

**KIKUYU MALE TEACHERS' CONSTRUCTIONS OF  
MANHOOD IN NYANDARUA COUNTY, KENYA:  
IMPLICATIONS FOR HIV AND AIDS EDUCATION**

By

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Submitted in fulfilment of the requirements for the degree of

**MASTER IN EDUCATION**

in the Faculty of Education

at the Nelson Mandela University

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In accordance with Rule G4.6.3, I hereby declare that the above-mentioned dissertation is my own work and that it has not previously been submitted for assessment to another University or for another qualification.

  
.....

**SIGNATURE**

**DATE:** 31/10/2017

## **DEDICATION**

I lovingly dedicate this dissertation to the dearest people in my life:

- ❖ My son Travis who is the light of my life and my motivation to work hard in making my dreams a reality. You are a gift.
- ❖ My dad Peter Karanja for instilling in me the value for education, my mum Felysta Njoki who has always been my hero, role model and my strength along this journey.
- ❖ My four sisters Phyllis, Mary, Jane and Cate for the guidance, motivation and moral support; and most especially for taking care of my son while I was away for studies.

**It was not a walk in the park but due to God's amazing grace I made it this far!!!**

## ACKNOWLEDGEMENTS

**All thanks and glory be to Almighty God who gave me strength and wisdom to undertake this study. HIS grace was sufficient for me all through the way.**

I first and foremost thank the East and South African-German Centre of Excellence for Educational Research Methodologies and Management (CERM-ESA) funded by the German Academic Exchange Service (DAAD), for fully funding my studies without which my hopes of pursuing further studies would have been null and void.

I extend my sincere appreciation and gratitude to my supervisor Dr. Mathabo Khau for her unwavering support and assistance in the completion of this dissertation. She meticulously and selflessly guided me throughout the process and went an extra mile beyond her call of duty to assist and ensure that I was working with relative comfort. I thank her from the bottom of my heart for helping me scale walls with courage.

Profound gratitude also goes to my co-supervisors Dr. Violet Nabwire Opata and Dr. Christina Jordaan for the guidance, unconditional support and dedication in this arduous journey.

I also express special and heartfelt thanks to Dr. Kurgat not only for the enthusiastic coordination but also for informing me about the CERM-ESA scholarship programme and encouraging me to apply. Were it not for her I would not have been part of this amazing experience and would not have come this far. I will forever be grateful.

Special thanks and appreciation go to Malve von Möllendorff for her assistance, guidance and prompt response to my needs and queries. I also owe gratitude to Distinguished Prof. Paul Webb, Prof. Julius Tanui, Prof. Dr. Karsten Speck, Prof. Dr. Bernd Siebenhüner and the entire CERME-SA steering group for all the assistance accorded throughout this journey. Many thanks to Carol Poisat and the entire CERM-ESA fraternity for their invaluable input in making this programme a success.

Special thanks also go to Kholisa Papu for her meticulous co-ordination. She became not only a friend but also a shoulder to lean on. She made my stay in PE feel as though it was home far from home and enabled me ride over the waves of homesickness.

Profound thanks to the principal Mununga High school Mr. Francis Njuguna and the entire Mununga staff for the motivation and moral support.

Finally, my special thanks and appreciation go to my research assistant Bernard Githinji and all the participants who made this endeavour possible by generously sparing their time and sharing their perceptions with me during the study. God bless you all.

**You were all instrumental in the completion of this study**

**SHUKRAN (THANK YOU ALL)!!!**

## ABSTRACT

The HIV and AIDS epidemic continues to ravage communities worldwide and is a major crisis particularly in Kenya, the fourth highly affected country in the world in terms of the number of people living with HIV. There is therefore an urgent need in Kenya to reduce HIV infections and educational systems have been identified as best placed to do so. In spite of having HIV and AIDS educational interventions, youths in Kenya still remain at the highest risk of HIV infection. There is therefore a need for more effective educational programmes that address socio-cultural beliefs and practices to be realized. It is also critical to understand how gender identities particularly, masculinity constructions play out in teachers' identity formations and classroom dynamics.

This study was conducted in Nyandarua County, Kenya and explores the implications of Kikuyu male rural secondary school teachers' constructions of manhood on their teaching of sexuality education within the HIV and AIDS education curriculum. This qualitative study was framed within the constructivist paradigm and draws on a phenomenological design. Eighteen Kikuyu male teachers from six different schools were purposively selected. The data was generated by use of drawings, memory work and focus group discussion, and was analysed using thematic analysis. Ethical measures were adhered to and trustworthiness was ensured throughout the study. The Cultural Historical Activity Theory (CHAT) was used as the methodological and analytical tool for this study.

The results of the study revealed that the constructions of masculinity amongst the Kikuyu male rural secondary school teachers involved in the study were deeply embedded into the Kikuyu socio-cultural beliefs and practices. This then influenced how they mediate their masculinities and experience themselves as men, as sexual beings and as teachers. The study also revealed that the teachers bring to the classroom internalised masculinity constructions acquired through interaction with the socio-cultural context. This in turn influences what is taught in HIV and AIDS education classes, and how it is taught. The study concludes that socio-cultural gender formations do shape the assertiveness and the self-efficacy of teachers in teaching about sexuality and HIV and AIDS. This suggests that HIV and AIDS intervention programmes should pay attention to socio-cultural beliefs and practices and be locally, culturally and contextually situated. This also calls for effective and sustainable teacher training, for teachers to be able to reflect upon their own attitudes, feelings, beliefs, experiences and behaviours and teach in ways that contribute to the fight against HIV transmission.

**KEY WORDS:** HIV and AIDS education curriculum, Kikuyu community, Male teachers, Manhood constructions, Nyandarua County, Rural secondary schools, Sexuality

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## LIST OF ACRONYMS

|         |  |
|---------|--|
| AIDS    | Acquired Immune Deficiency Syndrome                              |
| CHAT    | Cultural Historical Activity Theory                              |
| DoE     | Director of Education  |
| HIV     | Human Immunodeficiency Virus                                     |
| KASF    | Kenya AIDS Strategic Framework                                   |
| KDHS    | Kenya Demographic and Health Survey                              |
| KIE     | Kenya Institute of Education                                     |
| KNBS    | Kenya National Bureau of Statistics                              |
| MoEST   | Ministry of Education Science and Technology                     |
| MoH     | Ministry of Health   |
| NACC    | National AIDS Control Council (Kenya)                            |
| NACOSTI | National Commission for Science and Technology                   |
| NASCOP  | National AIDS and STI Control Programme                          |
| NCHASP  | Nyandarua County HIV and AIDS Strategic Plan                     |
| PM      | Participant Male   |
| SDGs    | Sustainable Development Goals                                    |
| UNAIDS  | United Nations Program on HIV and AIDS                           |
| UNESCO  | United Nations Educational, Scientific and Cultural Organisation |
| UNICEF  | United Nations Children's Fund                                   |
| USAIDS  | United States Agency for International Development               |
| WHO     | World Health Organisation  |

## **CHAPTER ONE**

### **INTRODUCTION TO THE STUDY**

#### **1.1 BACKGROUND AND RATIONALE**

The HIV and AIDS endemic remains to be a key global public health problem and has been ravaging communities all over the world since its first discovery in 1981. Since 2000, over 38.1 million individuals have been infected with the HI virus and an estimated 25.3 million people have succumbed to AIDS related illnesses (UNAIDS, 2016). In 2015, approximately 36.7 million people worldwide were living with HIV with 2.6 million of them being children, which is a 0.8% global HIV prevalence rate (UNAIDS, 2016). According to WHO (2016), there were over 2.1 million new HIV infections worldwide in 2015 and approximately 1.1 million AIDS related deaths.

Sub-Saharan Africa is the world's leading region in terms of the seriousness and magnitude of the HIV and AIDS pandemic and the devastation that has been wreaked by this health problem. This region accounts for about 69% of the total number of people living with HIV in the world, with roughly 23.8 million infected persons. 91% of the world's total number of infected children are found in Africa and an estimated one million grown-ups and children die every year from AIDS in this region. Additionally, over 71% of all AIDS related deaths in the year 2015 occurred in Africa alone. The pandemic has had adverse impacts in all sectors of the economy, drastically reducing the average life expectancy and profoundly slowing down the economic and social development in the African continent (UNAIDS, 2016; WHO, 2015). East and Southern Africa are the regions that have experienced the worst blow of the HIV and AIDS pandemic. The region accounts for an estimated 6.2% of the world's total population but currently has over 19 million individuals who are living with the virus. This is slightly over 50% of the world's total number of people living with HIV. In 2015, approximately 960,000 individuals were newly infected with HIV (46% of the global total) and 470,000 people died of AIDS-related illnesses (UNAIDS, 2016). Despite of the cruelty of the epidemic in this region, there is a glimmer of hope. The number of AIDS-related deaths has dropped significantly since 2010, and the number of new HIV infections amongst children has declined by 66%. However, adult new HIV infections are not reducing as fast as expected and have declined by just 4% over the last six years. Women are the most affected by the epidemic in this region, accounting for 59% of the total number of adults living with HIV. HIV prevalence

rates remain predominantly high among young women aged 15-24 years. In 2015, this region recorded an estimated 4,500 new HIV infections amongst young women every week, which was twice the number noted in young men (WHO, 2016).

Kenya has been ranked fourth in the world in terms of the number of people living with HIV (approximately 1.5 million people in 2015). In the same year, around 36,000 people died from AIDS-related illnesses which is a slight decline from 2010 which was a total of 51,000. HIV prevalence in Kenya has fallen to 5.9% from 10.5% in 2010 (UNAIDS, 2016). Despite the fact that HIV and AIDS prevalence has fallen in the general population, women are still disproportionately affected by the endemic. It was reported that roughly 7.6% of women were living with HIV by the end of the year 2015 in comparison to 5.6% of men. In Kenya, young women (aged 15-24) account for over 21% of the new HIV infections, escalating the prevalence rate to over 4 times the male prevalence (NACC, 2016). This has been attributed to the discrimination girls and women face in terms of health care, education and employment. Men often exercise power and control in sexual relationships, with young women being often unable to negotiate for safer sex despite knowing the risks (MoH, 2015).

Dupas (2011) explains that most countries in sub-Saharan Africa have assimilated HIV and AIDS education in their school curriculum to control new cases of HIV infection and AIDS related mortality. Strategies have also been set up with the aim of achieving the third goal in the Sustainable Development Goals (SDGs) which is ensuring healthy lives and promoting wellbeing for at all ages, with the aim of ending the AIDS epidemic by 2030 (NACC, 2014). HIV prevalence is highest amongst youths aged 15-24 years, however, over 66% of the youth do not have access to an all-inclusive knowledge of HIV (UNAIDS, 2016). According to Vandemoortele and Delamonica (2000, pp.6-7), 'Education Vaccine' is the best available protection against HIV infection as it is likely to determine a person's vulnerability to HIV infection. Basic education on HIV and AIDS empowers young people to understand and internalise pertinent information, skills and attitudes and translate the knowledge into behavioural change. Coombe and Kelly (2001) add that education and schooling is the only certainly known antidote to HIV infection. This implies that basic and appropriate education should be made universally available. Bunday (2002) adds that availability of HIV preventive information is useful in forming sexual behaviour among the youth; and is important in nurturing positive attitudes and conferring skills that are beneficial in reducing peoples' vulnerability to HIV infection.

In Kenya, HIV education and awareness is a key element of HIV prevention. The Government of Kenya established the National AIDS Control Council (NACC) in the year 2000 to manage all HIV and AIDS activities in the country (Duflo, Dupas, Kremer & Sinei, 2006). School-based HIV and AIDS education interventions, community-based and workplace education and training programmes have also been employed. The Education Sector Policy on HIV and AIDS purposes on developing programmes that promote HIV prevention, care and support for school-going children as well as education personnel (such as teachers). It underscores that programmes must be gender sensitive since women and girls are more affected by the epidemic (NACC, 2013). Kenya has adopted education and training as an essential tool in the prevention of the HIV and AIDS pandemic. Under a theme of ‘getting to zero’, Kenya is focusing on zero new HIV infections, zero discrimination and zero HIV and AIDS related deaths (NACC, 2016).

In 1999, the government of Kenya through the ministry of education and in conjunction with UNICEF, developed a HIV and AIDS education curriculum for use in Kenyan primary and secondary schools. Since the year 2003 the infusion strategy is used in the implementation of the curriculum. The curriculum is taught through an integration approach whereby aspects of HIV and AIDS education are infused into carrier subjects such as the humanities (Geography, History and Government and Religious Education) and languages (English and Swahili), with the curriculum being majorly incorporated in Biology (Mwebi, 2007; UNESCO, 2006). Teachers are therefore required to deliver HIV and AIDS information through their core subjects using the implementation guidelines for the HIV and AIDS curriculum that were stipulated by the Ministry of Education (UNESCO, 2006).

The objectives of the curriculum include: acquiring necessary knowledge and skills on HIV and AIDS and sexually transmitted infections (STIs); developing life skills that contribute to AIDS and STI-free life; identifying relevant sources of information on HIV and AIDS related issues; making decisions about personal and social behaviour that reduce the risk of HIV and STIs. The aspects taught in the programme include: sexual and reproductive health, HIV and AIDS and other STIs, life skills, values/attitudes, gender, stigmatization and discrimination (UNESCO, 2006). However, owing to the teachers’ inexperience and discomfort in teaching sensitive materials, the curriculum has gone extensively under-utilised and largely comprised (Nyarondia, Ongong’a & Omolo, 2014). As a result, the curriculum has not been effective in reducing the rates of HIV infections amongst the youth (Ongunya, Indoshi & Agak, 2009).

As the AIDS pandemic spreads, it becomes urgent and imperative for teachers to teach about HIV and AIDS in the context of human development, sexuality, and pregnancy prevention (Helleve, Flisher, Onya, Mukoma & Klepp, 2009). “Teachers are often the main adults other than family members with whom young people interact on a daily basis” (James-Traore, Finger, Ruland & Savariaud, 2004, p.4). Teachers therefore play a very crucial role of being a person with whom young people can air concerns regarding sensitive and complex issues on sexuality. However, the teachers’ confidence levels in teaching sexuality and HIV and AIDS are influenced by many factors, including the fact that there are apparent cultural barriers that contradict the content in the HIV and AIDS education curriculums. The teachers might therefore feel that part or the entire content of a curriculum repudiates their own values, principles and norms; those of the students or their parents or those of the entire community at large (Helleve et al., 2009). The low comfort and confidence levels constrain the teachers’ assertiveness and efficacy in teaching about sexuality within HIV and AIDS education.

Ideally, “as trusted gatekeepers of information, teachers can be very instrumental in imparting knowledge and skills to young people” (James-Traore et al., 2004, p.3). However, teachers can only be effective in the communication of sexuality information after reflecting upon their own attitude, beliefs, feelings, experiences and behaviours pertaining to sexuality, and how they impact on their ability to communicate (Helleve, 2009; James-Traore et al., 2004). According to Chege (2006, pp.26-27), “constructions of gender and sexual identities and taboos around the sex discourse” are some of the factors that cause teachers and learners to elicit anxiety within sexuality and HIV and AIDS education classrooms. Particularly, masculinity constructions and the role of male teachers and adolescent boys in producing masculinities, influences the teaching and learning of sexuality and HIV and AIDS. Thus, teachers’ identity formations, that is, how teachers produce gendered identities of self and others, influences the classroom dynamics in HIV and AIDS education classes (Chege, 2006).

By focusing on Kikuyu male rural secondary school teachers’ constructions of manhood and their understandings, practice and experiences of teaching about sexuality within HIV and AIDS education, this study seeks to explore how manhood constructions influence how HIV and AIDS education is taught in Kenyan rural secondary schools. In this study, manhood constructions will be used to refer to the perceptions, understandings and interpretations of masculinity including the acceptable and unacceptable behaviours for men in the Kikuyu community.

## 1.2 STATEMENT OF THE PROBLEM

Statistics show that the youth in Kenya are the most vulnerable to HIV risk. In 2015, new HIV infections among adolescents and young people (15-24 years) accounted for 51% of the new HIV infections which was an increment of 17%; even as the country underwent a general decline of 19% in new HIV infections between the year 2013 and 2015. According to Kenya AIDS Response Progressive Report, there was an estimated 35,776 new infections noted amongst the youth in 2015 bringing the total number of youths living with HIV to 268,586 with a massive 3,853 young people having died of AIDS in the same year (NACC, 2016). In the absence of a medical cure or vaccine against HIV infection, studies show that educating individuals on how they can protect themselves is the most convenient means to control the pandemic. School-based education programmes are considered to be the best social vaccine to influence young peoples' attitude and behaviours, through imparting them with knowledge on HIV transmission, prevention and access to treatment and care (Maticka-Tyndale, Wildish, Gichuru, 2004; Vandemoortele & Delamonica, 2000).

HIV and AIDS education is now a key component of both the primary and secondary school curriculum in Kenya. However, when the HIV and AIDS education curriculum was established, it was non-examinable and was not allocated specific time in the time table (UNESCO, 2006; KIE, 1999). As a result, it was not given the expected response and importance in teaching. Individual schools and teachers have some degree of discretion regarding whether to teach contents on HIV and AIDS or not (Nyarondia et al., 2014). In addition, Ndambuki, McCretton, Rider, Gichuru and Wildish (2006) explain that when the integrated HIV and AIDS education curriculum was adopted in the year 2003, most of the teachers were not effectively trained on the infusion strategy. Because of inadequate knowledge, skills and confidence, the majority of teachers do not feel competent enough to teach about HIV and AIDS. A study by UNESCO (2006) indicated that the HIV and AIDS curriculum in Kenya is poorly and ineffectively implemented due to teachers' inexperience and discomfort in teaching sensitive contents. In addition, a study by Nyarondia et al., (2014) on the implementation of the HIV and AIDS education curriculum in Western Kenyan schools indicated that in most of the schools the curriculum was largely unutilised. A study by Oyata (2011) also noted that there was no systematic coverage of HIV and AIDS education content in many Kenyan schools. Therefore, HIV and AIDS education is often not covered well in practice despite the fact that a HIV and AIDS education curriculum has been developed (UNESCO, 2006). The HIV prevalence rate is still escalating alarmingly among the young

people in Kenya (NACC, 2016). This means that the curriculum has not been effective in preventing new HIV infections among the youth, revealing a mismatch between the objectives of the HIV and AIDS education curriculum and behavioural change amongst the youth. This reveals that translating knowledge into behavioural change still remains to be a major hurdle in Kenya (Duflo et al., 2006; Nyarondia et al., 2014).

Teachers can be very instrumental in imparting knowledge to young people, and play a crucial role in the control of new HIV infections among the youth, through the effective implementation of the HIV and AIDS education curriculum (James-Traore et al., 2004). However, teaching about sexuality has often been perceived as a challenge by most teachers due to prevailing socio-cultural beliefs and practices and the lack of training on HIV and AIDS education (Chege, 2006). Research in many Kenyan settings has shown that the implementation of HIV and AIDS education programmes in Kenya is context-driven and is contested along patterns of socio-cultural beliefs, with educational programmes failing to focus on specific contexts (Ongaga & Ombonga, 2012). The perceived cultural norms, including gender constructions and power relations, constrain rather than enable the teaching of sexuality education within HIV and AIDS education. These impede the effectiveness of the implementation of the HIV and AIDS education curriculum and retards the goal of education in combating HIV and AIDS (Marshall & Case, 2010; Helleve, 2009; Simiyu, 2007).

The male teachers in this study are considered in their capacity as curriculum implementers, teaching aspects of sexuality education within the HIV and AIDS education curriculum. This study seeks to explore manhood constructions among Kikuyu male teachers in rural secondary schools in Nyandarua County, Kenya in order to understand and discuss how and why these manhood constructions influence their teaching of sexuality within the HIV and AIDS education curriculum.

### **1.3 AIM OF THE STUDY**

*To explore Kikuyu male teachers' constructions of manhood in order to understand how these are implicated in their teaching of sexuality education within the HIV and AIDS education curriculum in rural secondary schools in Nyandarua County, Kenya.*

## **1.4 OBJECTIVES**

To achieve the stipulated aim, this study addressed the following objectives:

- To discuss how Kikuyu male teachers position themselves as men and as teachers while teaching about sexuality within HIV and AIDS education in rural secondary schools in Nyandarua County, Kenya.
- To describe Kikuyu male teachers' experiences of teaching aspects of sexuality education within HIV and AIDS education in rural secondary schools in Nyandarua County, Kenya.

## **1.5 KEY QUESTION**

The following was the primary research question for the study:

*How are Kikuyu male teachers' constructions of manhood implicated in their teaching of sexuality education within the HIV and AIDS education curriculum in rural secondary schools in Nyandarua County, Kenya?*

## **1.6 SUB-QUESTIONS**

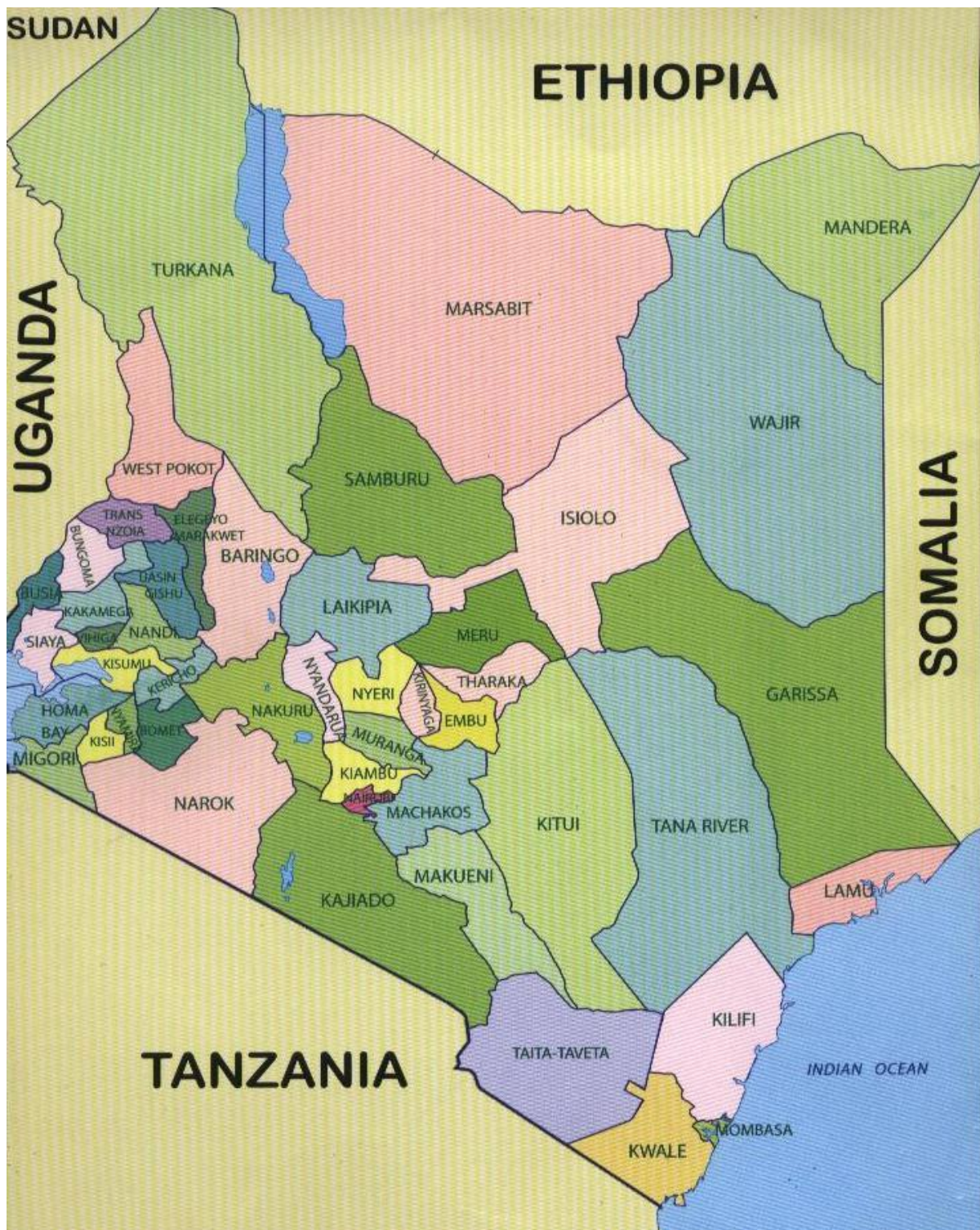
To facilitate a deep exploration of this question, a sub-set of interrelated key questions were asked, these include:

- How do Kikuyu male teachers position themselves as men and as teachers while teaching about sexuality within HIV and AIDS education in rural secondary schools in Nyandarua County, Kenya?
- What are the Kikuyu male teachers' experiences of teaching about sexuality within HIV and AIDS education in rural secondary schools in Nyandarua County, Kenya?

## **1.7 CONTEXT OF THE STUDY**

**Nyandarua County** is a county in the former Central Province of Kenya (see figure 1.1). The county is divided into six sub-counties namely: Kipipiri, Ndaragwa, North Kinangop, Ol Joro Orok, Ol Kalou and South Kinangop (see figure 1.2). Its headquarters and largest town is Ol Kalou (USAID, 2013).





**Figure 1.1: Map of Kenya showing the location of Nyandarua County (Adopted from NCHASP, 2016)**

Nyandarua County has a population of 596,268 (Kenya Housing and Population Census, 2009) and an area of 3,304 km<sup>2</sup> (KNBS, 2012). Ol Kalou Sub-county has the largest population of the six sub-counties with a population of 98,806 (Kenya Housing and Population Census,

2009). The county is located in the north-western part of the old Central Province, and contains the Aberdare Ranges. Nyandarua County was selected for the study since it is a remote rural area and inhabited by the Kikuyu people who have maintained deep rooted cultures. In addition, concern has been raised in Nyandarua County over the alarming rise in HIV prevalence. Health statistics show that Nyandarua County HIV prevalence is highest in Central Kenya with an estimated 13,000 infected people (NCHASP, 2016). Women are the most affected at 6% while men are at 2%. In the age bracket 16-24 years the ratio of male-to-female infection is 1:3, this makes young women the most vulnerable group in Nyandarua with a HIV prevalence rate of 3.9% (NCHASP, 2016; Muigai & Wachira, 2015).



**Figure 1.2: Map of Nyandarua County showing the location of Ol Kalou Sub-County (adopted from NCHASP, 2016)**

## **1.8 THEORETICAL FRAMEWORK**

This study uses the Cultural Historical Activity Theory (CHAT) as the methodological and analytical tool to understand and analyse the relationship between manhood construction and teacher practice. The CHAT framework helps in understanding and analysing the relationship between the human mind and activity, that is, how people think and feel, and what they do (Kaptelinin & Nardi, 2006). CHAT is also used for analysing how individuals are entrenched in a social-cultural context in which they continuously interact and how they purposively transform natural and social reality into their day-to-day activities (Roth & Lee, 2007; Engeström 2001).

Roth and Lee (2007) add that CHAT provides a philosophical and cross-disciplinary framework for analysing varied human activities as semiotic processes in which both individual and social levels are interrelated. Roth (2004) also states that CHAT helps to explore and understand interactions in their social or cultural context and the development of particular activities. In this study, CHAT provided a framework for understanding the culturally accumulated manhood constructions amongst Kikuyu male teachers, and in analysing and discussing their implication on how Kikuyu male teachers teach about sexuality within HIV and AIDS education.

## **1.9 RESEARCH DESIGN AND METHODOLOGY**

### **1.9.1 Research paradigm, approach and design**

This study was guided by the *constructivist paradigm*. According to Willis, Jost and Nilakanta (2007), a paradigm is a comprehensive belief system, perspective, or framework that guides research or practice in a given field. The paradigm chosen for a study guides the researcher in the philosophical underpinning of the study, selection of instruments, tools, participants and data generation strategies (Ponterotto, 2005). Basically, constructivists claim that reality is constructed in an individual's mind, rather than it being an externally singular unit (Hansen, 2004). Based on the constructivist paradigm, the ontology is relative. In this study, the ontology was the culturally mediated constructions of manhood. The study was interactive whereby the researcher interacted freely with the participants, that is, the Kikuyu male teachers in rural secondary schools in Nyandarua County, Kenya. The researcher and the participants interacted through the focus group discussions as the participants discussed their drawings and memory



work. The findings were created through interaction between the researcher and participants and through the interaction amongst the participants.

This research employed a *qualitative research approach*. According to Taylor, Bogdan and Devault (2015), qualitative approach refers in the broadest sense to a type of research that generates descriptive data from people's own written words, spoken words or observable behaviour. Qualitative researchers are concerned with the meaning people attach to things in their lives, thereby understanding people from their own viewpoints and experiencing reality as they experience it (Corbin & Strauss, 2008). This study was qualitative in nature, qualitative data was collected through the use of drawings, memory work and focus group discussions.

The research employed a *phenomenological research design*. According to Groenewald (2004), a phenomenological research is a study that aims at understanding people's perceptions, perspectives, experiences and understandings of a particular situation. A phenomenology provides a deep understanding of a phenomenon as experienced by several individuals (Creswell, 2009). This phenomenological study was focused on understanding manhood constructions and the experiences of Kikuyu male secondary school teachers in teaching about sexuality within HIV and AIDS education.

### **1.9.2 Sampling technique**

Purposive sampling was used in this study. According to Clark and Creswell (2011, p. 173), purposive sampling is the selection of participants "who have experienced the central phenomenon or key concepts being explored in the study". Six rural secondary schools in Nyandarua County were purposively selected for the study. Homogenous purposive sampling was used to select a homogenous sample of participants for this study. Homogenous sampling consists of selecting a relatively small group of individuals that "have a membership in a subgroup with distinctive characteristics" (Clark & Creswell 2011, p.124). The homogenous sample of participants selected for study consisted of Kikuyu male rural secondary school teachers who teach subjects in which aspects of HIV and AIDS education have been integrated. These include: Languages, Humanities and Biology. Guidance and counselling teachers were also targeted for the study. Three teachers were selected from each school making a sample size of 18 participants.

### **1.9.3 Data generation methods and tools**

Drawings, memory work and focus group discussion were used to generate data in this study.

#### **1.9.3.1 Drawings**

Theron, Mitchell, Smith and Stuart (2011) state that a visual text or art speaks for itself. Drawings can be used when ideas are not easily expressed in words, because they aid in accessing “elusive hard-to-put-into-words” (Theron et al., 2011, p.19) knowledge contents that are not known or might get overlooked. In addition, when using drawing as a research method, participants draw, write, and talk about their drawings (Theron et al., 2011, p.23). Pepin-Wakefield (2009, p.310) comments that drawings are a form of “communication through images”. It is a way of expressing experiences, emotions and feelings without the spoken word being used. However, Shinebourne and Smith (2011, p.293) add that when trying to understand and gain insight into drawings, the spoken word should also be used. The participants were asked to make drawings about how they position themselves as men and as teachers while teaching about sexuality within HIV and AIDS education and write an accompanying text on why they made each depiction. The participants then discussed the drawings and accompanying texts in a focus group discussion which was recorded for analysis.

#### **1.9.3.2 Memory work**

According to Lapadat (2010, p.82), “memory work is a flexible methodological approach that can be adapted to a variety of purposes, settings and groups”. Ovens and Tinning (2009) add that memory work is used to understand participants’ experiences. “Memory work can generate emotional responses” (Holland, 2007, p. 199) which are crucial in qualitative research as they afford participants the opportunity to reveal specific events. Ovens and Tinning (2009), emphasise that memory accounts should be very descriptive in nature. The more expressive the memory account is, the better insight that can be gained by the researcher regarding the phenomenon. The researcher is also able to see the phenomenon as seen through the eyes of the participant. Participants were asked to recall and write down their thoughts, experiences and perceptions in relation to the teaching of sexuality and HIV and AIDS as descriptively as possible and bring back the journals during the next day. The teachers then shared their memory accounts with their fellow participants in a focus group discussion which was audio-recorded for analysis.

### **1.9.3.3 Focus Group Discussions**

According to Johnson and Christensen (2008, p.209), a focus group is a type of “group interview in which a facilitator leads a discussion with a small group of individuals to examine in detail, how the group members think and feel about the topic”. Liamputtong (2011) believes that focus groups are most suited for examining the stories, experiences, worldviews, beliefs, needs and concerns of individuals. The focus group discussion was used to discuss the drawings and their accompanying texts and in discussing the memory accounts on the experiences of teachers in teaching aspects of sexuality within HIV and AIDS Education. Through the focus group discussion, the teachers were in a position to verbalise their feelings with regard to their viewpoints, experiences and perceptions about masculinity and the teaching of sexuality without focusing on themselves or their learners but on the drawings. All the discussions were audio-recorded for analysis.

## **1.10 DATA ANALYSIS**

Creswell (2009, p.183) and Henning, Van Rensburg and Smit (2004, p.101) define data analysis as the logical examination and understanding of text and other relevant data. Gibson and Brown (2009, p.5) describe data analysis as ‘trying to make sense of the data’. Wolcott (2009, p.96) further asserts that data analysis is the organisation and classifying of data. Thematic analysis was used to analyse data in this study. Thematic analysis is described by Gibson and Brown (2009, p.4) as the compiling of gathered data into common themes. These common themes are analysed and compared and mutual correlations among them identified (Rapley & Silverman, 2011, p.275). Clark and Creswell (2011), believe that the core feature of data analysis in qualitative research is the coding process. Wiggins and Riley (2010, p.143) define coding as the examining or “meaning-making” process of data, keeping in mind the topic of your research study. Burns (2010, p.432) also states that during coding, data is categorised into themes and consequent sub-themes. Thematic analysis was used in this study to make meaning of the drawings and their accompanying texts, memory accounts and the focus group discussion transcripts.

## **1.11 TRUSTWORTHINESS**

Koonin (2014, p.253) states that in any research endeavour “we also want to be able to trust the findings of researchers”. The strategies employed to ensure trustworthiness in this research

include: credibility, applicability, dependability and confirmability (Bloomberg & Volpe, 2008; Lincoln & Guba, 1985).

## **1.12 ETHICAL CONSIDERATIONS**

Bloomberg and Volpe (2008, p.76) assert that ethical considerations are precautions that should be taken into account in safeguarding the rights of participants when doing qualitative research. They argue that ethical practice should “consist of an agreement between the researcher and the participant, to protect the participant from harm at all times and to safeguard confidentiality” (Bloomberg & Volpe, 2008, p.76).

I adhered to ethical requirements by first applying for a research approval from the university (see appendix A). I then sought a research permit from the National Commission for Science and Technology (NACOSTI) (see appendix B). With the research permit I obtained permission from Nyandarua County DoE (see appendix C). I also sought consent from the school principals of the school before approaching the teachers (see appendix F). The teachers then signed an informed consent form on their willingness to participate (see appendix H). The participants also signed a confidentiality clause to ensure that they did not disclose any information given out during the focus group discussion (see appendix M). Participation was voluntary and participants were informed of the possible uneasiness of the study and of their right to withdraw from the study at any given time. Privacy, confidentiality and anonymity were also ensured throughout the study. Additionally, I ensured that participants were protected from unnecessary intrusion, distress, humiliation, physical discomfort, personal embarrassment and psychological or any other harm (Stevens, 2013).

## **1.13 OUTLINE OF CHAPTERS**

### **Chapter One**

This chapter provides the introduction and background to the study.

### **Chapter Two**

This chapter presents the literature review and the theoretical framework.

### **Chapter Three**

This chapter presents the research design and methodology.

## **Chapter Four**

This chapter presents the results of the study.

## **Chapter Five**

This chapter presents the analysis and discussion of the findings in relation to literature and the Cultural Historical Activity Theory (CHAT).

## **Chapter Six**

Conclusions of the study and recommendations are presented in this chapter.

### **1.14 CONCLUSION**

In this chapter, the background and rationale of the study was provided. This was followed by the problem statement, aim of the study, research objectives and research questions. The context of the study was then described, followed by an introduction to the Cultural Historical Activity Theory (CHAT) as the methodological and analytical tool for this study. The research design and methodology was then introduced including the research approach, paradigm and design. The sampling technique, data generation strategies, data analysis, measures of trustworthiness and ethical considerations were also introduced.

The following chapter focuses on the literature review and the theoretical framework.



## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 INTRODUCTION**

Literature in the field of HIV research is widespread and diverse. Because of this, the researcher was selective on the articles to include in this current study. This chapter starts with a definition of the concepts HIV and AIDS. This is followed by a review of literature on the history of HIV and AIDS, the prevalence of HIV and AIDS globally and in sub-Saharan Africa with particular reference to Kenya. The chapter then discusses the socio-cultural beliefs and practices that increase the risk and vulnerability to HIV and AIDS with emphasis on gender related power differences, manhood constructions and ethnicity. Education systems and HIV and AIDS are then described while focusing on the impacts of HIV and AIDS on the education sector and HIV and AIDS education interventions with reference to HIV and AIDS education in Kenya. The chapter then discusses the role of teachers in HIV and AIDS education in schools and the challenges they experience while teaching about sex, sexuality and HIV and AIDS. Finally, the chapter describes the Cultural Historical Activity Theory as the theoretical, methodological and analytical framework for this study.

#### **2.2 DEFINITION OF CONCEPTS HIV AND AIDS**

Below is a definition of the key concepts HIV and AIDS as used in the context of this research. It starts with the definition and a brief description of HIV which is followed by the definition and a brief description of the disease AIDS.

##### **2.2.1 Human immunodeficiency virus (HIV)**

Different scholars have defined HIV in various ways. For instance, HIV has been defined as a virus that leads to weakness in the body's immune system. This is because the virus destroys specific types of platelets in the blood cells like; CD4, T-Cells or Helper T-Cells, which are vital for the body's immune system (Khakshour, Moghadam, Kiani, Saeidi & Zarif, 2014). The transmission of HIV occurs through exposure to infected fluids such as mucous, breast milk, blood and human reproductive secretions (Abdu, Umar, Faisal, Tajuddin, Suria & Yakasai, 2015). Metaphorically, HIV enters the human body as an unidentified monster, established in the body as a chameleon and destroys the natural immunity (the white blood cells) as a

bulldozer which demolishes a building (Idele, Gillespie, Porth, Suzuki, Mahy Kasedde & Luo, 2014).

Sabin, McNabb and DeSilva (2014) further explained that the HI virus can be categorised as a retrovirus because it replicates within the host cell, compromising the human immune system. Principal amongst these cells are the CD4 Cells, which are effective indicators of the body's immune ability. By slowly depleting the CD4 Cells, the virus has more chance of weakening the body's ability to fight infections, making it susceptible to foreign infections. As soon as the body is exposed to any infection, the virus duplicates even faster, resulting in a reduction of the CD4 count. Eventually the body is unable to defend itself against potentially life-threatening illnesses (Prevention, Centres for Disease Control and HIV Surveillance, 2011).

### **2.2.2 Definition of Acquired Immune Deficiency Syndrome (AIDS)**

The Acquired Immune Deficiency Syndrome (AIDS) is an illness caused by Human Immunodeficiency Virus (HIV). AIDS is capable of destroying the power (immunity) of our body to withstand even minor infections (Zhang, Mao, Stanton, Zhao, Wang & Mathur, 2008). The destruction of the blood 'soldier' cells causes the HIV and AIDS victim to lose the ability to fight off a variety of infections that could have been destroyed by these 'soldier' cells (Paul-ebhohimhen, Poobalan & Van Teijlingen, 2008). As a result, AIDS makes its victim highly vulnerable to life threatening infections such as tuberculosis (TB) and certain types of cancer. Even a common condition like diarrhoea can result in the death of an AIDS victim (Herr, Telljohann, Price, Dake & Stone, 2012). The disease can be contracted through sexual intercourse, blood transfusions, the use of contaminated sharp instruments or prenatal infection during and after birth, that is through exposure to contaminated bodily fluids (Idele et al., 2014).

Zwahlen and Egger (2006) state that AIDS is not a disease but rather a stage of HIV infection. It is regarded as a stage where the immune system is rigorously compromised, thereby allowing different opportunistic infections to enter the body and compromise one's health. The infections are perceived as 'opportunistic' because the disease affects the body when the immunity is impaired. Accordingly, AIDS is technically defined by either CD4 counts of fewer than 200 cells per microliter, or by the diagnosis of an AIDS-defining illness (a disease associated specifically with HIV infection) (Prevention Centre for Disease Control and HIV Surveillance, 2011).

### **2.3 HISTORY OF HIV AND AIDS**

It has been over 35 years since the discovery and clinical diagnosis of HIV. The disease continues to pose a major challenge to public health and is ravaging communities all over the world (Sabin et al., 2014). Epidemiological evidence revealed that the infection had been in existence since the 1970s in the United States of America (USA), Europe, Africa and Caribbean (Whiteside, 2012). It has now become clear that HIV and AIDS was wider spread in many countries before scientists knew it existed. Over the past 35 years, HIV and AIDS has become a disease that is pandemic globally (Schwartlander, Stover, Hallett, Atun, Avilla, Gouws & Barr, 2011). Since the virus was discovered in 1981, an estimated 30 million people have died of AIDS and more than 35 million are currently living with HIV worldwide (WHO, 2016).

Since 1985 the Government of Kenya, with the assistance of the United Nations and other bilateral offices, non-governmental organizations, community-based organizations and religious institutions, has made remarkable efforts towards addressing the AIDS pandemic. In 1987, the National AIDS Control Programme (NACOP) was established in Kenya. At that time, AIDS was not regarded as a major public health issue and so the attention was on ensuring AIDS awareness, blood safety, clinical management of illnesses related to AIDS opportunistic infections and capacity building for the administration and management of AIDS control programmes at the national level (NASCOP, 2001; KIE, 1999).

In 1992 it was clear that HIV prevalence rates were consistently rising, and to stem the aggravating spread of AIDS, Sexually Transmitted Infections (STIs) control was seen as a priority since STIs facilitate the transmission of HIV (Wasserheit, 1992). This led to the integration of STIs control into AIDS programmes, thus establishing the National AIDS and STI Control Programme in 1994 (NASCOP, 2001). An AIDS Policy was then established in the year 1997 to prompt national debates and pronouncements about the causes and implications of the spread of AIDS in Kenya. This prompted President Moi to publicly declare AIDS a national disaster in November 1999. Following the president's public affirmation of the AIDS threat, and as proposed in the AIDS Policy of 1997, the National AIDS Control Council (NACC) was set up in the year 2000 to co-ordinate a multi-sectoral approach to HIV and AIDS prevention and control. The public HIV and AIDS awareness campaigns in Kenya stress the change in sexual behaviour, including abstinence, use of condoms, monogamy and reduction of sexual partners (NASCOP, 2001).

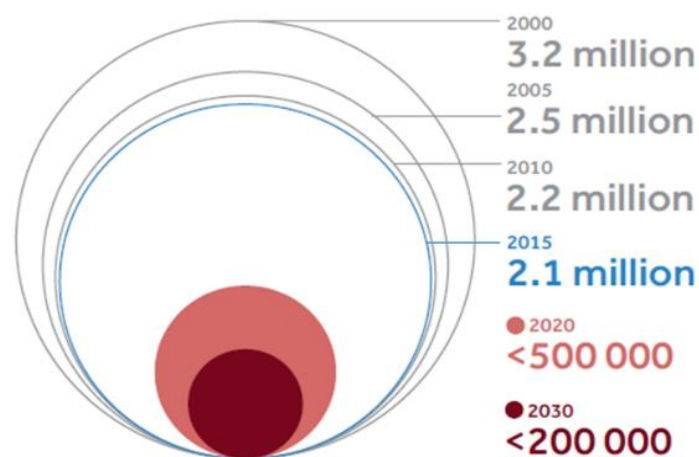
## 2.4 STATUS AND TRENDS OF HIV AND AIDS

The status and trends of HIV and AIDS globally, in sub-Saharan Africa and specifically in Kenya are discussed in this section.

### 2.4.1 Global status and trends of HIV and AIDS

More than 30 years since the disease was first discovered in 1981, HIV remains to be a leading cause of ill-health and mortality. While investments in the HIV response have achieved unprecedented results, globally, in 2015, there were approximately 36.7 million individuals living with HIV, 2.1 million new HIV infections with 1.1 million having died of AIDS-related deaths in the same year. In 2015, roughly 1.9 million [1.7 million–2.2 million] adults (15+) were newly infected with HIV majorly through sexual transmission. An estimated 357 million people were infected with chlamydia, gonorrhoea, syphilis and trichomoniasis (UNAIDS, 2016). According to UNAIDS (2016), there has been remarkable progress against AIDS over the past 15 years. Since the year 2000, there has been a tremendous reduction in the number of new HIV infections, AIDS-related mortality and a particularly incredible reduction in AIDS-related stigma and discrimination. This has inspired a global commitment of ending the HIV and AIDS epidemic by 2030.

#### Number of people newly infected with HIV



Source: UNAIDS/WHO estimates.  
The red shading shows future targets.



**Figure 2.1: Showing global decline in new HIV infections from the year 2000- 2015**  
(adopted from UNAIDS, 2016).

However, despite of the tremendous progress against AIDS, HIV prevention still remains to be a major problem. Reductions in new HIV infections among adults have decelerated alarmingly in recent years, threatening the expected progress towards ending the AIDS epidemic. Since 2010, the number of new infections among adults (15+) annually has remained static at an estimated 1.9 million [1.7 million–2.2 million]. Specifically, the decline in the number of new infections amongst women of reproductive age (15-49 years) has dropped at a very sluggish rate over the past five years (WHO, 2016). The largest decline in new HIV infections amongst adults occurred in eastern and southern Africa, whereby in 2015 there were an estimated 40 000 fewer new adult HIV infections in the region than in the year 2010, a 4% decline (UNAIDS, 2016).

The scale-up of antiretroviral treatment has been the most remarkable success of the global AIDS response to date. In the last two years, the number of HIV infected people on antiretroviral therapy increased three times, reaching to 17.0 million people. This increased use of antiretroviral treatment has led to an incredible 26% decline in AIDS-related deaths globally since 2010, from an approximately 1.5 million [1.3 million–1.7 million] in 2010 to an estimated 1.1 million [940 000–1.3 million] in 2015. The global coverage of antiretroviral therapy increased to 46% [43–50%] at the end of 2015. The greatest success was attained in the world's most affected region, eastern and southern Africa. In this region, coverage increased from 24% [22–26%] in 2010 to about 54% [50–58%] in 2015, reaching to a regional total of 10.3 million people. In 2015, South Africa alone had an estimated 3.4 million people on treatment, more than any other country in the world. Kenya has the second largest treatment program in Africa after South Africa, with nearly 900 000 people on antiretroviral treatment at the end of 2015 (WHO, 2016).

#### **2.4.2 Status and trends of HIV and AIDS in Sub-Saharan Africa**

Sub-Saharan Africa remains to be the region most devastated by the HIV and AIDS pandemic as compared to any other region in the world. Seven out of ten HIV-infected persons globally are in this region with the epidemic taking a massive toll on the region's youth (UNAIDS, 2016). In sub-Saharan Africa, AIDS is a leading cause of death, particularly among young women and children (WHO, 2008). Eastern and Southern Africa is the world's most affected region where the number of people on antiretroviral treatment has increased by more than a third since 2010, reaching to over 10.3 million people. AIDS-related deaths in the region have declined by 36% since 2010. Globally, the HIV epidemic is growing faster among young

women as compared to young men, with the trend being more apparent in sub-Saharan Africa than in any other region in the world (UNAIDS, 2016). HIV and AIDS statistics in sub-Saharan Africa remain alarmingly high, with 75% of all young people living with HIV being women (UNAIDS, 2016). The main mode of HIV transmission in sub-Saharan Africa like in many other countries in the world is heterosexual sex. In this region, young women aged 15–24 years remain the most vulnerable to HIV infection, accounting for over 20% of all the new HIV infections among adults globally in 2015. This is despite the fact that they account for just 11% of the total adult population (UNAIDS, 2016). In 2015, women generally accounted for 56% of new HIV infections among adults which is three times higher than HIV prevalence amongst their male counterparts (UNAIDS, 2016).

### **2.4.3 Status and trends of HIV and AIDS in Kenya**

Kenya is among the six leading countries based on the magnitude of the HIV and AIDS pandemic, with approximately 1.6 million individuals living with the virus (KASF, 2016). The most affected parts of the country include regions like Kisumu, Homabay, and Siaya which are in the Western part of the country. The prevalence rates are 23.7%, 25.7% and 19.3% respectively (NACC, 2016). The country reported 78,000 new HIV infections by the end of 2015, making an adult HIV prevalence of 5.9%. There were roughly 36,000 AIDS related deaths which is a decline from 51,000 in 2010. Currently, the estimated number of children orphaned by AIDS is 660, 000 (UNAIDS, 2016).

