates the documents approved by the IRB as well as other elements and conditions of approval.

Should you have any questions regarding anything indicated in this letter, please do not hesitate to get in touch with us at the above indicated address.

On behalf of The University of Zambia Humanities and Social Sciences Research Ethics Committee IRB, we would like to wish you all the success as you carry out your study.

Yours sincerely,



Dr. Jason Mwanza

BA, MSoc, Sc., PhD

CHAIRPERSON

**THE UNIVERSITY OF ZAMBIA HUMANITIES AND
SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE IRB**

Cc Director – Directorate of Research and Graduate Studies
The Vice Chairperson – Humanities and Social Sciences Research Ethics Committee
Assistant Director (Research) – Directorate of Research and Graduate Studies
Assistant Registrar (Research) – Directorate of Research and Graduate Studies
Senior Administrative Officer (Research) - Directorate of Research and Graduate Studies