The first HIV case in Kenya was detected in the year 1984 and by the mid-1990s it was the leading cause of mortality in the country. The HIV prevalence rapidly rose to 10.5% in 1996, and had declined to 5.9% by 2015. This decline has been attributed to the fast scaling up of HIV treatment and care. Estimates from Kenya Demographic and Health Survey (2016) suggest that by end of the year 2015 more than 1.6 million people had died of AIDS related illnesses in Kenya and over 1.6 million people are HIV infected. Of these, 900,000 are receiving antiretroviral treatment, 28,000 of whom are children. Despite of the fact that the overall rate of new HIV infections and AIDS-related deaths in Kenya has been dropping, young people remain at the highest risk of contracting the virus (NACC, 2016). In Kenya like in many other African countries, HIV prevalence among women is higher than that of their male counterparts. The female HIV prevalence by the end of the year 2015 was 7.6% compared to the male HIV prevalence which was 5.6%. Therefore, young women aged 15-24 years are four times more likely to become infected with HIV than men of the same age (KNBS, 2016).

According to the UNAIDS's gap report (2016), HIV prevalence has been noted to be 28 times higher amongst people who inject drugs, 12 times higher amongst sex workers, 19 times higher among gay men and over 49 times higher among transgender women than among the rest of the adult population. Heterosexual sex has been identified as the largest contributor of new HIV infections in Kenya. The HIV and AIDS pandemic in Kenya accounts for over 29% of annual adult deaths, 20% of maternal mortality and an estimated 15% of deaths of children under the age of five (MoH, 2015). Shockingly, the findings of a study carried out by the Kenya AIDS Strategic Framework in all counties in Kenya in the year 2015, indicated that married couples were the most infected; and 83.6% of the HIV positive married or cohabiting couples were unaware of their partners' status. The high HIV prevalence amongst married couples is attributed to unfaithfulness and casual sex (KASF, 2016).

In many countries, HIV prevalence is higher in towns and cities where the vibrancy of urban life provides extensive opportunities for behaviours and sexual networking that may heighten the risk of HIV infection (UNAIDS, 2016). The situation is the same in Kenya where the HIV prevalence rate in the urban population is approximately 8.4% higher than in the rural areas that report a prevalence rate of 6.7% (Kenya AIDS response progress report, 2016). The epidemic is also geographically diverse. Kenya is divided into 47 counties and HIV prevalence varies by region, with some regions of the country being critically hit by the epidemic. Major regions affected by the pandemic include Nyanza province which reports a relatively higher prevalence rate than Nairobi (9%) and the coastal region that reports 8% (KDHS, 2014). An analysis done in Kenya in 2014 by the Kenya Ministry of Health found that the majority of the new HIV infections were found in 9 regions in the country. These include: Siaya, Homa Bay, Kisumu, Kisii, Migori, Turkana, Nairobi, Mombasa, Busia and Nyamira. This prompted a national prevention "road map" that establishes specific intervention programmes for areas most vulnerable to HIV. The Kenya AIDS Strategic Framework is aimed at reducing the annual new HIV infections amongst adults by 75% by the year 2019 (MoH, 2015).

## **2.5 SOCIO-CULTURAL BELIEFS AND PRACTICES RISK AND VULNERABILITY TO HIV AND AIDS**

In this section, gender identities and perceptions of sexuality are discussed while focusing on their impact on HIV risk. Literature on manhood constructions and the implication for men's vulnerability to HIV and AIDS is also reviewed in this section. Different ethnic groups in Kenya are also discussed while focusing on the practices that increase the risk of HIV infection.

### **2.5.1 Gender-related power differences that expose young girls to HIV risk**

Gender is socially constructed rather than existing naturally as inherent to men or women (Addis & Cohane, 2005). According to Jewkes and Morrell (2010, p.1) gender describes “the differences in the way men and women position themselves as social beings”. Several scholars have linked gender identities with HIV risk. For instance, Jewkes and Morrell (2010) argue that gender is more influential in determining behaviours than sex. Gender subjectivities are experienced by individuals and are actively constructed internally and by external influences. Context is therefore crucial in determining how males and females make meaning of themselves as men or women. In many communities in sub-Saharan Africa, there are dominant cultural and social constructions that constitute appropriate feminine and masculine behaviours which have an enormous influence on individuals (Gilchrist & Sullivan, 2006). Gendered behaviours, beliefs, values and attitudes are acquired from social-cultural contexts by means of reinforcement, punishment, and modelling (Eckes & Trautner, 2000; Fagot, Rodgers, & Leinbach, 2000).

In sub-Saharan Africa, adolescent girls and young women (15-24 years) accounted for over 25% of new HIV infections among adults in 2015 (UNAIDS, 2016). This clearly indicates that young women in Sub-Saharan Africa are the most vulnerable to HIV infection. Hulton, Cullen and Khalokho (2000) assert that teenage boys and girls are at a heightened risk of HIV infection because they often engage in unprotected sexual intercourse (Hulton et al., 2000). The rapid increase in HIV infection among adolescents generally, and the growing transmission of the infection from young girls and boys who are sexually active to the wider community; creates a high-risk environment in many of the affected countries (UNAIDS, 2016).

Socio-cultural beliefs define the sexual orientation of both men and women in many Sub-Saharan African settings (Caldwell, Orubuloye & Caldwell, 1999). Multiple sexual partners may be acceptable for men while women are expected to remain faithful (Fapohunda & Rutenberg, 1999). These beliefs and practices have contributed to the rapid spread of sexually transmitted diseases. Power relations deny women the power to negotiate safer sex which impedes HIV and AIDS prevention in Sub-Saharan Africa. Sexual behaviour may not be self-determined but dependent upon the socio-cultural context in which one lives. This means that the ability of both men and women to be aware of, to initiate and to sustain safer sexual behaviours is largely dependent upon societal sexual norms and practices, and not just self-conceived susceptibility to HIV infection (Akwara, Madise & Hinde, 2003).



At a community level, notions and preconceptions of masculinity and femininity may influence an individual's identity formation and self-concept thus having an impact on his or her role in sexual decision-making (Gage, 1998). For instance, socio-cultural norms may define 'a good woman' as one who is ignorant in sex encounters or passive in sex-related matters, on the other hand, a 'real man' may be defined as being sexually knowledgeable and experienced and possibly with multiple partners. The social expectation of young women to concede to their spouses in sexual engagements and to prioritize male pleasure and control in sexual encounters contributes to women's inability to negotiate when, where, how and the frequency in which sexual intercourse takes place (Njue, Voeten & Ahlberg, 2011).

Several studies have noted a strong linkage between HIV infection and gender inequalities (Talle, 1995). The cultural approach hence emphasizes the need to explore young women's and men's understandings and interpretations of sexuality and gender relations, which might contribute to increased risk of HIV infection (Brown, Sorell & Raffaelli, 2005). WHO (2016) agrees that harmful gender ideologies, norms and inequalities, including gender-based violence, increases women and girls' vulnerability to HIV and constrains their access to HIV services. In regions with high HIV prevalence, predominantly in eastern and southern Africa, the impact of gender inequalities is more pronounced. Harmful gender norms and imbalances, inadequate access to sexuality education and reproductive health, poverty, food insecurity and violence contribute to increased HIV risk amongst young women and adolescent girls (UNAIDS, 2016).

Another factor behind youths' heightened vulnerability to HIV is young people's inadequate access to sexual health information and services. Njue et al., (2011) assert that gender ideologies may deprive young women of the opportunity to access education and work opportunities, forcing them into dependence and destitution. Despite of the generally sexualised mass media, many Africans still find it difficult to discuss sexuality because of the perceived cultural barriers. For instance, frankness about sexuality is considered inappropriate in many African settings. It is often perceived as a lack of sexual innocence, and a deviation from the 'passive' role that is expected of women. In other words, sexuality is often cloaked in a culture of silence and secrecy, and usually elicits feelings of shame and embarrassment than delight (Morrell, 2003).

Poor young women at times engage into risky sexual activities in order to gain some wealth (Luke, 2003). This results into sexual relationships whereby money or other goods are

exchanged in return. In this case, there is no distinction between prostitution/sex work and an intimate relationship whereby money is exchanged for sexual favours (Hallman, 2004). In addition, girls who are out of school have the tendency to engage into sex with slightly older 'working class men' who have cash, such as minibus touts and motorbike operators (Njue et al., 2011). Other studies in Sub-Saharan Africa have indicated that once gifts are accepted, girls feel that they have no right to refuse sex or demand condom use; such young girls are hence disadvantaged in negotiating safer sex during such relationships (MacPhail & Campbell, 2001). Mills and Ssewakiryanga (2005) also agree that young girls are at times coerced into sexual relationships with older men in order to survive or access material goods. Njue et al., (2011) add that the subordinate position of girls and women may also push girls into enduring abusive and violent partnerships in order to secure economic gains (Njue et al., 2011).

Njue, Voeten and Remes (2009) explain that many communities in Kenya allow men to have many sexual partners while women are expected to be faithful to one sexual partner. Such societal norms and power relations often disadvantage young women and encourage older men to engage into sexual relations with younger women, which brings about the acceptance and justification of violence against women. This is evidenced by the many incidences of transactional and sexual coercion in many Sub-Saharan countries (WHO, 2008). In addition, men have power and control in relationships which denies girls the power to negotiate safer sex. Several studies in sub-Saharan Africa have demonstrated how such norms are implicated on the sexual identities of young people, and contribute to extremely high rates of rape which also heightens girls' vulnerability to HIV infection, especially when they are coerced into sex by older men who have had greater exposure to the virus (Jewkes, Levin, Bradshaw & Mbananga, 2002; Njue et al., 2011).

Gender ideologies in Kenya like in many other African settings coupled with power dynamics within male-female relationships affects perceptions on HIV and AIDS. For instance, adverse male partner reactions (fear of rejection by own partner and domestic violence) tends to influence women decisions with regard to HIV testing (Pool, Nyanzi & Whitworth, 2001). Blanc (2001) also argues that a HIV-infected woman might face stigma from her male counterpart because he believes that HIV and AIDS infection means that she has been unfaithful hence violating the gender norm of female sexual faithfulness to a single sexual partner. These perceptions cause conflicts in the couple, often resulting in negative

consequences for the woman such as violence, abandonment or rejection (Turan, Bukusi, Onono, Holzemer, Miler & Cohen, 2010).

Bhana (2009) also emphasizes that male violence against women and girls is very common in many African settings and is core to women's increased vulnerability to HIV and AIDS. Posel (2005) notes that in South Africa, violence is often attributed to the 'scandal of manhood' which impacts on both boys and girls. The involvement into violence and coercive sexual activities is often allowed for 'real men' (Mane & Aggleton, 2001). Both men and women acknowledge the position of adult men at the top of the age/gender hierarchy and feel that they have entitlement to sex under any circumstance, this heightens women and girls' vulnerability to HIV infection (Wood & Jewkes, 2001). Many young girls may therefore give in to men's sexual expectations because they are expected to be subordinate and particularly when they are much younger (Njue et al., 2009).

Brown and Taverner (2001) claim that the perception of women as sexual objects, use of coercion to obtain sex and the perception of sex from a performance-oriented perspective starts in adolescence and often continues into adulthood. Thus, there is an urgent need for comprehensive preventive programmes and interventions that provide the youth with HIV-related knowledge, attitudes and skills that promote positive behaviour changes. Fraim (2012) adds that economically empowering girls through income-generating activities, provision of accurate information about HIV and AIDS; and properly educating officials, teachers, parents, and other members of the community is one of the most effective outlets to increasing knowledge, awareness and correcting existing misconceptions about HIV and AIDS.

## **2.5.2 Ethnicity and HIV risk**

This section discusses the societal sexual norms of a few selected tribes in Kenya, namely the Luo, Luhya, Maasai and Kikuyu community, while focusing on their impacts on HIV risk.

### **2.5.2.1 *The Luo, Luhya and Maasai community***

Kenya is a multicultural society composed of 42 ethnic groups; each group occupies a particular geographical region. Consequently, HIV prevalence rates vary with regions with some of regions in the country being critically hit by the epidemic (Kenya population and Housing Census, 2009). Njue et al., (2011) argues that ethnicity may influence sexual behaviour through deeply entrenched socio-cultural beliefs and practices. The different ethnic

groupings in Kenya have different social-cultural beliefs and practices including different societal sexual norms. Some of these cultural practices heighten individuals' vulnerability to HIV and AIDS (Njue et al., 2009). For instance, the practice of wife inheritance, whereby a dead man's widow is remarried to one of his brothers is still apparent in some parts of Western Kenya despite of the high HIV prevalence in the region (Akwara et al., 2003). The Luo and Luhya communities of Western Kenya expect widows to engage into sexual intercourse with a male relative of the deceased as ritual 'cleansing' (Ocholla-Ayayo & Schwarz, 1991). Another risky socio-cultural sexual norm is that of 'wife-sharing', which has been noted among the Maasai of Kenya (Lesthaeghe, 1989). Such norms put men and women at heightened risk of contracting HIV and AIDS. The above mentioned practices are still being practised in some parts of western Kenya and consequently this region has the highest HIV prevalence. The pressure to conform to such cultural norms in these communities overrides the concern of contracting HIV (Njue et al., 2009; Akwara et al., 2003).

In majority of the communities in Kenya power-related differences exist both in relationships and also in the belief and structure of the society (Wamue-Ngare & Njoroge 2011). For instance, pre-marital and multi-partner sex, particularly notable among the Luo community in Kisumu and elsewhere is taken to be a fundamental dimension of gendered social organization (Hirsch, Meneses, Thompson, Negroni, Pelcastre & Del Rio, 2007). Gender relations in many communities in Kenya are characterised by unequal balance of power, for instance, a study conducted by Njue, Askew and Chege (2005) among the Luhya community in Western Kenya revealed women as having relatively low access to influential positions and resources. This is reflected in the definitions of masculinity and femininity held in place in this community. Motherhood, humility and submission are significant attributes of femininity in this community, whereas bravery, resilience and sexual prowess are intrinsic elements of masculinity expected of a man in the Luhya community (Njue et al., 2005).

In the Luo, Luhya, Maasai and Kikuyu communities, boys are socialized into a role that acknowledges and encourages their sexual freedom whereas girls are advised to avoid boys by their parents, teachers and other adults. In almost all the tribes in Kenya, unmarried circumcised boys have a special shack within their parents' compound, whereas unmarried adolescent girls remain in their parents' house (Njue et al., 2005). There are Luhya sayings that encourage newly circumcised Luhya boys to have multiple partners, they are advised that, as men, they have the right to sexual intercourse with any unmarried woman. For instance, 'the door that is

still open (the unmarried woman) is yours, but that which is already closed [the married woman] is not yours'. Girls, however, do not have a rite of passage into womanhood, but are socialized during adolescence into adopting a submissive position in public and in intimate relations with men. In some towns in Kenya like Kisumu, a homeland for the Luo community, local brew dens and porn video halls also accelerate risky sexual encounters amongst the youth (Njue, Voeten & Remes, 2009).

In the Luo community in Kenya, deeply entrenched gender norms create the perception that controlling women is a show of masculinity (Njue et al., 2011). In the Luhya culture, persuasion and sexual coercion are normally allowed as they justify socially and culturally acceptable expectations of male and female behaviour, and the perception that male sexuality is innately predatory and female sexuality is fundamentally receptive and submissive. However, forced contact, such as violence, rape and incest, is deemed a transgressive behaviour and is despicable in the community (Njue et al., 2011). Definitions of masculinity in most communities in Kenya, for instance, the Luhya community, are embedded in the language, jokes and also in the media. Boys start to learn at a very early age that men are expected to be brave, emotionally strong, daring, virile, self-reliant, aggressive, competitive and free in their sexual behaviour, otherwise they may be perceived as soft, too timid and not 'macho' enough (Njue et al., 2005). Such beliefs and norms encourage multiple sexual partners for men which makes them susceptible to HIV and AIDS. Men face pressure to conform to such societal sexual norms at the expense of contracting HIV (Njue et al., 2005).

#### **2.5.2.2     *The Kikuyu community***

The Kikuyu tribe is the largest ethnic group in Kenya and the East African countries with a population estimated to be 6,623,000 which makes up 23% of Kenya's entire population (Kenya population and Housing Census, 2009). Among the African continental context of the North-Eastern Bantu, the Kikuyu tribe also forms the largest ethnic group. The Agĩkũyũ use *Kikuyu* as their native language (Njoroge, 2014; Wanjeri, 2006, Muriuki, 1974). In addition, many also speak Swahili and English, the two recognised official languages for Kenya (Wanjeri, 2006). The term *Kikuyu* is the Swahili pronunciation of native term Gĩkũyũ.

The Kikuyu people are also referred to as *Agĩkũyũ* or *Nyũmba ya Mũmbi*. The Gĩkũyũ literally means a huge sycamore (*mũkũyũ*) tree and *Kikuyu* refers to the children of the huge sycamore (Mukuyu, 2008; Ng'ang'a, 2006). The largest population of the Kikuyu community is found

in Central Kenya. The Kikuyu ancestral and spiritual homeland is in Central Kenya with the majority of them being concentrated around Mount Kenya and Aberdare ranges (Nyandarua Mountains) (Parsons, 2012). However, the Kikuyu are also found in towns all over Kenya, where they live and work as traders, artists and professionals. The homeland counties for the Kikuyu include: Nyeri, Murang'a, Thika, Nyandarua and Kirinyaga (Parsons, 2012). Mythically, the Kikuyu people were created by Ngai (God), namely *Gĩkũyũ* and *Mũmbi*. Ngai refers to the creator who is believed to be a life companion to the sycamore, the sacred tree where the *Gĩkũyũ* people originated (Mukuyu, 2008; Ng'ang'a, 2006 & Brinkman, 1996).

There were and still are rituals in the Kikuyu community that serve as the stepping stone to 'manhood'. The practice of circumcision was and is still carried out to signify passage from 'boyhood' into 'manhood', an initiation practice widespread in Africa and many other regions of the world (Berman, 1991; Ng'ang'a, 2006). Circumcision was such an important ritual in the Kikuyu community that time was recorded based on the initiation ritual. Initiation of boys took place annually and each initiation group was given a special name (Muriuki, 1974). The Kikuyu community is a patrilineal society and traces its descent through the male line. Upon marriage, Kikuyu women are supposed to move into the husband's clan. The children born afterwards belong to the husband's clan. The first-born child (either boy or girl) is often named after the father's parents.

Prior to the arrival of Europeans, the Kikuyu had significant traditional rituals of adolescence, these customs were known as *Ngweko*. Occasionally, elders supervised meetings of young people as they spent private time with each other with the intention of getting to know members of the opposite sex. During such gatherings, people paired off based on mutual attraction (Worthman, 1987). The Kikuyu perceived *Ngweko* as a form of sex education. The *Ngweko* ritual was highly valued since it was associated with reproduction, and was considered a sacred act of executing the orders of their high god (Ngai) to reproduce. Elders in the Kikuyu community still believe that the missionaries were at fault to label *Ngweko* as sinful. The schools established by the missionaries did not include sex education. As a result, and with the establishment of co-educational boarding schools, teenage pregnancies remain a major social problem in Kenya, and most especially in the Kikuyu community (Worthman & Whiting, 1987).

In the Kikuyu community, men are expected to be industrious and provide livelihood for their families. Men are also expected to be the leaders in the community, the Kikuyu community

still has a council of elders who are leaders in the community. These are respected men in the community that give direction as far as the cultures and values of the Kikuyu people are concerned (Brinkman, 1996). Women in the Kikuyu community had no political or leadership rights, this was left to the men. In addition, there were and still are distinct gender roles. For instance, fathers took time to advise their sons on what is expected of men while mothers talked to their daughters about their expected conduct. Girls were taught to do agricultural work, to cook and to assist their mothers in all domestic chores; they were also prepared to become future mothers by taking care of their small brothers and sisters. Boys on the other hand learned how to be brave and tough by engaging in hard tasks that prepared them for the future defence of their community and for raiding the Maasai for livestock (Brinkman 1996, Wanjeri, 2006).

Polygamy was more dominant than polyandry as a marital practice, with men marrying up to six wives. This is still largely evident in the Kikuyu community today (Njoroge, 2014; Mukuyu, 2008). Having children was considered a religious obligation in the Kikuyu community and a man became more powerful when he had more wives and children (Presley, 1992; Mukuyu, 2008). Parents sometimes pressurize their male children to ‘prove’ their manhood, demonstrate virility, and produce grandchildren. A man’s manhood in the Kikuyu community is questioned if he has a wife and no children and is regarded as a shame in the community (Mwakikagile, 2008). A male child was more desired because he carried on the family name which was passed on based on the male line. Parents in the Kikuyu community still regard reproduction as a way of carrying out the orders of the Almighty God (Ngai) to reproduce (Brinkman, 1996; Berman, 1991; Worthman 1987).

The Kikuyu community was organised in a system of patriarchy whereby men held more power than women. The men in the Kikuyu were allowed to exercise authority in their families, whereas women were subordinated by their husbands (Wanjeri, 2006). In addition, there are numerous proverbs that encourage male dominance such as ‘A good mortar does not match a good pestle’ this explains that matching a man and woman is difficult; a man and woman cannot be equal. Both physical and sexual violence against women was also evident; wife battering was allowed and regarded as a way of disciplining and portraying love to the wife. This is still evident today in some Kikuyu families especially in the rural areas (Ng’ang’a, 2006; Worthman & Whiting, 1987). Kikuyu men are expected to conform to customs and traditions that relate to masculinity. For instance, men are pressured to be highly sexual while women are expected

to be passive and submissive. Such social norms predispose men to the risk of contracting HIV (Brinkman, 1996; Berman, 1991).

A family in the Kikuyu community is still organized based on gender relations that stem from patriarchal systems. Patriarchy manifests itself in social, economic and cultural structures that initiate varied gender conflicts (Wamue-Ngare & Njoroge, 2011). Kikuyu socio-cultural gender ideologies influence the access to resources and power relations in the family, thus constructing gender inequalities. This is because in a family, the members with more access to resources tend to have greater power and influence. Wamue-Ngare and Njoroge (2011) add that the Kikuyu family is undergoing a gender paradigm shift which has adverse consequences for both men and women. Access to education has improved women's decision making, thus broadening their autonomy. On the other hand, this has contested the traditionally perceived male supremacy leaving men feeling helpless and hopeless. This has also strained gender relations, thus dismantling the family further. However, it is imperative to note that the Kikuyu have adopted to the new ways rather than simply discarding the old and hence most Kikuyu people still hold true to their identity (Wamue-Ngare & Njoroge, 2011; Presley 1992).

### **2.5.3 Manhood constructions**

Masculinity ideologies refer to the beliefs about what it means to be a man including the acceptable and unacceptable behaviours for men (Thompson & Pleck, 1995). According to Weiten and Lloyd (2003, p.273) manhood constructions refer to 'the perception of oneself as a male'. Huffman (2004, p.380) adds that masculinity construction is the 'self-identification as a man'. According to Hooks (2004) one's interests, behaviour, and psychological characteristics conform to one's own internalized definition of masculinity or femininity. Jewkes and Morrell (2010) add that the term masculinities also refers to the preconceived notions and ideals on how men are expected to behave in any given setting. Miescher (2003) agrees that masculinities are behavioural patterns or cluster of norms, values and beliefs expressing explicit and implicit expectations of how men should behave and represent themselves to others within a given socio-cultural context.

There are various socially constructed definitions of 'being man' and these do change with time and from place to place (Jewkes & Morrell, 2010). Masculinity ideologies are constructed at the intersection of various interwoven social formations involving linguistic, historic, political, economic, interpersonal and psychological threads (Falmagne, 2000). As Kimmel and



Messner (1998, p. xvi) suggest, "...we may be born males or females, but we become men and women in a cultural context". Masculinities are perceived as culturally changing roles reinforced by gendered norms, stereotypes, and ideologies, rather than being viewed as a fixed set of attributes or personality traits stemming from statistically normal male development (Pleck, 1981). Masculinities are not rigid but are constantly changing and are defined as men "doing gender" in ways that mark them as masculine (Connell, 2003; West & Zimmerman, 1987).

Both sexual and physical violence against women is part of the range of strategies of male control (Wood & Jewkes, 2001) that characterize the dominant social constructions of masculinity in most African settings. According to Breines, Connell and Eide (2000), there is a pervasive belief that it is 'natural' for males to be violent; it is believed that men are innately more aggressive than women, the argument goes. 'Boys will always be boys' and cannot be treated otherwise. Breines et al., (2000) argue that the so-called male hormone 'testosterone' is often used as an-all explanation for men's naturally aggressive behaviour. The 'male sex role' idea of masculinity was coined in the wake of liberal-feminist deliberations of the 'female sex role' which contested gender stereotypes and expressed optimism about change. According to the male sex-role theory, boys are 'socialized' to be masculine. They internalize the messages transferred by the peers, family, school and mass media and strain to conform to these social gendered stereotypes of manliness (Breine et al., 2000).

Different cultural societies over changing periods of time construct gender differently. Multiple definitions of masculinity could be apparent in one given society especially in multicultural societies. Equivalently, different types of masculinity could be evident within a given culture, or even within a single institution like a school or workplace (Simiyu, 2007; Breines et al., 2000). Therefore, the violent and aggressive masculinity type will hardly be the only form of masculinity present, in a given cultural setting. However, there is always a dominant or 'hegemonic' form of masculinity, which is often at the core of the system of gendered power. In addition, masculinities come to existence only after social interaction has taken place, they are therefore constructed in a specific historical context and are liable to be challenged, reconstructed or displaced (Breines et al., 2000).

According to Skovdal, Campbell, Madanhire, Mupambireyi, Nyamukapa and Gregson (2011) social constructions of masculinity are knowledge forms comprising of values, ideas and practices that enable individuals to orientate themselves in their social world. In the process of

positioning themselves as men, individuals situate themselves in relation to the socio-cultural norms and representations that define dominant notions of masculinity in that given setting (Lindegger & Quayle, 2009). Chitando (2011, p.277) accentuates that “the process of expressing manhood is informed by social, cultural and religious factors”. Peer pressure also plays a major role in youths’ engagement into risky sexual behaviours, with boys conspiring in plotting incidences of coercive sex. Men in settings like Kenya are generally expected to conform to a repertoire of behavioural customs that confirm the hegemonic masculinity (Miescher, 2003). For instance, it is considered right and necessary, and part of the tradition, for men to have more than one partner; the pressure to have sexual prowess by being adventurous and aggressive to prove masculinity is thus quite common and widespread in Africa (Brown et al., 2005).

According to Lynch, Brouard and Visser (2009) masculinity constructions in some cultural contexts position men to be more experienced and knowledgeable about sex. Such norms heighten men’s risk of contracting HIV by pressuring them into sex to ‘prove’ their manhood (Lynch et al., 2009, p.17). According to Gupta (2000) women lack power when it comes to decisions that pertain to sex and health power. Gupta (2000) adds that in intimate relations power determines whose pleasure is prioritized during sex and how and when sex takes place. Anderson and Moore (2003) posit that most African contexts are organized in a system of patriarchy whereby men hold more power than women. This male dominance gives men the power to decide on the time and conditions for sex and deny women the opportunity to negotiate safer sex.

A study done by Barker and Ricardo (2005) in Nigeria revealed that abilities such as confidence, responsibility, self-determination, self-reliance and being focused served as the ‘norm’ in determining who would be acknowledged and ‘accepted’ as a man. Brown et al., (2005) add that apart from procreating, other indicators of masculinity include men having a house, cattle, a family that includes a wife and children, fields (to plough), and a job. Men who do not possess the aforementioned attributes are only considered ‘ordinary human beings’ but, not ‘real men’. This leads to the possibility of being disrespected and not be accepted in the circle of ‘real men’ in the community. Jewkes and Morrell (2010) indicate that the dominant ideal of black African masculinity emphasizes bravery, valour and the expression of enormous sexual prowess.

In some Kenyan societies alcohol is being commonly used as a dis-inhibitor and a show of masculinity and is playing a significant role in the engagement into risky sexual behaviour (WHO, 2008). There also exists a cultural norm that is very pervasive in Sub-Saharan Africa that the man should generally *'take the lead'* in everything even in initiating sexual relationships, whereby men control the terms and conditions in which sex takes place (Njue et al., 2011). Deeply embedded gender norms also contribute to the incidences of sexual coercion in childhood and adolescence, studies are consistently revealing the important role of sexual abuse of young people in the spread of HIV. Recently, a study in Tanzania described that a man who sticks to just one partner is being referred to “domo zenge”, meaning “slow to move”, whereas a man having concurrent sexual relationships is referred to as “mshua” (the connoisseur) or “kichwa kikali” (the gifted) (Hallman, 2004).

These norms of masculinity predominant in many African communities often put men under pressure to be sexually adventurous and may bar them from seeking information because they are expected ‘to know it all’, while their female counterparts cannot ask questions since they are ‘not supposed to know’ (Njue et al., 2011). Additionally, the controversies and the culture of silence that surround the provision of sex education constrains the effective implementation of youth-focused HIV and AIDS interventional programmes (Njue et al., 2011). The gender gap in seeking HIV treatment among adults also reveals the impact of gender norms. The delay in commencement of treatment amongst men, reduces treatment adherence, lessens the preventive effects of treatment, and contributes to men accounting for 58% of adult AIDS-related deaths (UNAIDS, 2016). Brown et al., (2005) however argue that even though times are changing and the social organization of the society is changing, a large part of the community operates on the traditional cultures and is oblivious of the shift. According to Njue et al., (2011) effective interventions are needed to alter men’s attitudes and behaviours pertaining to power and control in relationships. The interventions should foster safer and more positive behaviours like having respect for women, limiting oneself to only sexual partner, using condoms, and knowing one’s HIV status.

## **2.6 EDUCATION SYSTEMS AND HIV AND AIDS**

This section presents information on the impact of HIV and AIDS on the education sector, and HIV and AIDS educational interventions with particular reference to HIV and AIDS education in Kenya, including its history and the constraints facing its implementation.

### **2.6.1 Impact of HIV and AIDS on the education sector**

The impact of the HIV and AIDS disease has led to a serious devastation in almost all facets of the society with primary education being the most susceptible area to such devastation (Ssengozi, Schlegel, Anyamele & Olson, 2004). Generally, primary education forms the core foundation of a formal educational take-off for developing literacy and progress in the society. But unfortunately, the HIV epidemic threatens to intensify the already shaky challenges facing primary education in the Sub-Saharan Africa (Ssengozi et al., 2004). In Kenya, there is a continuous increase of morbidity and mortality rates among the working-age population including teachers, school administrators and management staff (both skilled and non-skilled staff). This has posed a great danger to the nation's educational system (UNAIDS, 2008).

HIV and AIDS is seriously threatening almost every sphere of life of people across the nation (physically, mentally, socially, politically, economically, emotionally, morally and spiritually); posing a greater and serious public health challenge with socio-economic implications (Hecht, Stover, Bollinger, Muhib, Case & Ferranti, 2012). HIV and AIDS influences both the supply and demand for education (Abdu, Umar, Faisal, Tajuddin, Suria & Yakasai, 2016), unlike in any other profession, the disruptive aspects of the AIDS disease on the supply and demand for education have immediate negative and long-term effects with serious consequences in regard to the quantity and quality of education. For example, the absence of a classroom teacher for a day (either due to his sickness or having a sick relative) directly translates into a loss of knowledge intake for the learners, especially in those schools where the allocation is said to be teacher per class (teaching all subjects in a particular class). Similarly, the increased dropout or absence of school children affected by HIV and AIDS negatively affects either the school enrolment or causes critical absenteeism. These consequences bar the school children from accomplishing the functional numeracy and literacy skills necessary for school success (Abdu et al., 2016).

Kelly (2001) agrees that the education sector is facing severe challenges stemming from the potential effects of HIV and AIDS on the supply of and demand for education, availability of resources for education, quality of education, role of education, organisation of schools, administration, planning and management of education institutions. The pandemic is claiming large numbers of teachers and other education-related personnel. In the year 1999, over 860,000 pupils lost their teachers to AIDS in Sub-Saharan Africa. And by the late 1990s, the devastation had forced the closure of an estimated 100 educational institutions in the Central

African Republic, and in 2000, AIDS-related deaths accounted for 85% of the total number of deaths amongst teachers in this republic. In Zambia, AIDS-related teacher deaths are equivalent to almost half the total number of new teachers trained annually (Abdu et al., 2016). Abdu et al., (2016) further imply that as the impact of HIV and AIDS takes a toll on the productive sector of the economy, government revenues may decline and/or be reallocated amounting to a smaller education budget thereby weakening the quality of education due to scarce human and material resources.

Piot and Bartos (2002) asserted that HIV and AIDS has devastating consequences for schools and the entire education sector. First, it impacts on the demand for education, this is because as the pandemic increases, less children are born; there is increased number of sick children, and children, specifically girls may be detached from education, to take care of sick relatives or to take on other family responsibilities. Piot and Bartos (2002) further accentuate that home resources, incomes and savings may be depleted in homesteads worst hit by HIV and AIDS. Consequently, adults may disregard the value of investing in education for their children when the future seems dreary. In Swaziland, for instance, school enrolment is noted to have declined by 36% as a result of AIDS, with the girl child being the most affected. Recent studies in Guatemala have reported that more than 30% of the children orphaned by HIV and AIDS drop out of school (Abdu et al., 2016).

Abdu et al., (2016) further claims that in the profoundly affected regions, there will be fewer teachers working; and those who are working may be less motivated and regularly absent due to family trauma or illness. In addition, many families will undergo a decline in purchasing power, making schooling expenditures unattainable. Furthermore, the loss of chief principals, directors of education, school administrators/managers, school mentors and teacher educators in universities and colleges will impact on the quality of planning, training and support. In such a devastated context, non-formal and community-based education programmes play a significant role in making it possible to reach young people. According to Choudhary and Rahman (2014), schools are educational environments and also adult workplaces, education systems should therefore realize the need to develop, support, motivate and protect those who work within them. Choudhary and Rahman therefore recommend that teachers be effectively prepared by inculcating them with competence to teach about sexuality, relationships and reproductive health. Teachers may therefore require support in acquiring skills to promote participatory, gender based and rights centred approaches to HIV and AIDS. Special focus and

consideration must also be directed to initial and in-service teacher education, to help teachers recognize the importance of being positive role models, of gender sensitivity, and of assisting schools deliver information that the young people need (Choudhary & Rahman, 2014).

Abdu et al., (2016) assert that schools and community-based educational programmes can protect the youth from the HIV and AIDS epidemic by imparting them with HIV and AIDS-related knowledge and skills. They further recommend that schools link the youth to pertinent health services and support activities that lessen the overall vulnerability to HIV and AIDS, for instance, by establishing protective school environments or by reaching out to girls; young people who exchange sex for money, young migrants, drug users, asylum seekers and refugees. In order to meet the aforementioned requirements, institutions need well-defined policies on the kind of education required for HIV prevention and how they are to be implemented. Urgent measures therefore need to be put in place to uphold the value of education and to ensure that it is provided in ways that address the families' and communities' changed needs. Encouraging young people (especially girls) to join school and complete their education is also vital for the future prosperity of individuals, families and the community at large (Abdu et al., 2016).

### **2.6.2 HIV and AIDS educational interventions**

Rigorous studies on HIV and AIDS education are still limited in Kenya. However, such studies are forthcoming. In Kenya, HIV and AIDS is still regarded as a major public health issue (Amaugo, Papadopoulos, Ochieng & Ali, 2014). In consideration of this situation, school-based HIV and AIDS educational intervention could be an important tool towards eradicating the epidemic. Many studies have shown that HIV education interventions have proved successful in many countries of the world (Abdu et al., 2016). According to UNAIDS (2016) young people in high prevalence settings require not only condoms and behaviour change communications, but also need comprehensive sex education, economic empowerment and access to effective reproductive health services. Comprehensive knowledge about HIV and AIDS is a fundamental pre-requisite tool for the adoption of good behaviour that can help in reducing the risk of HIV transmission (Ibrahim, Rampal, Jamil & Zain, 2012).

Vandemoortele and Delamonica (2000) explain that stigma, shame, silence, superstition, ignorance and illiteracy are some of the aspects that make HIV and AIDS so prevalent in developing countries. They further contend that HIV and AIDS thrives amongst the poor, ignorant and the illiterate and hence the need for HIV and AIDS education to impart them with

the necessary knowledge and essential skills on how they can protect themselves from contracting HIV. There being no cure for HIV and AIDS, education is seen as a powerful '*social vaccine*' for controlling HIV transmission and changing peoples' behaviour to become morally and socially acceptable (UNAIDS, 2008). Education will help learners to make healthy decisions pertaining to their lives and to adopt safe behaviours that will aid in reversing the spread of HIV and AIDS (Fredriksson & Kanabus, 2006). According to Vandemoortele and Delamonica (2000) HIV infection rates are decreasing among educated women, this is because education reduces the vulnerability of young girls by promoting gender equality, female empowerment and increased knowledge of human rights.

The education sector plays a vital role in equipping young people with basic knowledge on HIV and AIDS through the implementation of sexuality and HIV and AIDS educational programmes (Chetty, Moloi, Panday & Kumalo, 2012). A comprehensive and holistic HIV and AIDS education program provides the youth with an avenue to express themselves and get guidance. This will promote a healthy wellbeing of the youth and reduce incidences of teenage pregnancy and STIs (UNAIDS, 2016). Kirby, Obasi and Laris (2006) assessed the effectiveness of HIV and AIDS education programmes in developing countries, the findings revealed a generally positive outcome in behavioural domain in which most of the interventions reviewed led to a decline in sexual activity, increased use of protection and/or increased use of contraceptives.

These outcomes tend to support the argument that providing sexual health knowledge through targeted, effective school-based educational programmes can positively impact on Kenyan young people's sexual health knowledge, skills, attitudes and even their sexual health behaviour (Kirby et al., 2006). Esiet and Philliber (2009) claim that HIV and AIDS interventions can be effective in HIV prevention and therefore need to be supported, monitored and improved. Furthermore, Esere (2008) contends that learners who have been exposed to sexuality education and HIV prevention education have significantly better sexual behaviours.

A study by Van der Maas and Otte (2008) also revealed that peer educated students exhibit considerably higher levels of knowledge than non-peer-educated students in every aspect of transmission knowledge. Therefore, HIV and AIDS education has been termed as a social vaccine and a window of hope against the HIV and AIDS epidemic (UNAIDS, 2008; Vandermootele & Delamonica, 2000). Boler and Jellema (2005) are also in agreement that education is a social vaccine because it helps in the prevention of HIV. Research done by

Ekouevi, Coffie, Becquet, Tonwe-Gold, Horo, Thiebaut and Abrams, (2008) in Sub-Saharan Africa revealed that HIV prevalence is rising amongst the less educated and reducing among the highly educated. They emphasized that there is a changing trend in HIV prevalence with studies done earlier in the 1980s having revealed that HIV prevalence is higher amongst the highly educated.

Njue et al., (2011) assert that the youth are not totally ignorant, most have heard a lot about sexuality and reproductive health issues like STIs, condoms, HIV testing, and sexual intercourse. However, they still have many queries and concerns about sexuality which may vary with age and gender. Some of these questions concern sexual intercourse, pregnancy, condoms, STIs and HIV and AIDS, transition to adulthood, myths and misconceptions, condoms and intergenerational relationships. Older teens may be more concerned with issues to do with boy-girl relationships, norms and values on sexuality and STIs. The younger teens are more interested in knowing about reproduction, saying no to sex, HIV and AIDS, condoms, sexual coercion and female circumcision. In addition, there are notable differences between boys and girls, for most of the girls, saying no to sex, female circumcision, pregnancy and sexual violence are a great concern. Male adolescents are mostly concerned with issues on managing boy-girl relationships, protection of oneself from HIV infection and condom use (Njue et al., 2011).

Youths are also full of anxiety and curiosity and sometimes have fragmented, distorted and conflicting information regarding to sex and sexual health issues (Njue et al., 2011). Younger adolescents do have myths and misconceptions about sexuality and HIV and AIDS which could place them at the risk of HIV, most especially the girls. Despite of these myths and misconceptions youths tend to have limited opportunities to confirm what they think or hear. The youths therefore require comprehensive sex education and HIV and AIDS Education. They should also be provided with the opportunity to ask sensitive questions regarding sex; since when they lack this opportunity they construct their own truths and majority of them are left doubtful and confused (Njue et al., 2011). In addition, young people have the curiosity and readiness to learn, which is the first step in behaviour change. This portrays a need for clear and consistent messages that can help them make more informed decisions about their sexuality. They need open and frank discussions on sensitive issues related to sex and sexuality, and need to be taught about the consequences of risky sexual behaviours by their parents and teachers (Njue et al., 2011). They also need support from their families to make them feel safe



and secure, and help them develop the resiliency required to manage the challenges they experience, especially as they transition into adulthood. However, not many parents are prepared to discuss sexuality-related issues with their children because of cultural taboos and the fact that they themselves do not possess the knowledge and skills to do so (Dilorio, Pluhar & Belcher, 2003). Many studies in developing countries have also noted that the quantity, timing and frequency of parent-child communication on sexuality are noteworthy factors in sexual outcomes. Parent-child communications impart the child with knowledge about sexual and reproductive health, sexual attitudes and sexual behaviours and intentions (Huebner & Howell, 2003).

In many African countries sexuality education is mostly taught in the science subjects especially Biology. In Kenya particularly, aspects of sexuality and HIV and AIDS have been integrated into other subjects and predominantly in Biology. As a result, in most cases the students are only taught about heterosexual means of HIV transmission. An entirely heterosexual approach to sexuality education denies the young people information about HIV prevention and non-hetero-sexual practices. According to Mahabeer (2008), a major hitch in the teaching of sexuality education within HIV and AIDS education is that sexuality education is mostly discussed in the reproductive perspective with no emphasis on the means to prevent pregnancy. This could be a contradiction in the sexuality education practices in schools because one of the objectives of sexuality education is avoidance of teenage pregnancy. On the contrary, when sex is discussed, all the emphasis is strictly on fertilisation, pregnancy and motherhood.

For HIV and AIDS prevention practices to be more effective in any given setting, they have to be supported by the social environment (Campbell, Foulis, Maimane & Sibiyi, 2005). Mahabeer (2008) posits that HIV and AIDS education in schools is usually prejudiced by various factors including: learners dropping out of school, educators serving as negative role models, educators being uncommitted, inflexible and poorly informed. Furthermore, educators lack of resources and motivation hinders effective delivery of HIV and AIDS education in schools. Setswe (2007) adds that lack of training, neglect of cultural and gender issues, short durations of interventions, lack of community involvement in interventions and peoples' cultural norms and beliefs act as barriers to sexuality education. Some teachers and parents also feel that the teaching of sexuality in schools encourages an early sexual debut and experimentation and hence oppose its implementation (Peltzer & Promtussananon, 2003). Many studies have also revealed that many people associate HIV and AIDS with loose morals,

and therefore think that abstinence would be the best approach to preventing the transmission of the HI virus (Ndegwa, Wanderi & Mwisukha, 2012).

Comprehensive sexuality and HIV and AIDS education programmes and counselling can empower adolescents to delay sexual debut and avoid sexual behaviours that increase HIV risk (UNESCO, 2006). HIV and AIDS education is also a way in which knowledge, values and skills on challenging HIV can be promoted (Van Deventer, 2009). A well-developed sexuality education program besides informing the individual about healthy development should also help to develop positive self- image, attitude and values related to sexuality and sexual decisions (Gürsimsek 2009). However, several studies have reported that HIV and AIDS educational interventions in most countries in Sub-Saharan Africa have had little effect on changing the behaviour of young people (Shefer, Kruger, Macleod, Vincent & Baxen, 2015). Recent studies have also reported that schools are also playing a role in enhancing gendered norms rather than offering a space for learners to control hegemonic stereotypes (Shefer et al., 2015). Lohmann, Tam, Hopman & Wobeser (2009) posit that even though implementation of HIV and AIDS programmes is evident in many countries, there is still uncertainty with respect to whether HIV and AIDS education in schools will in fact prevent unsafe sexual practices among the youth.

### **2.6.3 HIV and AIDS Education in Kenya**

In the year 1999, the Kenyan government launched a national HIV and AIDS education curriculum for primary and secondary schools as a vital means for HIV prevention. The curriculum was established with the support of UNICEF, and was an outcome of a comprehensive consultation process with many stakeholders within the Kenyan society including religious groups (UNESCO, 2006). The HIV and AIDS education curriculum outlined learning goals that were aimed at HIV prevention and the control of other STIs. The goals included imparting learners with the necessary HIV and AIDS and STIs related knowledge, developing life skills that contribute to an AIDS and STIs free life; making decisions about personal and social behaviour that decrease the risk of infection; showing compassion for those infected and becoming actively involved in school-based and out-of-school HIV prevention activities (KIE, 1999).

The implementation process of the HIV and AIDS education curriculum began in the year 2000. Since then Kenya has been implementing the curriculum through the Ministry of

Education. In 2003 an infusion approach was adopted for the implementation of the curriculum, whereby HIV and AIDS education content was infused into carrier subjects (Mwebi, 2007, Duflo et al., 2006). HIV and AIDS content is hence taught and examined within the core subjects just like the other subjects. The curriculum mostly covers the biomedical aspects of HIV and AIDS transmission while focusing on prevention and care for people living with AIDS. Since HIV is principally transmitted through sexual intercourse, the curriculum's key focus is to encourage abstinence from sex (UNESCO, 2006).

At the time when the curriculum was launched, the most of the teachers were not effectively trained on the infusion strategy. As a result of inadequate knowledge and skills, coupled with low comfort and confidence levels, the quantity and quality of the implementation of the HIV and AIDS education curriculum is being compromised. In addition, the fact that by the time the curriculum was launched HIV and AIDS content was not to be examined separately like other subjects meant that it was not given prominence and importance in teaching (Ndambuki et al., 2006).

The integrated curriculum covers the HIV and AIDS content from the old stand-alone syllabus. Teachers are hence expected to implement the curriculum through the infusion strategy, which is quite complicated and confusing since the teacher has to decide on how much to integrate and the aspects that need infusing during classroom hours (UNESCO, 2006). This is rather challenging and with the consideration that most teachers have not been adequately trained, the effectiveness and quality of the curriculum is certainly being compromised. As a result, HIV and AIDS education is often not well covered despite of the establishment of the national curriculum (Nyarondia et al., 2014; Oginga, Muola & Mwanja, 2014). The MoE realized that HIV and AIDS education was not getting maximum attention, in response to this, the Kenya ministry of Education, Science and Technology (MOEST) began training trainers to provide HIV and AIDS education in-service courses for teachers (UNESCO, 2006).

The Kenyan government deserves credit for establishing the HIV and AIDS education in primary and secondary schools, however, the diversity of HIV and AIDS education in terms of style, content and the coverage in which the curriculum being implemented at schools, presents challenges of coherence (UNICEF 2015; Boler, Ibrahim, Adoss & Shaw, 2003). In addition, the fact that the content non-examinable presents difficulties in the assessment of the level of knowledge acquired by learners (UNESCO, 2006). Furthermore, there is no any systematic approach of evaluating the implementation of the Kenyan AIDS curriculum. Even though the

AIDS curriculum has been infused into many subjects at the secondary school level, majority of the aspects of HIV and AIDS Education are implanted into Biology, but because Biology is not compulsory most students do not receive the HIV and AIDS education. Furthermore, the curriculum mostly provides factual information, largely biological or biomedical, and fails to equip students with the skills on behavioural self-protection; and fails to address the socio-cultural beliefs and values like gender constructions or maturational issues that should receive considerable attention in a sound prevention curriculum (UNICEF, 2015).

Intensive debates have been ongoing in Kenya amongst the government, donors, religious and secular groups on the content to be included in the HIV and AIDS education curriculum, with the teaching on condom use being largely contested. The inclusion of training in correct condom use has been limited by political sensitivities and agendas (UNICEF, 2015). Teachers are therefore experience vague and contradicting requirements from the ministry of education to promote sexual behaviour change on one hand, but not to discuss ‘sensitive’ issues such as condom use on the other. Da silva, Guerra and Sperling (2013) add that some parents disapprove the issue of discussing sexuality at school and claim that talking about sex and relationships is exclusively the responsibility of the family. Some parents further contend that explanations about the use of condoms are pornographic.

Many teachers in Kenyan secondary schools find it challenging to discuss AIDS during school hours and have introduced alternative strategies in providing AIDS education. Some teachers choose to teach about HIV and AIDS during co-curricular activities, for instance in student clubs like debating, drama, music and science clubs. Another alternative strategy used by teachers in providing AIDS Education is during Guidance and counselling sessions. AIDS education is also taught in some schools through the use of multimedia (folk, electronic and print media) including other visual teaching aids, or by use of external experts such as medical professionals, puppeteers, HIV infected persons and representatives from NGOs (Njue et al., 2005).

One constraint in the implementation of the HIV and AIDS education curriculum in Kenya is lack of enough funding by the government with primary schools being the most affected. Second, is the lack of training whereby most teachers feel less comfortable with the subject matter and as a result tend to shy away from sensitive sexuality issues and are reluctant in the implementation of the AIDS curriculum (Ongaga & Ombonga, 2012; Opata, 2011). Another constraint includes inconsistency in the delivery of the curriculum whereby most teachers skip

the very sensitive aspects including the use of contraceptives and condom use. On the contrary, teachers are more comfortable teaching about good morals including abstinence. In addition, the instructional methods used in many schools are typically unidirectional and exam-focused and hence less interactive with teachers often resorting to telling students rather than discussing. Strained teacher-students' relations also make it difficult for students to disclose personal information to the teachers (UNESCO, 2006; Mills & Ssewakiryanga, 2005; Njue et al., 2005).

A research done by Nyarondia et al., (2014) in Kisumu West district revealed that the integrated nature of the curriculum made the teaching of HIV and AIDS aspects very minimal and irregular because majority of the teachers view it as optional. A study carried out by Duflo et al., (2006) in western Kenya also indicated that individual schools and teachers are left to decide about whether to teach about HIV and AIDS or not because no specific time is set aside on the timetable for HIV and AIDS education. The findings of Ndambuki et al., (2006) on the implementation of the HIV and AIDS education curriculum in Kenyan schools, also indicated that in the majority of the schools the implementation was not effective. A study by Ometa (2011) also noted that there is no systematic coverage of HIV and AIDS education content in many Kenyan schools. This means that HIV and AIDS is often not adequately covered in practice, despite of the establishment of the national curriculum.

## **2.7 TEACHERS AND THE TEACHING OF SEXUALITY AND HIV AND AIDS**

This section presents literature on the role of teachers in HIV and AIDS education in schools and the challenges they experience while teaching about sexuality and HIV and AIDS.

### **2.7.1 Role of teachers in HIV and AIDS education in schools**

Teachers play a very significant role of being that person with whom young people can raise concerns on sensitive and complex issues about sexuality and HIV and AIDS. And as the AIDS pandemic spreads, it becomes more critical for teachers to discuss about HIV and AIDS in the angle of human development, sexuality and pregnancy prevention (Helleve 2009). Teachers are regarded as the main determinants of quality in education, the importance of teachers and the roles they play in the education process are central to basic education (Chaudhary & Rahman, 2014). For any educational system to succeed in providing quality education, it needs to maintain a pool of well-qualified and motivated teachers (Lohmann et al., 2009), this is because teachers are often the first point of contact that pupils have with education, and in

many societies, teachers not only play the role of educators but also act as role models and counsellors to their learners (Ssenkozi et al., 2004). Njue et al., (2009) proclaims that schoolteachers need to be provided with adequate and effective training on HIV and AIDS education. This will enable them to improve their knowledge and attitude, promote their behavioural skills and make them conversant with the current teaching methods.

Teachers have the role of disseminating information on HIV and AIDS to the learners and their role is crucial as it determines the effectiveness and success of a curriculum. There is therefore a need to equip teachers with the relevant knowledge and skills pertaining to teaching HIV and AIDS education (Peltzer & Promtussananon, 2003). Many teachers lack adequate information regarding HIV and AIDS and others feel that sex education encourages early sexual activities amongst learners. Other teachers do have sufficient knowledge but feel uncomfortable discussing sexual issues with learners (Van Dyk, 2005; Peltzer & Promtussananon, 2003). The teachers should also be aware of their own attitudes and prejudices and display effective decision making, self-respect and self-confidence. They should also create a positive and friendly environment to encourage an open-minded attitude and allow learners to freely express themselves (Njue et al., 2009). The teachers should also provide care and support to the infected and affected learners and assess the learning needs of the group before commencing on any educational initiative, to ensure that the content is age and culture appropriate (Helleve et al., 2009; Van Dyk, 2005).

Ssenkozi et al., (2004) assert that teachers not only play the role of educators but also act as role models and counsellors to their learners. According to Pease (2000) students require appropriate role models with whom they can identify themselves with; these role models are mostly of the same kind, whereby male students identify themselves with male teachers, while female students identify themselves with female teachers. For this case, the male students need proper identification with some kind of male figure and when proper models are lacking, the students are likely to get off-course. Van Dyk (2005) is also in agreement that there is a need for educators to serve as positive role models to the learners and to ensure this, the teachers should be equipped with the necessary knowledge, skills and attitude.

### **2.7.2 Challenges experienced by teachers in the teaching of sexuality and HIV and AIDS**

The emerging body of literature posits that during the teaching of sexuality and HIV and AIDS, teachers often feel uncomfortable and choose to maintain a professional distance between themselves and the learners resulting into little open discussions (Baxen, 2010). Helleve et al., (2009) elucidate that teachers' levels of comfort play a role in the way they mediate sexuality and HIV and AIDS education. Teachers who are members of communities that are largely affected by the HIV and AIDS epidemic face difficulties in mediating sexuality and HIV and AIDS Education. Others may themselves be infected which causes discomfort during the teaching of HIV and AIDS education (UNAIDS, 2008). Discussing matters such as HIV and AIDS, sex, and sexuality, which affects them as individuals and which are embedded in taboos, seems to shape how they approach and teach these aspects (Hakaala, 2015).

Teachers discomfort while teaching about sexuality and the use of didactic strategies that aim at disciplining and regulating the sexual practices of young people rather than enhancing positive sexualities are key factors that reduce the effectiveness of HIV and AIDS education interventions (Motalingaoane-Khau, 2010; Adonis & Baxen, 2009). The teaching of certain aspects of sexuality education has been deemed difficult by many teachers, for example, showing students how to put on a condom is seen as totally unacceptable and inappropriate (Buston, Wight & Scott, 2001). Most adults find it quite difficult to talk about sex particularly with kids, with many of them finding open discussions about sex difficult and unnecessary in their day-to-day lives (Buston et al., 2001). Helleve et al., (2009) add that a requirement to discuss sexual issues in front of young ones, while safeguarding the pedagogical relationship, is a difficult practice to some teachers. Other teachers are among those adults who find talking about sexual issues as taboo and may not be entirely comfortable with teaching such aspects (Helleve et al., 2009).

In addition, some school teachers are not positive role models to school children. Chege (2006, p.32) states that "sexual harassment against girls" by male teachers, affects the efficacy of the male teachers in teaching about sexuality and HIV and AIDS. Due to the cultural manhood constructions, some male teachers and school boys construct girls as sexual objects and hence the sexual harassment. Chege (2006, p.32) further emphasizes that "male teachers seeking sexual favours from female students produces male teachers' identity as sexual". Bennell, Hyde and Swainson (2002) agree that there is a growing concern of female students contracting HIV

from their teachers. Therefore, if the female students perceive male teachers' identity as sexual, then this becomes an impediment in the teaching and learning of HIV and AIDS education as there is a mismatch between the content they are expected to teach and their actual behaviours.

According to Onwuezobe and Ekanem (2009), some teachers view the teaching of sexuality education as solely the responsibility of the parents; while others acknowledge sexuality education as mainly beneficial in preventing unplanned pregnancy. Others are of the opinion that sexuality education will promote early exposure to sexual relationship. On the other hand, Iyaniwura (2003) contends that most teachers approve the teaching of sex education to adolescents in schools but most of them disapprove condom demonstration and provision in schools. It is of paramount importance to note that provision of continuous training to teachers on health related issues will enhance their knowledge and gradually inculcate them with positive attitudes. Iyaniwura (2003) agrees that effective training with appropriate support will lead towards more involvement of teachers in school health activities.

Herr et al., (2012) claim that teachers who receive training increase the probability that the school children will receive proper teaching about HIV and AIDS prevention. Mkumbo (2012) evaluated the attitudes and comfort of teachers in teaching school-based sexuality education in urban and rural Tanzania. The findings of the study indicated that most of the teachers in both urban and rural communities supported the school-based sexuality education. Though teachers may have good attitudes towards sexuality education, majority are not comfortable and proficient in teaching all the key sexuality education topics. Herr et al., (2012) accentuate that some controversial sexuality education aspects like condom use, masturbation and homosexuality are reportedly difficult to teach by many teachers especially in the rural areas. Application of the knowledge, skills and attitude attained through HIV and AIDS education is part of the systematic activities to prevent HIV infection. In teachers' health practices, the concern is to see that learners are able to apply or carry out what they learn and generate a positive health outcome (Mkumbo, 2012). Therefore, the need for an effective HIV and AIDS educational intervention for improving the knowledge, attitude and practices among school teachers cannot be over emphasized. Ndegwa et al., (2012) further recommends training of teachers at all levels on HIV and AIDS through regular workshops, seminars and symposiums.

According to the findings of a study carried out by Shefer et al., (2015) male teachers seem to have discomfort when talking about sexuality especially to female students but seem to be unaware of this. Ideals of hegemonic masculinity have been termed as barriers to effective



teaching. This is because the emotional aspect of teaching encourages a caring relationship with students, yet the power-related masculinity ideologies expect men to be emotionally tough, aggressive, sexually adventurous and dominant which does not auger well with teaching and guiding (Connell, 2003; King, 1998). This hence makes men suspect in a caring role, since they are viewed as “sexualised in predatory ways in most cultures” (King, 1998, p. 76). They are therefore seen as unable to portray a sentimental, gentle, kind and soft nature required of a teacher especially when guiding and a counselling a student (Cole & King 1998, Ndegwa et al., 2012; Helleve et al., 2009).

Madu (2002) agrees that teachers have difficulties with using explicit language and are scared to transgress perceived cultural norms. Coombe (2000) stated that many teachers work in conditions with little or no support concerning HIV and AIDS education and face difficulties in the transfer of sexual reproductive knowledge and in the use of interactive teaching methods in the classroom context (Rothstein-Fisch, Greenfield, Trumbull, Keller & Quiroz, 2010). The findings of Ahmed, Flisher, Mathews, Jansen, Mukoma and Schaalma (2006) assert that with reference to appropriate materials and resources in HIV and AIDS education, a culture of silence ‘hinders the production and availability of accessible and appropriate information on sex and sexuality. Helleve et al., (2009) agree that cultural barriers often hinder the implementation of lessons relating to HIV and AIDS in the classroom as teachers lack the right terminology to communicate HIV and AIDS content.

In addition, King’ori (2010) indicated that some teachers due to low comfort levels in teaching about sexuality and HIV and AIDS choose to use resource persons in teaching some of the HIV and AIDS contents in the curriculum. Low comfort levels lead to inconsistency in the delivery of the curriculum. A study by UNESCO (2006) indicated that HIV and AIDS curriculum in Kenya has gone largely unutilized due to teachers’ inexperience and discomfort in teaching the sensitive materials. A study by Action Aid in Kenya in the year 2003 on silence in HIV Education noted that, frightened of parental disapproval, teachers often omitted HIV and AIDS aspects laid out in the curriculum or taught without any direct reference to sex or human relations.

Toor (2016) explains that many teachers do not talk with their students about sexuality and very few of them are comfortable in discussing sexuality with their students. Toor (2016) therefore recommends that teachers be given special training in discussing sexuality with the students. Ndegwa et al., (2012) and Njue et al., (2011) also recommend that educators, health

professionals and other associated practitioners be well-trained to teach sensitive issues openly. This will also help them to improve their own attitude, deal with constraints such as cultural and religious barriers and be able to dissipate myths and other misinformation that encourage risky sexual experimentation. Toor (2016) further asserts that teachers need not only training but also motivation and general support. Lohmann et al., (2009) also agrees that teacher training on HIV and AIDS educational will indeed be beneficial to teachers.

A study by Simiyu (2007) in Western Kenya found out that the male teacher is expected to act in accordance with the accepted gender construction within the specific society, and at the same time be the agent of change in the classroom. This becomes complex for the male teachers especially in rural areas, because of the fact that the school system is largely traditional which makes it difficult to equip the learners with life skills in the highly dynamic society if he himself continues positioning himself within the social cultural and traditional mentality.

Shikukutu (2013) indicated that the social and cultural practices in which men construct their sexuality and where they mediate their masculine identities influences how they experience themselves as men and as sexual beings. A study by Ongaga and Ombonga (2012) in Kisii district also found out that the implementation of HIV and AIDS education programmes is context-driven whereby sexuality education programmes are contested based on patterns of socio-cultural beliefs and religious morals. The study recommended de-localization of school administrators and teachers; they also noted that HIV and AIDS education programmes should be informational, empowering and focused on the individual as well as the context within which the individual operates.

Whilst most school-based studies focus on outcomes for students, more research needs to analyse outcomes for teachers with regard to their own knowledge, attitudes, skills and behaviours. Amongst the studies that have been done to address the discourses that shape how teachers teach about sexuality and HIV and AIDS, most have focused on female teachers. Limited research has been done focusing on male teachers. More research is therefore imperative to explore issues and conditions that play out on how male teachers teach about sexuality within HIV and AIDS education.

## 2.8 THEORETICAL FRAMEWORK

This section describes the Cultural Historical Activity Theory (CHAT) as the methodological and analytical tool for this study.

### 2.8.1 CHAT Background

The Cultural Historical Activity Theory (CHAT) traces its roots from the Soviet Union in the 1920s as a major aspect of the socio-historical school of the Russian psychology. The basic foundations of the theory were laid by the famous Russian analysts Vygotsky, Leontiev and Luria in the dynamics of thought as well as consciousness (Luria, 1979; Vygotsky, 1978; Leontiev, 1974). These scholars were against individual-focused psychological theories and therefore aimed to move beyond the individual level to the social/collective level.

In the mid-1920s, Vygotsky attempted to reformulate psychology based on the Marxian theory as a way to analyse the interlink between individuals and the environmental in which they operate (Kozulin, 1990; Luria, 1979). Vygotsky therefore adjusted Marxian theory to capture the co-developmental process people experience as they engage in shared activities (Stetsenko, 2005). Vygotsky perceived the above process as a mediated action whereby the individual and the environment are not treated as two unrelated elements, but as mutually related entities (Yamagata-Lynch, 2007). According to Wertsch, Tulviste and Hagstrom (1993), Vygotsky expounded that the mediated action is a semiotic process involving the subject/individuals, mediating tools/artefacts and objects/goals of the activity. Cole and Engeström (1993) explain that the semiotic process has an impact on how people act and make meaning of life. This process has been recognised as the basic structure of an activity system. During a mediated action; the subject, object and tools have a dialectical relationship, whereby they affect each other and the entire activity (Stetsenko, 2005).

Brushlinskii (2004) argues that activity theory was initially developed by Rubinshtein, independent of Vygotsky's works, as a philosophical and psychological theory in the mid-20<sup>th</sup> century. CHAT theorists following Vygotsky, for example, Leontiev, Galperin, and Davydov broadened Rubinshtein's works by regarding an activity as a holistic unit of analysis directed by an individual's goal for engaging in the activity (Leontiev, 1974). They used Vygotsky's concept of *mediated action* as the basic structure for the advancement of the activity theory (Yamagata-Lynch, 2007).

Leontiev (1974) presented activities as the units of analyses which consists of both human actions and mental processes. Leontiev also agreed that an activity is driven by the interaction amongst the object, subject, motivation, goals, action, social-historical setting and the outcomes of the activity in question (Lazarev, 2004; Davydov, 1999). Leontiev (1974, p. 10) characterised an activity as a "molar and non-additive unit of a material subject's life". In a cultural-historical setting, an activity is a unit of life mediated by a mental reflection whose real function is to orient the subject to the world of objects. Activity is thus not a reaction or a totality of reactions, but rather a system that has a structure, inner transformations, conversations and development. From a goal-oriented activity perspective, learning is defined as a self-directed meaning making process that people decide to participate based on their own goals and objectives. Additionally, the events that occur during an activity and the outcomes of the activity can subjectively alter the participating individual, his/her goals and the social-cultural context of activity (Kaptelinin, 2005; Rogoff, Baker-sennett, Lacasa & Goldsmith, 1995).

Recently, numerous scholars have been engaging in the exploration and analysis of the diverse approaches of CHAT (Langemeyer & Roth, 2006). Cole and Engeström (1993, p.64) noted that the activity theory is still "the best-held secret of academia" and emphasized the noteworthy importance of theorizing behind it. As indicated by Langemeyer and Roth (2006), CHAT is used in the theorizing of human practice and development. It is also used for analysing the systemic interrelations inherent to human thoughts and the related actions. Engeström (2001), a main theorist of CHAT, portrays activity theory as going through three phases/generations. The primary phase concentrates on the mediated action, the second phase focuses on an individual in a shared activity system. The last phase emphasizes numerous interacting activity systems and the intersections between them.

### **2.8.2 First generation Activity Theory: mediated action**

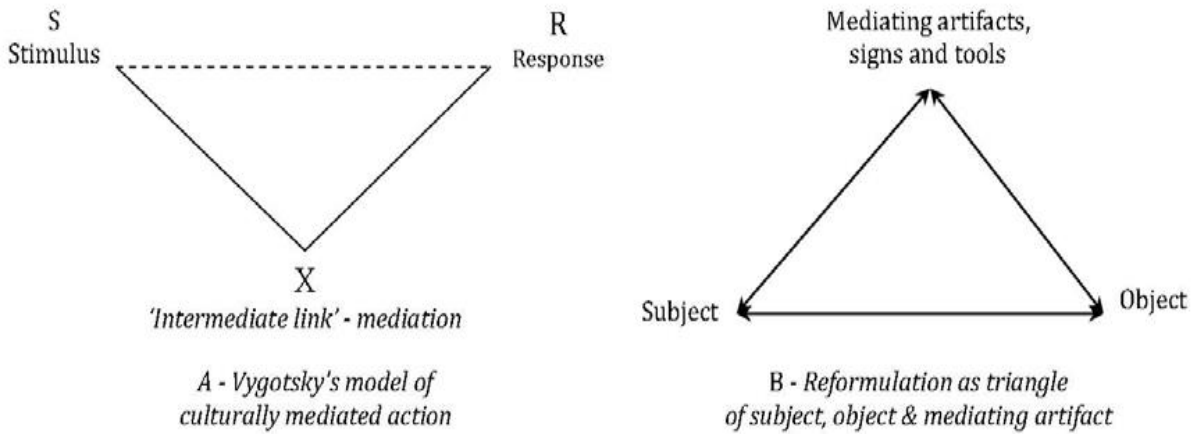
The culturally mediated nature of human actions forms the key and most essential concept of the CHAT theory. Vygotsky (1978) adds that in a *mediation action*, an individual's interaction with the environment is not direct but is mediated through the use of tools and signs. Vygotsky contended that the explanatory guiding principle for the human mind should be sought in the social cultural context rather than in the individual mind. Vygotsky's concept of a culturally mediated action is therefore often expressed as the interaction between the subject, object and mediating artefacts (Engeström, 2001).

The term '*mediating artefacts*' encompasses a broad range of conditions and materials both conceptual and semiotic. During a mediated action, the *subject* refers to an individual involved in an activity; the *object/goal* is held by the subject and motivates the existence of activity, giving it a specific direction. *Mediating artefacts* are utilised by the individual in the attempt to accomplish the set goals and objects. These tools have the ability to manipulate and change the *object/goal* in question. Additionally, they restrict what can be done within the limitation of the available tools, which then motivates the improvements of existing tools/artefacts or brings about the invention of new means (Verenikina & Gould, 1998). In Vygotsky's model, the individuals act as singular entities and undergo no interaction with other people or other social-cultural contexts (Engeström, 2001). As a result, Leontiev and Engeström expanded Vygotsky's basic idea of mediated action from an individual level to a collective level (Engeström, 2001).

### **2.8.3 Second generation Activity Theory: from Individual to collective Activity**

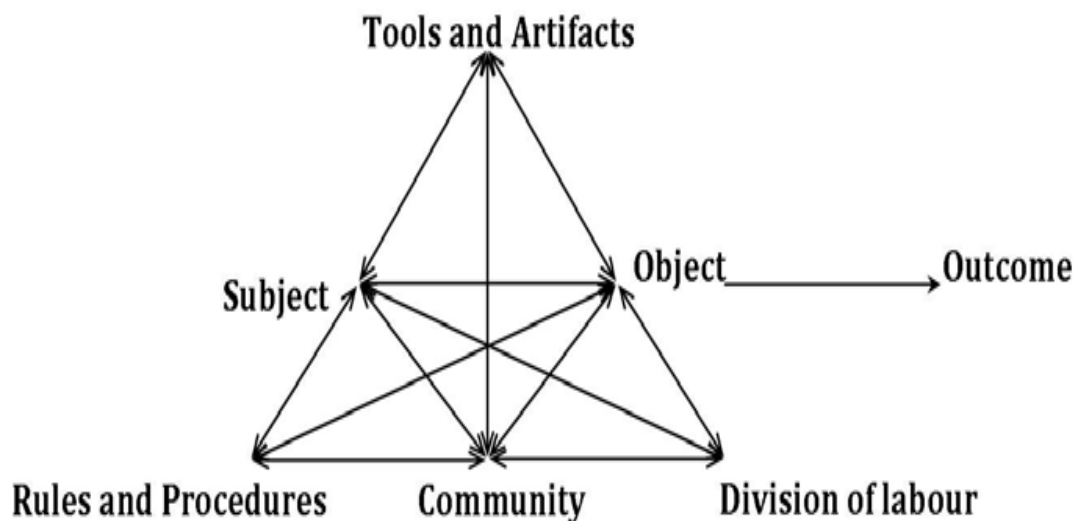
Leontiev (1974, 1981) recognized the importance of the collective aspect of human activity and decided to extend Vygotsky's idea of an activity system to provide the difference between an 'individual action' and 'collective activity'. To bring out the distinction between the two, Leontiev added various concepts as the constituents that make up an activity structure. Leontiev expounded that human activities consist of *actions* that are focused towards the attainment of certain *goals*, these actions are executed through *operations* that occur under definite *conditions*. According to Leontiev, a motive drives the existence of an action, the activity then grows historically, culturally and socially over time. Actions are deliberately organized and executed based on certain objectives/goals and have a regulated time frame. Additionally, actions cannot at all be of meaning by their own but must be part of an activity system. Operations by themselves are not goal-directed but are instead just a means of executing and adjusting actions to given circumstances (Engeström, 2001).

Engeström (1987) developed the idea of the activity system in order to understand how individuals are entrenched into the socio-cultural setting in which they constantly interact. In the activity system, the *subject* defines a person or even a group of individuals engaging in the respective activity; the *object* alludes to the 'resources' or 'situation' towards which the individual's actions are directed.



**Figure 2.2: Expression of Vygotsky's model on mediated action and the common reformulation on a triad of object, subject and mediating artefact (adopted from Engeström 2001, p. 134).**

The *object/goal* is transformed through actions to several *outcomes*. In other words, the relationship between the subject and the object is intervened by the *tools, artefacts, rules, processes, the division of labour* and the *community*. The *division of labour* alludes to both the horizontal interactions amongst individuals in the community and to the vertical division of power, resources and status. The *community* refers to the members who share a common goal which shapes and guides individual actions and shared activities. Within any *community* involved in a collective activity, there are formal and informal principles and rules, regulatory values, relational norms and standards each of which enable or constrain the interior dynamics, achievements and the development of the entire activity system (Igira & Gregory, 2009).

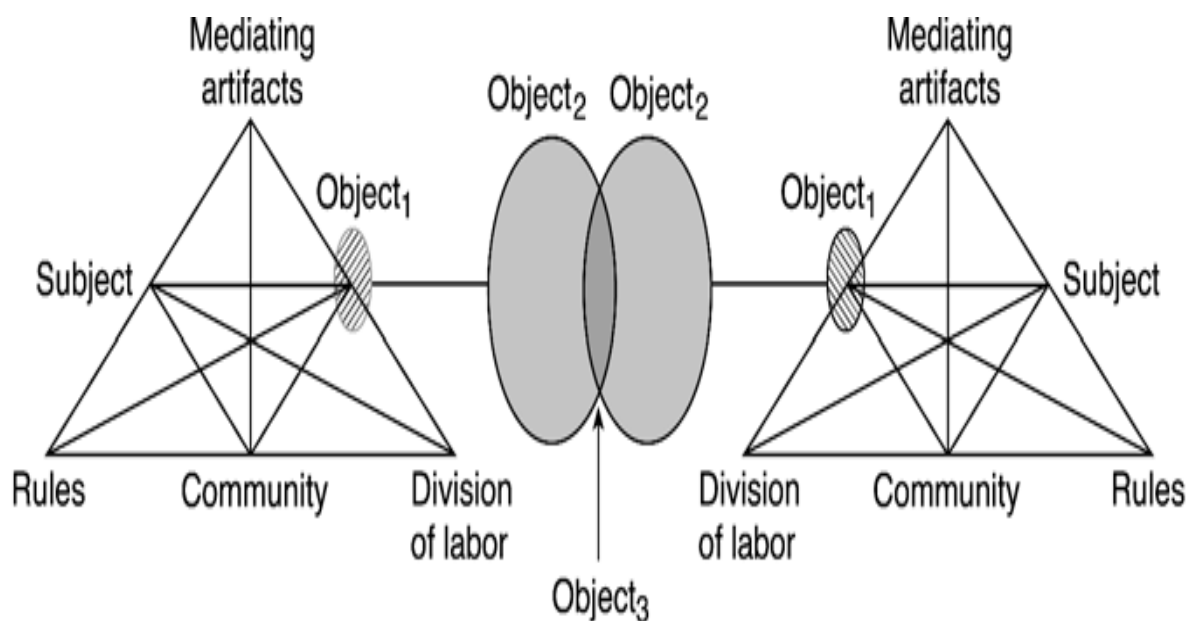


**Figure 2.3: Showing the structure of human activity system (Engeström, 1987, p. 78)**

#### **2.8.4 Third generation Activity Theory: Multiple Interacting Activity systems**

In the third generation activity theory, the focus is on exploiting the latent potentialities of CHAT by expanding on and developing the past two phases/generations of CHAT (Igira & Gregory, 2009). It extends past the limit of a single activity system as its basic unit of analysis and incorporates multiple activity systems which are mutually interacting. This promotes numerous viewpoints, voices, dialogues, exchanges and the collaboration between diverse activity system, which encourages boundary-crossing amongst them (Yamazumi, 2006). The way in which activity systems interact and overlap with each other, infers that the components of an activity structure are commonly shaped by other activity systems. Consequently, the outcomes of one activity system are generally expected to apply to one or more other activity systems, either as means, objects or as new subjects of the latter (Korpela, Soriyan, Mursu & Eerola, 2004).

CHAT aims at reconstructing settings in a practical way so that people, their collaborative partners and activities can continuously transform and develop in mutually interactive ways. Communities at any given setting are not rigid but are changing and transforming with time. This brings about opportunities for change and advancement (Igira & Gregory, 2009). These advancements show that the entryway is open for the development of another generation activity system. The model depicted above has been extended to incorporate two mutually interacting activities. In Figure 2.4, the objects of the two interacting activity systems overlap to form a new collective and more meaningful object. The goal of an activity is a progressive unit not reducible into short-term goals. From the CHAT point of view, *setting/context* is not just a situationally created space; but is conceptualized as an entire activity system, incorporating the subjects, the object of activity, the tools/mediating artefacts, the community, its rules, principles and norms, and divisions of labour all bound together entirely as a whole (Igira & Gregory, 2009).



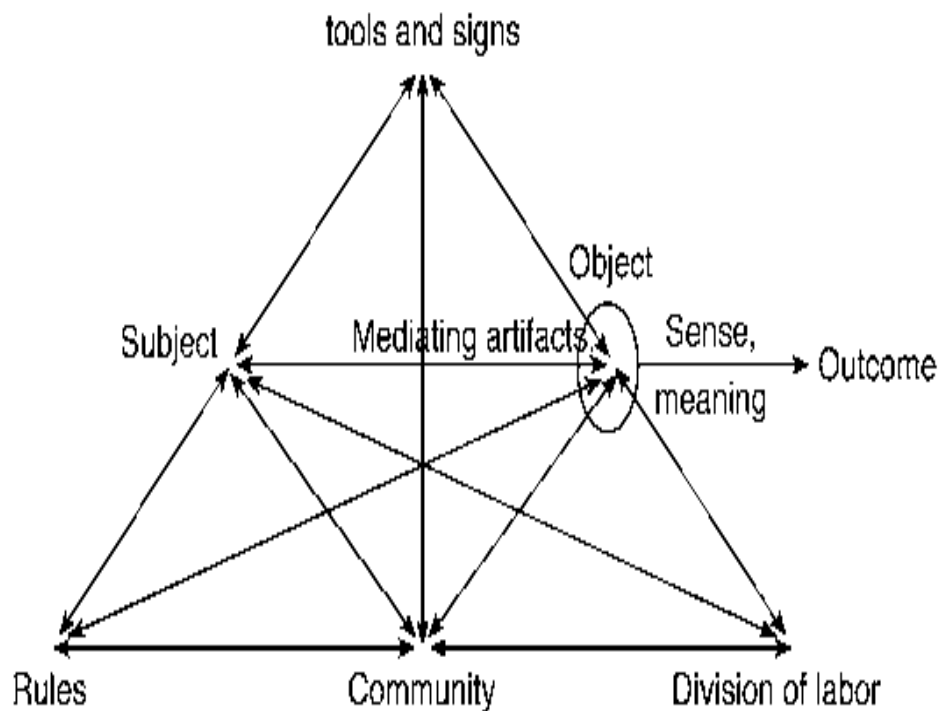
**Figure 2.4: Interacting activity systems depicting a minimal model for the third generation of activity theory (adopted from Engeström, 2001)**

Engeström (2005) indicates that in CHAT, activity is the basic unit of analysis. This unit now contains, besides the subject, object, and the mediating artefacts in the upper triangle, the mediating conditions of an activity indicated at the bottom: the division of labour, community, and rules. Thus, an activity system should represent collective forms of practice and should allow not only grasping the entire structure of an activity, but also the history of practices, its changes and developments. This “history may become manageable” if “a collective activity system is taken as the unit of analysis” (Engeström, 2005, p. 25). In the context of workplace learning, Engeström suggests including even two interacting activity systems in the “unit of analysis” to understand, beyond individual learning, collective learning processes by which societal practices are developed and transformed across the boundaries of activity systems (Engeström, 2005, p. 62). Figure 2.4 depicts one concrete realization of an *activity system* containing the theoretical terms: subject, object, means of production, division of labour, community and rules (Roth & Lee, 2007).

The basic mediational triangle was expounded to incorporate other individuals (groups), social norms (rules) and the division of labour between the subject and others. The triangle in Figure 2.4 is similar to Vygotsky's basic structure of mediated action. The rules, community, and division of labour, in the base part of the triangle is the cultural-historical collective nature of



mediation that was not considered by Vygotsky (Engeström, 1999). *Rules* are any formal or informal principles that enable or constrain the occurrence of an activity. Put differently, rules are the acceptable procedures of interactions while engaging with other members of the community (Cole & Engeström, 1993). The *community* is the social group within which the subject interacts while engaging in an activity. The *division of labour* is the work that members of the community share while engaging in an activity. The *outcomes* are the results that the subject gains once the activity is completed (Cole & Engeström, 1993).



**Figure 2.5: Showing the outcome of the activity adopted from (Roth & Lee, 2007)**

Figure 2.5 gives more insight into the idea that an activity system is a basic unit of analysis and prompts the understanding that other individuals must be taken into account when analysing an activity system (Engeström, 2001). Langemeyer and Roth (2006) further posit that CHAT can be utilised in understanding the historical, cultural and societal complexity of human practice. As stated earlier, the subject transforms the object of activity meaning that this framework can also be used in understanding the *reasons for acting* and the conceived *possibilities for acting* of the individuals involved in the activity system.

When using CHAT as an analytical framework one must first identify the subject, followed by the object and then identify the other components of the activity systems from the qualitative data sets. The relationship between the subject and object is first identified, followed by the

mapping out of the rules, tools, division of labour and community, as well as the tensions that influence the nature of the activities (Yamagata-Lynch, 2007). Conscious goal-oriented actions take a central role in CHAT, whereby they mediate between activities directed towards societal motives and non-conscious actions conditioned by the context (Leontiev, 1978). Actions are therefore both conscious cultural-historical and non-conscious, materially embodied features of human cognition (Roth, 2007).

In activity theory, every activity is analysed as part of the collective and with the social-historical context of the subject. The central focus of the analysis is on the interaction between human activity and the individual's mentality while interacting within a given environment (Koszalka & Wu, 2004). Several scholars have used the activity systems analysis as a descriptive tool in qualitative data analysis (Barab, Schatz, & Scheckler, 2004), and in representing the contradictions and tensions that have implications on developments in educational institutions (Roth et al., 2004). These studies have shown how individuals are firmly bound by the given socio-cultural context, meaning that, individuals and their social contexts shape one another. Different groups of individuals exercise significant control over the object of the activities and the means to realise it. That is, they understand the overall *motive* of environmentalism and the distinctive *means* (tools and instruments) that mediate the productive activities in alternate ways. This leads to different outcomes (Roth & Lee, 2007).

The strengths of CHAT are grounded both in its long historical roots and extensive contemporary use. CHAT offers a philosophical and cross-disciplinary perspective for analysing diverse human practices as development processes in which both individual and social levels are interlinked (Kuutti, 1996). CHAT also helps in exploring and understanding interactions in their social context, multiple contexts and cultures, and the dynamics and development of particular activities (Igira & Gregory, 2009).

### **2.8.5 The five principles of CHAT according to Engeström (2001)**

*The first principle* is that a collective object-oriented activity system, seen in its network relations to other activity systems, is taken as the prime unit of analysis.

*The second principle* is the multi-voicedness of activity systems. An activity system is always a community of multiple points of view, traditions and interests.

*The third principle* relates to historicity. The activity systems come to shape, change and be changed over long timeframes. Their drawbacks and potentialities can be comprehended against their respective histories.

*The fourth principle* is the central role of contradictions as sources of change and development. Contradictions are historically accumulating structural tensions within and between activity systems.

*The fifth principle* proclaims the possibility of expansive transformations in activity systems. Activity systems move through relatively long cycles of qualitative transformations. As the contradictions of an activity system are aggravated, some individual participants begin to question and deviate from its established norms.

A full cycle of extensive transformation may be implied as a collective journey through the *zone of proximal development* of the activity:

### **2.8.6 Zone of Proximal Development (ZPD)**

According to Vygotsky (1978) ZPD is a key CHAT concept which is particularly related to the transformational learning concept. It refers to the difference between what an individual can accomplish when engaging in an action alone compared to when he/she performs with the help of other individuals or with culturally mediated artefacts. The ZPD can be portrayed as “an area between actions” entrenched in the current activity while taking into consideration the cultural-historical roots and contradictions (Engeström, 1999, p. 67).

The full cycles of expansive transformations can be defined as the collective journey via the *ZPD* of the activity. *ZPD* can also be understood as the disconnection between present day-to-day actions of individuals and the historical new society-based activity, which may be collectively created as an effective remedy to tensions embedded in everyday activities (Engeström, 1987). In addition, activity theory is associated with philosophical concepts explained in Karl Marx’s understanding of reality as “sensuous human activity practice,” as expounded by Feuerbach’s in the year 1968 (Foot, 2001, p. 659-660). Engeström, Miettinen and Punamäki (1999, p. 164) expound Marx’s idea that “the concept of activity opens up a new way to understand change. The key being ‘revolutionary practice,’ which is not to be understood in narrowly political terms but as a joint ‘practical-critical’ activity”. This is interesting when considering the significant critical-cultural studies which Cronen (1995, p.

229) critiqued for lacking to link “the patterns of practice in economic relationships or media texts with the lived experience of embodied persons”. Marx’s viewpoint was extended extensively by Cronen: “real materialism has to take into account how social relationships are manifested in the felt experience of embodied persons” (p. 229).

Kuutti (1996, p. 27) described activity as “a form of doing directed towards an object”. In his research, Kuutti contended that transforming any object to an outcome, by the use of mediating tools motivated the presence of the activity. Activity system theory is distinctive in three ways as Engeström observed. First, the activity theory is profoundly contextual and is targeted at analysing culturally specific human actions, mediating artefacts, their goals and communal association (Cole & Engeström, 1993). Second, activity theory is based on a dialectical theory of knowledge and thinking, focused on the creative potential in human cognition (Davydov, 1999; Ilyenkov, 1977). Third, activity theory is a developmental theory that seeks to explain and influence qualitative changes in human practices over time (Engeström, 1999).

The activity theory continuously produces ways in which the object of the activity is passed through and created in precise states and subjects, which are regarded as the *horizon*, however, the goal is never fully reached. Creative potentialities of actions are intently linked to the “actions of object construction and redefinition” (Engeström, 1999, p. 380-381). Activity systems are often realised through interrelated, goal-oriented actions in which individuals interact, enact and pursue an evolving object. This understanding of an object stems from the Vygotskian view of human development as an active social process rather than an individual, cognitive and largely passive process (Foot, 2001). As noted by Christiansen, “the activity is not immediately accessible consciously, so you cannot interview people about their activity directly through rote questions but must interpret their actions and opinions after some careful reflection” (Christiansen, 1996, p. 178). Activity theorists Scribner (1985) and Vygotsky (1978) argue that the ideal qualitative data for the application of any activity theory must be generated via ethnographic strategies such as participatory research, interviews, observation, or discussions in actual life settings. Christiansen agreed with this argument and echoed that “activity refers to a process which individuals can approach by unfolding the task as reflected in the behaviour, verbally, by observation, historical inquiry or by use of interviews” (Christiansen, 1996, p. 177).

When using activity theory as a methodological framework it is important to consider that the object is the reason people choose to participate in an activity (Kaptelinin, 2005) and that the object is what holds the components of an activity together (Hyysalo, 2005), the CHAT framework is therefore used in explaining a series of object-oriented activities (Bedny & Harris, 2008; Lazarev, 2004). According to Yamagata-Lynch (2007), the CHAT can be used to carry out a qualitative analysis and gain a historical understanding of the interactions that occur within selected teacher activities in a school. The activity systems analysis has therefore been used to conduct a qualitative study and gain a socio-cultural understanding of manhood constructions amongst Kikuyu male rural secondary teachers in Nyandarua County, Kenya; and analyse how these socio-culturally accumulated interpretations influence teacher practice in the teaching of sexuality and HIV and AIDS education.

Tensions do occur in activity systems when tenets from one or more components are pulling the individual away from attaining the main goal of the activity. These tensions can result to the collapsing of the activity or become the reason for change (Cole & Engeström, 1993). Therefore, tensions can be a liberator or a constraint to human activity (Yamagata-Lynch, 2007). This has therefore been used as a bases in explaining how socio-cultural beliefs, values and practices on masculine gender formations constrain how the Kikuyu male teachers teach about sexuality within HIV and AIDS education; and in explaining the various tensions that teachers encounter while teaching about sexuality within HIV and AIDS education. As explained earlier, the organism and the environment are mutual entities, mediated action is that semiotic process between the subject, object, mediating tools and the object of activity. This process directs and influences the way people make meaning of the world. This study explores manhood constructions amongst Kikuyu male teachers. These interpretations and preconceptions of masculinity are as a result of individuals' interaction with the environment and are largely dependent on the socio-cultural context. The socio-cultural context in this case is the Kikuyu community, this is a community with deeply ingrained cultures and traditions on gendered identities. These cultures have an influence on the way in which the Kikuyu men position themselves as men.

The subjects in this study are the Kikuyu male teachers, the tool or mediating artefacts are the manhood constructions among these Kikuyu male teachers, these tools or artefacts refer to the specific conditions that determine actions, the object in this case is the attainment of the goals and objectives of the HIV and AIDS education curriculum and the activity itself in this case is

the teaching of sexuality education within HIV and AIDS education, this is a goal-oriented action. In a mediated action, the subject, object and the tool have a dialectical relationship whereby they affect each other (Stetsenko, 2005). In this case, the Kikuyu community socio-cultural beliefs and practices influence the way in which the Kikuyu male teachers construct their masculinity which consequently influences how they teach about sexuality within HIV and AIDS education.

As noted earlier the CHAT has been used in the theorizing of human practice and development and in analysing interrelations inherent in human activity (Langemeyer & Roth, 2006). Therefore, it provided a suitable methodological and analytical framework for analysing the interrelations between the Kikuyu male teachers, their constructions of manhood and their teaching of sexuality education within HIV and AIDS education. The first generation activity theory as discussed earlier focuses on the mediated action and the second generation activity theory shifts the focus from individual to collective activity. According to Engeström (1987), people are embedded in a social-cultural context in which they continuously interact. This particular concept of an activity system has been used in this study to explain the culturally accumulated notions of masculinity amongst Kikuyu male teachers. The CHAT framework is also used in explaining *actions* and in representing the *reasons* for acting. It has therefore been used in this study as a tool for explaining the experiences of the Kikuyu male teachers in teaching about sexuality within the HIV and AIDS education curriculum.

According to Christiansen (1996), the activity is not immediately reachable consciously, so the researcher cannot interview participants about their activity directly through rote questions but should interpret their actions and opinions after some careful reflections. This study is therefore based on a constructivist paradigm and a phenomenological research design whereby findings were arrived at through an interactive process between the researcher and the participants and through interactions amongst the participants. In a nut shell, CHAT provided a suitable methodological and analytical framework for exploring and understanding manhood constructions among Kikuyu male rural secondary school teachers and in explaining how they influence the way in which the teachers teach about sexuality within HIV and AIDS education.

## **2.9 CONCLUSION**

In this chapter the key concepts HIV and AIDS were defined. The history of HIV and AIDS was reviewed followed by the global trends and status of HIV and AIDS with particular reference to Sub-Saharan Africa and Kenya specifically. Social cultural beliefs and practices that put men and women at the risk of HIV infection were also discussed while focusing on gender identities, manhood constructions and ethnicity. The chapter then reviews literature on educational systems and HIV and AIDS including the impacts of HIV and AIDS to the education sector and HIV and AIDS educational interventions with emphasis on HIV and AIDS education in Kenya. The chapter then discusses the role of teachers in HIV and AIDS education in schools and the challenges they experience while teaching about sexuality and HIV and AIDS. Finally, the Cultural Historical Activity Theory (CHAT) is discussed as the theoretical, methodological and analytical tool for this study. In the following chapter (Chapter 3), the research design and methodological orientation of the study will be discussed.

## **CHAPTER THREE**

### **RESEARCH DESIGN AND METHODOLOGY**

#### **3.1 INTRODUCTION**

The purpose of this chapter is to present the research design of the study. According to Creswell (2009) the purpose of a research design is to ensure that the findings generated from a research project enable the researcher to answer the research questions. This study aimed to explore and gain an understanding of the constructions of manhood among Kikuyu male teachers and explore how these manhood constructions influence how the teachers teach about sexuality within HIV and AIDS Education. The chapter begins with the rationale for the methodological orientation and methodology that includes a brief description of the research approach, paradigm and design. This is followed by a description of the research site, research team and sampling. The research process, data generation strategies, data analysis process, measures of trustworthiness and ethical considerations are described. The chapter concludes with a discussion of the limitations and significance of the study.

#### **3.2 RESEARCH APPROACH**

According to Creswell (2013) research approaches are the plans and procedures for research that extend from wide presumptions to detailed strategies of data generation, analysis, and interpretation. The selection of a research approach depends on the kind of problem being researched, and the philosophical presumptions and processes. This study adopted a qualitative research approach.

##### **3.2.1 Qualitative research approach**

A qualitative approach was the most appropriate approach for this study as it enabled me to explore and understand the constructions of manhood amongst Kikuyu male teachers, and explore how the social and cultural meanings of masculinity shape the way in which the teachers teach aspects of sexuality education within the HIV and AIDS education curriculum. Qualitative research refers to “a broad class of empirical procedures that are designed to describe and interpret the experiences of research participants in a context-specific setting” (Ponterotto, 2005, P.128). According to Strauss and Corbin (2008), qualitative research is a kind of study that generates findings without using statistical techniques or any other means of



quantification. It refers to research about peoples' perceptions, behaviours, viewpoints, lived experiences, emotions and feelings. Qualitative research also includes studies about organizational functioning, social engagements, cultural phenomena and interactions between nations.

Qualitative research explores attitudes, behaviour and experiences. It is an approach for exploring, understanding and analysing the meanings individuals attribute to social or human problems. This type of research also involves questions evolving during the course of the inquiry, data being generated in the participant's context and inductive data analysis which entails progressing from particular to general themes, with the researcher creating interpretations and meanings from the data (Creswell, 2009). Qualitative research relates to an inquiry approach that is used to explore and understand a central issue. The aim of qualitative research is to collect information from participants to interpret the meaning of the data and subsequently analyse the information and describe the findings in the form of prevailing themes. Qualitative researchers focus on participants' views as expressed in their natural environments or context, to gain an in-depth insight into their experiences (Creswell, 2013). Qualitative data can be obtained from various sources which include: interviews, discussions, observations, document analysis, records and films. The procedures that are used to interpret and organise data in qualitative research involve conceptualizing and reducing data and elaborating the data in terms of its properties and dimensions (Strauss & Corbin, 2008). Babbie (2010) adds that qualitative data offers a richness of meaning that numbers cannot provide.

A qualitative study was the most suitable for this research as it is concerned with understanding issues through the participants' views and takes into account the various worldviews, perspectives and meanings of the participants. It allowed me to gain a deeper understanding of the rich, diverse and intricate constructions of manhood amongst Kikuyu male teachers and their experiences in teaching about sexuality within HIV and AIDS education in relation to their social context.

### **3.3 RESEARCH PARADIGM**

According to Creswell (2013, p.35) a paradigm refers to "a basic set of beliefs that guide action". Lincoln and Guba (2000) further assert that paradigms are philosophical assumptions that researchers make about what they will learn and how they will learn during their inquiry. They refer to the philosophical assumptions and orientations about the world that guide a

researcher when conducting his/her study (Lincoln & Guba, 2000). Within the qualitative framework, I adopted a constructivist paradigm.

### **3.3.1 Constructivist paradigm**

According to Merriam (2002, p. 38), an interpretive qualitative study “would be interested in (1) how people interpret their experiences, (2) how they construct their worlds and (3) what meaning they attribute to their experiences”. This paradigm therefore involves understanding various participant meanings, social, historical and cultural constructions and theory generation (Creswell, 2013). Philosophically, researchers make assumptions about what is knowledge (ontology), how it is known (epistemology), the values attached to it (axiology), how we describe it (rhetoric), and the procedures for studying it (methodology) (Creswell, 1994). Schwandt, Lincoln and Guba (2007) posit that the constructivist researcher’s ontological assumption is that social reality is locally and specifically constructed by “humans” through their action and interaction.

The key presumption in the constructivist paradigm is that people understand their world in their own way and create subjective meanings of their encounters, meanings centred towards specific objects or situations. Important to note is that these meanings do vary with individuals, which causes the researcher to search for complex meanings instead of contracting the views into limited units or ideas (Creswell, 2013). The goal of the researcher, then, is to solely focus on the participants' viewpoints of the phenomenon at hand. Questions presented to the participants should be broad and general to allow the participants room to make their own meaning and interpretation of the issue being studied. The researcher then grasps the meanings and interpretations through discussions and interactions with the participants. The subjective meanings are conferred socially and historically. They are constructed through interaction with other people (hence social constructivism) and via historical and cultural beliefs, values and norms (Creswell, 2013).

Thus, constructivist researchers usually focus on the ‘processes’ of interaction amongst individuals. They also address the settings in which specific individuals live and work with the aim of understanding the historical and cultural contexts of the participants. Researchers must acknowledge the possibility of their own personal feelings, attitudes, beliefs and experiences shaping the meaning and interpretations that they make from the participants’ views. Therefore, the researcher should position himself/herself to illustrate how the interpretations he/she makes

could be influenced by his/her own background and cultural experiences. Creswell (2013) further explains that the researcher must make meanings and interpretations strictly from the viewpoints of the participants. This paradigm is concerned with the researcher's interest in understanding the social and cultural meanings of the world; and what those meanings and interpretations are at a given time and in a particular setting (Merriam, 2002). Therefore, this paradigm assumes that via actions and reactions, humans create social reality. As the researcher in this study, I strove to understand the socio-cultural meanings of masculinity among male teachers from the Kikuyu community and gain insight on how this influences their teaching of sexuality education within HIV and AIDS education.

Social realism provided the ontological foundation for understanding and interpreting the flow of events under investigation. My focus was on how participants construct masculinities, and exploring how they understand and experience the social reality of teaching about sexuality within HIV and AIDS education. These topics are regarded as sacred and embedded in taboos and silence discourses. Given the nature of social realism, namely that reality and truth exists based on subjective experiences; reality was assumed to be beyond the researcher and participants' experience. The study aimed at uncovering how constructions of manhood enable or constrain teachers while teaching about sexuality within HIV and AIDS education.

### **3.4 RESEARCH DESIGN**

Research design or methodology is defined as a way of thinking about and studying social reality (Corbin & Strauss, 2008). Creswell (2009) explains that research methodology is the philosophy, procedure of inquiry or general principle which guides the research. A phenomenological research design was adopted for this study.

#### **3.4.1 Phenomenological research design**

This design is described as "the commitment to understanding human phenomena in context, as they are lived, using context-derived terms and categories" (Terre Blanche and Kelly, 1999, p.67). In this research design, the researcher investigated the 'essence' of people's encounters concerning the phenomenon, as explained by the participants during the research. Phenomenology is regarded as both a philosophy and a methodology because it focuses entirely on the lived experiences of individuals. Moustakas (1994) states that the process of phenomenology entails dealing with a minimal number of participants, getting in depth information from them and then creating patterns of meaning and establishing relationships

between the various variables. Using phenomenology, researchers must put aside their own feeling, beliefs and experiences so that they can be in a position to truthfully understand the views of the study participants (Nieswiadomy, 1993).

The experiences that the participants have experienced in their lives pertaining to the issue being researched are described by the researcher in a detailed manner. The researcher focuses on establishing the meaning of the situation at hand based on the participants' viewpoints. This description is concluded based on the experiences of several participants on the same phenomenon (Creswell, 2013). Creswell recommends that the sample size for a phenomenological study should be small, typically ranging from three to ten participants. This study explores the conceptions of manhood in the Kikuyu community as perceived by the Kikuyu male teachers involved in the study. The study also focuses on the accounts of the encounters of Kikuyu male teachers in teaching about sexuality and HIV and AIDS education within the confines of their manhood constructions.

### **3.5 THE RESEARCH SITE**

The field research for this study was undertaken in September 2016. The site was Ol Kalou Sub-County which is a remote rural area in Nyandarua County, Kenya. The study was carried out in six secondary schools in Ol kalou. The focus of the study was on Kikuyu male secondary school teachers who teach subjects in which aspects of HIV and AIDS have been integrated. Guidance and counselling teachers were also included in the study. Ol Kalou Sub-county was chosen based on the high HIV and AIDS prevalence rate among the youth and the fact that it is a native land for the Kikuyu community. Having been born and bred in Ol Kalou I was aware of the patriarchal ideals and notions of masculinity held in place by the Kikuyu people living in this area.

### **3.6 THE TEAM**

Research was conducted by a team of four people comprising of the researcher, two promoters and a male research assistant. The research assistant involved in the study is a researcher who had carried out previous participatory research in the community. Being a female researcher and the participants being male teachers, it was crucial to have a male research assistant in the study; since it would have been difficult for the male teachers to open up to a female on such a sensitive issue. The research assistant made it easier to make contact with the participants.

He acted as the researcher's bridge to the male research participants and assisted in linking up with the participants and pre-establishing a sense of trust.

### **3.7 SAMPLING**

According to Hair, Bush and Ortinau (2003, p.333) sampling is defined "as the process of choosing a small group of respondents from a larger defined target population". This study adopted a non-probability sampling technique which was purposive sampling.

#### **3.7.1 Purposive Sampling**

Qualitative research aims at purposively selecting participants who will best assist the researcher in understanding the problem and answering the research questions (Creswell, 2013). According to Patton (2002, p. 230), "purposeful sampling focuses on selecting information-rich cases whose responses will illuminate the questions under study." Cohen, Manion and Morrison (2007, p. 115) state that purposive sampling refers to "the researcher's use of good judgment to hand pick those subjects that will satisfy the needs of the research." Rather than focusing on statistical generalisability or representativeness (Harding & Gantley, 1998), qualitative research often aims to reflect multiplicity within a given context (Kuzel, 1992). Purposive sampling provides researchers with a degree of control as it allows them to deliberately include 'outliers' typically discounted in quantitative approaches. Purposive sampling therefore allows for deviant cases (Barbour, 2001). Sampling in qualitative research should be purposive, convenient and easily accessible (Silverman, 2000). Silverman adds that purposive sampling allows the researcher to select participants who can provide correct, reliable and meaningful information relating to the research problem.

The participants for this study were purposively selected from the population, with the aim of choosing participants who would provide meaningful, reliable and rich information regarding the research phenomena (Struwig & Stead, 2001). I therefore selected individuals who could make meaningful contributions to the study through providing useful information regarding manhood constructions, and those who are knowledgeable about the teaching of sexuality education within HIV and AIDS education.

### **3.8 DATA GENERATION STRATEGIES**

These refer to a set of procedures or techniques for generating and analysing data. Creswell (2009) defines research methods as the tools used to gather data. Three strategies of data generation were used namely: memory work, drawings and focus group discussions.

#### **3.8.1 Memory work**

According to Lapadat (2010, p.82), “memory work is a flexible methodological approach that can be adapted to a variety of purposes, settings and groups”. Ovens and Tinning (2009), state that memory work is used to understand the participants’ experiences. “Memory work can generate emotional responses” (Holland, 2007, p. 199) which are crucial in qualitative research. Lapadat (2010 p.99) further adds that memory diaries afford the participants the opportunity to reveal specific life events. Ovens and Tinning (2009), emphasise that memory accounts should be very descriptive in nature. The more expressive the memory account is, the better insight that can be gained by the researcher regarding the phenomenon. The researcher is able to see the phenomenon as seen through the eyes of the participant.

Many researchers argue that there is no difference between written accounts, narratives and stories. In memory accounts, participants are asked to reflect and write about their personal experiences (Nieuwenhuis, 2007). Memory accounts are important in education research since they engage the reader in the life of the narrator by bringing the reader into the moment of the experience being described. This establishes a close bond between the researcher and the participant (Creswell, 2007). Ellis (2004) explains that a well written narrative gives the reader a sense of what the narrator is feeling. Webster and Mertova (2007) add that written narratives are suited for expressing the complexity and contradiction of life experiences. Memory accounts are also important in crossing cultural and generational boundaries (Creswell, 2008). Written narratives can also offer a common entry into experiences and capture an everyday, normal form of data that is familiar to the participants (Creswell, 2008). Marshall and Case (2010) also state that narratives are used by participants to represent their experiences both to themselves and to others through short stories.

According to Clandinin, Pushor and Orr (2007) narrative inquiry involves understanding experiences through stories lived and told and therefore provides a deeper understanding of particular aspects of life experiences. In this study, the participants were asked to recall and

write their experiences regarding to the teaching of sexuality within HIV and AIDS education as descriptively as possible and bring back the journals during the next session.

### **3.8.2 Drawings**

Pepin-Wakefield (2009, p.310) comments that drawings are a form of “communication through images”. They are a way of expressing experiences, emotions and feelings without the spoken word being used. Shinebourne and Smith (2011) warn that when trying to understand and gain insight into drawings, the spoken word should also be used. Drawings should be accompanied by a short written description to explain the essence of the depiction (Strange & Willig, 2005). The use of drawings is a recent strategy that is being used in social sciences, they are used to explore sensitive issues and health-related issues such as HIV and AIDS (De Lange, Mitchell & Stuart, 2007). Drawings also motivate participants to feel comfortable to express delicate or sensitive experiences such as sexuality (Theron, 2009). Furthermore, drawings enable the participants to voice their opinions and beliefs which generates discussions around the issue. What participants draw and how they draw it gives the researcher a starting point in which to ask questions on issues related to the drawing (Guillemin, 2004).

According to De Lange et al., (2011, pp 184-187), “drawings have the potential to bring out hidden or unknown perceptions or views not previously expressed”. Before engaging with the drawings, the participants were given a few samples of drawings and their captions (not related to the study) to see how they could use drawings to express themselves. I also reassured them that the ‘content rather than the quality’ of the drawings was important (Theron et al., 2011, p.24). Since my study was aimed at exploring a sensitive issue, that is, manhood constructions and the experiences of teachers when teaching about sexuality, I chose to use drawings as one of the strategies for data generation. The drawings helped me to explore the participants’ unconscious feelings and thoughts on manhood constructions.

### **3.8.3 Focus groups discussions**

According to Gill, Stewart, Treasure and Chadwick (2008) focus groups may also be referred to as discussion groups or group interviews. Focus groups are a widespread strategy of data generation in qualitative research. It can be understood as a group discussion on a prearranged topic for research intents. Such discussion is directed, supervised and recorded by a moderator or facilitator who could be the researcher or a research assistant (Gill et al., 2008). In a focus group discussion, a restricted number of people come together in a group to discuss a certain

topic (Dawson, 2009). The discussion is guided by a moderator or facilitator who initiates the topic, asks precise questions, restricts digressions and prevents break-away conversations. Dawson (2009) adds that focus groups should be recorded using visual or audio recording equipment for analysis.

Focus groups are often used to produce information on shared understandings, including the meanings that stem from those positions and stances. They are beneficial in gaining in-depth comprehension of an individual's encounters and essences (Gill et al., 2008). Group size should be a key consideration in a focus group discussion. The optimal size for these discussions is six to eight participants (excluding researchers), however, focus groups could still operate efficiently with a minimum of three people or a maximum of more than 14 people (Gill et al., 2008). A focus group discussion venue is also crucial and should preferably be accessible, quiet, comfortable, private and free from distractions. Focus groups are often recorded or videotaped, and usually observed by an observer other than the researcher and moderator, whose task is strictly to observe and take field notes on the interaction among the participants to boost the analysis procedure (Gill et al., 2008).

Focus group discussions were used to gain insight into the participants' constructions of masculinity in the Kikuyu community and in understanding the participant's experiences in teaching about sexuality within HIV and AIDS education. During the focus group discussions, participants discussed their drawings and memory accounts. According to De Lange et al., (2011), drawings have the potential to get people talking to each other. This was apparent during this study since the participants discussed each drawing freely. Kitzinger (2004) points out that focus group discussions are suitable for discharging the social construction of sensitive issues, and unearthing taboos and cultures of silence that constrain communication pertaining to certain issues or encounters. Kitzinger further emphasises that focus group discussions are paramount for sexuality studies since they allow societal collaboration and collective analysis of shared issues, concerns, beliefs, knowledge, values and practices. This method was very appropriate for this study as it involved sexuality which is a sensitive issue. The study aimed to gain a collective view on manhood constructions in the Kikuyu community and also to explore the experiences of Kikuyu male teachers in teaching about sexuality within HIV and AIDS education. This method was also suitable as the researcher could observe performances of masculinity within the group.



The focus group discussions were held at a venue away from the schools in order not to disrupt the schools' daily routine. The discussions were held in a resort which was accessible, comfortable, private, quiet and free from distractions. This was in consideration of the nature of the topic as it was important to establish an environment in which the participants were comfortable to speak freely, while still ensuring privacy in the study.

### **3.9 RESEARCH PROCESS**

#### **3.9.1 Selection of participants**

The participants in this study were 18 Kikuyu male secondary school teachers from Nyandarua County, Kenya. Only male teachers from the Kikuyu community were selected for the study. Furthermore, the teachers selected were only those who teach subjects in which aspects of HIV and AIDS education had been embedded. These subjects included: Biology, Christian Religious Education (CRE), English and Kiswahili. Life skills teachers and teachers in charge of guidance and counselling were also included in the study. I was aware that while this method may satisfy the research needs, it was deliberately selective and biased. Since my study targeted only Kikuyu male secondary school teachers who teach aspects of HIV and AIDS education, the target population of six teachers per school was not attained. The majority of teachers in charge of English, Kiswahili and CRE turned out to be females. In most schools, I only managed to obtain three teachers who matched the criteria and had to increase the number of schools from three to six.

Participants were provided with a thorough explanation about the study, including the purpose of the study, the significance, the possible benefits and the risks that could be involved. They could then decide if they wanted to participate in the study or not. Those who were willing to participate and signed the consent forms made up a total of 18 participants from the six different schools within Ol Kalou Sub-County.

#### **3.9.2 Data generation procedure**

According to Creswell (2005) data collection is a fundamental part of any research because the interpretation and meaning of the research is derived from the gathered data. Data generation involves identifying and choosing individuals to be studied, obtaining their permission to be studied and gathering information by interviews or by observing their behaviours (Creswell, 2005).

Once selection of participants and seeking their consent had been done the data generation process started. All proceedings were conducted in English with a few terms in Swahili and Kikuyu and were audio-recorded. The meetings were held in a hotel in the small Ol Kalou town. This was a quiet and comfortable place free from distractions. The hotel was at a central location and easily accessible to all the teachers from the six different schools. I chose this location as I wanted to ensure privacy and confidentiality during the data generation exercise. This would also ensure that the smooth running of the schools was not disrupted. The data was generated by means of drawings, memory work and focus group discussions. Data was gathered in three sessions. The first session involved making drawings to elicit information on the constructions of manhood among the Kikuyu male teachers. In the same session, the participants were presented with a memory work prompt in which they were required to recall and write down the experiences they have had in teaching about sexuality within HIV and AIDS education. The participants carried home the memory work prompt and were required to bring the memory accounts in the next day. The second session was a focus group discussion during which the participants discussed their drawings. In the final session, the participants shared and discussed their memory accounts.

At the first meeting the researcher gave an in-depth explanation of the study to the participant. This included defining the key concepts: manhood constructions, sexuality and HIV and AIDS education. The researcher also explained the purpose of the study, possible benefits, risks that might be involved, the significance of the study and the ethical considerations. The participants were briefed on the use of drawings and how drawings have been used in research to elicit data. The participants were then presented with a drawing prompt, two plain papers, a pencil, a rubber and a sharpener. The participants were asked to make two drawings, one of how they position themselves as men and another one of how they position themselves as teachers while teaching about sexuality within HIV and AIDS education. They then had to write an explanation of why they made each drawing. The following was the drawing prompt:

## Drawing prompt for teachers

### Drawing prompt

1. In the plain paper provided, please make two drawings:
  - ❖ First make a drawing of how you see yourself as a man.
  - ❖ Secondly, make a drawing of how you see yourself as a teacher while teaching about sexuality within HIV and AIDS education.
2. Do not worry about the artistic beauty of your drawing. All that is needed is a depiction of how you see yourself as a man and as a teacher. So, any drawing you make is welcome.
3. When you are done with your drawing, please write an explanation of why you chose that particular depiction and what it means to you.
4. Prepare to share your drawing with the rest of the participants, but share only those aspects that you feel comfortable with.

Having been briefed on the use of drawings, the participants were able to freely express their masculinities and teacher hood constructions through the drawings. The participants took about 30 minutes to make the drawings and write accompanying texts. Pseudonyms were used on the drawings.

In the same session, the participants were briefed on the use of memory work, including its meaning and how it has been used to gather data during research. The participants were then presented with a memory work prompt and were asked to write down memory accounts of their experience regarding to the teaching of sexuality education within HIV and AIDS education. They were provided with exercise books and biro pens and asked to take home the memory work prompt and bring the memory accounts in the next meeting. The following was the memory work prompt:

## Memory work prompt for teachers

1. Please recall and write down any memories you have had in relation to your experiences in teaching about sexuality within HIV and AIDS education.
2. Please bear in mind that there are no right or wrong entries. All accounts will add to the richness of the study.
3. The journal should be returned at our next contact session.

*Thank you once again for your willingness to participate in the study.*

In the second session all the drawings were displayed on the wall and the participants were asked the following questions:

- What do you see?
- What does it mean to you?
- What challenges are evident?
- How can these challenges be addressed?

The participants discussed each drawing in detail. Those participants who were willing to discuss their drawings and explanations were given the opportunity, and those who were not willing to discuss their own drawings were not pressured to do so. The participants shared only those aspects that they were comfortable sharing. All issues arising from each drawing were discussed at length. All discussions were recorded for analysis. In the last session, a focus group discussion of the memory accounts was carried out. The teachers who were willing, shared short stories of their experiences when teaching about sexuality and HIV and AIDS. The memory account of each participant was labelled using the pseudonym used by that participant in his drawings. The participants were free to use English or Swahili to express themselves. All discussions were recorded for analysis (Dawson, 2009). On average, each field discussion lasted for 60 minutes.

The following was the focus group discussion prompt:

Focus group discussion prompt

**Facilities:** audio recorder to be used with permission from the teachers, pen and paper for note taking

- Please tell us about your drawing and why you decided to make this particular drawing.
  - What does it mean to you?
  - What issues are presented in the drawing?
  - If there are challenges depicted, what are the possible solutions?
- Facilitator should allow the teachers to ask questions in relation to each drawing that is being discussed so that they can give their own views of the drawing.
- Please share with us your memory account on your experiences while teaching about sexuality within HIV and AIDS education. Only share those experiences that you feel comfortable talking about.

According to Frith (2000) problems can occur when using focus group discussions to research sensitive issues like sexuality. During focus group discussions participants may reveal delicate information which they may later regret. In this research, the confidentiality aspect was discussed at the onset of the data generation exercise and a clause committing the members to maintain confidentiality was emphasised. All participants signed an agreement form to keep all disclosures confidential.

### 3.9.3 Field notes

According to Groenewald (2004), field notes are a detailed written description of what the researcher has heard, thought, observed and experienced during the data generation exercise. Field notes are essential in verifying recorded information and should be written after every event (Neuman, 2006). As the researcher, I took field notes from the beginning as I was seeking consent from the participants throughout the entire data generation exercise, including during the data analysis process. According to Groenewald (2004), field notes are an integral data collection method in qualitative research and are crucial in assisting the researcher in retaining the data gathered. Groenewald (2004) adds that field notes are a step closer to data analysis. In this study I took observational notes, methodological notes and analytical notes (Creswell,

2005). I also took notes on and paid considerable attention to the non-verbal responses of the participants (Groenewald, 2004).

#### **3.9.4 Role of the researcher**

According to Groenewald (2004) the researcher is the primary instrument for data generation in qualitative research. The role of the researcher is to gain an understanding of the phenomenon from the participant's perspective. The researcher should provide a detailed description of the participant's experiences and allow the essence to emerge, hence providing an interpreted reality and hence not disputing the participant's reasoning (Struwig & Stead, 2001).

In this research study, data generation was carried out by the researcher in the company of a male research assistant and under the supervision of two promoters who acted as observers during the exercise. The research assistant was the moderator during the focus group discussions and operated the audio recorder. As the researcher, I observed and took observational and methodological field notes including notes on the non-verbal responses of the participants (Groenewald, 2004). Skills required by the researcher, as a research instrument in this research study, included: being knowledgeable, informed and conversant regarding the research topic; asking clear and simple questions; not asking leading questions; being sensitive to extremely emotional issues; being open and objective to what was being said; and being an active listener (Welman & Kruger, 1999, p. 197).

#### **3.10 DATA ANALYSIS**

This involved the coding and analysis of the drawings, memory work, field notes and the transcriptions from the focus group discussion. Qualitative research uses analytical units to describe and explain social phenomena. Inductive analysis is most commonly used in qualitative research, where the categories are derived inductively. Deductive analysis is not common in qualitative research (Pope, Ziebland & May, 2000). According to Creswell (2013) the intent of data analysis is to make meaning out of the text and image data generated in the field. It involves the various related steps of methodically sorting and ordering the data sets obtained through the various data collection tools to allow you formulate findings (Bogdan & Biklen, 2003). Further, it involves working with the data, harmonising it into units that are easier to handle, coding it, amalgamating it and searching for patterns. According to Strauss

and Corbin (2008), coding refers to the analytical procedures through which data is broken down, conceptualised and combined to articulate theory.

Miles, Huberman and Saldana (2013) state that qualitative data analysis involves looking for ‘cases’ that interest the researchers either for their uniqueness or their commonality. The observations and lessons learnt from one account sensitises the researcher to similar issues that occur in other accounts. As a case occurs frequently under different circumstances, the researcher formulates the idea into a proposition (Ayres, Kavanaugh & Knafl, 2003). Qualitative data analysis involves data “decontextualization and recontextualization” (Ayres et al., 2003, p.872). Data is decontextualised when it is isolated into categories according to meaning. Decontextualization means that data is isolated from the original individual cases. Recontextualization means that the data is reintegrated into themes that bring together categorical correlations taken from the raw data of multiple research participants. The recontextualised data generates a reduced data set drawn from all the cases. The researcher uses the reduced data set to investigate theoretical or process relationships across these clusters of meaning.

The use of coding, sorting and the identification of themes are important elements of the qualitative research process. Coding works well in capturing the commonalities of experience amongst cases but does not work well in capturing the individual uniqueness within cases (Ayres et al., 2003). “Looking at and through each case in a qualitative project is the basis” of analytic interpretations and generalizations (Ayres et al., 2003, p. 873). By analysing the individual cases the researcher is able to understand those aspects of meaning that do not occur as individual ‘units of meaning’, but as part of the pattern formed by the convergence of meanings within individual data sets. Decontextualizing strategies, for example, codes and matrices, disintegrate these meanings making it problematic and challenging to recognise them. Qualitative data analysis therefore relies on identifying prime cases in the issue being studied. In qualitative data analysis, key units in the data sets are called *themes* (Ayres et al., 2003).

The procedure of coding starts with thorough reading and re-reading of the text and the contemplation of the various meanings which are intrinsic in the material being read. The investigator then isolates text sets that have meaningful elements and forms a label for each emergent grouping in which each new piece is incorporated. Additional manuscript pieces are included in the groupings in which they fit (Thomas, 2006). Thomas (2006) further explains that during inductive data analysis the raw data files should first be prepared, a detailed close

reading of the text is then done until when the evaluator familiarises himself/herself with the subject matter and acquires a deeper comprehension of the ideas, perspectives and issues covered in each particular data set. The evaluator then defines and classifies the various units into themes. The first layer of generalised themes often stems from the research questions. The lower-level, more precise units are obtained from thorough reading and re-reading of the text. The themes are often generated from actual phrases or meanings in the precise manuscript pieces (Thomas, 2006).

Inductive data analysis involves open coding and the creation of categories from abstraction. In this type of coding notes and headings are written down as the evaluator closely reads the text. The written text is read through repeatedly and as many headings as possible are written down to define all the aspects emerging from the data (Hsieh & Shannon, 2005). In this study data analysis was carried out following Tesch's steps, as mentioned by Creswell (2005). The following were the steps involved in data analysis:

**Step 1:** The recordings from the focus group discussions were transcribed verbatim. According to Creswell (2005), transcribing encompasses transforming oral data to a written structure for further analysis.

**Step 2:** Translation of data was then carried out and the words in Swahili and Kikuyu were translated into English.

**Step 3:** The researcher considered each drawing and read the accompanying texts and carefully made notes for potential emerging themes. The drawings were categorised into various categories.

**Step 4:** The researcher then read all the memory accounts. The most interesting and information-rich memory accounts were selected first. To uncover the underlying meanings, the memory accounts were read repeatedly, and notes made in the margin. This procedure was carried out for all the memory accounts.

**Step 5:** The researcher then carefully read all the transcriptions from the focus group discussions and made notes on the probable emerging themes. The transcripts were read repeatedly.



**Step 6:** The researcher also read through the field notes while identifying all the possible themes.

**Step 7:** All possible themes from the drawings and their accompanying texts, the memory accounts, field notes and transcripts from the focus group discussion were listed. Similar themes were grouped together and arranged into columns, such as main themes, categories and sub-categories.

**Step 8:** The themes were then coded and a code was written next to the relevant paragraph of the text. The most descriptive categories were identified and all related themes were condensed into these categories. The codes were then arranged in alphabetical order.

**Step 9:** The data belonging to each category was grouped together and a preliminary analysis done.

**Step 10:** The research assistant also independently coded the data and came up with his own categories.

**Step 11:** The data was re-coded by an independent coder to verify the results and to confirm whether the same themes became evident. A consensus discussion between the coders took place to finalise the results.

### **3.11 MEASURES OF TRUSTWORTHINESS**

As indicated by Creswell and Miller (2000) the term *trustworthiness* is used to address *validity* and *reliability* in qualitative research. *Qualitative validity* guarantees that the researcher checks the accuracy of the findings by utilising certain techniques, while *qualitative reliability* indicates that the researcher's approach is reliable over various researchers and distinctive studies (Gibbs, 2007). Validity in qualitative research aims at guaranteeing that the findings are valid from the perspective of the researcher, the participant, or the readers of that particular piece of work (Creswell & Miller, 2000). Morse, Barrett, Mayan, Olson and Spiers (2002, p.14) state that without rigour a study is pointless, may as well be a work of fiction and loses utility. Morse et al., (2002) prescribe techniques to achieve reliability, for example, negative cases, peer questioning, lengthened engagement with the participants, obstinate observation, audit trails and stakeholder checks. Lincoln and Guba (1985) and Morse et al., (2002) ascertained

that trustworthiness in qualitative research contains four aspects in particular: credibility, transferability, trustworthiness and confirmability.

### **3.11.1 Credibility**

According to Henning et al., (2004) credibility entails guaranteeing that the results of the study are authentic from the participant's viewpoint. The participant is therefore the judge of the credibility of the findings. The researcher should be able to demonstrate that the object of the study is well described based on the way the result was concluded. Triangulation and flexibility are recommended to ensure trustworthiness in research (Henning et al., 2004).

Triangulation entails the use of varying sources of information to build a comprehensible justification for themes (Creswell, 2013). Triangulation is concerned with the matter of internal validity by the use of various strategies of data generation to respond to a research question. When similar findings are derived from different methods, the degree of corroboration provides reassurance about the research findings. Each strategy provides a limited perspective of the general picture (Barbour, 2001). Triangulation depends on the concept of a pre-set point, or predominant explanation based upon which the other different interpretations are evaluated. Barbour (2001) adds that triangulation enables the question being researched to be studied from various viewpoints and allows the occurrence of varied viewpoints of equal validity. Creswell (2005) concedes that triangulation is the process of corroborating or contradicting the findings from different participants, types of data, strategies of data generation and themes in qualitative research.

Methodological triangulation was used to ensure trustworthiness in this study. Different sources of data were used in the study. These included drawings, memory work and focus group discussions. This helped in verifying and validating information hence ensuring credibility in the research study.

### **3.11.2 Transferability**

According to Lincoln and Guba (1985) transferability describes the degree to which the findings of the research study can be generalised or utilised in other situations or contexts. It is the applicability of the research findings from one context to other similar contexts. A researcher should therefore give a detailed description of the findings of the research. To ensure transferability in this research, I employed purposive sampling. The teachers selected were

Kikuyu male teachers who teach subjects in which aspects of sexuality and HIV and AIDS have been integrated, this ensured good representativeness of the population about which conclusions were made. Transferability was also ensured through generating rich descriptive data and through providing a detailed description of the findings (Krefting, 1991; Lincoln & Guba, 1985).

### **3.11.3 Dependability**

Dependability is a strategy of assessing the degree in which the findings of the research could be reproduced if the research was to be repeated in that setting with similar participants. Auditing is a very important procedure for ensuring that findings can be replicated (Morse et al., 2002). An *audit trail* involves keeping an accurate record and account of each decision made during the research (Given, 2008). The researcher kept an accurate record of drawings, memory accounts, recordings, transcriptions, consent forms and field notes. All raw data was gathered and stored in a file and utilised as an audit trail to compare against the research findings.

### **3.11.4 Confirmability**

According to Lincoln and Guba (1985), confirmability refers to the extent to which the results of a study could be confirmed or corroborated by others. In this research study audit trials, member checks and multiple coding were used to ensure confirmability in the research (Morse et al., 2002; Krefting, 1991).

*Multiple coding* is a reaction to the potential issue of subjectivity often associated with qualitative data analysis (Barbour, 2001). It involves the validation of coding procedures, elucidation of data and making meaning of data by autonomous evaluators. The degree of agreement between researchers is not of great importance; what really matters is the content of disagreement, since this triggers discussions that are important in refining coding structures. The best potentiality of multiple coding is its ability to bestow different interpretations, informing researchers about all potential meanings of the data.

A procedure done in this manner ensures that the data analysis exercise is thorough, both in the meaning-making process and also while accounting or justifying how the analysis was carried out. It helps in ensuring that a systematic procedure is adhered to during data analysis and renders transparency in the written research project (Barbour, 2001). Guest et al., (2012) refer

to this as the *intercoder agreement*, which is based on the degree of concordance between two or more coders on codes used for the same passages in the text (Creswell, 2013). During data analysis, an independent trained qualitative researcher was used to verify and confirm the themes (Creswell, 2013). The re-coding of data by different researchers ensured accuracy in the interpretation of data during the data analysis process.

In *independent parallel* coding, a first coder carries out the coding and creates a frame of the codes that are based on the initial findings. Another coder is provided with the research questions and a few of the raw data with which the preliminary units of meaning were produced. With no checking of pre-existing codes, the second coder makes his/her own set of meaning from the raw data sets. This second set of units is compared or contrasted with the previous one to determine the extent of the interrelatedness. The two set of codes are then unified into one joint set of categories. If the degree of agreement between the two coding frames is little, negotiations are conducted to build up a stronger category of codes (Thomas, 2006). In this study, parallel coding was carried out by the research assistant who had a set of the raw data and came up with categories independently. The categories obtained by the researcher, research assistant and those obtained by the trained qualified researcher were all compared.

*Member checks* were also used to ensure confirmability in the study. Morse et al., (2002) assert that member checks involve verification of the overall results with the participants. Given (2008) further concedes that member checks involve consulting with research participants on the truthfulness and authenticity of the data and the research findings. Member checks boost the trustworthiness of the findings by enabling participants and different individuals interested in the research to critique or examine the research findings, interpretations, and conclusions. Member checks are also significant in ensuring credibility of the findings. The participants who took part in the study are allowed to remark on the research findings, that is, if the results explained are a true representation of their real-life encounters or not (Thomas, 2006). According to Creswell (2013) *member checking* involves determining the truthfulness of the qualitative findings through presenting the ultimate findings or specific interpretations or themes back to the research participants and establishing if these participants feel that they are accurate. After the process of data analysis and interpretation was completed, the researcher arranged a meeting with six participants, one from each school, for them to cross-check the

findings to ensure that they were a true representation of their viewpoints. The participants were given a chance to comment on the accuracy of the findings (Creswell, 2013).

### **3.12 ETHICAL CONSIDERATIONS**

Human subjects are used in research and therefore the researcher has the responsibility of conducting research in an ethical and moral manner (Creswell, 2005; Leedy & Ormrod, 2001). Creswell (2005) says that the researcher should ensure professional ethics and integrity in the research process. The researcher should be well qualified, proficient and should not falsify the research findings. Creswell (2013) further adds that the researcher is obliged to respect the rights, values, feelings, emotions, needs and desires of the informant(s) and must report the findings in a complete and honest manner. According to Mouton (2001), a researcher is obligated and liable in the way s/he conducts himself/ herself and the research. Creswell (2013) adds that it is crucial that the researcher conducts the research in a way that does not harm the participants or the environment in any way. All the participants were handled with paramount respect and dignity. The following ethical issues were ensured during the study:

#### **3.12.1 Seeking permission**

According to Creswell (2005) permission should be sought from the participants before the data collection process commences. Ethical approval was sought from Nelson Mandela University, and then a research permit for data generation was obtained from the National Commission for Science, Technology and Innovation (NACOSTI). With the research permit, permission was sought from the Nyandarua County DoE. Permission was also sought from the principals of the schools. During the focus group discussion, permission was sought from the participants to audio record the discussions.

#### **3.12.2 Informed consent**

According to Mouton (2001) it is paramount that research participants be informed about the goals of the research project. The principals in charge of each school were briefed about the study and signed a consent form allowing the researcher to engage with the teachers. The targeted teachers in each school were briefed about the study individually and given the chance to decide on whether they wanted to participate or not. The researcher explained the purpose of the study, the significance of the study, and the possible benefits and risks that could be

involved. The teachers were also informed that they were free to withdraw from the study if they chose to do so.

### **3.12.3 Voluntary Participation**

Participants should not be compelled or coerced to participate in a study and have a right to retract from the study at any time (Mouton, 2001). Participation in the study was voluntary. The teachers were briefed about the study, including the risks that could be involved, and could decide if they were willing to participate in the study or not. Some teachers declined to participate in the study while those who were willing signed the consent form. The teachers were also informed that they were free to withdraw from the study at any given point. This was observed as some participants withdrew after the first meeting.

### **3.12.4 Anonymity**

According to Creswell (2013) the researcher should ensure that the safety and anonymity of the participants is protected. To ensure anonymity, participants used pseudonyms throughout the exercise. They labelled their drawings and memory accounts using pseudonyms and used pseudonyms during the focus group discussion. Pseudonyms were also used for the schools involved in the study to ensure that their identities remained anonymous. Nevertheless, most of the participants were willing to reveal their identities and felt privileged to participate in the study.

### **3.12.5 Confidentiality**

Participants have the right to confidentiality and anonymity (Mouton, 2001). All proceedings were kept confidential and the participants signed a confidentiality clause before the onset of the focus group discussions to ensure that they did not share any information that was discussed during the exercise with outsiders.

### **3.12.6 Privacy**

All proceedings were held at a venue away from the schools in order not to disrupt the schools' daily routine. The discussions were held in a resort which was accessible, comfortable, private, quiet and free from distractions (Gill et al., 2008). This was important due to the sensitive nature of the topic. I needed to establish an environment in which the participants were comfortable to speak freely, while still ensuring privacy in the study.

### **3.12.7 No harm to participants**

Throughout the data generation exercise the research team ensured that all the participants were treated with respect and dignity with no undue harm to their self-esteem or self-respect. In addition, there was no exposure of participants to any physical pain, emotional and psychological stress. The participants shared only what they were comfortable talking about which helped to avoid any emotional distress.

### **3.13 LIMITATIONS OF THE STUDY**

There were some limitations to this study. The first limitation was the sample size. The study targeted only Kikuyu male secondary school teachers. This small sample size prevents me from making any generalizable claims. The results of the study can only be generalised to the participants who took part in the study and cannot be generalised to all Kikuyu male teachers as well as teachers from other communities.

Secondly, discussions on sexuality and HIV and AIDS are quite sensitive in the Kikuyu community and therefore accurate information on these issues is difficult to obtain. These issues are cloaked in silence and not many people are willing to talk about them openly. In this study, I observed some participants who remained completely silent during the entire data generation exercise. They were present in each focus discussion session, they made their drawings, wrote the memory accounts but were not willing to share any information verbally.

Thirdly, some participants may not have been exhaustive in the information they gave. They might have been saying what they thought the researchers wanted to hear especially due to the sensitivity of the content. They possibly tried to be moralistic and give impressive responses while concentrating more on positive attributes and disregarding some negative aspects. In addition, the focus group discussion involved teachers from same or neighbouring schools, therefore most of the teachers knew each other very well. Placing the teachers in the same focus group discussion may have limited their openness when discussing manhood constructions and sensitive personal experiences.

### **3.14 SIGNIFICANCE OF THE STUDY**

This research aimed to shed light on manhood constructions among Kikuyu male teachers and give a deeper insight on how these manhood constructions influence how the teachers teach about sexuality and HIV and AIDS. The findings of this study may shed light on the need for

HIV and AIDS education programmes to address socio-cultural values, beliefs and practices including gender formations.

Since the study also explored the experiences of the teachers when teaching about sexuality and HIV and AIDS, highlighting such experiences can assist curriculum developers, policy makers and education officers in the development of a more effective HIV and AIDS education curriculum for Kenyan secondary schools. The findings of the study can also assist the Ministry of Education to better prepare teachers on how to address the challenges they may experience in teaching sensitive sexuality content. The findings of this study can also shed light to teachers on ways in which they can improve their efficacy in teaching about sexuality within HIV and AIDS education.

In addition, there is not much documentation that exists in Kenya on the socio-cultural discourses that shape the experiences of teachers in teaching culturally framed topics such as sexuality and HIV and AIDS. This study will add to the body of literature on the experiences of male teachers in teaching about sexuality and HIV and AIDS in relation to socio-cultural beliefs, values and practices.

### **3.15 CONCLUSION**

This chapter provided an explanation of the selected research approach, paradigm and design. The sampling technique, data generation strategies, data analysis process, measures to ensure trustworthiness as well as the ethical considerations for this study were discussed. In the following chapter (Chapter 4), the results of the study are presented.



## **CHAPTER FOUR**

### **PRESENTATION OF RESULTS**

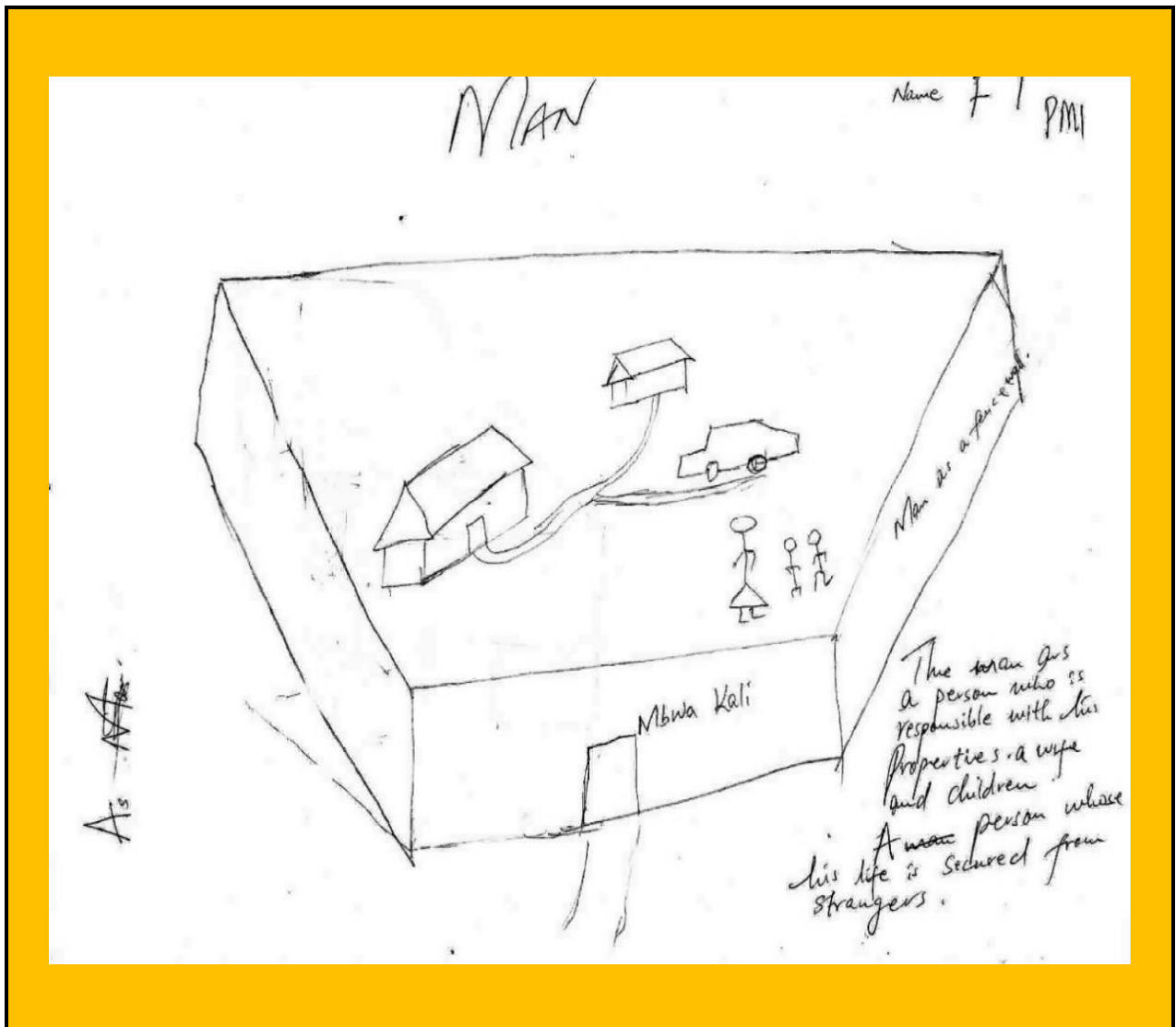
#### **4.1 INTRODUCTION**

The preceding chapter described the research design and methodology utilised in this study. In this chapter, I present an analysis of the data as generated from the participants. The results presented here were obtained from a culmination of various mini-analyses made while the research study was being undertaken. Data from the drawings, memory work, focus group discussions and field notes is simultaneously factored. The results are presented in three sections. The first section presents the drawings as made by the participants followed by their explanation. The second section presents the participants' memory accounts alongside their summary profiles. The third section presents a sample of the focus group discussion transcript.

#### **4.2 RESULTS: KIKUYU MALE RURAL SECONDARY SCHOOL TEACHERS' DRAWINGS OF MANHOOD CONSTRUCTIONS**

In this section, I provide the various drawings and their explanations. Each participant made two drawings, one to depict how he sees himself as a man and the second on how he sees himself as a teacher while teaching about sexuality and HIV and AIDS. 18 participants made the drawings: participant PM 1 to PM 18, a total of 36 drawings are therefore presented. For each participant, the drawing on manhood construction is presented first followed by the drawing on teacher hood construction.

**This first drawing was made by PM1 to show how he sees himself as a man**

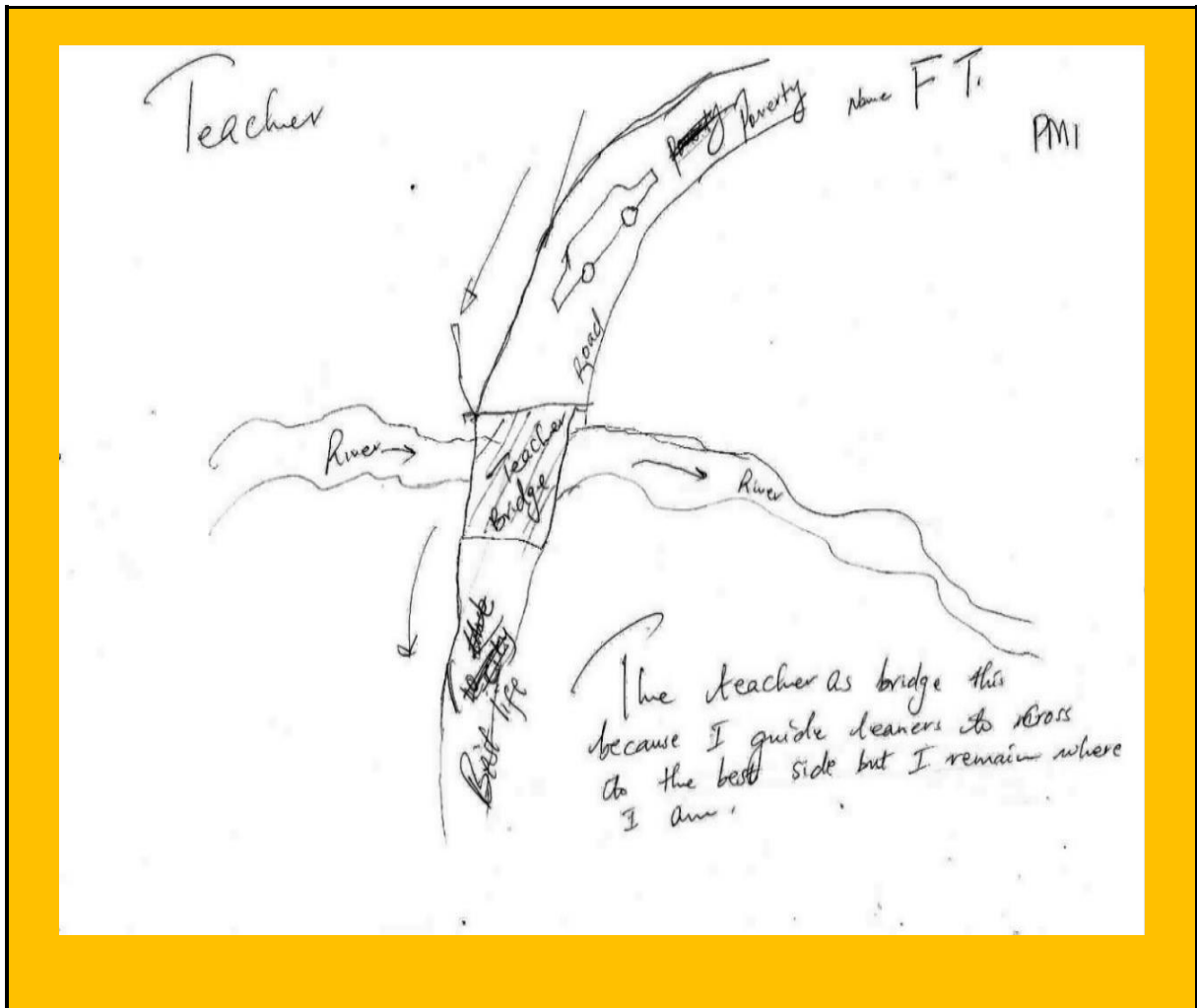


**Figure 4.1: Drawing of a fence by Participant PM 1**

Explanation: How I see myself as a man

*The man is a person who is responsible with his properties, a wife and children. A person whose life is secured from strangers*

While as a man PM 1 depicted himself a fence, as a teacher he depicted himself as a bridge.

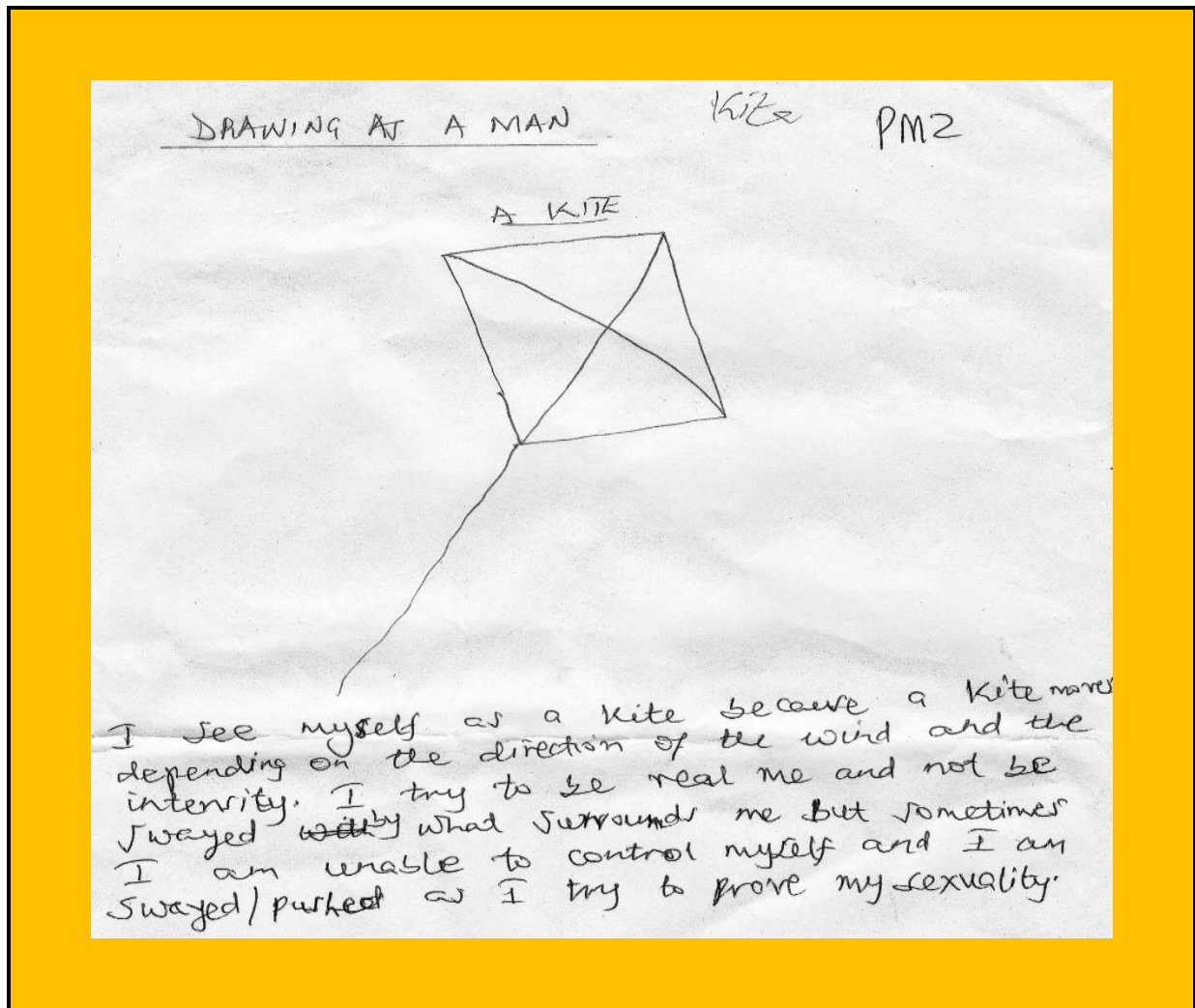


**Figure 4.2: Drawing of a bridge by participant PM 1**

Explanation: How I see myself as a teacher

*The teacher is a bridge this because I guide learners to cross to the best side but I remain where I am.*

**The third drawing is by participant PM 2. It shows how he sees himself as a man**

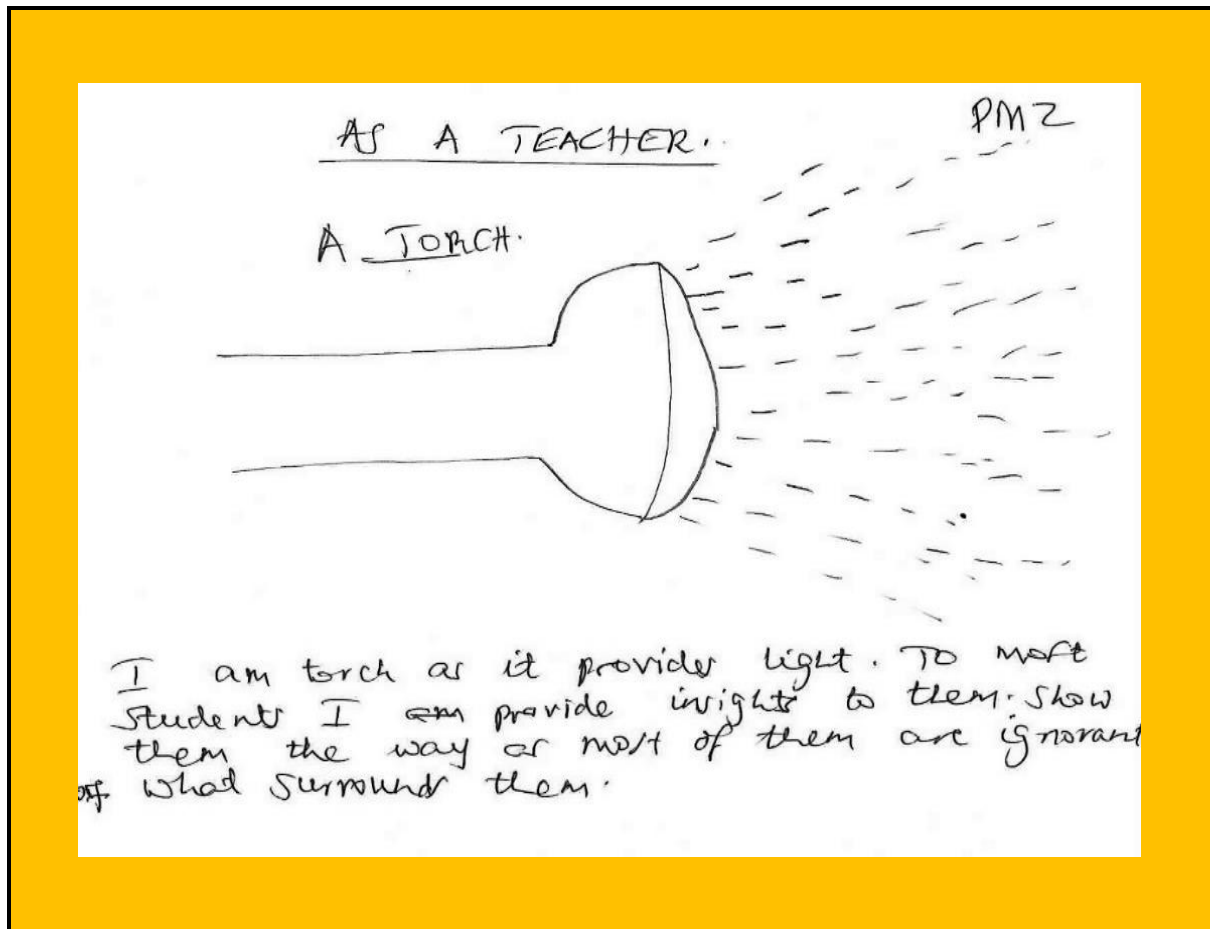


**Figure 4.3: Drawing of a kite by participant PM 2**

Explanation: How I see myself as a man

*I see myself as a kite because a kite moves depending on the direction of the wind and the intensity. I try to be real me and not be swayed by what surrounds me but sometimes I am unable to control myself and I am swayed as I try to prove my sexuality.*

The following drawing shows how PM 2 sees himself as a teacher

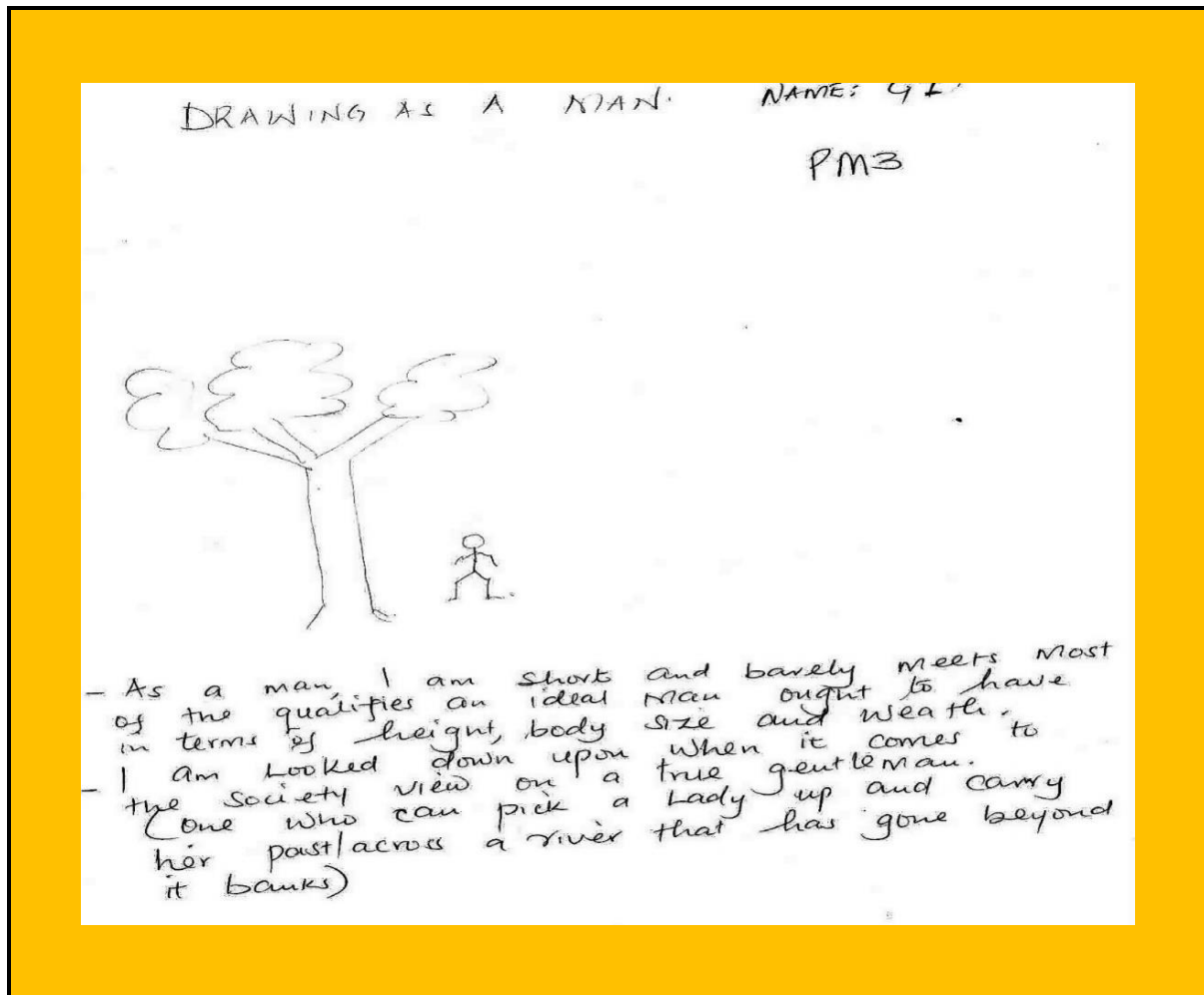


**Figure 4.4: Drawing of a torch by participant PM 2**

Explanation: How I see myself as a teacher

*I am a torch as it provides light. To most students I provide insights to them, show them the way as most of them are ignorant of what surrounds them.*

**The fifth drawing shows how PM 3 sees himself as a man**

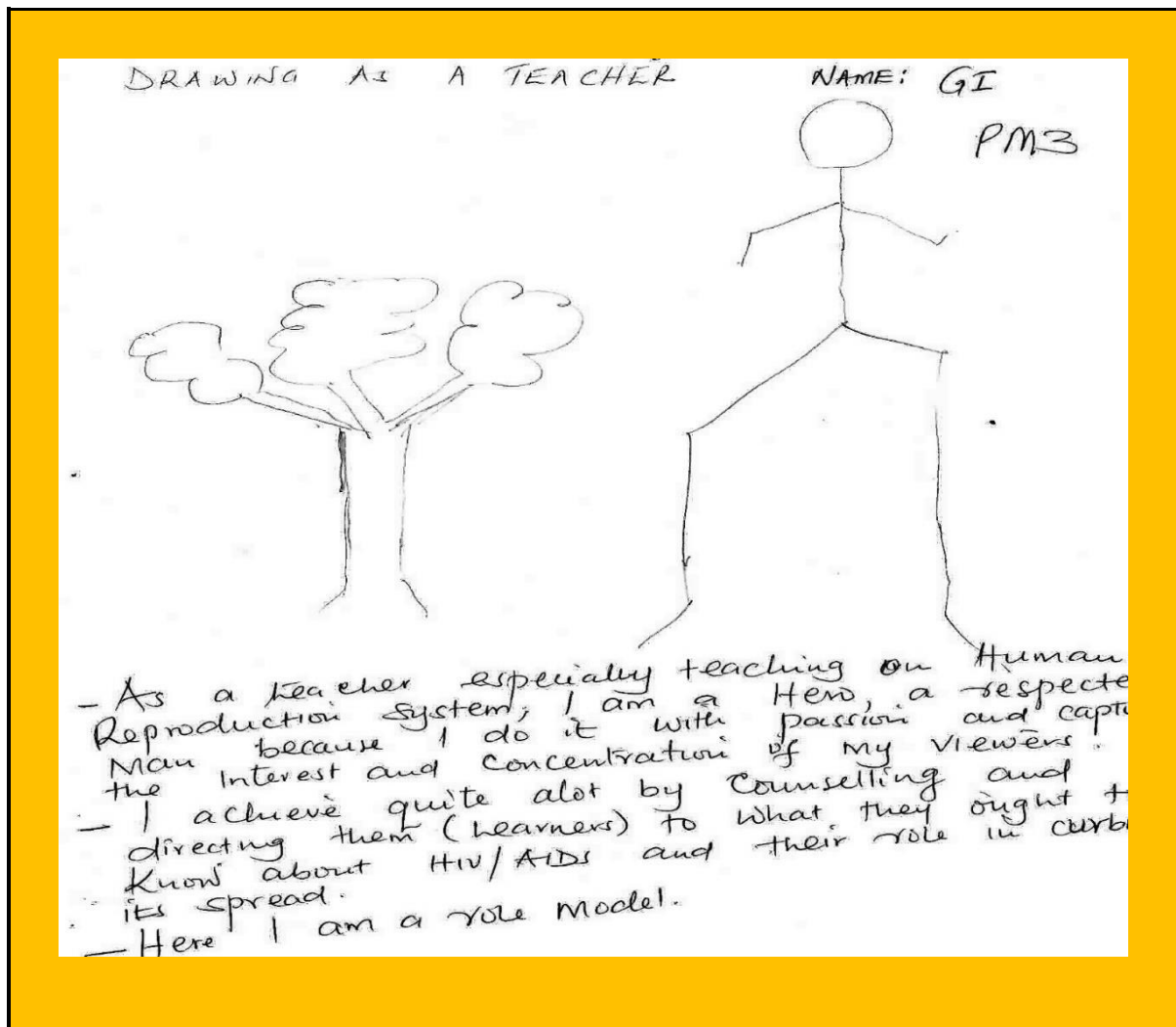


**Figure 4.5: Drawing of a big tree and a small-bodied man by PM 3**

Explanation: How I see myself as a man

*As a man, I am short and barely meets most of the qualities an ideal man ought to have in terms of height, body size and wealth. I am looked down upon when it comes to the society view on a true gentleman (one who can pick a lady up and carry her past/across a river that has gone beyond its banks).*

**While as a man PM 3 sees himself as a small person in comparison to a very huge tree, as a teacher, he sees himself as a big person in comparison to a small tree.**

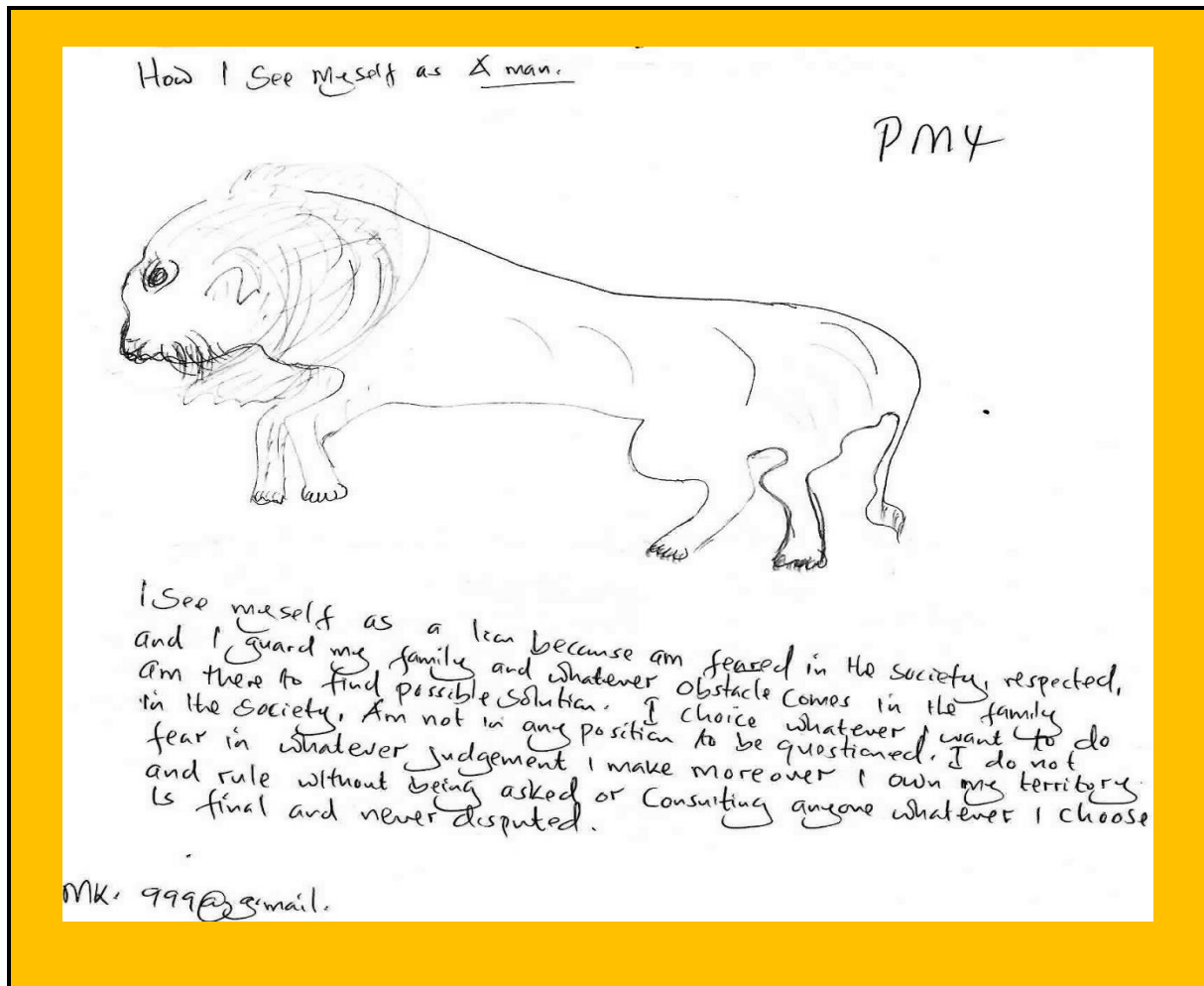


**Figure 4.6: Drawing of a small tree and a big-bodied man by participant PM 3**

Explanation: How I see myself as a teacher

*As a teacher especially teaching on Human Reproduction system, I am a hero, a respectable man because I do it with passion and captures the interest and concentration of my viewers. I achieve quite a lot by counselling and directing them (learners) to what they ought to know about HIV and AIDS and their role in curbing its spread. Here I am a role model.*

**The seventh drawing was made by PM 4 to depict how he sees himself as a man**



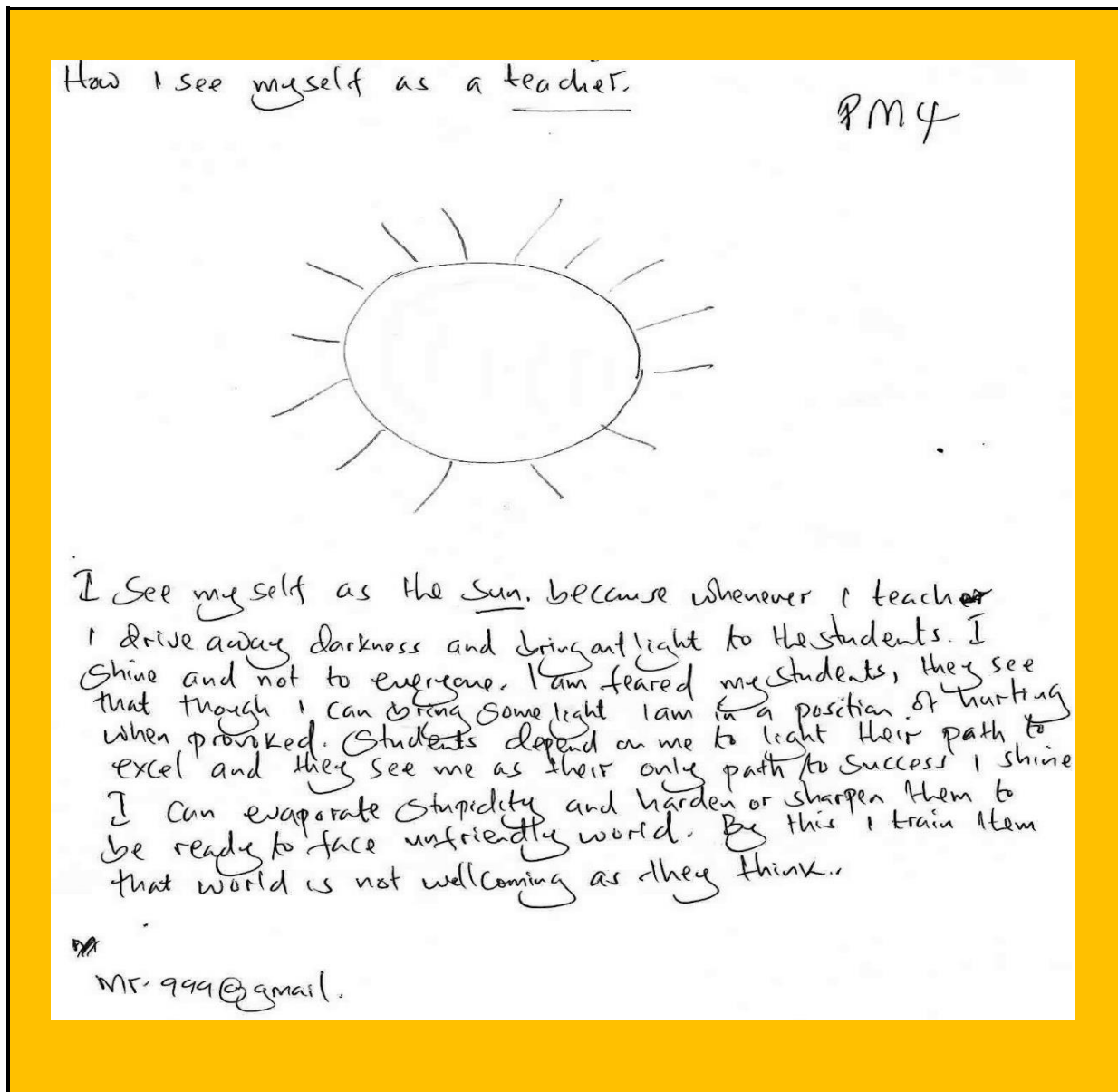
**Figure 4.7: Drawing of a lion by participant PM 4**

Explanation: How I see myself as a man

*I see myself as a lion because I am feared in the society, respected, and I guard my family and whatever obstacle comes in the family am there to find possible solution. I choose whatever I want to do in the society. Am not in any position to be questioned. I do not fear in whatever judgement I make moreover I own my territory and rule without being asked or consulting anyone whatever I choose is final and never disputed.*



**While as a man PM 4 depicted himself as an animate object with a lot of agency, as a teacher he made an inanimate depiction.**

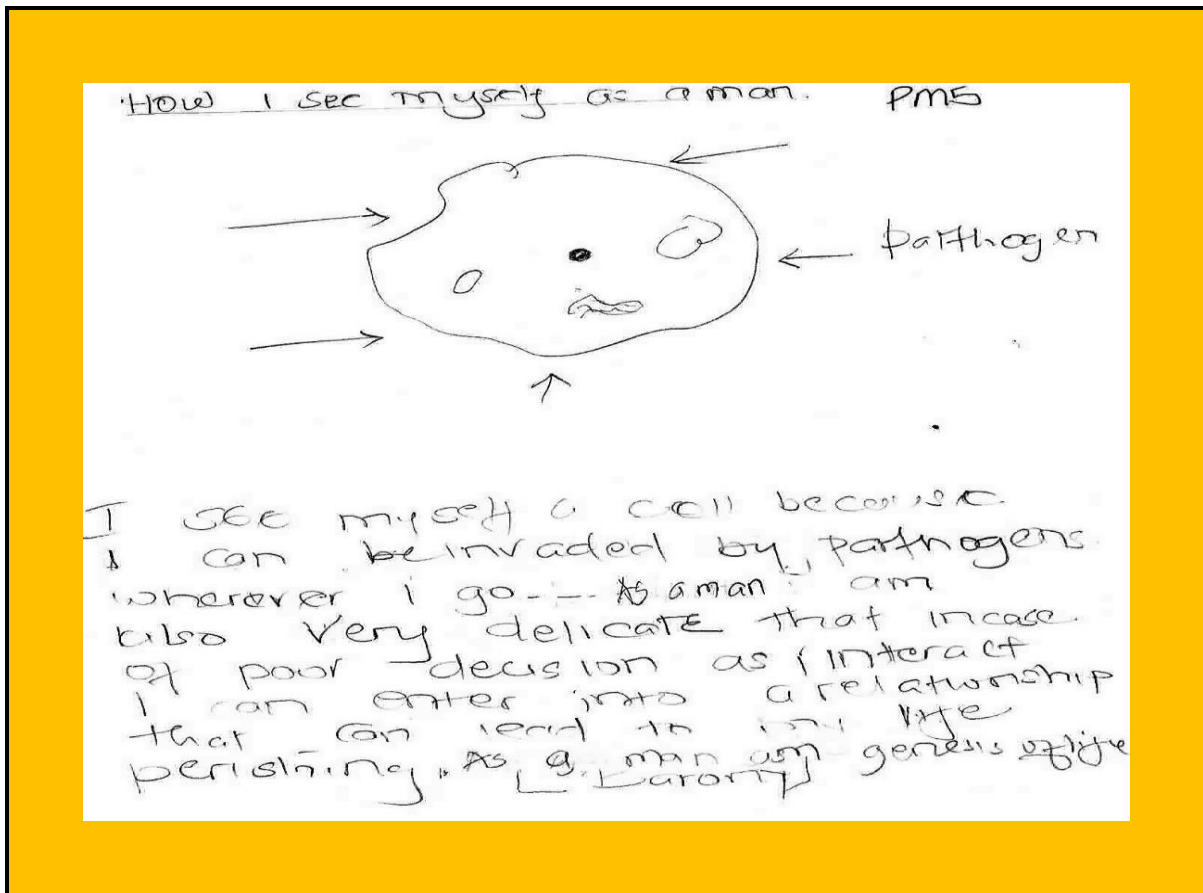


**Figure 4.8: Drawing of the sun by participant PM 4**

Explanation: How I see myself as a teacher

*I see myself as the sun because whenever I teach I drive away darkness and bring light to the students, they see that though I can bring some light I am in a position of hurting when provoked. Students depend on me to light their path to excel and they see me as their only path to success I shine I can evaporate stupidity and harden or sharpen them to be ready to face unfriendly world. By this I train them that world is not welcoming as they think.*

**This ninth drawing shows how PM 5 sees himself as a man**

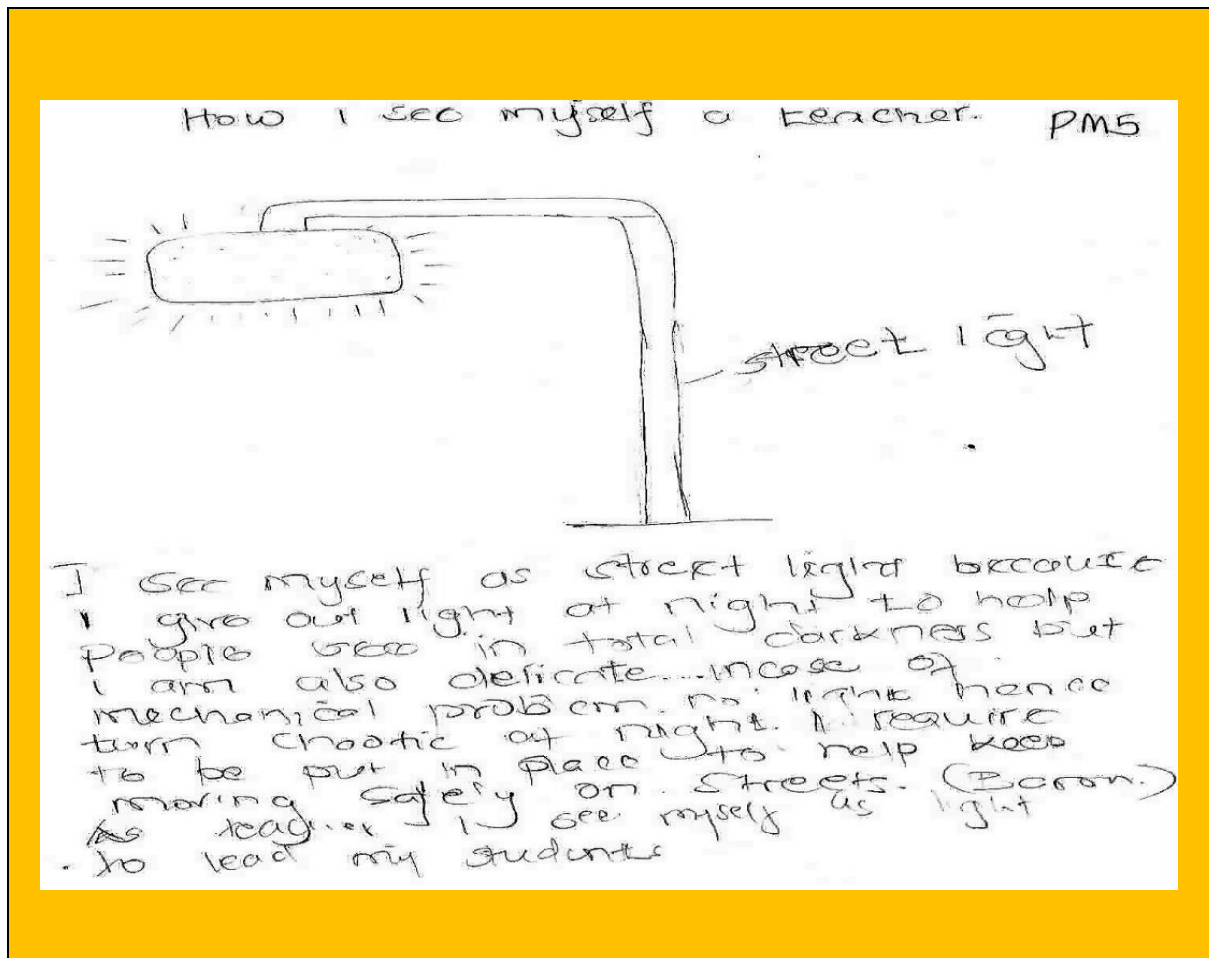


**Figure 4.9: Drawing of a cell by participant PM 5**

Explanation: How I see myself as a man

*I see myself as a cell because I can be invaded by pathogens wherever I go as a man am also very delicate that in case of a poor decision as I interact I can enter into a relationship that can lead to my life perishing. As a man am genesis of life.*

While as a man PM5 depicted himself as a cell, as a teacher he depicted himself as a streetlight

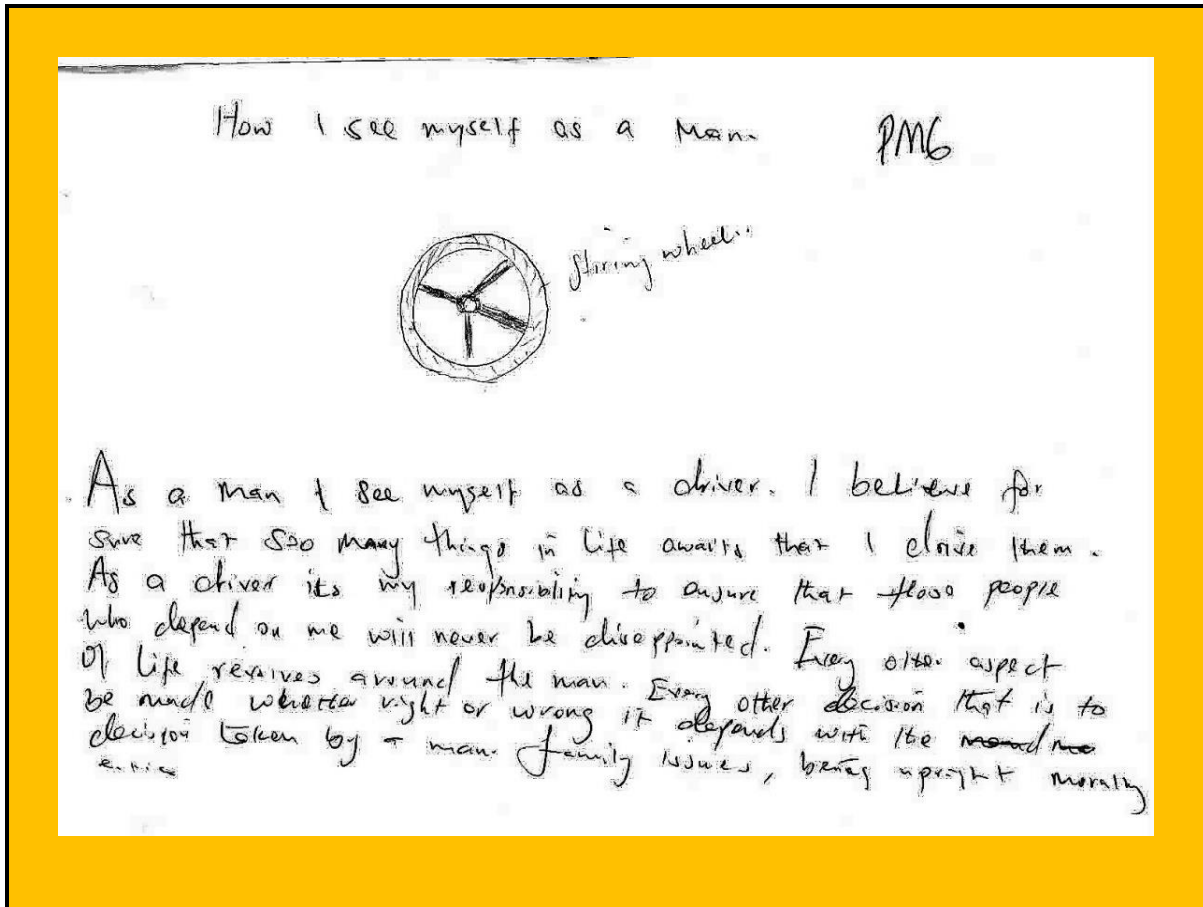


**Figure 4.10: Drawing of a street light by participant PM 5**

Explanation: How I see myself as a teacher

*I see myself as street light because I give out light at night to help people see in total darkness but I am also delicate...in case of mechanical problems, no light hence turns chaotic at night. I require to be put in place to help keep moving safely on streets. As a teacher I see myself as light to lead my students.*

**The following drawing depicts how PM 6 sees himself as a man.**

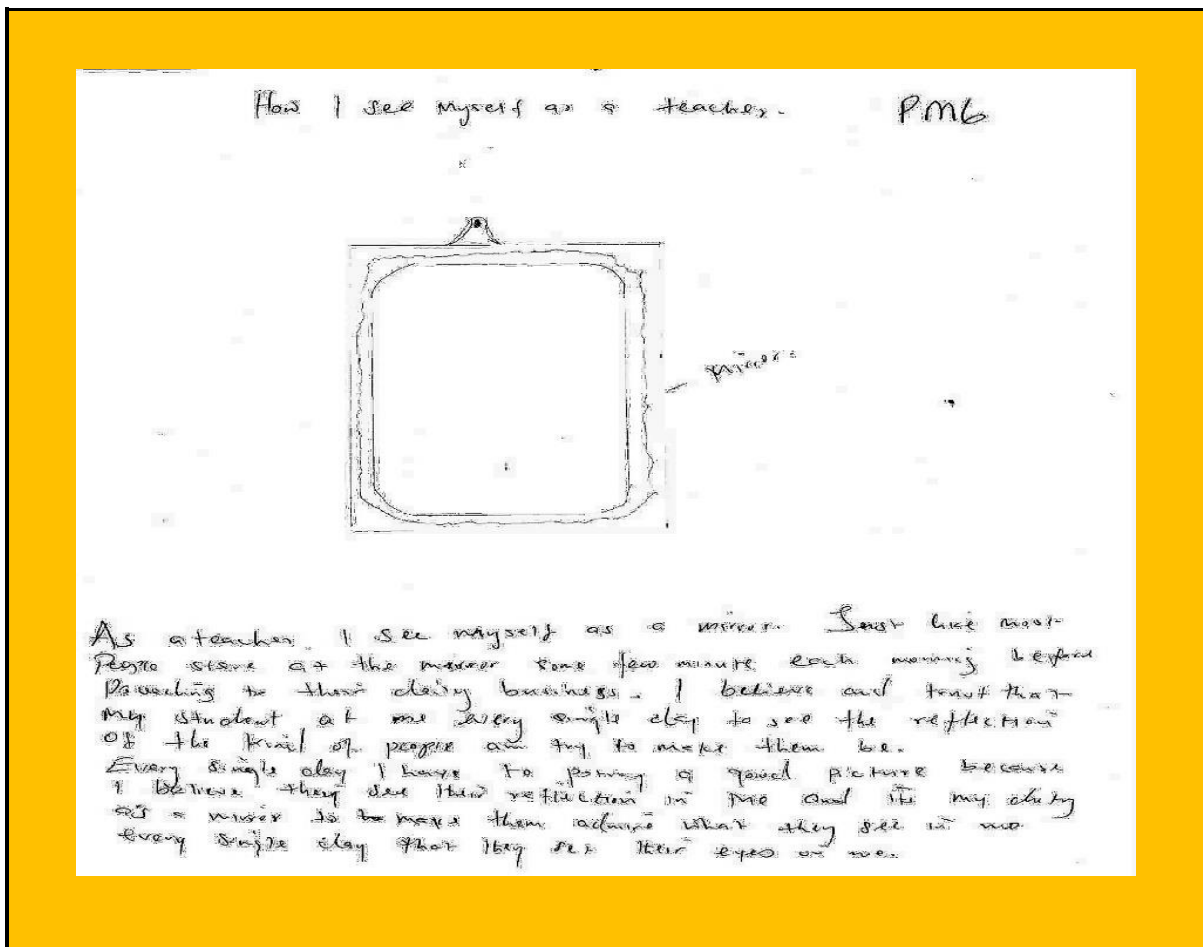


**Figure 4.11: Drawing of a steering wheel by participant PM 6**

Explanation: How I see myself as a man

*As a man I see myself as a driver. I believe for sure that so many things in life awaits that I drive them. As a driver its my responsibility to ensure that those people who depend on me will never be disappointed. Every other aspect of life revolves around the man. Every other decision that is to be made whether right or wrong, it depends with the decision taken by a man in family issues, being upright morally etc.*

**Like his inanimate depiction of a man, PM 6 also made an inanimate depiction of how he sees himself as a teacher**

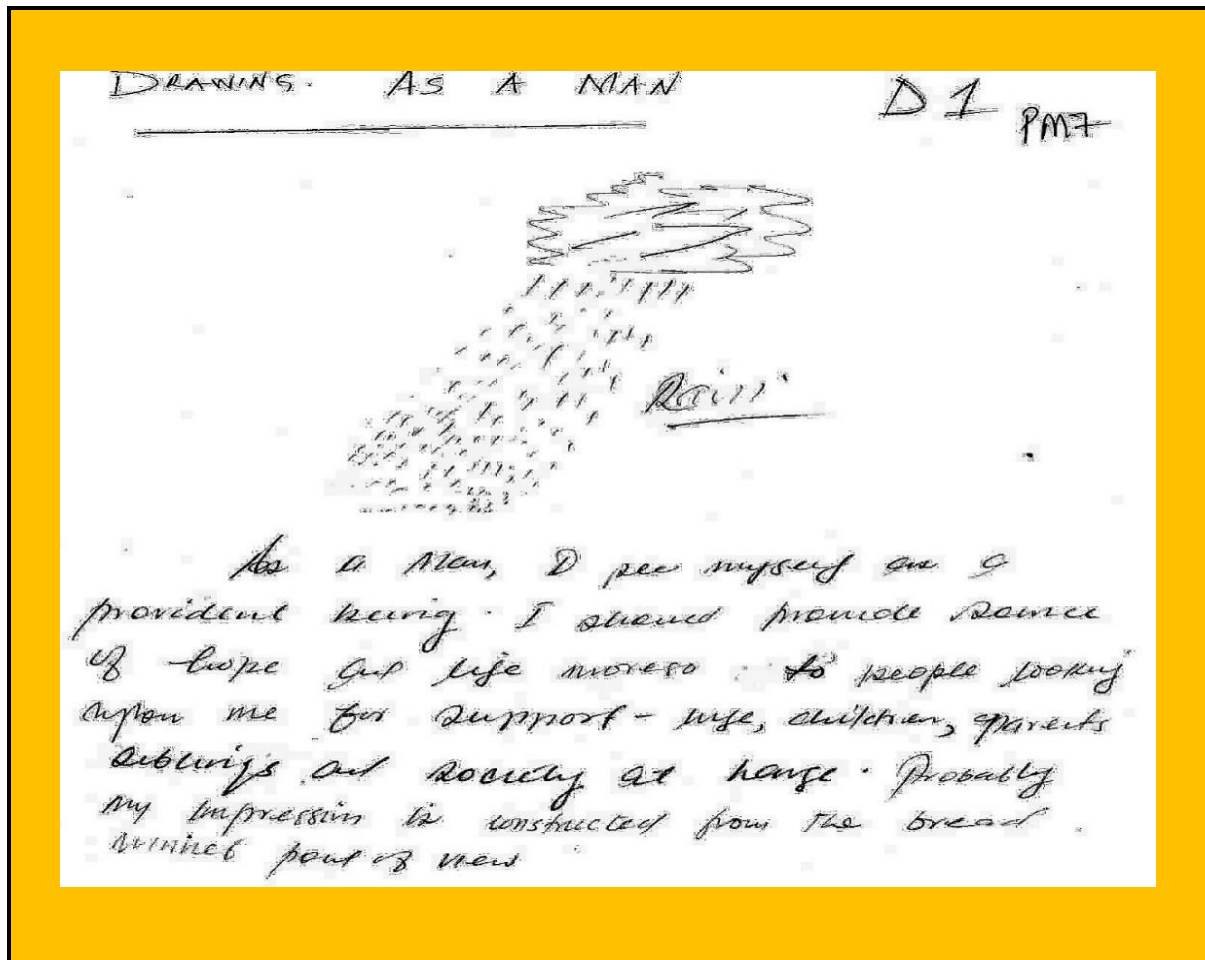


**Figure 4.12: Drawing of a mirror by participant PM 6**

Explanation: How I see myself as a teacher

*As a teacher I see myself as a mirror, just like many people stare at the mirror some few minutes each morning before leaving to their daily businesses. I believe and trust that my students look upon me every single day to see the reflection of the kind of people I try to make them be. Every single day I have to portray a good picture because I believe that they see their reflection in me and it is my duty as a mirror to have them admire what they see in me every single day that they set their eyes on me.*

The following drawings shows how PM 7 sees himself as a man



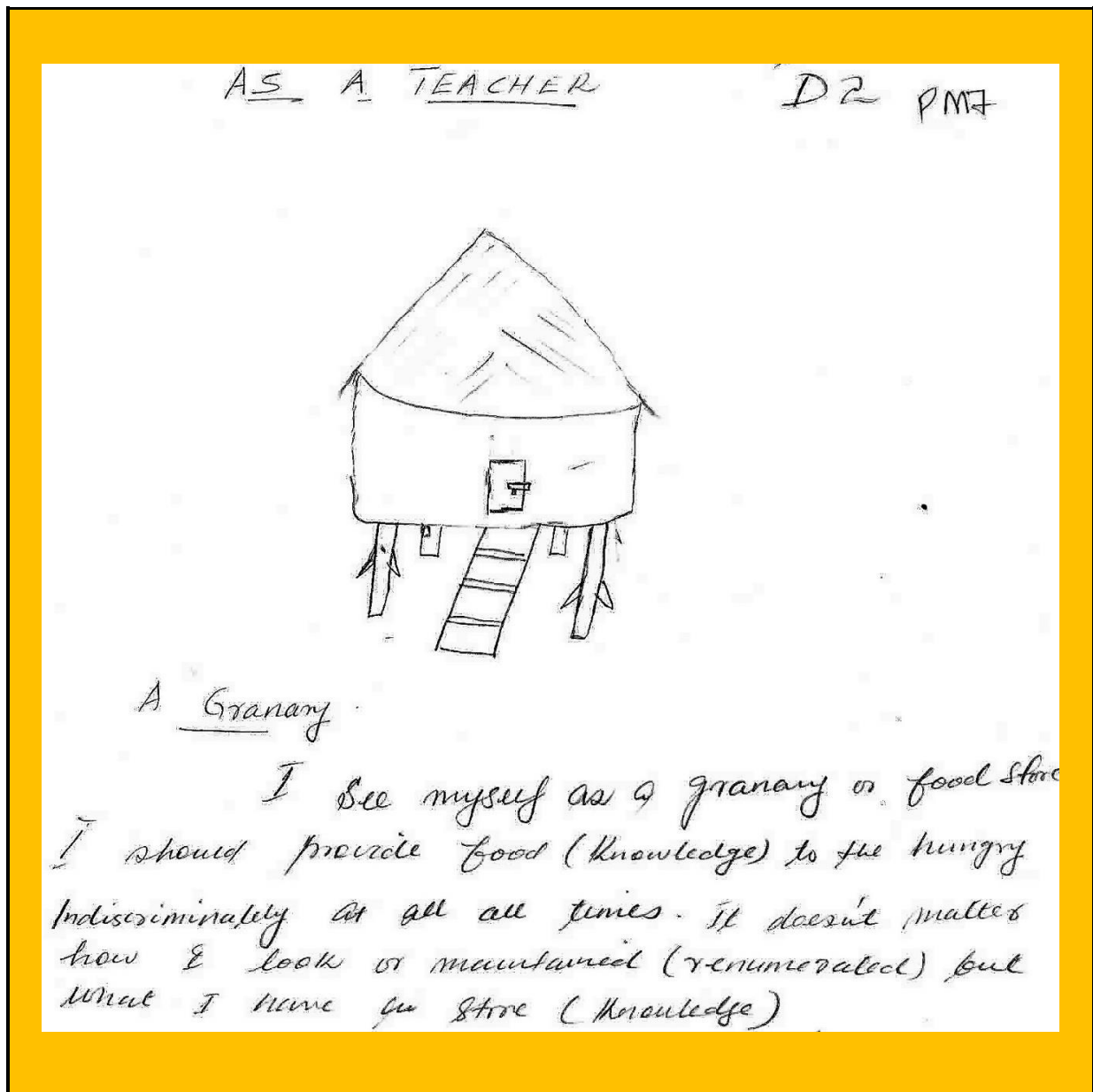
**Figure 4.13: Drawing of rainfall by participant PM 7**

Explanation: How I see myself as a man

*As a man, I see myself as a provident being. I should provide some hope and life more so to people looking upon me for support; wife, children, parents, siblings and society at large. Probably my impression is constructed from the bread winning point of view.*



In line with PM 7's drawing of rainfall which depicts a provident being, as a teacher he depicted himself as a granary which also portrays a provident being.

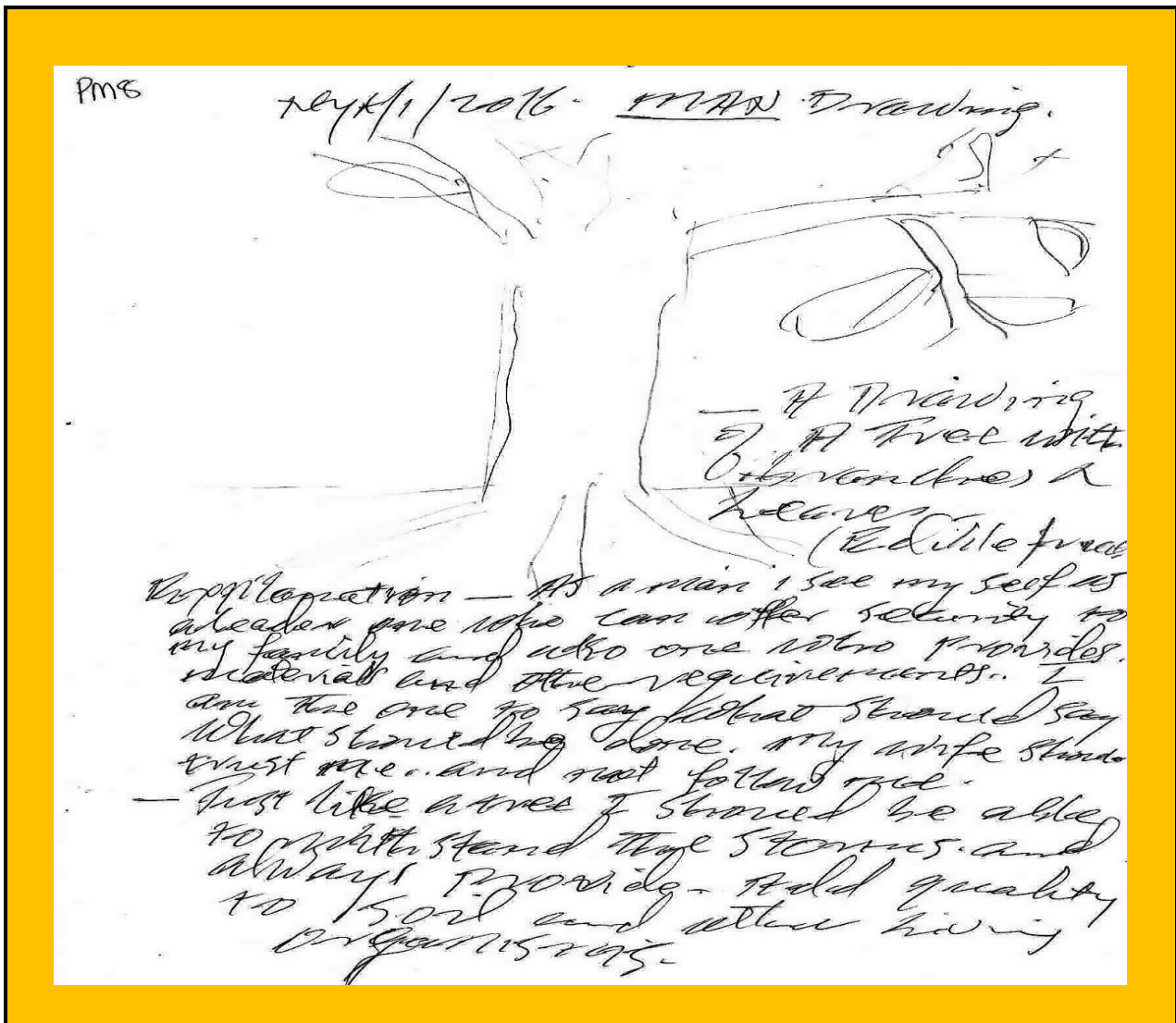


**Figure 4.14: Drawing of a granary by participant PM 7**

Explanation: How I see myself as a teacher

*I see myself as a granary or food store. I should provide food (knowledge) to the hungry indiscriminately at all at times. It doesn't matter how I look or maintained (remunerated) but what I have in store (knowledge).*

The following drawing is by PM 8 to depict how he sees himself as a man



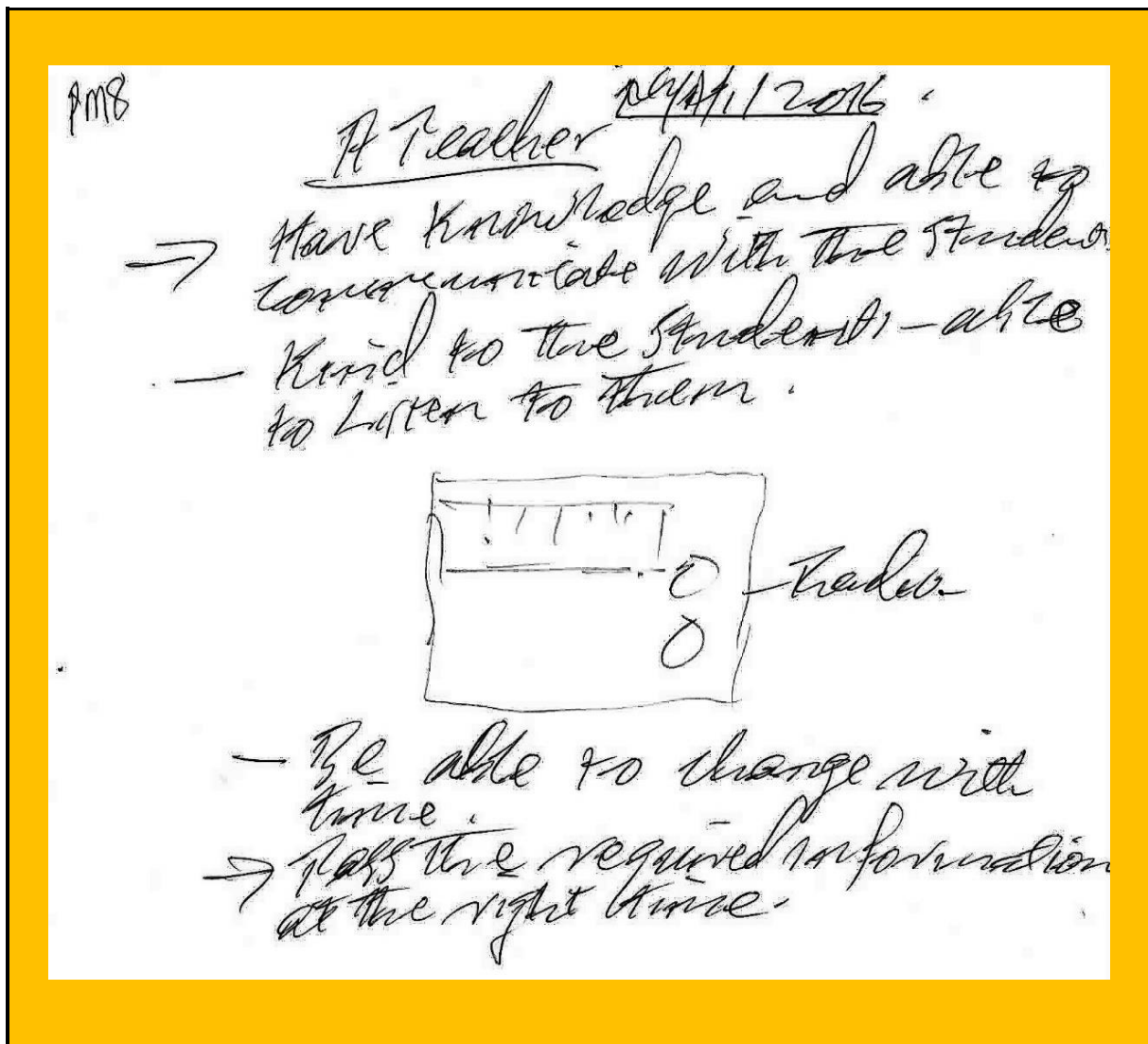
**Figure 4.15: Drawing of a tree by participant PM 8**

Explanation: How I see myself as a man

*As a man I see myself as a leader who can offer security to my family and also one who provides material and other requirements. I am the one to say what should be done, my wife should trust me and not follow me around. Just like a tree I should be able to withstand the storms and always provide. Add quality to the soil and other living organisms.*



While as a man PM 8 depicted himself as a living object, a tree; as a teacher he made a non-living object, a radio.

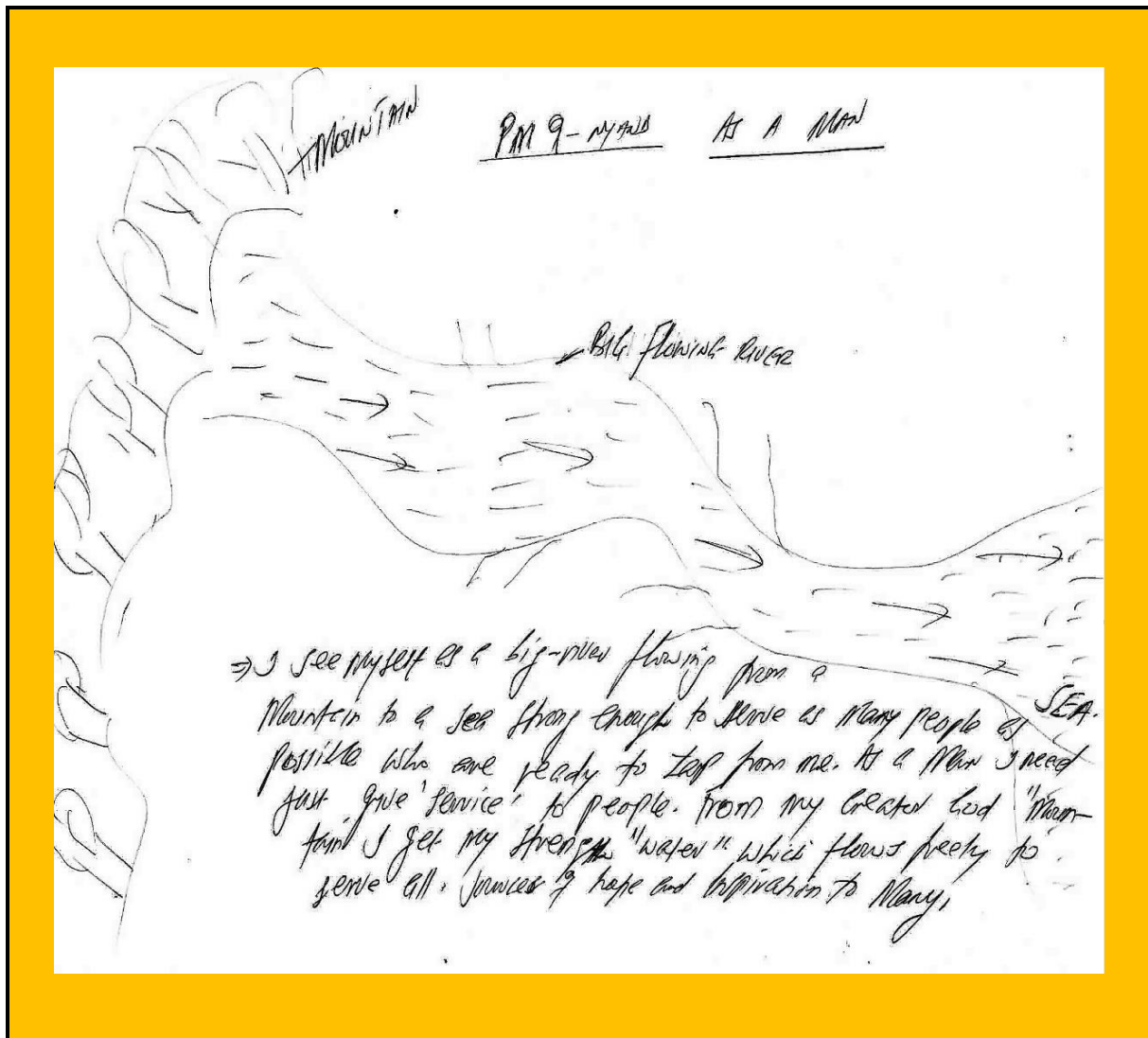


**Figure 4.16: Drawing of a radio by participant PM 8**

Explanation: How I see myself as a teacher

*Have knowledge and able to communicate with the students, kind to students and also listen to them. Be able to change with time. Pass the required information at the right time.*

**The following drawing shows how PM 9 sees himself as a man**

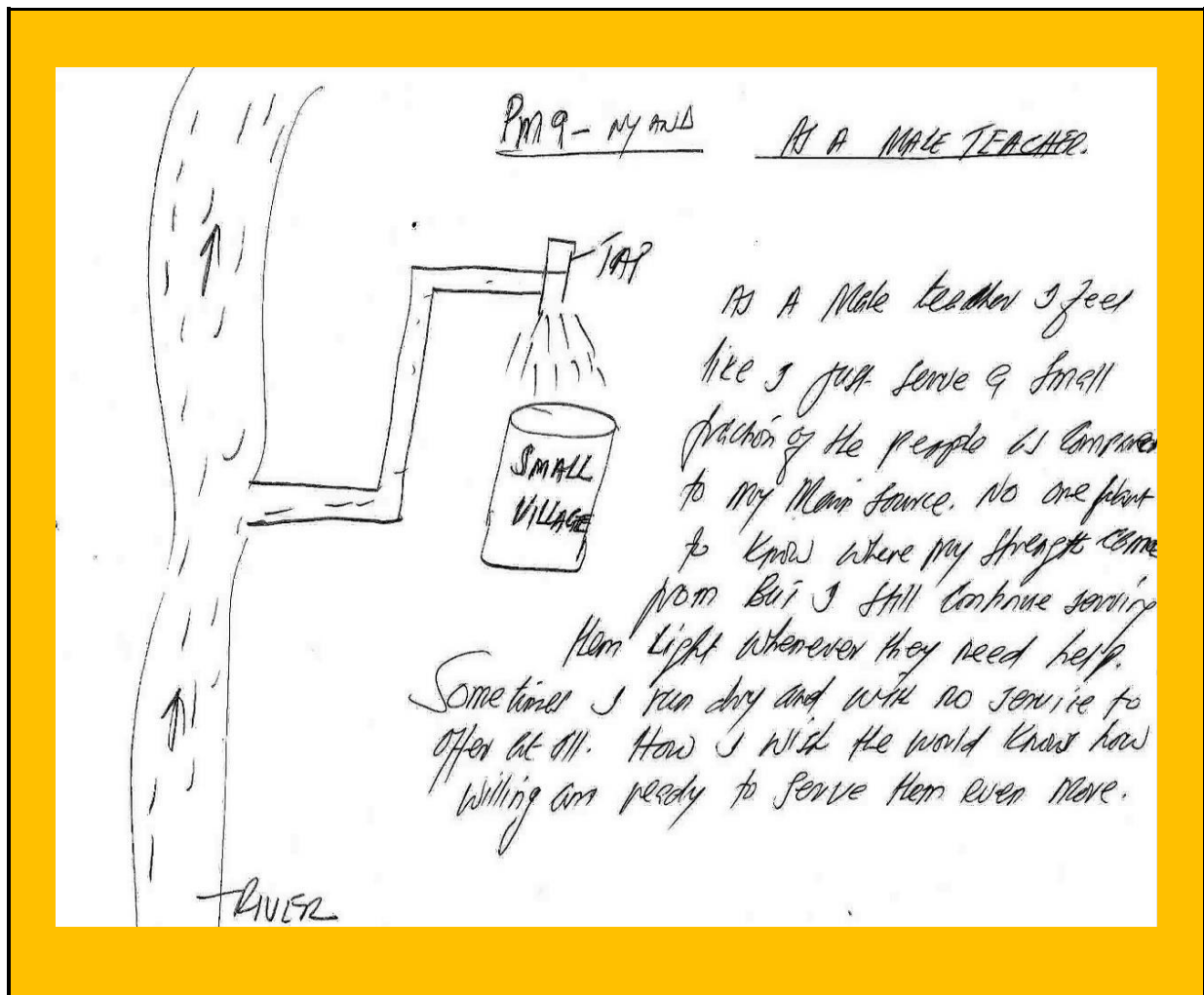


**Figure 4.17: Drawing of a river by participant PM 9**

Explanation: How I see myself as a man

*I see myself as a big-river flowing from a mountain to a sea strong enough to serve as many people as possible who are ready to tap from me. As a man I need just give 'service' to people. From my creator God 'mountain' I get my strength 'water' which flows freely to serve all. Sources of hope and inspiration to many.*

While as a man PM 9 sees himself as a big river, depicting lots of agency; as a teacher he depicts himself as a tap, that taps water from the source (river).

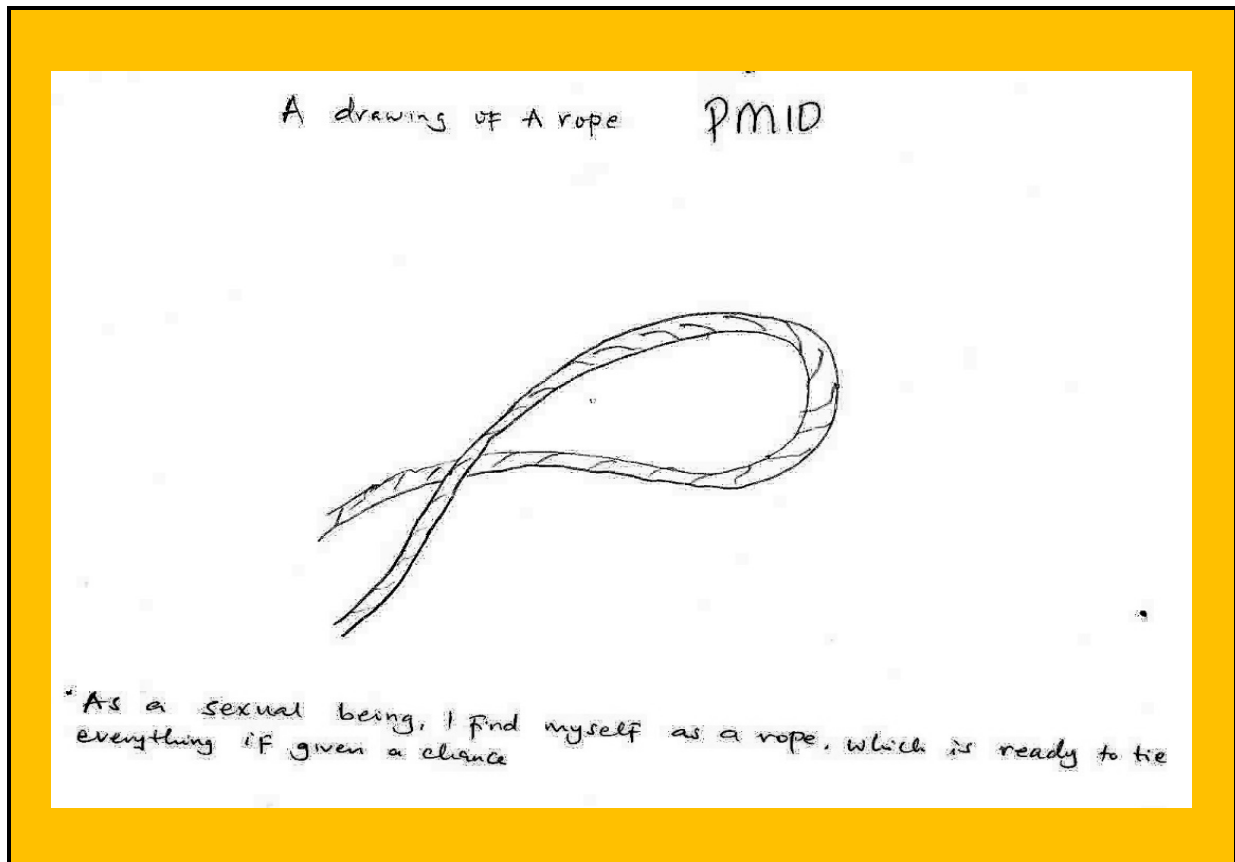


**Figure 4.18: Drawing of a tap by participant PM 9**

Explanation: How I see myself as a teacher

*As a male teacher I feel like I serve just a small fraction of people as compared to my main source. No one wants know where my strength comes from, but I still continue serving them light whenever they need help. Sometimes I run dry and with no service to offer at all. How I wish the world knew how willing am ready to serve them even more.*

**The following drawing shows how participant PM 10 sees himself as a man**

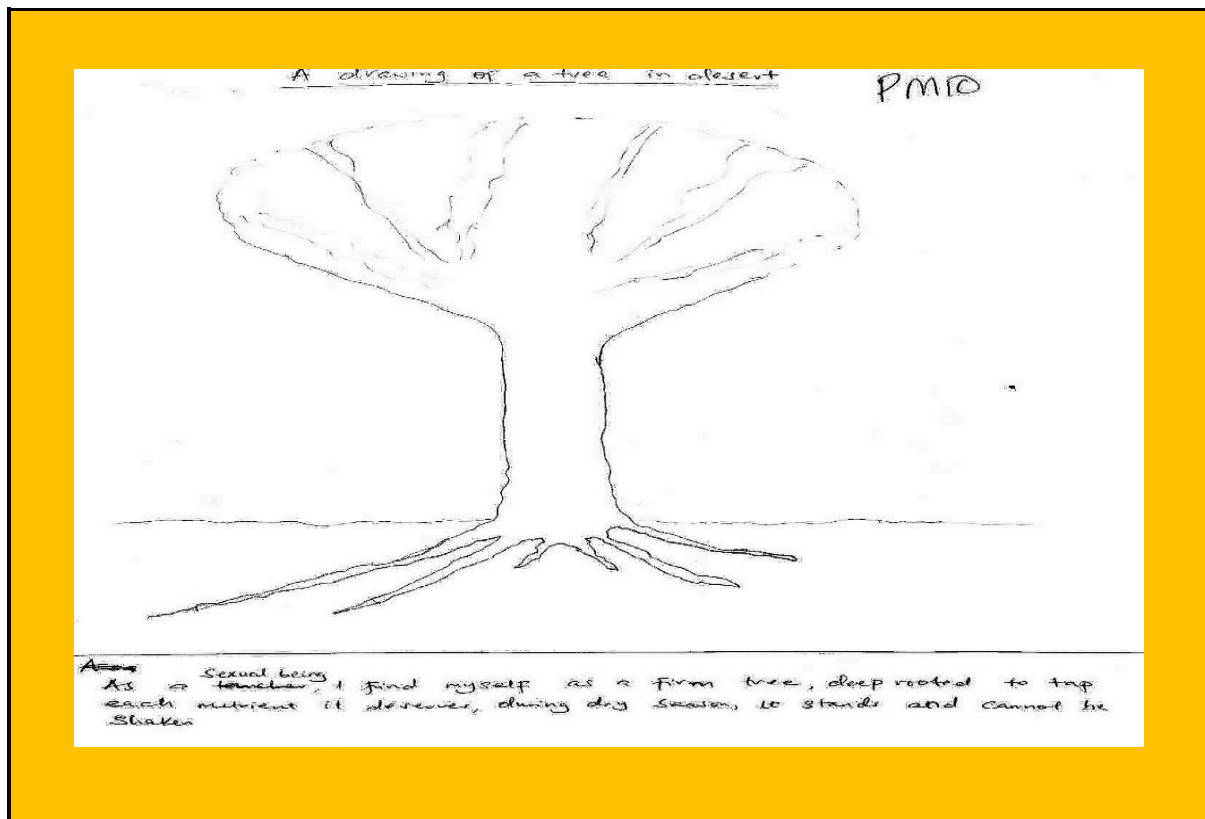


**Figure 4.19: Drawing of a rope by participant PM 10**

Explanation: How I see myself as a man

*As a sexual being, I find myself as a rope, which is ready to tie everything if given a chance.*

**While as a man PM 10 depicted himself as a rope, as a teacher he depicted himself as a tree.**

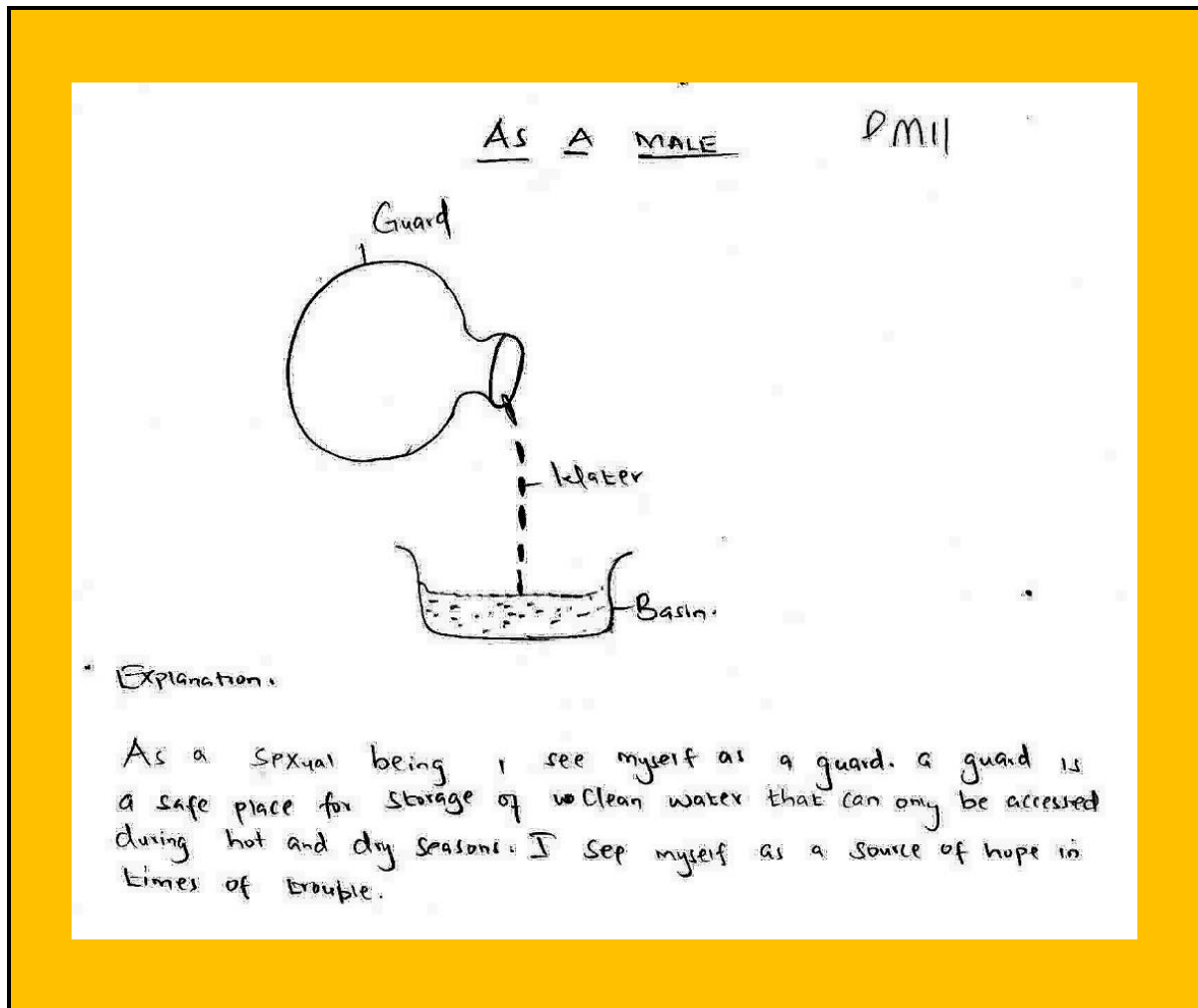


**Figure 4.20: Drawing of a tree by participant PM 10**

Explanation: How I see myself as a teacher

*As a sexual being, I find myself as a firm tree, deep rooted to tap each nutrient it deserves, during dry season, it stands and cannot be shaken.*

**The following drawing shows how participant PM 11 sees himself as a man**

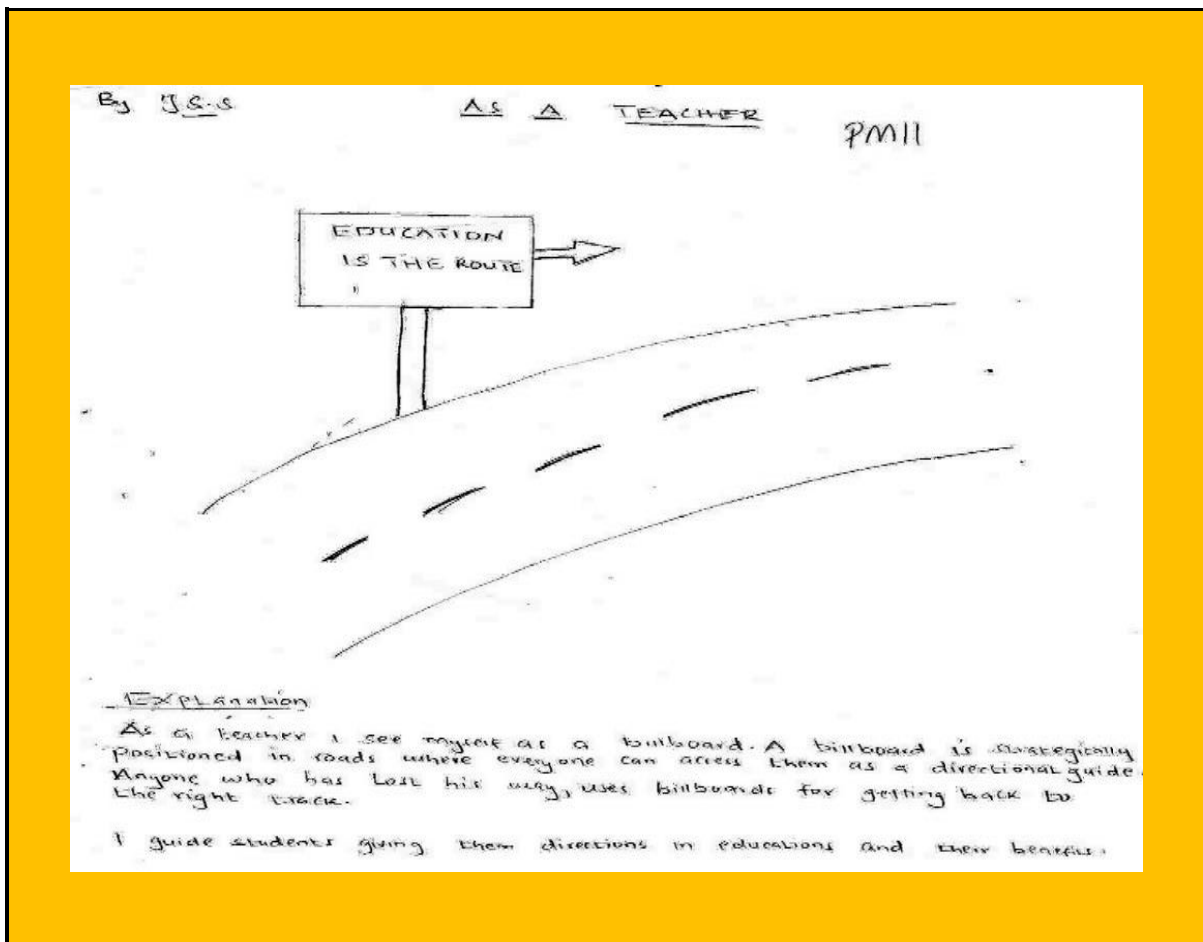


**Figure 4.21: Drawing of a guard by participant PM 11**

Explanation: How I see myself as a man

*As a sexual being I see myself as a guard, a guard is a safe place for storage of clean water that can only be accessed during hot and dry seasons. I see myself as a source of hope in times of trouble.*

As a man, PM 11 made an inanimate depiction, a source of hope; as a teacher he also made an inanimate depiction, a direction guide.



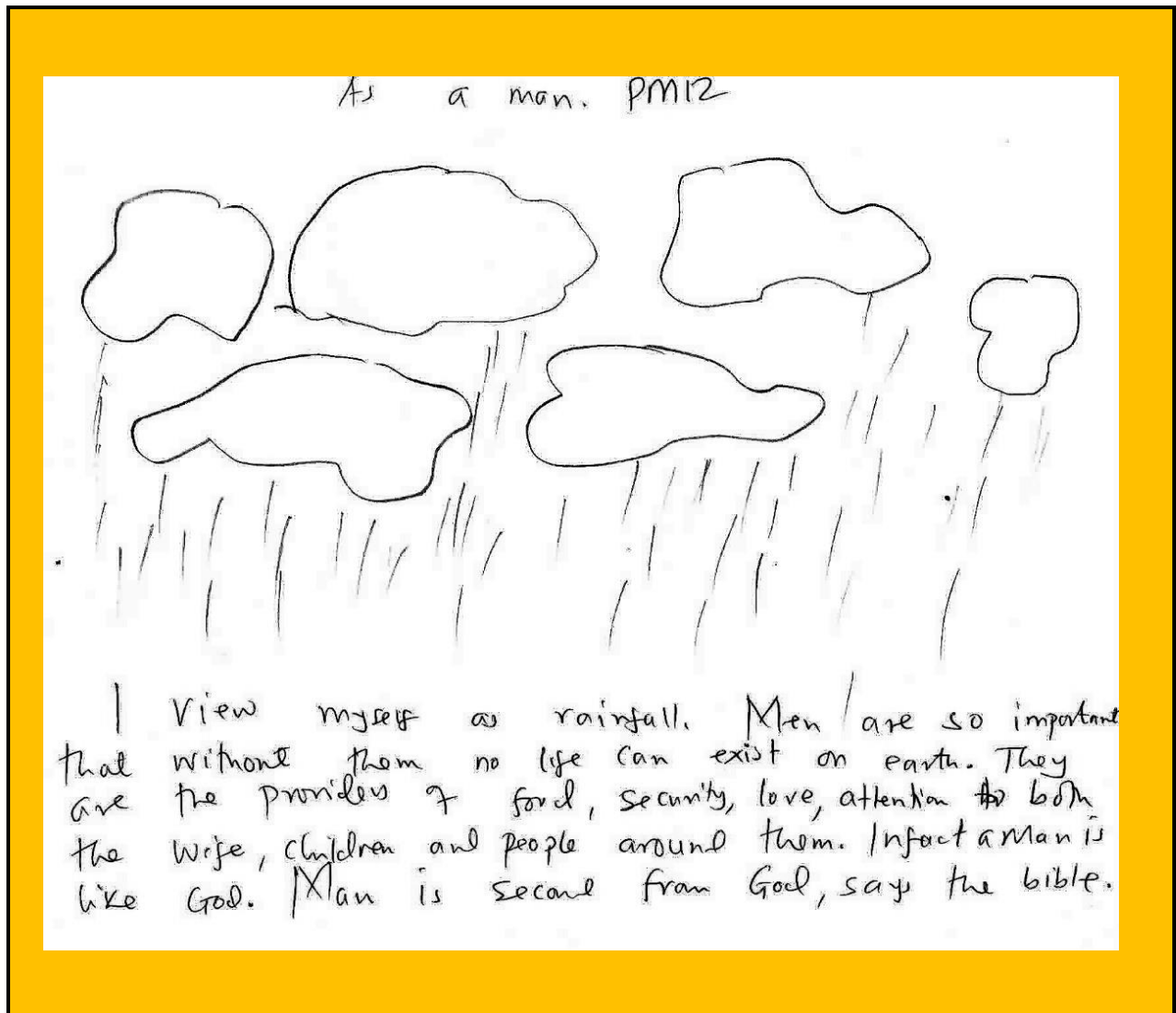
**Figure 4.22: Drawing of a signboard by participant PM 11**

Explanation: How I see myself as a teacher

*As a teacher I see myself as a billboard. A billboard is strategically positioned in roads where everyone can access them as a directional guide. Anyone who has lost his ways uses billboards for getting back to the right track. I guide students giving them directions in educations and their benefits.*



**The following is a depiction of how participant PM 12 sees himself as a man**



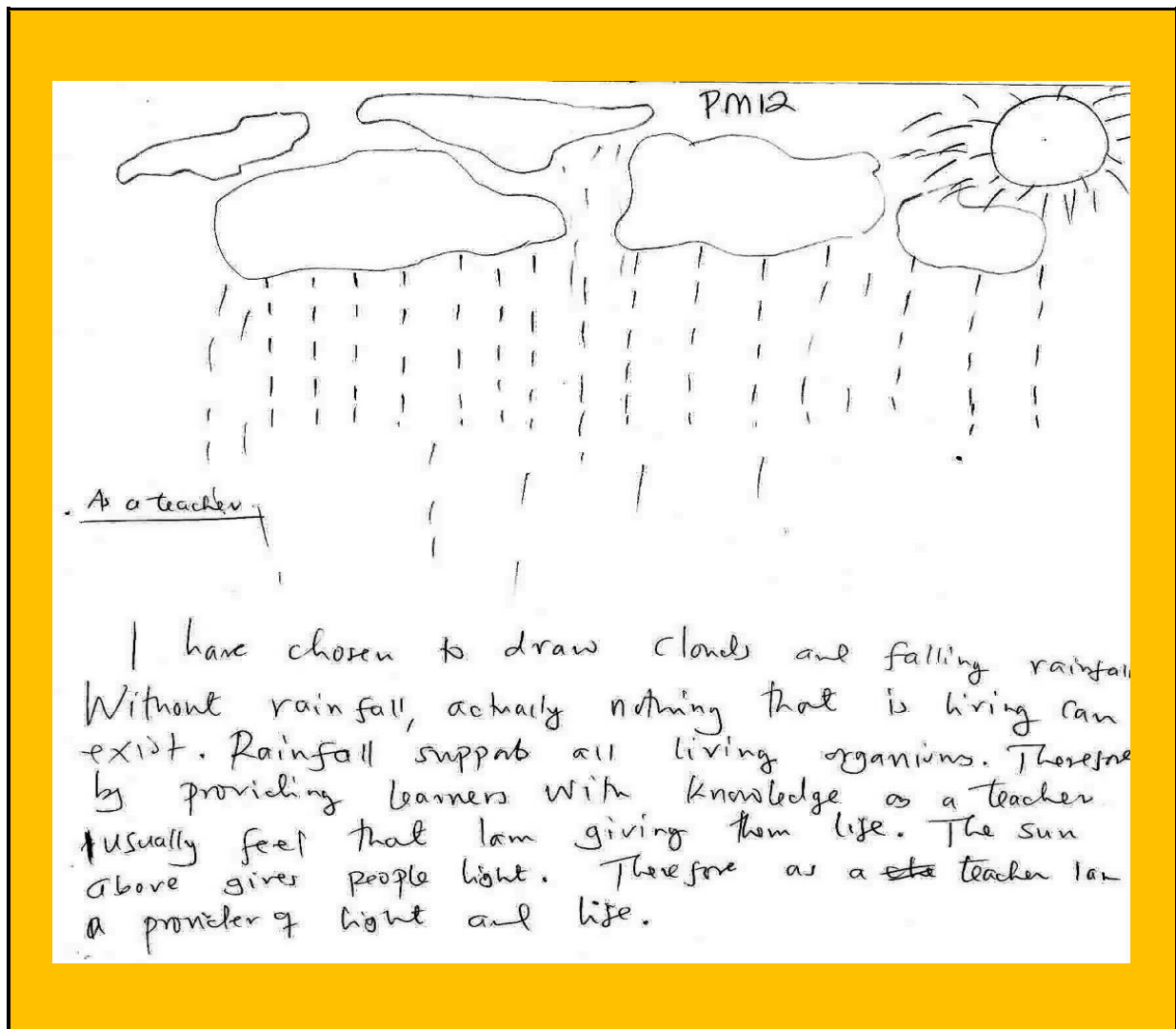
**Figure 4.23: Drawing of a rainfall by participant PM 12**

Explanation: How I see myself as a man

*I view myself as rainfall. Men are so important that without them no life can exist on earth. They are the providers of food, security, love, attention to both the wife, children and people around them. In fact, a man is like God. Man is second from God, says the bible.*



**PM 12's depiction of how he sees himself as a man is closely related to how he sees himself as a teacher. In both depictions, the participant sees himself as a provider.**

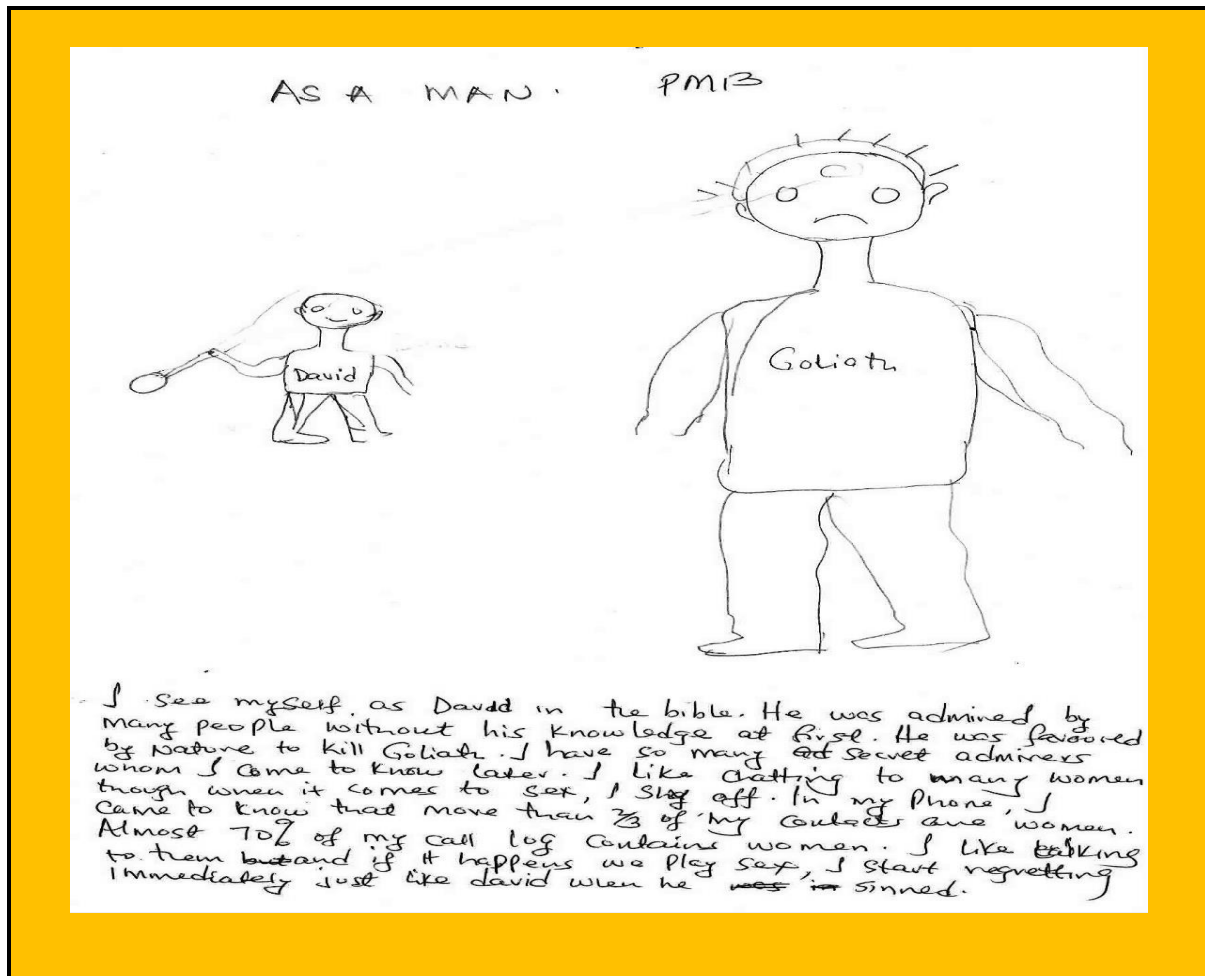


**Figure 4.24: Drawing of rainfall and sun by participant PM 12**

Explanation: How I see myself as a teacher

*I have chosen to draw clouds and falling rainfall. Without rainfall, actually nothing that is living can exist. Rainfall supports all living organisms. Therefore, by providing learners with knowledge as a teacher I usually feel that I am giving them life. The sun above gives people light. Therefore, as teacher I am a provider of light and life*

**The following is a depiction of how participant PM 13 sees himself as a man**

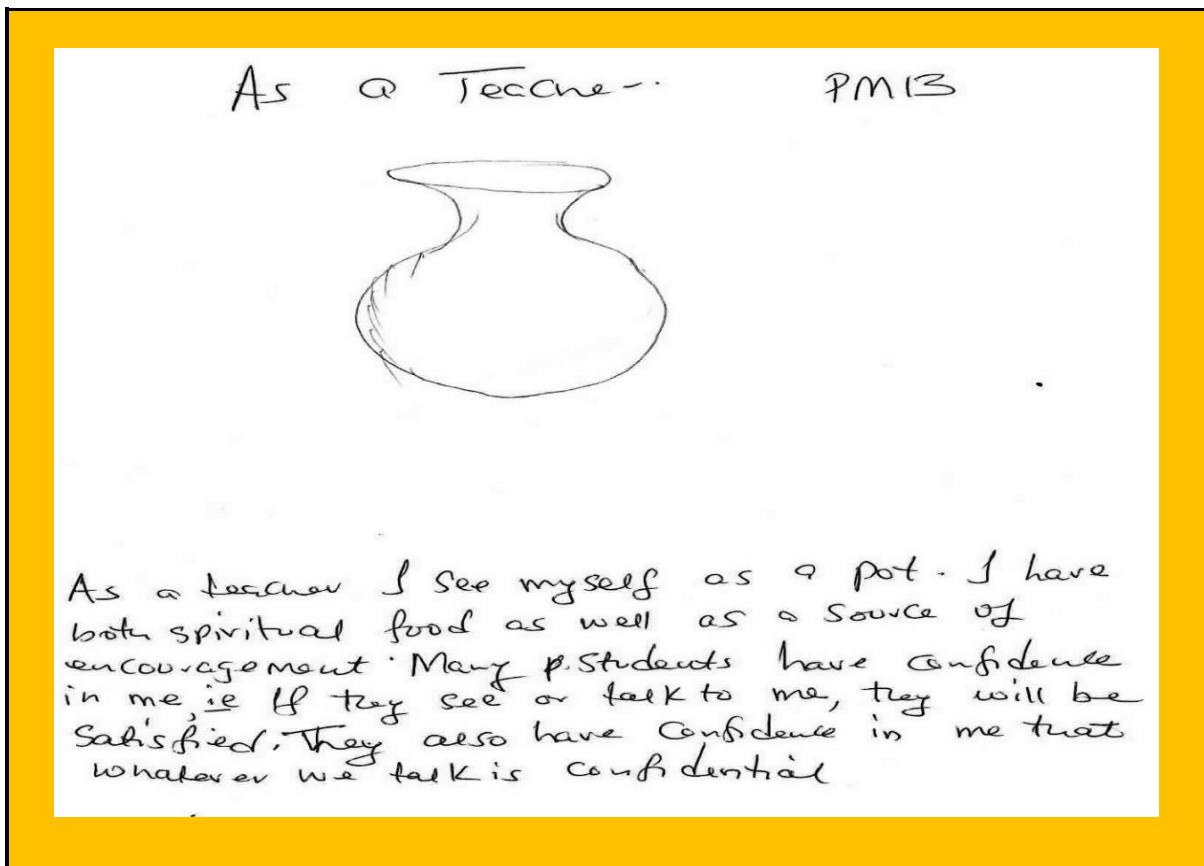


**Figure 4.25: Drawing of King David of the bible participant PM 13**

**Explanation:** How I see myself as a man

*I see myself as David in the bible. He was admired by many people without his knowledge at first. He was favoured by nature to kill Goliath. I have so many secret admirers whom I come to know later. I like chatting to many women though when it comes to sex, I shy off. In my phone, I came to know that more than two thirds of my contacts are women. Almost 70% of my call log contains women. I like talking to them and if it happens we play sex, I start regretting immediately just like David when he sinned.*

**While as a man PM 13 sees himself as a King, full of energy and vibrancy; as a teacher he perceives himself as a pot, a source of knowledge and encouragement.**

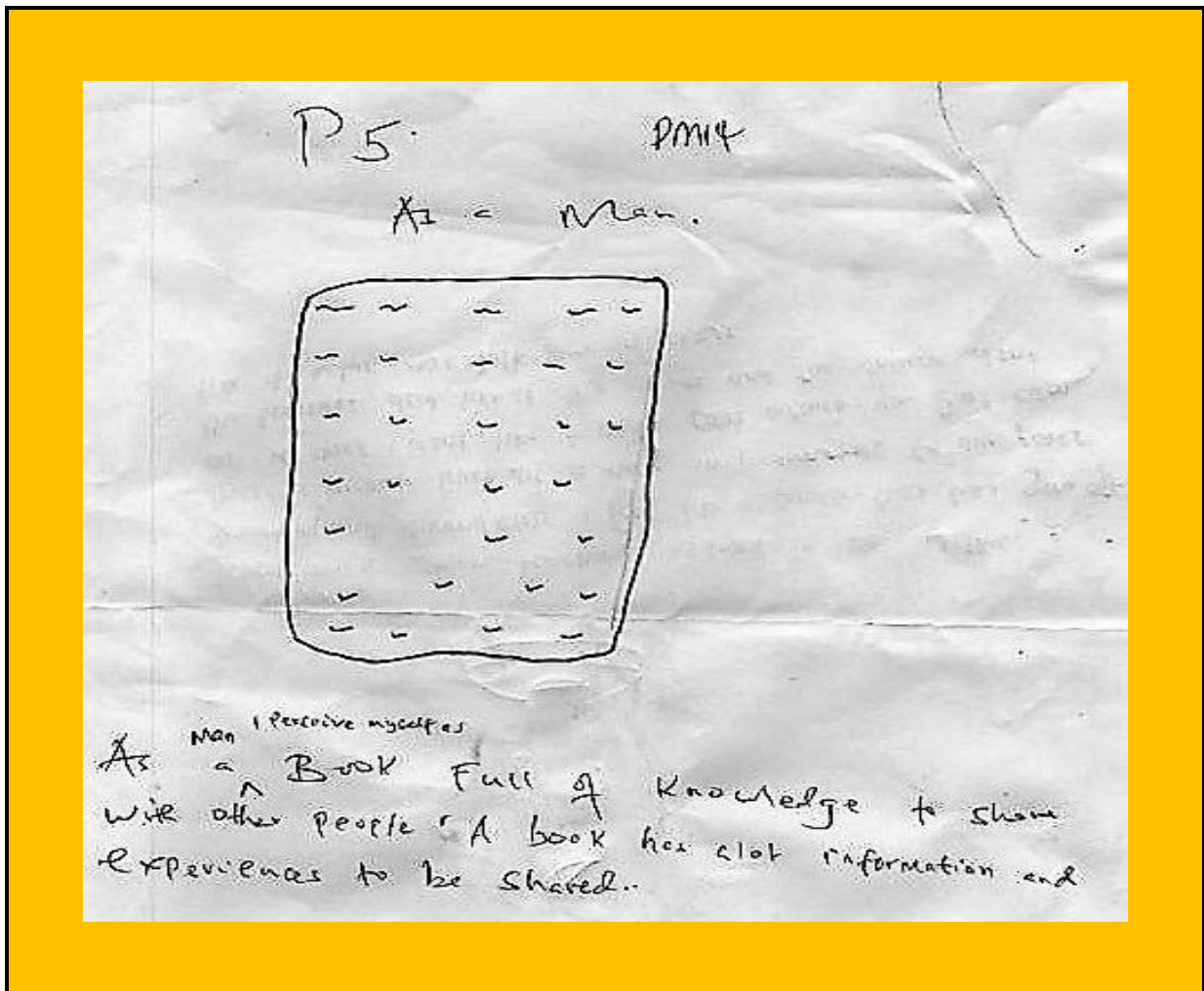


**Figure 4.26: Drawing of a pot by participant PM 13**

Explanation: How I see myself as a teacher

*As a teacher I see myself as a pot. I have both spiritual food as well as a source of encouragement. Many students have confidence in me, that is, if they see or talk to me, they will be satisfied. They also have confidence in me that whatever we talk is confidential.*

The following drawing is a depiction of how participant PM 14 sees himself as a man

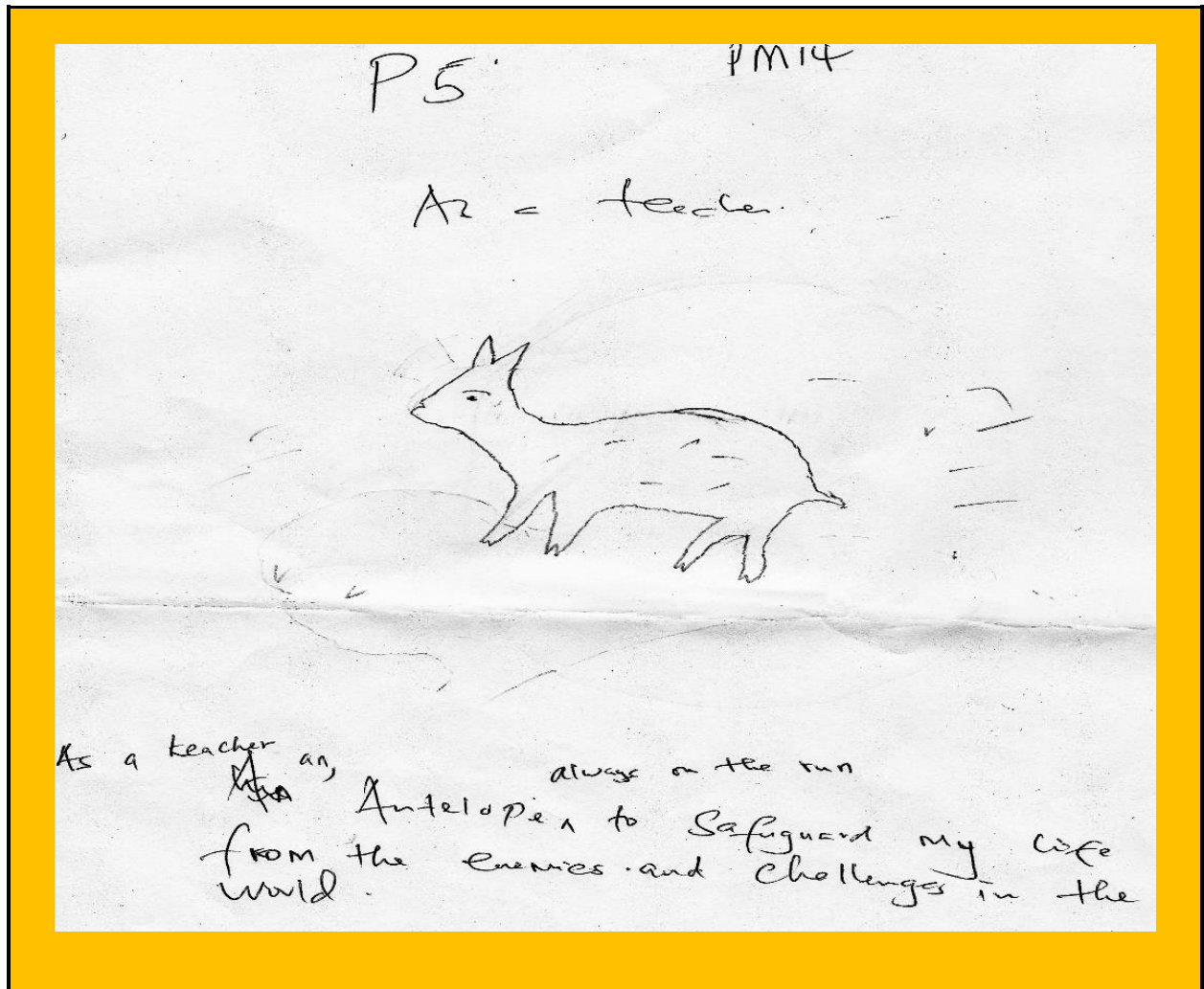


**Figure 4.27: Drawing of a book by participant PM 14**

Explanation: How I see myself as a man

*As a man I perceive myself as a book of knowledge to share with other people. A book has a lot of information and experiences to be shared.*

As a man, PM 14 sees himself as an inanimate object, a source of knowledge; while as a teacher he sees himself as an animate object with limited agency, always on the run from challenges.



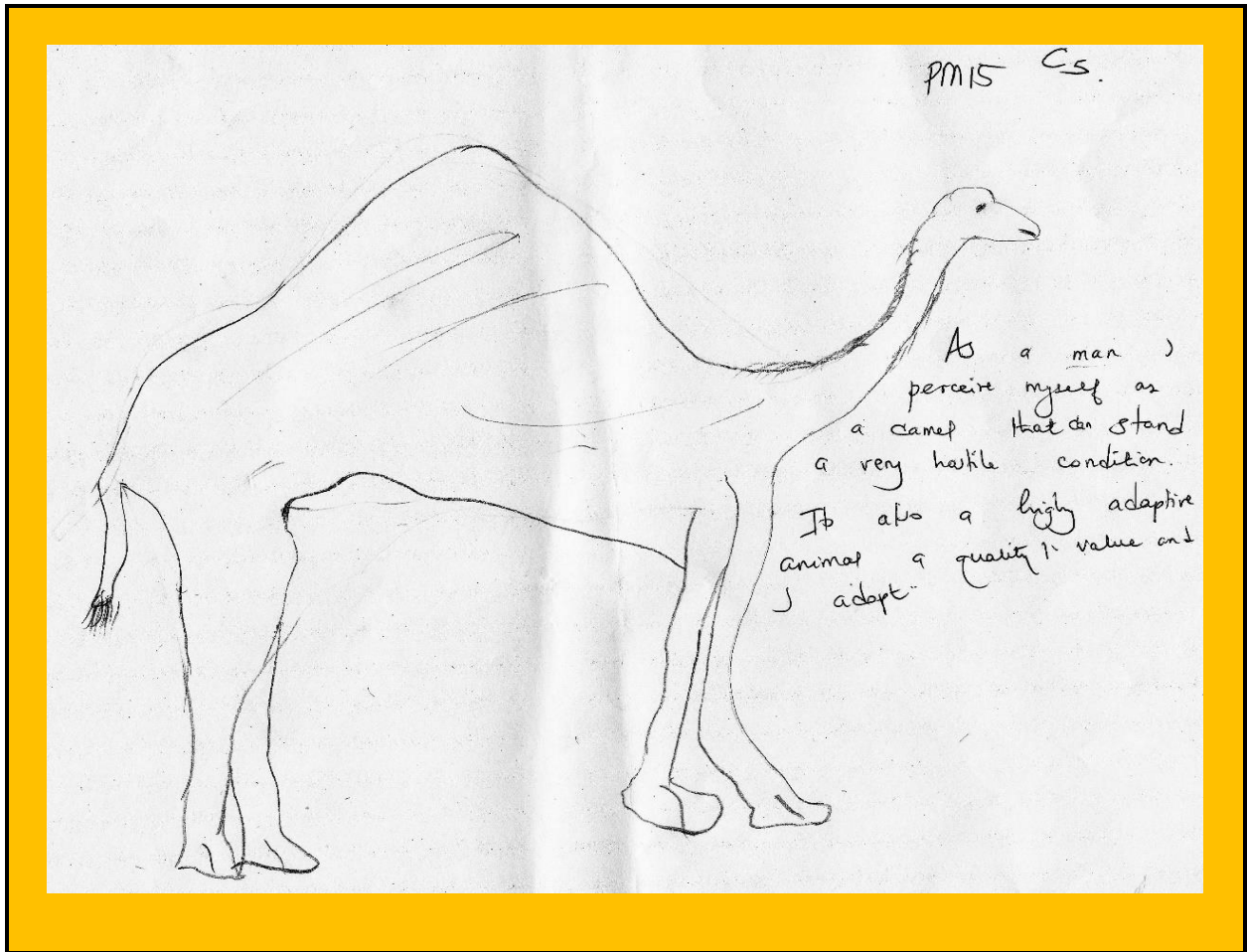
**Figure 4.28: Drawing of an antelope by participant PM 14**

Explanation: How I see myself as a teacher

*As a teacher I see myself as an antelope, always on the run to safeguard my life from the enemies and challenges in the world.*



**The next drawing is a depiction of how PM 15 sees himself as a man**

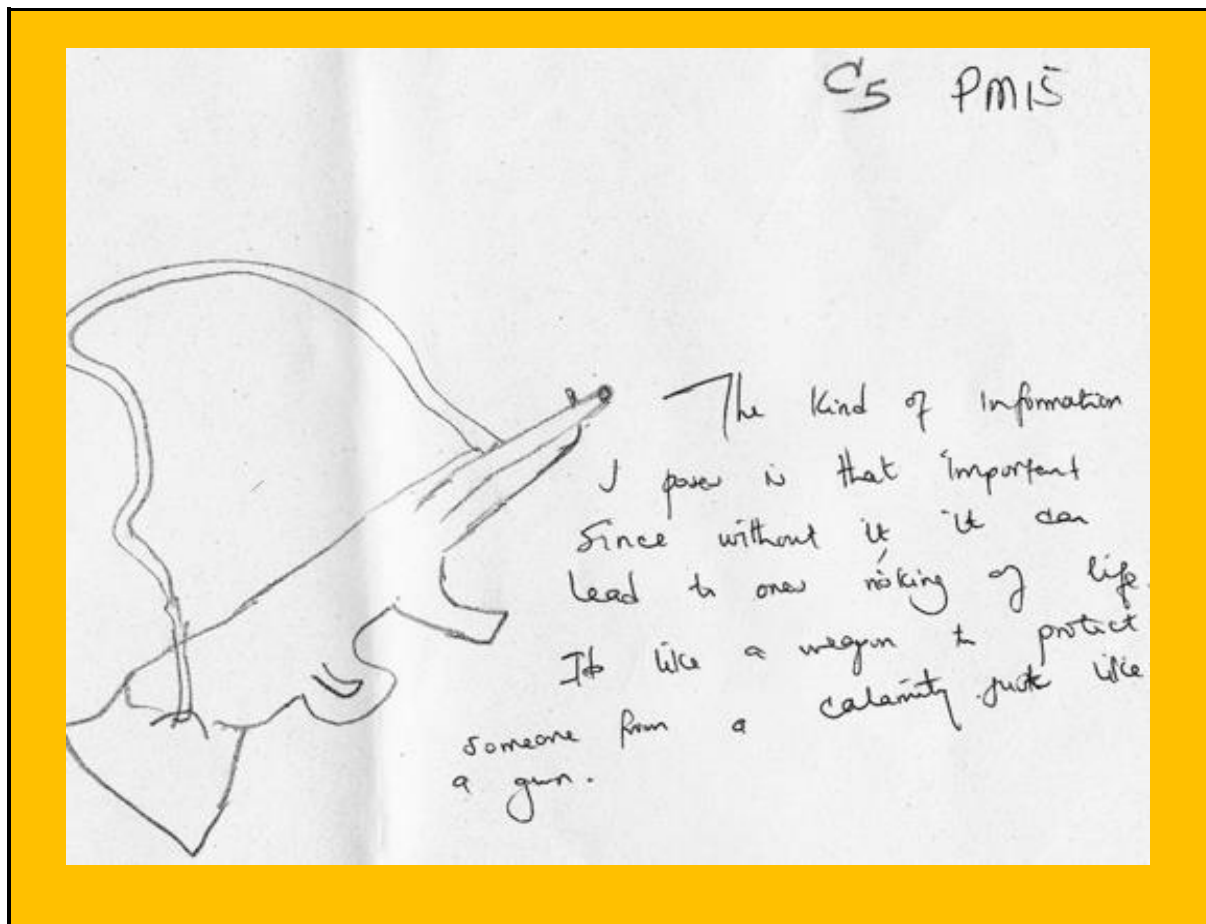


**Figure 4.29: Drawing of a camel by participant PM 15**

Explanation: How I see myself a man

*As a man I perceive myself as a camel that can withstand a very hostile condition, it is a highly adaptive animal a quality and value and I adapt.*

While as a man PM 15 sees himself as an animate object with some agency, as a teacher he depicts himself as an inanimate object but with limited agency.

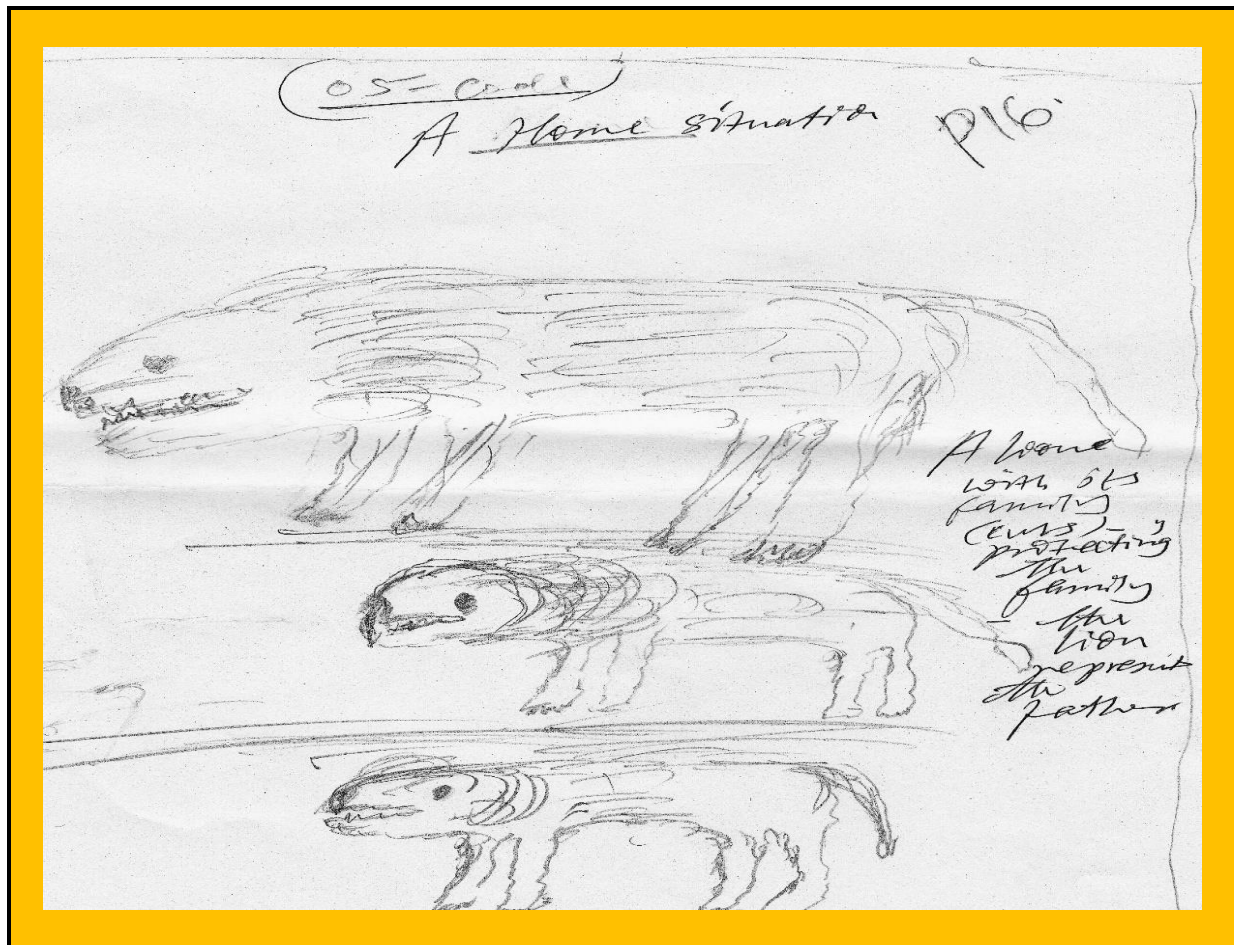


**Figure 4.30: drawing of an AK 47 gun by participant PM 15**

Explanation: How I see myself as a teacher

*The kind of information I poses is that important since without it can lead to one's loss of life. It's like a weapon to protect someone from calamity just like a gun.*

**The following drawing depicts how PM 16 sees himself as a man**



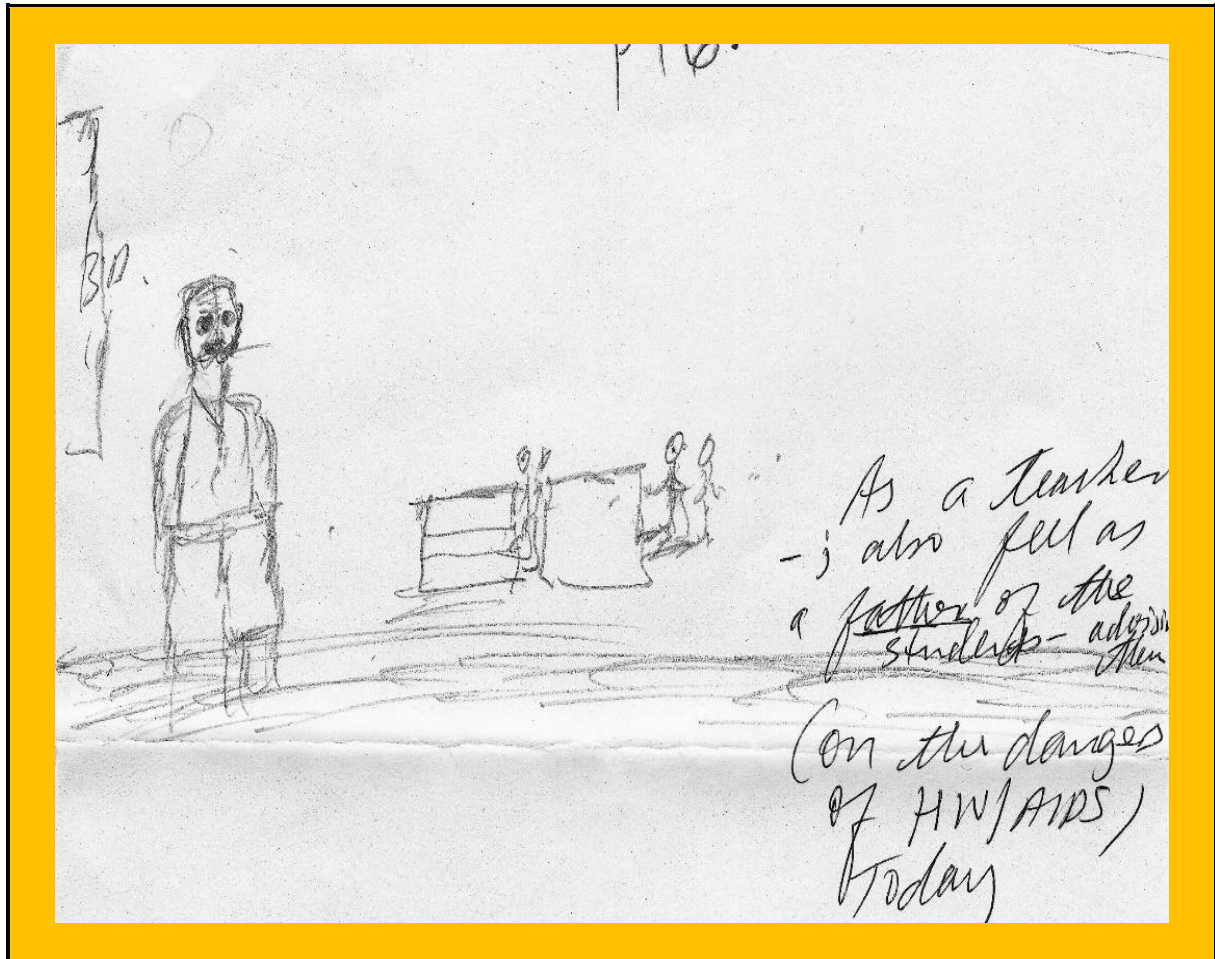
**Figure 4.31: Drawing of a home by participant PM 16**

Explanation: How I see myself as a man

*A home with its family (ours), I protect the family. The lion represents the father.*



**PM 16 depiction of how he sees himself as a teacher is closely related to his depiction of how he sees himself as a man. In both depictions, he depicts himself as an animate object with agency.**

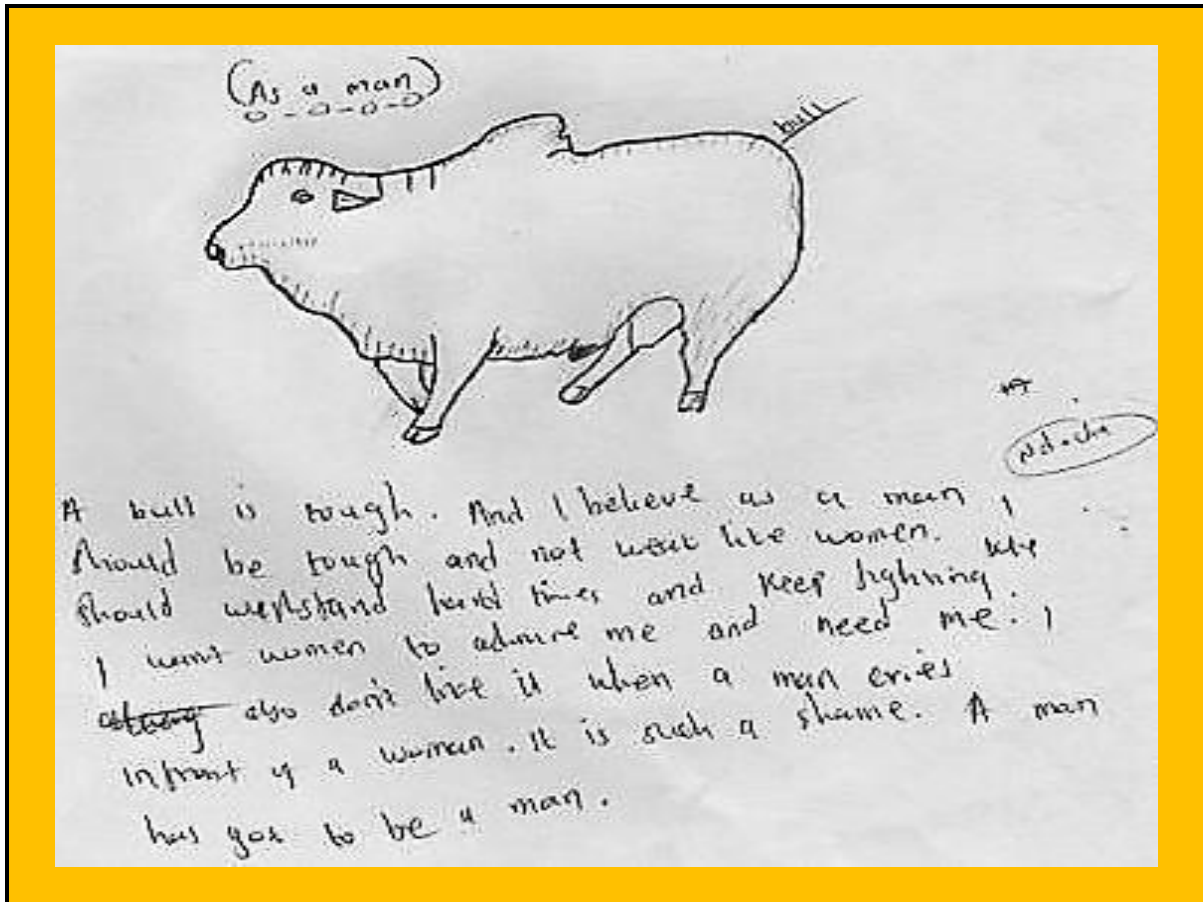


**Figure 4.32: Drawing of a father and his children**

Explanation: How I see myself as a teacher

*As a teacher I also feel as a father of the students. I advise them on the dangers of HIV and AIDS today.*

The following drawing depicts how PM 17 sees himself as a man

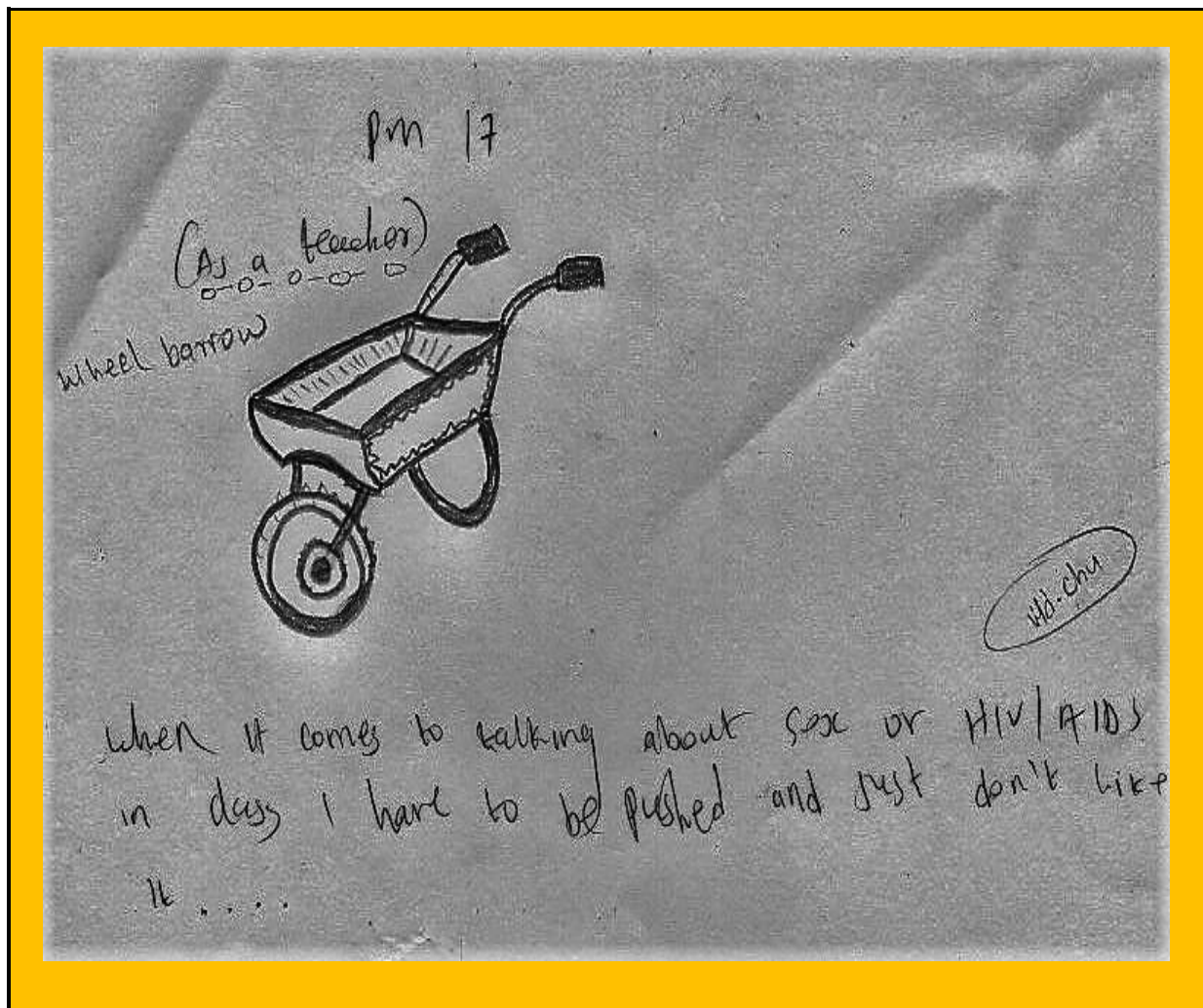


**Figure 4.33: Drawing of a bull by participant PM 17**

Explanation: How I see myself as a man

*A bull is tough. And I believe that as a man I should be tough and not weak like women. We should withstand hard times and keep fighting. I want women to admire me and need me. I don't also like it when a man cries in front of a woman. It is such a shame. A man has got to be a man.*

As a man participant PM 17 sees himself as a powerful animate object with lots of agency.  
However, as a teacher he sees himself as an inanimate object that has no agency.



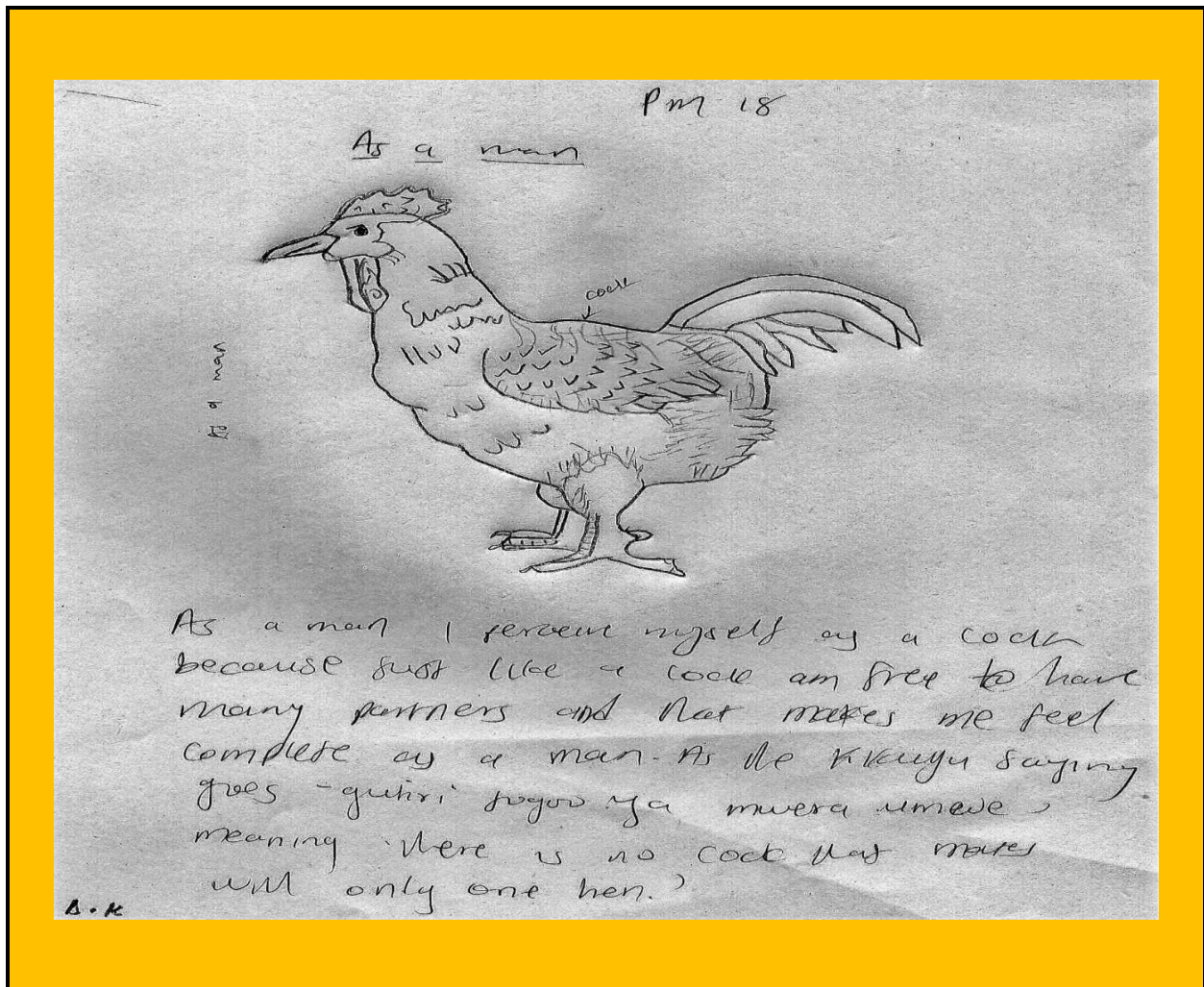
**Figure 4.34: Drawing of a wheelbarrow by participant PM 17**

Explanation: How I see myself as a teacher

*When it comes to talking about sex or HIV and AIDS in class, I have to be pushed and just don't like it...*



**This second last drawing depicts how PM 18 sees himself as a man**

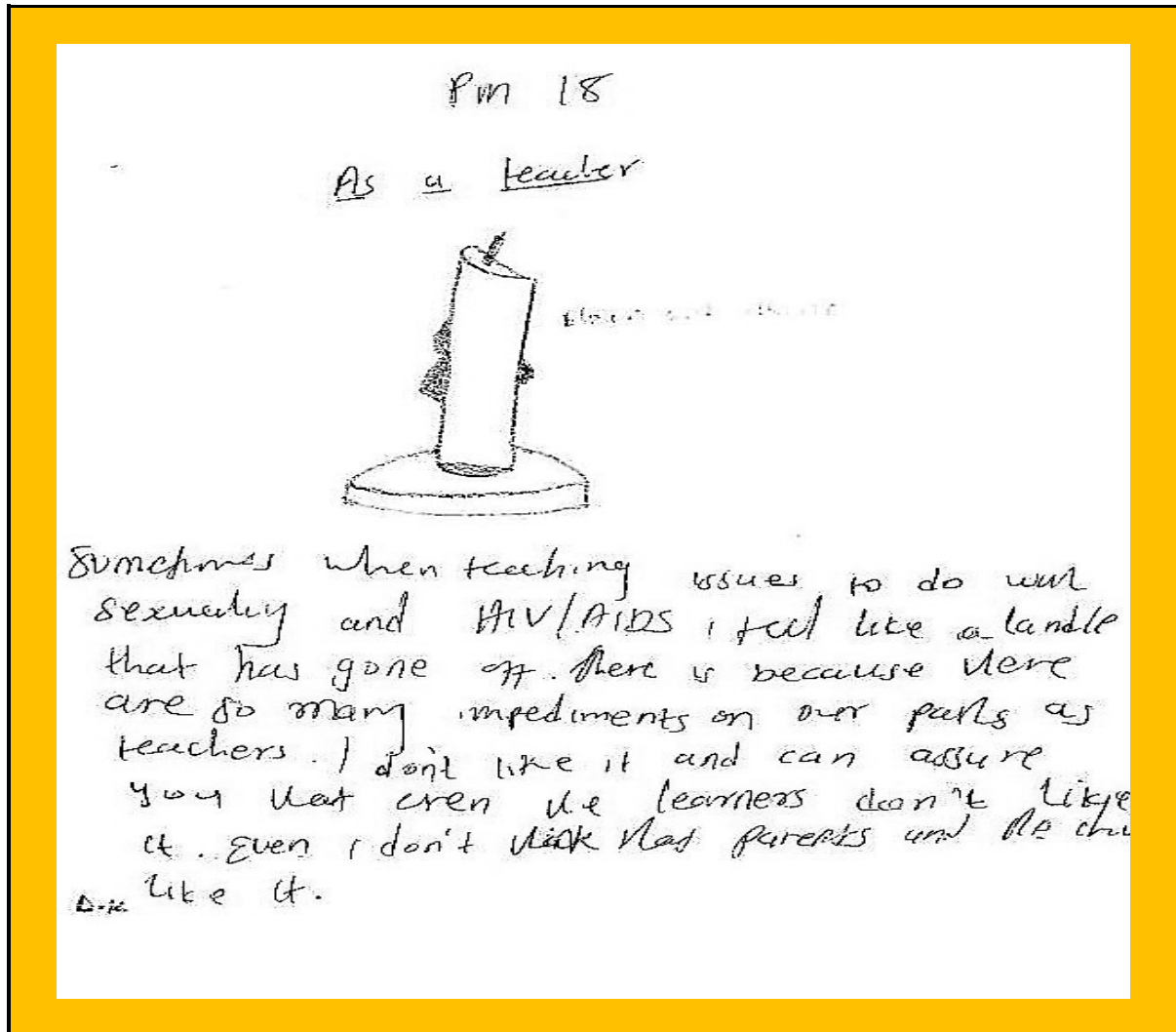


**Figure 4.35: Drawing of a cock by participant PM 18**

Explanation: How I see myself as a man

*As a man I perceive myself as a cock because just like a cock am free to have many partners and that makes me feel complete as a man. As the Kikuyu saying that goes 'gutiri jogoo ya mweera umwe' meaning there is no cock that mates with only one hen.*

**While as a man PM 18 sees himself as an animate object vibrant and full of agency, as a teacher he depicts himself as an inanimate object that has completely lost agency.**



**Figure 4.36: Drawing of a candle by participant PM 18**

Explanation: How I see myself as a teacher

*Sometimes when teaching issues to do with sexuality and HIV and AIDS I feel like a candle that has gone off. This is because there are so many impediments on our paths as teachers. I don't like it and can assure you that even the learners don't like it. Even I don't think the parents and the church don't like it.*

**Table 4.1: Showing categories of animate and inanimate drawings**

| <b>PARCIPANT</b> | <b>Animate drawings</b>  | <b>DEPICTION</b>   | <b>Inanimate drawings</b>  | <b>DEPICTION</b> |
|------------------|--|--------------------|----------------------------|------------------|
| PM 1             |  |                    | Fence<br>Bridge            | Man<br>Teacher   |
| PM 2             |  |                    | Kite<br>Torch              | Man<br>Teacher   |
| PM 3             | Big tree and a small-bodied man<br><br>Small tree and a big-bodied man | Man<br><br>Teacher |                            |                  |
| PM 4             | Lion   | Man                | Sun                        | Teacher          |
| PM 5             | Cell   | Man                | Streetlight                | Teacher          |
| PM 6             |  |                    | Steering wheel<br>Mirror   | Man<br>Teacher   |
| PM 7             |  |                    | Rainfall<br>Granary        | Man<br>Teacher   |
| PM 8             |  |                    | Tree<br>Radio              | Man<br>Teacher   |
| PM 9             |  |                    | River<br>Tap               | Man<br>Teacher   |
| PM 10            |  |                    | Rope<br>Firm tree          | Man<br>Teacher   |
| PM 11            |  |                    | Guard<br>Signboard         | Man<br>Teacher   |
| PM 12            |  |                    | Rainfall<br>Rainfall       | Man<br>Teacher   |
| PM 13            | King David of the bible  | Man                | Pot                        | Teacher          |
| PM 14            |  |                    | Book<br>Antelope           | Man<br>Teacher   |
| PM 15            | Camel  | Man                | AK 47 gun                  | Teacher          |
| PM 16            | A family situation   | Man                | A father with his children | Teacher          |
| PM 17            | Bull   | Man                | Wheelbarrow                | Teacher          |
| PM 18            | Cock   | Man                | Candle                     | Teacher          |

### 4.3 MEMORY ACCOUNTS

In this section I present the participants' memory accounts. The participants' profiles have also been used to support given themes in this chapter and that is why I have stated each participant's profile alongside his memory account.

#### Memory account PM 1

PM1 is a 45-year-old married man with three children. He was born and brought up in Ol Kalou sub-county in Nyandarua County. He is a Christian Religious Education (CRE) teacher at Hyrax Secondary School. He is a graduate from Maseno University with 20 years teaching experience. He is a born-again Christian from the Catholic Church. His parents did not talk to him about sexual matters and he doesn't feel comfortable discussing sexual matters with his children who are all grown-up girls. He also intimated that he is not comfortable talking about sexuality in class especially because he teaches in a mixed school. He would have been more comfortable talking about sexuality if he was teaching in a boys-only school. Below is his memory account:

*As a CRE teacher I have interacted with my students in and outside the class. The reaction is different depending on the class and the school. The reaction in form one and two is different from the reaction in form three and four. The lower classes seem not to know much like the senior students who might have had partners and probably had sexual relations. Some students feel sad and uncomfortable during talks on HIV and AIDS; shy and remorseful when told about the negative effects of early sexual encounters. At one time, I was teaching about HIV and AIDS modes of transmission. One of the students happened to have had unprotected sex and was convinced that he was HIV positive. The student got so affected that he had to be taken to hospital for testing after which he turned out to be negative. After the occurrence, the boy was happy and relieved, he started to improve in his academic performance and promised to keep off from sex until the right time. Also when teaching about HIV and AIDS those students who have lost loved ones to HIV and AIDS become so much affected and uncomfortable to a point that some break down into tears.*

PM 1 has had negative encounters when teaching about sexuality. Likewise, PM 2 narrated a similar negative encounter of seemingly hurting affected students while teaching about HIV and AIDS.

#### Memory account PM 2

PM 2 is a 52-year-old man from Nyandarua. He is married with four children. He is a Geography/Kiswahili teacher and the HOD for Guidance and Counselling at Hyrax Secondary

School. He has teaching experience of more than 20 years. He has been affected by the HIV and AIDS epidemic having lost some loved ones to the pandemic. He is a graduate from Laikipia University with a Bachelor's degree in Education and is currently pursuing a degree in Education (Geography). He comes from a family that is very much part of the Kikuyu culture. He argues that he cannot talk about sexuality with children, and so his wife talks about sexuality with his children. Below is his memory account:

*The topic about sexuality within HIV and AIDS education is a bit difficult to teach due to cultural beliefs about sex and stigma associated with those infected or affected by HIV and AIDS. The students think that you are 'out of your mind' when go talking sex or AIDS in class. I remember one day I was teaching a topic in Kiswahili Kusoma (Reading) 'Ripoti kuhusu ukimwi' (a comprehension on HIV and AIDS). Most of the students were attentive at the start of the lesson, I realised that some of the students were not at ease. I also realised that the other students were sort of glaring at those who seemed affected. I appointed a student and requested him to read the passage and he read it loud and clear. Then I decided to appoint one of the students who seemed uneasy to read since he was a bright boy. I saw the student take the book and he was shaking and could not look at me. Almost the whole class was looking at him to see his reactions. I could not understand why. He became emotional and started crying. I told him to go out and I continued with the passage. I read it myself.*

*It was after the lesson that I called the boy and asked him why he refused to read the passage and instead started crying. The boy did not answer, I thought he was a stubborn boy. As we were taking tea in the staffroom I asked the class teacher of that boy what could have been the issue with the student. The teacher told me that the boy had lost his two parents to HIV and AIDS and he was then an orphan. I was so affected and felt guilty.*

*I then enquired about the other students whom I noticed seemed uneasy, one female student who seemed affected and I was informed that her mother was living with HIV and AIDS. And the third student who was also very emotional during the lesson was herself infected. Since then I avoided teaching any aspects of HIV and AIDS that I encountered within the syllabus. This is because some may think that I am targeting them and that I am aware of their background. Two of the students started hating me since then and have been performing very poorly in Kiswahili.*

Unlike PM 2 who narrated challenges related to cultural taboos, PM 3 expressed structural constraints such as: lack of a specific syllabus for HIV and AIDS education, lack of adequate materials, inadequate time and lack of training.

### **Memory account PM 3**

PM 3 is a 34-year-old married man with one child. He was born and brought up in Nyandarua. He is a Biology teacher at Hyrax Secondary School. He is a graduate from Egerton University



and has also pursued a master's degree in Education (Psychology). He has teaching experience of about ten years. He is a Christian who is deeply religious and a follower of the African Inland Churches (AIC). Below is his memory account:

*It was difficult to talk about HIV and AIDS prevention to students, first introducing the topic felt weird. There is no time allocated for teaching about HIV and AIDS because we don't have a syllabus for this. When I find such aspects in the Biology syllabus I normally give it very little attention. I would rather we had a whole syllabus for HIV and AIDS and then have exams for the same. A lot of issues and questions emerged as to why there is HIV and AIDS, where it came from, why there is no cure though a lot of studies and research has been performed. I felt uncomfortable discussing sexual related matters to the students, I felt like this matter ought to have been discussed or taught at home by parent, at church or even small 'barazas' (elders) in villages. The lesson objectives were not achieved since some issues were left pending or untouched maybe because we had inadequate learning materials. I also lacked enough information concerning HIV and AIDS. Most of the students seem uninterested with the topic. I lacked enough knowledge and courage to talk about sexuality since I have not been exposed to a lot of studies on sexuality.*

Like PM 3, PM 4 has also had negative encounters when teaching about sexuality and HIV and AIDS. He attributed his challenges to lack of training and lack of enough knowledge on HIV and AIDS education. In addition, he also feels constrained by cultural taboos and the fear of hurting infected and affected students.

#### **Memory account PM 4**

PM 4 is a 47-year-old married man with two children. He was born and brought up in Nyandarua. He is an English/Literature teacher and is also in charge of guidance and counselling at Pinewood Secondary School. He is a graduate from Moi University and has pursued a Master's degree in Education (Sociology). He has teaching experience of more than twenty years. Pursuing a masters' degree in Sociology opened his eyes as prior to this he couldn't mention sex to his two sons but now he can comfortably and constructively communicate sexual matters to them. One of the sons is in Jomo Kenyatta University of Agriculture and Technology (JKUAT) and he advises him to always use condoms and carry them around in his pockets wherever he is going. He seemed very comfortable talking about sexuality and HIV and AIDS. Below is his memory account:

*In my teaching of literature in English, I have encountered characters in novels suffering from HIV and AIDS and consequently succumbing to it. The best example is Becky, a character in the compulsory novel 'The river and the source' (a prescribed set book for English) and Miriam in the short story 'When the sun goes down' (a*

prescribed English set book). To start with, sexuality is largely a taboo topic among the Agikuyu. My upbringing as a Kikuyu man did not allow direct reference to the sexual organs of a man and woman. The fact that most believe that AIDS can only be contracted through sex makes it difficult to approach the topic. Secondly, AIDS and sex have for a long time been treated as a taboo topic. They are things that you don't go talking about in the society. Only morally decayed persons or drunkards can talk about these topics shamelessly. The topic of AIDS and sex therefore becomes difficult to approach. I have had no training in teaching HIV and AIDS. I also don't I have much information on the same. I always don't even know what content to teach the students. It remains detached from my experience as a teacher and only exists far in the distance created by the reference of a fiction character.

At another level, it is believed that multiple partners are a recipe for HIV and AIDS, as happens in the case of Becky in '**The river and the source**'. I realise that students become uncomfortable. This I interpret could be as a result of being affected by the disease by losing loved ones. And also to me it sounds like the teacher is condemning AIDS victims. Due to the sensitivity of the issue, the students may think the teacher knows their family background and is purposely targeting them. An attempt to shift the topic of AIDS from the literacy context to actual real life experiences only attracts blank faces. The learners' contribution to the topic is zero. To avoid affecting students who may be having victims of HIV and AIDS at home. Sometimes even including their own parents. I find myself avoiding discussing openly on the topic.

At one time, a student broke down in tears while I was teaching the novel '**The river and the source**'. Being a purely boys school I had ease delving deeper into the issue of multiple partners generally called prostitution, I find it easier talking to boys than female students. I was surprised to learn later that the boy had lost his mother to the disease. From then on, the experience of the student has always impeded my delivery of the topic of HIV and AIDS. In another occasion I was teaching in a class about HIV and AIDS. One of the students was a victim because she was born positive. I realised students were using their eyes to concentrate my attention to that student. The students realised that the others were aware of what she was going through. She started sweating and slept the whole lesson. This problem must have been worsened by the fact that most learners in a day school are from the local area where a majority are neighbours and close relatives. Therefore, they are familiar with one another. It has become too hard for me to teach about the topic in that class because the student feels that I know what she is going through. Even when I go to class during normal lessons, the student has been withdrawing herself from me. She was among my best students but afterwards she ended up performing poorly and even dropped from Biology which was an optional subject.

Unlike PM 1 2 3 and 4, PM 5 narrated a positive encounter. He expressed a positive attitude towards discussing sex-related matters in class and felt the joy of having the opportunity to help learners deal with sexuality related challenges.

### **Memory account PM 5**

PM 5 is a 32-year-old unmarried man with no children. He was born in Murang'a but brought up in Nyandarua. He is a graduate from Egerton University with teaching experience of about 6 years. He is a Biology teacher at Pinewood Secondary School and a deeply religious Catholic Church follower. He is affected by HIV and AIDS, having lost both of his parents to HIV and AIDS, leaving him orphaned at an early age. Below is his memory account:

*There is this time I was teaching about Human reproductive system and sexually transmitted diseases. I tackled the topic which created a lot of attention to the student maybe since they rarely expected such an open forum discussing about sexual matters. To my surprise the students seemed so surprised as I addressed the issue telling them that they require to open up and discuss challenges that they go through. After the lesson, I got this student who shared her story about how her friend got raped and kept quiet but after a long time of suffering the girl spoke out and only to undergo a medical test and find that she contracted an STI. I advised the girl to tell her friend to look for a counsellor since as reported she had threatened suicide. I realised that students have quite a lot they go through but lack someone to share to.*

PM 6 explains that the learners have misconceptions and inaccurate facts about sexuality and HIV and AIDS and writes that he approaches sex-related matters from a spiritual perspective advocating for abstinence till marriage.

### **Memory account 6**

PM 6 is a 29-year-old unmarried man with no children. He was born and brought up in Nyandarua County. He is a Swahili teacher at Brightstar Secondary School. He is a graduate from Mukuyu Teacher Training College (TTC) being a fresh graduate from college, he has limited teaching experience. In school, he is comfortable talking about sexuality with boys but not with girls. Below is his memory account:

*There is a time I introduced the topic on sexuality. I discovered that the students were so eager to hear what I was about to say on the topic. I created an open forum (form 3 class) to let them answer questions such as, would you wait till marriage to have sex? The boys were of the view that they cannot wait while the girls were for waiting. I then asked them about HIV and AIDS modes of transmission and how HIV can be prevented. I was very surprised when some few boys who seemed to be discussing something amongst themselves claimed that the use of two condoms would protect them from contracting the virus. The response of boys in most of the forums were that they would have ways to keep away from the virus while still practising what they called safe sex. The girls' responses were not as freely shared as the boys but those who managed to speak out put it that they would better wait till marriage. Boys were of the opinion that it is impossible to wait till marriage to have sex. I had to conclude by approaching it*

*from a spiritual perspective. I urged the students to always abstain till marriage as doing contrary is an act of fornication. I told them that whether they do not contract HIV and AIDS, the marks are left on their spiritual lives and affects their future relationships.*

PM 7 narrated that he skips HIV and AIDS related topics and feels that they should be handled by professional counsellors. He narrates setbacks pertaining to scandals involving male teachers and female students, lack of enough knowledge on the subject matter, fear of offending affected students and feels that the subject matter contradicts his religious faith.

### **Memory account PM 7**

PM 7 is a 47-year-old man who is married and has three children. He was born in Nyeri but brought up in Nyandarua. He is a graduate from Kenyatta University and has pursued a Master's degree in Education (Sociology). He is a Math/Chemistry teacher and the HOD guidance and counselling at Brightstar Secondary. His family is deeply entrenched in the Kikuyu culture. He was brought up knowing that sex is a taboo topic. In addition, he is deeply religious, a Christian from the Seventh Day Adventist (SDA) denomination. Below is his memory account:

*For me to speak to the learners about HIV it is usually a by the way but not digging deep in the topic. Some of the events that I have witnessed is that some of the teaching staff in the team of guidance and counselling find that the topic is not to be handled by us as teachers but is to be handled by external speakers e.g. professional counsellors. For instance, one time I raised an issue of; do we have cases of students who are on ARVS so that we encourage them to continue with the medication. The members said that it is illegal to ask the status of the learners to avoid stigma. Due to this, the infected learners may not get social support they require and thus may end up not using the expected drugs. In another occasion it was difficult to tell the learners not to involve themselves in sexual intercourse when one of our colleague teacher was involved in a sexual scandal with a female student.*

*The learners with their tender age and the beauty attributed by their uniform are so tempting it is hard for we male teachers not to admire them. Myself I avoid advising a female student closely all on her on or I will start thinking 'otherwise'. I mentioned HIV and AIDS among them and it all went loud. 'Not us, we are clean we have no virus'. The students have physical trust, love and confidence towards one another and it becomes too difficult to believe or imagine their friend having the virus.*

*It is difficult as I found I have no deep idea about the terms used in teaching HIV and AIDS and therefore it is difficult to teach due to lack of content material. Also I have found that when I start to talk of the disease I feel I am offending learners who in one way or another are victims in that they are infected or have close relatives who are living with HIV and AIDS or who have died of HIV and AIDS. Sometimes I always feel*

*that what I am supposed to teach does not rhyme with what I believe in. The faith that I have in Christ is contradicted by the content, this brings me difficulties in communication. My faith advocates for abstinence until marriage and I could be conflicting my faith by telling students to play safe sex that is, use of condoms while engaging in sexual intercourse. This is an act of fornication and should be deeply condemned.*

*The media is also playing a part in the ineffectiveness of the HIV and AIDS education. As teachers we try our best to guide and counsel the students but the media empties all that. The students watch romantic scenes and listen to music that activates them sexually. The youth have a high affinity for secular music that is sexually oriented. Magazines of naked women and men are available, and all these entice them sexually. So the education on sexuality and HIV and AIDS that we as teachers provide them with becomes futile. The students perceive teachers as 'analogue' and they on the other hand are 'digital' and they therefore feel that they have a different worldview that is up to date and not backdated like that of the teachers and the parents. I have also noted that the learners have a mind-set that HIV and AIDS is a disease for the others and not for secondary school students. Therefore, they go sharing sharp objects like razors and needles since they don't believe that their fellow students could be infected. The topic in HIV and AIDS is not in the syllabus and the talk of it is just a waste of time which could be used in teaching the examinable topics. Some students do not consider AIDS as a disease with a higher magnitude than the others and they therefore say 'Ukimwi ni homa tu' (AIDS is just like a cold flu).*

PM 8 like his colleagues experiences a fear of hurting infected and affected students and a fear of using explicit language. He advocates for the use of professional counsellors and visual participatory methods to teach about HIV and AIDS.

### **Memory account PM 8**

PM 8 is a 39-year-old man who is married and has two children. He was born and brought up in Nyandarua County. He is a Kiswahili teacher at Brightstar Secondary School. He is a graduate from Kagumo Teacher Training College (TTC). He does not like talking about sexuality either to his children or his students. Below is his memory account:

*There are so many challenges I have experienced when teaching about HIV and AIDS. Some of these include: Class composition- in a class I sometimes find that some of the students have lost their parents through HIV and AIDS. As a teacher it becomes hard for you to talk about the disease so as not to hurt some of the students. Also, in a class there may be students who are infected, this makes it almost impossible to talk about HIV and AIDS so as not to hurt their feelings. Furthermore, when discussing the impacts of HIV and AIDS, you remind the affected students of their losses. Some teachers may also be themselves infected with HIV and AIDS and therefore it becomes difficult for them to discuss the disease. The language used when discussing sexuality is also sort of indecent for a teacher and some terms are difficult to be uttered. I therefore think that sex education should be introduced early in life and teachers should*

*have knowledge on the background of the students. Use of ICT to be incorporated in the teaching of HIV and AIDS. Use of professional counsellors or other resource persons in the teaching of HIV, and HIV and AIDS to be considered as any other disease and not a disease due to immorality. Use of mother tongue when teaching about sexuality.*

PM 9 narrates that male teacher-female student relationships are becoming common and are tarnishing the image of male teachers. He writes that teachers are spending more time talking about drug abuse which has become a major hurdle and lack enough time to discuss about sexuality and HIV and AIDS.

### **Memory account PM 9**

PM 9 is a 42-year-old married man with two children who hails from Nyandarua. He is a Christian Religious Education (CRE) teacher and a member of the guidance and counselling department at Olympia Secondary School. He is a graduate from the University of Nairobi and a deeply religious Christian. Below is his memory account:

*There is this common collision of male and female students where the (male) feels able to approach a female student for sexual favours. More so during counselling, I found out that very many female students believe that doing men sexual favours is an easy way to climb to the top because the men do you some other favours. Male teachers and female student's relationships are common and I have witnessed some even in my school. Last year but one we had a teacher interdicted for engaging in a sexual relationship with a form two student. This tarnishes the image of all the male teachers and makes it difficult to be able to counsel the students. At any time, the minors are very vulnerable and ready for any direction given. To them being with a teacher is a great achievement and the other students should know about it. Sometimes they end up becoming pregnant and ignoring the fact that they can contract HIV and AIDS in the process. Recently the trending issue is male students with female teachers. They are generally taken to be available and very active in bed and thus some teachers befriend them at a little sponsorship. Most of us spend more time in idling with our colleagues. Trust builds up and you have slowly ignoring the boundaries within the work place. By and by you realise you are not only friends but 'great friends' friends with benefits. Recently drugs have taken a tall order. Youths are getting into drugs. We as teachers are having a hard time try to counsel those students who are already using drugs. The drugs drive them into irresponsible sexual behaviours and sometimes they end up contracting 'the disease'. We have been spending most of the time talking about drug abuse that we lack adequate time for discussing sexuality and relationships.*

PM 10 also finds it difficult to teach about HIV and AIDS due to the fear of hurting the infected or affected students

### **Memory account PM 10**

PM 10 is a 29-year-old man who is unmarried and has no children. He was born and brought up in Nyandarua. He is a Biology teacher at Masada Secondary School and a graduate from Kisii University. He has teaching experience of about 5 years. Below is his memory account:

*As a teacher I have had experiences in teaching sexuality within HIV and AIDS. It has been a challenge to teach students who are HIV positive or students whose parents or relatives are HIV positive. Remember HIV is mostly transmitted through sexual intercourse. So many people find as if you are telling them that those who become infected with HIV and AIDS are immoral.*

*One time I was sharing with a student (girl) who was sexually very active. She said that she is hyperactive to the extent that when she requires a man, she has to go for him under all means and circumstances. She used to frequently sneak out of school by jumping over the fence. She would go, get a man and she is screwed. When she comes back she is very remorseful and settled. She had frequently sneaked out of school and would accept any punishment given to her without disclosing her reason for sneaking out of school. One day I decided to talk closely with the girl and she disclosed everything to me, being a man it is always a challenge to give advice to a girl. I am always uncomfortable talking closely to a girl on sexual issues. It puts me in an awkward situation. When the administration got to know about the matter, she was allowed to be a day scholar and she was linked up with a professional counsellor. With time, the girl started to get transformed in terms of her behaviour.*

Unlike PM 10, PM 11 explains that he talks openly on sex-related issues but as a result he is perceived as morally decayed by the students.

### **Memory account PM 11**

Participant PM 11 is a 27-year-old unmarried man with no children. He was born and brought up in Nyandarua. He is a graduate from Laikipia University and a Biology teacher at Peppercorn Secondary School. He graduated in the year 2014 and hence has limited teaching experience. He is a dedicated Christian (a Catholic). Below is his memory account:

*In my first teaching experience about sexuality and HIV and AIDS students in my class were so attentive but very passive. The moment I asked them any question they would laugh and in turn ask me the same question. Students get a negative picture of you when you give detailed information on sex. They see you as being immoral. Since I was not shy in replying they got a negative picture about me and started arguing that unless I was immoral I could not manage to give detailed information about sexuality. It took me a lot of time to explain to students that in science everything concerning sexuality is tabled squarely without omission of any information so that they can learn and at the same time be courteous. Initially I was frustrated by the students but with time they cooperated. For me to achieve my goal I had to be open and also give room for students*

*to give their views for the awareness to be effective and so that the students would be morally upright even though this meant that I accept being perceived as morally decayed by the students.*

PM 12 also narrated a negative encounter where due to lack of knowledge on HIV and AIDS he is at times unable to find answers to some of the students' questions.

### **Memory account PM 12**

PM 12 is 25 years old, unmarried, with no children. He is an English/Literature teacher at Masada Secondary School. He was born and brought up in Nyandarua and is a fresh graduate from Kenyatta University and hence has no teaching experience. Below is his memory account:

*Though am not a very experienced teacher, having just completed my training I still have some few memories that I find worth sharing since I started teaching as an untrained teacher during my long holidays while still in campus. Being an English and literature teacher my best moments in class is when am engaging my students. I like creating an atmosphere that is friendly in class so that my students can feel free to air their views freely, especially in literature work and when teaching different comprehensions and poems.*

*I remember vividly in one of my classes when I was in teaching oral literature class. I told my students that there were some occasions whereby young men and women could go for traditional dances and participants in this traditional dances were dancing half naked and there were no immoral behaviours that could happen. Men and women could dance and go back home after the dance. One student asked me why we no longer have those dances in our community today and how people were able to restrict themselves from engaging from immoral behaviour like it would be the case today. Having undergone no training on teaching HIV and AIDS, I have inadequate information on the topic. I at times find it difficult to answer the students' questions comprehensively, in one occasion I tried my level best to respond to a student's question but the student was not satisfied. She went ahead to ask why do we blame ladies' inappropriate dressing as a cause of immorality yet in our tradition they could dance with young men almost naked if not naked.*

PM 13 finds it difficult to integrate aspects of HIV and AIDS education when teaching English and Literature. In addition, he had a bad experience when an affected student broke into tears during the course of the lesson.

### **Memory account PM 13**

Participant PM 13 is a 41-year-old man who is married with four children. He hails from Mirangine sub-county, Nyandarua County. He is a graduate from Kenyatta University and an



English/Literature teacher at Olympia Secondary School. He is also the HOD Guidance and Counselling. He has teaching experience of 14 years. Below is his memory account:

*There is no curriculum for HIV and AIDS in Kenya, the aspects of HIV and AIDS Education have been integrated into other subjects. For instance, as an English and Literature teacher you are supposed to integrate aspects of HIV and AIDS education into the comprehension and literature. While teaching about HIV and AIDS, some students might feel like you are targeting them, and that you know about their backgrounds. Some students come from families that have been hit by the HIV and AIDS epidemic.*

*I had a very disheartening experience once in my class while I was teaching about HIV and AIDS education during one of my literature lessons. Once I was teaching about HIV and AIDS modes of transmission and impacts, one of the students in that class had lost a mother through HIV and AIDS. I talked about a character in a certain story who was called Becky, the character had multiple partners for financial gains and in the end contracted HIV and AIDS. She then passed the disease to her husband and suckling child. By the end of it all, Becky and her husband died and left two children as orphans. I then explained that heterosexual sex is one of the major modes of transmission and that it has caused many people to succumb into the HIV and AIDS epidemic. After all this explanation, I realised that one of the students was breaking down in tears. The student had mistaken that I was fully aware of his family's predicament, and that I was targeting and discriminating him, and insinuating that his mother contracted HIV and AIDS from engaging into sex with multiple partners. I had a hard time reconciling with the student and had to refer him to the Guidance and Counselling department.*

Like PM 13, PM 14 had a similar experience whereby an affected student became emotional during a HIV and AIDS related discussion.

#### **Memory account PM 14**

PM 14 is a 30-year-old man who is unmarried and has no children. He was born in Kiambu but brought up in Nyandarua from where he schooled. He is a graduate from Moi University and a Kiswahili/History teacher at Olympia Secondary School. He stated that his family is still entrenched in Kikuyu culture despite the changing times. His father has three wives and always encourages him to marry more than one wife instead of being an infidel (have mistresses outside marriage).

*Once I was teaching about HIV and AIDS I found a student at the corner of my class looking gloomy and sad. There was a lot of participation from the other students, however this particular student seemed lost, after the lesson I called the student and tried to enquire why he was in that state but he could not open up. Later I learned that the student had lost both of his parents to HIV and AIDS. I felt sad and remorseful knowing that I had opened up a wound of bereavement.*

PM 15 also finds it difficult to discuss sex-related issues due the fact that in the same class some students may be very innocent in terms of sex while others are experienced, and yet others have a lot of misconceptions about HIV and AIDS.

### **Memory account PM 15**

PM 15 is a 45-year-old man who is married with three children. He was born and brought up in Nyandarua. He is graduate from Dedan Kimathi University and a Biology teacher at Masada Secondary School, he is also a member of the Guidance and Counselling department. He is a born-again Christian, a follower of the Anglican Churches of Kenya (ACK) church. Below is his memory account:

*A major challenge in the teaching of HIV and AIDS is that the learners are at different levels pertaining to their knowledge of HIV and AIDS. I had a bad experience during a guidance and counselling session. When teaching it is difficult to know the level of the students. Some know very little about HIV and AIDS, others have lots of misconceptions and inaccurate facts and information about the disease while others know a lot about the disease. You find some who consider or who say 'ukimwi ni homa' (AIDS is just a petty disease, it's just like a cold flu) while still in the same class some of the students may be infected and using ARVS.*

PM 16 writes about the many misconceptions that students have about HIV and AIDS and the fact that the views of boys and those of girls on sex-related issues are different.

### **Memory account PM 16**

Participant PM 16 is a 34-year-old man who is married with one child. He was born in Kirinyaga and brought up in Nyandarua. He is a graduate from Kenyatta University and a Biology teacher at Pinewood Secondary School. He is a teacher who is affected by HIV and AIDS. He stated that he adopted his nephew who was left orphaned after his parents succumbed to AIDS and raises him as his own child.

*I had a very interesting experience once while I was teaching about HIV and AIDS in my Biology class. While teaching about sexually transmitted diseases, I asked a general question to the students: Is it possible to abstain from sex until marriage? The views of the boys were very different from those of the girls. I allowed an open discussion to take place. Boys were adamant that it is completely impossible to abstain from sex till marriage. Some openly said that it is impossible for them to abstain from sex and that instead it is rather to practice safe sex. I asked one of the students what he meant by safe sex and he said that it means using protection during sex to avoid contracting STIs. He further added that in order to ensure 100% protection, one requires to use two condoms. From this particular experience I realised that learners have a lot of*

*misconceptions about HIV and AIDS. They lack facts and accurate information about the disease. As we continued with the discussion, a male student asked me what one should do if you have unprotected sex with someone and then she confesses to you after the sexual encounter that she is HIV+. I directed the question back to the students, and one male student said that he could immediately cut the penis before the virus spreads into the rest of the body. I realised that I needed to clear these misconceptions and provide the learners with the correct information pertaining to HIV and AIDS.*

PM 17 also narrates a negative encounter, he explains that the content in HIV and AIDS education contradicts some of the students' religious faith and they tend to get uncomfortable during the lesson.

### **Memory account PM 17**

Participant PM 17 is a 41-year-old man who married with three children. He was born in Murang'a and brought up in Nyandarua. He is a graduate from Laikipia University and a Swahili teacher at Masada Secondary School.

*I once had a nasty experience while I was teaching about sexuality during a Fasihi (Swahili word for literature) lesson. I was teaching short story in one of the Swahili set books. In the process, we encountered a certain female character who had sex with a man that she met that same day. This story triggered a discussion on sex. During the course of the discussion, two female students stormed out of the class. I decided to rest the case until after the lessons. I also observed that majority of the girls especially the 'akorino' (a Christian denomination mostly common in Central Kenya whereby the followers put on white turbans) were bent down not even be able to face the teachers or their fellow students. After the lesson, I summoned the two girls who had stormed out of the class. The girls were very scared and apologetic, they explained to me that it was completely unbearable to remain in class while the others were talking about sex. One of the students explained that she became completely shy and uncomfortable and had to leave the class. She explained that she is saved and according to her religion hearing or watching anything to do with sex is a sin, and a saved girl is not supposed to talk about sex. From the explanation that I got from the students I realised why most of the girls were silent and uncomfortable during the lesson.*

PM 18 also narrates a negative experience whereby without knowing he asked an infected student to act a role-play involving a doctor and a HIV infected person. The student was very upset, thinking that the teacher was intentionally targeting her.

### **Memory account PM 18**

PM 18 is a 51-year-old man with two wives and seven children. He stated that he married two wives to avoid affairs outside wedlock. He was born and bred in Nyandarua. He comes from a family that is deeply ingrained into the Kikuyu culture hence embracing polygamy. He is an

English/literature teacher at Peppercorn Secondary School and in charge of guidance and counselling in the school. Below is his memory account:

*As a teacher of literature, I have taught sexuality and HIV and AIDS when teaching listening and speaking, intensive reading texts with HIV AND AIDS material and during lessons that require students to take part in role-play. One day I was teaching a form three class a practical conversation between a doctor and a patient. The student acted as a patient happened to be a HIV victim. Myself I didn't know about this fact neither did I suspect. The student refused to take part in the dramatization session and stood dumb-founded. At first I thought that the student had defied me. I told the student to get out and kneel down. He approached me before leaving and requested to talk to me in camera. I obliged, then I asked another student to take part in the role play. The students performed very well. The topic was on voluntary counselling and testing, one student played the doctor and the other the patient. Later in the day, I invited the student who had defied me to the guidance and counselling office. I listened to her meticulously as she narrated to me about stigmatization that she has to endure in a society that does not mind the plight of people living with HIV AND AIDS. The mood was sombre as she took me through how she contracted the virus and her first reaction when she visited Voluntary Counselling and Testing (VCT) only for the nurse to utter this words, "am sorry, you are HIV positive. These few words pierced her down her spine. From that day I learnt to be cautious when teaching a sensitive topic like HIV and AIDS education. It was a harrowing experience to listen to her narration.*

#### **4.4 A SAMPLE OF THE FOCUS GROUP DISCUSSION TRANSCRIPT**

In this section I provide a sample of the focus group discussion transcripts. The focus group discussions were divided into two sections. During the first session, the participants discussed the drawings, and in the second session the participants discussed the memory accounts.

##### **Discussion of the drawings day one (19<sup>th</sup>, September, 2016)**

***Moderator:** What are we discussing? .... We are discussing what you drew and feel comfortable to discuss and the explanation (discussion starts). (More clarification given) the discussion involves what you drew, why you drew that and what it means (discussion goes on).*

***PM 3:** Maybe I will show you, starting with the one I view myself as a man...If u look at that diagram as a man, there is a tree there...that is a point of comparison so I view myself. I have drawn a very short diagram to represent a man that is me, because as you can see maybe if you have not realised I am not stepping somewhere below (laughter) is the height, so if all gentle men were to be arranged in a line, then you are told choose a gentleman the challenges I have faced in life that most of the people especially ladies will leave you out...eeeh... (Sigh) and choose other mightier men. Even maybe when it comes to interviews and like, most of the time I have been left out because people think that you are not maybe qualified enough because of your height but on the diagram on how I view myself as a teacher you can see the same tree as a point of comparison I see myself as a hero because I*

achieve a lot, I teach biology especially human reproduction so I teach them and counsel them on how... ways in which maybe to avoid spread of HIV and AIDS and one thing I have realised when I am teaching I achieve quite a lot. When you are teaching the attention of the students all is got, they are all ears and surely they have so many questions in areas they need clarify for. Thankyou.

**PM 1:** I am a poor artist but I have tried to...to draw what I wanted to present (this one). Yeah as a teacher I have seen myself as a bridge, a bridge usually remains somewhere in a position... aaah... guiding people. It is a choice of a person to choose which direction to take so I find myself as a teacher my work is to guide the learners from the worst side, from poverty, from the areas of destruction to the best side of life, so I have taken a teacher as a bridge. The other one, I don't know whether it is because of age but I have found myself to, I can say at this level for me to be a man, a gentleman, is to...to have that which is of my own, my family and also to own some properties and beyond that also as a man who is able to protect, I have my territory whereby it is out of reach, you have to be permitted to be there, to be check out. Thank you very much.

**PM 12:** My...my... I have drawn two diagrams for clouds and rainfall. You see in the world there is no, if... if there is no rainfall you cannot see what? If there is no rainfall you... there is no life. So I think men are so important because they provide security, they provide food and other...other... other... other... necessities which if they lack they ...there is not...there will be no life, so that how I view myself a very important person. Rainfall is very important in fact it is said that rainfall comes from God. So I view myself a man is second from God (murmurs) very important in advising. Thankyou (laughter).

**PM 7:** (laughter) I don't know what coincidence it is that as a man I also drew the picture of rain (murmurs). Yeah, I don't know why I have reached the stage maybe you can see (hand the diagrams for the participants to see). Now I also look at it probably because of my influence of teaching literature there is a poem I like teaching, grass will grow by Jonathan Kariara that talks about God giving you mads to dig the grave of the son who probably he may take for grass to grown. I can see one of my students like I think I taught you that poem (laughter). So I look at rain as provident, source of hope, when it is time (laughter) many people look for rain, people making sacrifices because when it rains people become very happy. Just the other week it was looking very dry but now that is raining this week, people are very happy. So that why I look at it as man as source of hope and livelihood. Now the other thing which as a teacher I look at myself as a granary as you have seen there (points to the diagram), a traditional granary. That is, a granary does not choose, it should provide and I look at myself as a granary for anyone, the students, it doesn't matter how I look, you can look at that granary, it is not the best probably the government does not give us the best (laughter) in form of remuneration but when we go in the front of children we give them the best as the granary, that is we provide for the future so they can't die in our hands and we going to do everything possible to ensure that this AIDS doesn't wipe all of us. Thank you.

**PM 8:** *In this diagram is of that of a tree, I thought as a man I should be very firm like a tree with roots and here with green actually makes me to understand other...other...other organisms are also provided by me and things like that so I thought a tree can be a very good example of man because all other parts of the tree and other animals depend on the tree. And actually is also very strong it can withstand the forces of weather, those forces of weather. And I think a man should also be able to stand very firm, very strong in all circumstances and actually the circumstances are very many. And actually he should also be able to change...to be a bit flexible just like the tree. I think that what I has as a man and few other things. Then to the teacher, the teacher seems a bit, as he was saying he was teaching one here and he is still teaching and most of the time you also teach the same things because the curriculum, the syllabus is set so I thought myself almost as a tool for communication to communicate what I have been told to do and also stop when I am told to stop (laughter) and change just as you can switch off the radio. I think something like that (laughter).*

**PM 11:** *I saw myself as a billboard. A billboard is normally strate... aaahh... strategically positioned on boards whereby each and every person can read it. It shows direction to and fro so...aah...as a teacher am a guide. Then as a man I see myself as a guard um... the safest water to drink can only be stored in a gaurd and therefore aahh... it is aaah... from a guard, you are assured that nothing can get in there so whatever you receive from there is safe. That is, it (murmurs).*

**PM 13:** *Before I leave aaah...just about to leave...aaah as a man I drew myself as David... bibilical David where I find myself aaah...quite strong and admired by people especially women. They admire men is only that they can't say, I just find (laughter) it is just like the way David was admired by people and even God without his knowledge. So I find myself admired and as I teacher I found I drew myself as a pot, a source of food for my students and whatever is kept inside like I am in guidance and counselling whatever they tell me I can't tell you even if they tell me about you I can't tell you so I just put inside the pot. Thank you (murmurs)...thank you very much).*

**PM 9:** *Aaah I didn't draw myself as what I thought, I drew myself as all along what I am relating myself to be as a man (ok). I thought and all along I have carried and I think this one comes from where maybe one was brought up from. Aaa, I am not from a rural area, I am from urban and I have all along been taking myself as a big river, a big river flowing from a big mountain which I have written here is my source which is the creator, the God that is my mountain flowing across the country towards a sea that I don't know where it is (murmurs) but there is a sea at the end of the day so people can just come tap from me, add more water to me and life continues like that but when I see myself as a teacher I am so limited now to a tap, just as a tap serving very small community of a family where people cannot add anything but they can just tap from me and perhaps maybe sometimes I can run dry and still keeps on shaking me. That is me (clap)*

**Participant 18:** *Honestly...I am the one who made the drawing of...of a cock. I always like being honest...let's say things as they are...aaah...you all know that in this community of ours. There are several terms and sayings...or... should we call*

them proverbs? For instance, they say that 'gutiri jogoo ya mwera umwe' (there is no cock that belongs to one hen) ...aah...you all know that...myself I learnt that saying when I was in secondary school, in form two in fact...boys who had many girlfriends made fun of us who were afraid of engaging girls... so when you are having many ladies at a time it just feels right.

**PM 17:** I want to say something regarding that...if you would allow me

**Moderator** Of course... go ahead

I concur with what my friend is saying...that there are certain sayings that are there, or example...there is that other saying that we all know about...this one is used not only by the Kikuyu but all over Kenya... it says 'mwanaume ni wako akiwa kwa nyumba, akitoka nje ni wa jamii' (laughter). Meaning that (a man only belongs to you when he is in the house, and when he goes out he belongs to the community) ...so it's like... it's just natural for a man to have a high sexual urge. It is just in the way we are created... (Thank you, that's all).

**PM 14** – I also wanna say something on that... I agree that sayings are there, but we don't have to follow them. Be yourself as an individual and do what feels right. Especially if you are married... 'utaokota kirusi na kuletea bibi yako' (you will collect a virus and bring home to your wife) ...that's just what I think...

**PM 11-** or rather... 'tumia mipira' (use protection) (laughter)...don't judge me. If the issue is AIDS, then...ha ha...that is just my opinion...honestly (murmurs and laughter).

**PM 17:** I made the drawing of a bull, a bull is a strong and tough...and also like you know when a cow is on heat it goes looking for a bull (laughter)...it is therefore very important for reproduction purposes. And honestly, like you all know...in our community when a person is able to impregnate a girl or has children ...then he is a man... (**PM 7**) I agree...if a man can't father children he is equated to nothing cause when he dies he leaves no one to continue the generation...you know parents are always proud to have grandchildren.

## Day two discussions 20<sup>TH</sup>, September, 2016

**Moderator** ...talk about issues of sexuality and HIV AND AIDS. So we have to talk about what we have seen, what it means, and what is missing. So before I bring in some of the issues that we have identified, I would like first to give you the opportunity to talk about what you have seen in the exhibition. Remember it is your opinion, there is no right or wrong answer, so everyone should feel free to comment. You did look at all the drawings. What didn't you see, what kind of drawings, what are the people saying about themselves. What are we saying about ourselves (silence)? Yes, let's talk. We don't have to use English; I won't understand anything you say (laughter) but someone will translate for me. (silence). Ok. So, I can see that people seem to be scared to say anything. On your table we have what we call confidentiality clause (murmurs). All of you can sign that document, then it means you saying whatever we say in here you are

not going to discuss with people outside this room, so I hope what kind you have signed that you will all feel free to talk. (anybody who doesn't have) when you sign that document you are saying whatever is said in this house remains in this house. You can't talk about it to anyone who is not part of this group so please sign that and then let's talk about the drawings. (Silence as they sign). Ok, that shouldn't take you long. I am sure you sign everyday some papers (silence) (if you have sighed you can...) Don't bother about the witness we will witness all of them (laughter), Ok, (if you have signed you can pass) so that you can just sign your part and pass them on. We need to get on with the discussion (murmurs). Just fill in your part and we will be the witnesses for all (laughter).

Ok, now that we have said we are keeping this secrets amongst ourselves, now let's talk about the drawings. What have we seen in the drawings, what are they saying and what is missing (please talk)

**PM 1:** (Respondent) maybe...maybe (yes sir) we ...we...we ... let me say something so that may be if I am wrong, you can take the direction (laughter). (remember I said no wrong...) no wrong (laughter). I have seen a sun (laughter) and I have interpreted to me as the one, is the light of the world, is the light (Yes) the light of the world (yes) and in relative to the topic HIV and AIDS, it is like supposed to throw some light as far as the epidemic is concerned (yes). But below that I could not see the subjects, the ones who are receiving, then I ask myself this question, what happens when the sun sets (ahaa) (laughter) and the night falls. Does it mean like there is no more the spread of information I would have we can stop the epidemic (claps) something like that and that what I have questioned.

**Moderator:** that what I asked (wonderful) (that is lovely) (claps and murmurs). Yes. Those are the kind of things we want to be talking about. Now if you were to respond to that, what would you say, (silence). The drawing is of the sun, what happens when the sun sets, are you saying that you also have times when you don't have the information to share with your students, because remember if you are saying you are the sun, you have the light to shed on the students. So does that mean there some things which you don't have enough information on to give light to the students or we just focused on the positive aspects of the sun? What do you think? (silence). It doesn't have to be the person who made it will respond, anyone can respond (silence)

**Participant 2:** I think the idea is that somebody concentrated on the positive and forgot about the negative (yes, Yes). I think that is what is most commonly there (most of them) yes (yes). Let's talk about those things that we have forgotten to address, what else did you notice in the drawings? Yes, sir...

**Participant 3:** Yeah, there was another one I saw which also falls in the category that focused probably on the positive and forgot the negative (murmurs). There was a drawing of a kite (yes) and the explanation was that the kite moves, is swayed by the wind (yes) and my problem with it was that if you are a man... it was not for a teacher but the drawing of a man (of a man), I was thinking that a man is supposed to be a little bit stable (murmurs) you know the kite, the kite now (laughter) depends on the direction of the wind (yes) this would be a man who is swayed by whatever comes and if our topic is HIV and AIDS, (Yes) then it would mean that this may get the wrong information



*either about AIDS or may fall prey to AIDS (yes) if he is following anything, if a beautiful woman comes then he follows (laughter). That is my understanding (thank you very much, that is very interesting)*

**Moderator:** *Yes let's get more comments. What is coming out (silence). You have all put your... Yes sir. Yes, thank you.*

**PM 4:** *Yeah, I also found one of a mirror and giving an example of a teacher (murmurs) and within the mirror I sensed that the person or the mirror is illustrating this teacher maybe to be a good example (murmurs) but inside the image the mirror there lacked an example to differentiate now whether it is a bad teacher or good teacher (laughter). It lacked the that part as we talking of the positive and negative (ok). It is communicating, it is a reflection the other side to have a teacher but what kind of a teacher, that is what was, what lacked (murmurs).*

*And in many cultures there is a belief that if you are looking to a broken mirror, you have bad luck. What happens when the mirror is broken? (Murmurs)... you have good luck? (Laughter). Well, ok, so. The mirror has also its own issues that we are not conserving. What about the other drawings? Let's talk about all of them. Yes. You want to continue.*

**PM 3:** *Yeah (yes please) we have signed we will discuss with... (Yeah) now (laughs). I have also encountered one of a camel. Camel somewhere representing a man (yes) and I realised that if this camel is the way we know the camel (yes) it can trespass anywhere (murmurs). So I thought that maybe this man illustrating the... he can pass anywhere (yes) with the regard that we talking about HIV and AIDS (that could be a problem) kuliko kuzunguka (instead of trespassing) ... the good places and the bad places it can trespass...*

**PM 7:** *I also saw a signboard (yes) (laughter) and I liked it because it is shouting. This the way, this the way this the way and I was thinking of how the they keep shouting kuna ukimwi kuna kimwi (there is AIDS...there is AIDS), there is AID, there is AID, there is AID, there is AID but rather than that the signboard is just there not taking any action (murmurs) and thus no control measures actually other than just telling letting people know iko...iko (it is there...it is there) (murmurs).*

## **4.5 CONCLUSION**

This chapter presented the results of the study. The participants' drawings on how they position themselves as men and as teachers while teaching about sexuality and HIV and AIDS were first presented. This was followed by a presentation of the participants' memory accounts alongside their summary profiles. Lastly, a sample of the focus group discussion was presented. The following chapter presents an analysis and discussion of the findings in relation to literature and the CHAT theoretical framework.

## CHAPTER FIVE

### ANALYSIS AND DISCUSSION

#### 5.1 INTRODUCTION

This study was undertaken to explore how manhood constructions among Kikuyu male teachers are implicated in their teaching of sexuality education within HIV and AIDS education. In Chapter 4, I presented the results of the study. The purpose of this chapter is to analyse and discuss the findings of the study. The results are analysed and discussed using the literature and CHAT theoretical framework. This study uses CHAT as an analytical tool to explain how cultural constructions of manhood influence how the Kikuyu male teachers teach about sexuality and HIV and AIDS.

The purpose of analysis is to make sense of the data generated in view of the study topic. According to De Vos et al., (2005, p. 333) qualitative analysis “involves reducing the volume of raw information, sifting significance from trivia, identifying significant patterns and constructing a framework for communicating the essence of what the data reveal”. Bogdan and Biklen (2003) assert that data interpretation involves development of ideas about your own findings and relating them to the literature and to broader concerns and concepts. It involves describing, explaining and framing your ideas in relation to theory, other scholarship, and action, as well as showing why your findings are significant and making them understandable (Bogdan & Biklen, 2003). The discussion that follows therefore analyses how constructions of masculinity influence how Kikuyu male teachers teach about sexuality and HIV and AIDS. The findings are presented in a narrative format and supported by quotations from the drawings, memory work and the focus group discussions verbatim. The findings are also linked or contrasted with quotations from the literature review.

#### 5.2 FINDINGS

The findings are discussed under three broad themes in response to the two research sub-questions to answer the key research question. The first theme is *manhood constructions amongst Kikuyu male teachers*, this is followed by the *teacher-hood constructions* and lastly the *experiences of Kikuyu male teachers while teaching about sexuality and HIV and AIDS*. Each of the three themes is discussed with sub-themes and categories that were derived from the raw data namely: drawings and their explanations, memory accounts, focus group

discussion transcripts and field notes. The findings are first discussed and supported using verbatim quotations and literature quotations. In the last section of the chapter is *a discussion of the findings in relation to the CHAT*.

Firstly, I present the key themes arising from the drawings. The drawings were meant to generate data on the first research question which was:

- How do Kikuyu male teachers position themselves as men and as teachers while teaching sexuality education within the HIV and AIDS Education Programme in rural secondary schools in Nyandarua County, Kenya?

Below are the key themes on how the Kikuyu male teachers position themselves as men.

### **5.2.1 THEME 1: MANHOOD CONSTRUCTIONS AMONGST KIKUYU MALE TEACHERS**

This section discusses the findings on how Kikuyu male rural secondary school teachers position themselves as men. This entails the participant's 'self-identification as a man' (Huffman 2004, p.380), including the social expectations of being men as put forward by the participants. Constructions of masculinity amongst this group of participants seemed to be deeply embedded in the preconceptions of masculinity in the Kikuyu community. Miescher (2003) accentuates that masculinities are behavioural patterns or sets of customs, values and beliefs and norms portraying the explicit and implicit acceptable behaviours expected of men in a given socio-cultural context. Lindegger and Quayle (2009) explain that in the process of positioning themselves as men, individuals position themselves based on the socio-cultural norms and expectations from which stem dominant ideologies of masculinity in that particular setting. It was clear from the participants' drawings, explanations and the focus group discussion that their self-concept of 'being man' did not just refer to biological characteristics but also to the appropriate masculine behaviour as per the Kikuyu cultural beliefs and practices. Jewkes and Morrell (2010) state that the term masculinities relate to perceived cultural norms, notions and ideals on how men should or are expected to behave in a given context. The participants' positioning as men consisted of the Kikuyu societal expectations of being a man, including the acceptable and unacceptable behaviours for men in the Kikuyu community (Thompson & Pleck 1995).

According to Brinkman (1996) there were and still are rituals in the Kikuyu community that serve as the stepping stone to 'manhood'. The practice of circumcision was and is still being carried out to signify passage from 'boyhood' into 'manhood' (Joshua 2009; Worthman & Whiting, 1987). Circumcision was such an important ritual in the Kikuyu community that time was recorded according to the annual initiation and each initiation group was given a specific name (Muriuki, 1974). There were gendered roles that were meant to prepare boys to be 'real men' and girls were prepared to be prospective mothers and wives (Presley, 1992). The boys were taught and expected to do 'manly' roles including: hunting, herding cattle, ploughing, building houses etc. The roles of girls included household chores such as: cooking, cleaning and looking after small brothers and sisters (Wanjeri, 2006; Brinkman, 1996). Marriage is another key aspect that defines an 'ideal man' in the Kikuyu community. A man is expected to have a family of his own comprising the father, mother and children (Presley, 1992; Mukuyu, 2008). According to Berman (1991) not only was a man expected to have his own family but he became more powerful when he had more wives and children (Njoroge, 2014; Mukuyu, 2008).

In this cohort of participants, normative manhood constructions included a man having a family of his own and being the head of the family by making all key decisions in the family. A man being responsible by being a provider, a role model, a disciplinarian and a protector of his family. Having the ability to father children, sexual prowess, having multiple partners, physical strength, firmness, toughness and resilience, being emotionally stable and owning material possessions like a house, plot of land and other investments. These were some of the key indicators of how Kikuyu male teachers regarded themselves as men, with marriage being the primary factor and the first level for one to be considered as a real man in the community.

A key observation from the participants' explanations and discussions was that men experience pressure to conform to these ideals of masculinity in the Kikuyu community. Some expectations such as having multiple partners put men at risk of contracting HIV, yet men who do not conform to the dominant values and practices of the community are not considered 'real men' in the society. Below is the first masculinity construction as brought out by the participants' drawings, explanations and discussions.

### 5.2.1.1 *Fathering and masculinity*

The participants' drawings, explanations and discussions revealed that the ability to produce children is a key factor for one to be considered a real man in the Kikuyu community. The participants seemed to value 'own family' comprising of a father, mother and children as a key definition of being man. A man being able to father children of his own was termed by the participants as a big expectation of being a man in the Kikuyu community. The participants who defined a real man as having their own family also emphasised 'having children of my own' as a key consideration of being a man.

Firstly, PM 1 made the drawing of a fence and explained that "...*the man is a person who is responsible with... a wife and children...*" He explains that a man should have his own family including a wife and children and should be responsible for their protection and general wellbeing. PM 7 also put forward that a man should have his own family including a wife and children. In his drawing of rainfall, he explained that "...*I should provide some hope and life more so to people looking upon me for support...my wife... children...*" PM 12 who also made a drawing of rainfall explained that a man should be the "...*provider of food, security, love and attention to both the wife and children...*" PM 16 made the drawing of a lion's territory to depict a home situation with the father, mother and children. He feels that just like a lion has its own territory, a man should have his own family. This shows that having your own family comprising the father, mother and own children is a key consideration of 'being man' as perceived by the participants. In his explanation PM 16 stated that his drawing depicts "...*a home with its family (ours), I protect the family. The lion represents the father*". Lastly, PM 17 who made the drawing of a bull stated during the focus group discussion that "...*honestly, like you all know...in our community when a person is able to impregnate a girl or has children ...then he is a man...*" PM 7 agreed with his colleague that "...*if a man can't father children he is equated to nothing cause when he dies he leaves no one to continue the generation...you know parents are always proud to have grandchildren*".

From the above explanations and discussions, one attribute expected of a man in the Kikuyu community is having a wife and being able to father own children. In fact, it was regarded as a primary marker of 'being man' in the community. Njoroge (2014) explains that it was considered a religious obligation to have children in the Kikuyu community, and a man became more powerful when he had more children (Presley, 1992; Mukuyu, 2008). Parents sometimes pressurise their male children to 'prove' their manhood, demonstrate virility, and produce

grandchildren. A man's manhood in the Kikuyu community is questioned if he has a wife and no children. This is regarded as a shame in the community (Mwakikagile, 2008). Parents believe and regard reproduction as a way of carrying out the orders of the Almighty God (Ngai) to procreate (Mukuyu, 2008; Brinkman 1996).

#### **5.2.1.2 Masculinity and responsibility**

It was clear from the participants' drawings, explanations and discussions that an ideal man in the Kikuyu community is expected to be responsible by providing for all the needs of the family. Participants emphasised that a man is expected to have his own family and should be able to cater for all the needs of that family including paying school fees for the children. Most of the participants alluded to the fact that families remain stable if the man is responsible and earns more money than the wife. Some argued during the focus group discussion that a man's ego and dignity is compromised when the woman earns more as she would become disrespectful to the husband.

This aspect of manhood construction was the most dominant amongst the participants. To start with, PM 1 in his drawing of a fence explained that a man should be responsible for safeguarding his wife, children and properties. He stated that "...*the man is a person who is responsible with his properties, a wife and children...*" PM 4 also pointed out that a man should be responsible for his own family by guarding them and helping in overcoming the challenges they face as a family; in his explanation he indicated that "... *I guard my family and whatever obstacle comes in the family am there to find possible solution...*" In addition, PM 6 made the drawing of a steering wheel and explained that "...*it's my responsibility to ensure that those people who depend on me will never be disappointed...*" PM 7 in his drawing of rainfall explained that he sees himself as a bread winner, he feels that he should provide for those who look upon him for support including his wife and children. He detailed that:

*As a man, I see myself as a provident being. I should provide some hope and livelihood more so to people looking upon me for support; wife, children, parents, siblings and society at large. Probably my impression is constructed from the bread winning point of view (PM 7).*

PM 8 agreed with his colleagues, he also stated that a man should offer security, material possessions and other requirements for his family. He explained that a man is one "... *who can offer security to his family and also one who provides material and other requirements...*" PM 9 made the drawing of a river and explained that a man should serve those dependent on him

and be a source of hope and inspiration. In his explanation he said that “...as a man I need just give ‘service’ to people... source of hope and inspiration to many...”. PM 11 also felt that a man should be a source of hope to those who depend on him, he made the drawing of guard and explained that “...I see myself as a source of hope in times of trouble”. Lastly, PM 12 intimated that a man has the responsibility of providing for his family. He depicted himself as rainfall and explained that men “...are the providers of food, security, love, attention to both the wife, children and people around them...”.

While the majority of the participants agreed that the man should be the provider, some were not pleased with this societal expectation. Some felt that provision should be a responsibility of both the man and the woman. For instance, PM 4 made the drawing of a lion and during the focus discussion agreed that in a pride of lions, the lion leads but it is the lioness who provides the food in terms of hunting hence both the man and woman should collaborate in bread winning. He remarked that “...giving an example of certain animals, hyenas are led by a team of females while in a pride of lions, the lion leads, he is the king and yet the lionesses are the ones that hunt for the food...so I think both of us should assist each other...”. However, PM 4 alluded to the fact that a man’s ego is compromised when the wife becomes more financially stable. He added that “...the ‘male ego’ is compromised when a woman becomes the head, financially, the ego of the man is compromised when the wife has more cash than the husband, and the man’s self-esteem...is sort of lowered.” PM 18 agreed with PM 4 as he remarked on the same issue that “I agree that both the husband and wife should collaborate in bread winning...I mean with the increased cost of living it would be difficult to depend on just one person. Honestly myself I had to put up a small business for my wife to supplement my earnings...”.

Besides having a family of his own including a wife and children of his own, a responsible man is also expected to have properties and possessions of his own including a house, a plot of land, cattle and business investments. For instance, PM 1 remarked during the focus group discussion that “... I can say at this level for me to be a man, a gentleman, is to...to have that which is of my own, a wife and children of my own...and also to own some properties and beyond all to protect them ...” PM 16 made the drawing of a lion’s territory and explained that a man should have his own territory. During the focus group discussion, he added that “besides the family a man should have properties like a house, a plot of land and other investments...”

From the above explanations and discussions, it is evident that participants position themselves as provident beings or bread winners. They feel that as men they are responsible for their family's general wellbeing. On the other hand, most of the participants agreed that times are changing and women are becoming more empowered. Roles such as bread winning are becoming a responsibility of both the man and the woman. The focus group discussion with the participants showed that the men welcome the contribution of their wives in maintaining their families economically. They said that this is acceptable if the wife does not look down on the husband. However, they alluded to the fact that when the wife earns more, she starts disrespecting the husband which makes the relationship unstable and felt that it is 'manly' for the man to be more economically stable.

A study done by Barker and Ricardo (2005) in Nigeria revealed that qualities such as confidence, responsibility, self-determination, self-reliance, and being focused served as the 'norm' in determining who would be acknowledged and 'accepted' as a man. The participants emphasised that a man has the responsibility of providing his family with all the basic needs. They explained that a real man should support his family not only financially but also emotionally and spiritually. During the focus group discussion, participants argued that in the Kikuyu community, women are content with their role in the family as a mother and wife if the man is responsible. They remarked that a woman can remain loyal and submissive if the man provides for all the needs of the family (Ng'ang'a 2006). In many African societies men are expected to provide a livelihood for their families (Wanjari, 2006). Like the results of a study by Brown et al., (2005), which also reveal that apart from procreating, other indicators of masculinity include men having a house, cattle, family that included a wife and children, fields (to plough), and a job. Men who did not possess the aforementioned attributes were only considered 'ordinary human beings' not 'real men'. This led to the possibility of being disrespected and not being accepted in the circle of 'real men' in the community.

The participants also pointed out that, it is the responsibility of a man to make all the key decisions in the family. An 'ideal man' in this community should *'take the lead'* in the family. They argued that if the woman is the overall decision maker in the family, the marriage relationship is most likely to be unstable. Firstly, PM 4 made the drawing of a lion and explained that he dominates in his home, he is respected and feared and makes decisions without being disputed. Below is his explanation:



*I see myself as a lion because I am feared in the society, respected, and I guard my family. I choose whatever I want to do in the society. Am not in any position to be questioned. I do not fear in whatever judgement I make moreover I own my territory and rule without being asked or consulting anyone whatever I choose is final and never disputed (PM 4).*

The participant's explanation brings out the element of dominance. The participant feels that as a man he should dominate over his wife and everyone else in the homestead. He feels that he should always be feared and respected and his decisions whether right or wrong should never be disputed. According to Njoroge (2014) and Mukuyu (2008), the Kikuyu community is a patrilineal society tracing its descent through the male line. Men exercise dominance over women and are the heads of the family by making all the key decisions in the home. PM 6 made the drawing of a steering wheel and portrayed an element of dominance in his explanation. He stated that the world revolves around the man and he should be the one to make decisions in family issues. He indicated that

*...as a man I see myself as a driver. I believe for sure that so many things in life awaits that I drive them. Every other aspect of life revolves around the man. Every other decision that is to be made whether right or wrong, it depends with the decision taken by a man in family issues... (PM 6).*

PM 8 made the drawing of a tree and explained that “*...as a man I see myself as a leader... I am the one to say what should be done, my wife should trust me and not follow me around...*”

PM 16 made the drawing of a lion and its territory to depict a home situation with a father, mother and children and he explained that the lion portrays the father. The participant views himself as the lion who is the King of the jungle and reigns in his territory. During the focus group discussion, PM 16 stated that the man should make decisions regarding everything that goes on in the family like “*properties, finances, number of kids, family planning, children's discipline and the like*”. Lastly, PM 13 depicts himself as King David of the bible and explained that he sees himself as a successful king just liked King David who succeeded in killing Goliath. He views himself as a king. In the focus group discussion, he remarked that “*King David was the most successful King and he reigned for 400 years. A man is supposed to be a leader. I sometimes feel pressured to succeed in everything I do...*”.

The participants were also in agreement during the focus group discussion that the man's self-esteem is lowered when the woman heads the family or earns more than the husband. During the focus group discussion, PM 16 remarked that “*the 'male ego' is compromised when a woman takes the lead, especially in homes when a woman becomes the head, the man is*

*considered to be a shame in the society*". PM 4 added that *"financially, the ego of the man is compromised when the wife has more cash than the husband, the man's self-esteem...is sort of...lowered"*. PM 5 also added that when the woman makes the key decisions in a family, then failure sets in. He pointed out that *"...failure sets in when the woman is in charge, for instance in the bible, Samson failed when he allowed his wife Delilah to control him, this became his downfall..."* This sentiment is biblically oriented revealing that other than social and cultural practices, masculinity is also shaped by religion.

The above sentiments allude to the fact that a Kikuyu man is viewed as 'the head'. He is the overall decision maker in a family and the community at large. According to Presley (1992) and Njoroge (2014) proverbs are numerous in the Kikuyu community than encourage male dominance such as *'A good mortar does not match a good pestle'*. This explains that matching a man and woman is difficult; a man and woman cannot be equal. In addition, the Kikuyu council of elders is only composed of men. PM 11 stated during the focus group discussion that *"...In our community men have always been in charge. Even the Kikuyu Council of elders has always been composed of men only..."* Wamue-Ngare and Njoroge (2011) explain that the Kikuyu have adapted to new ways rather than simply discarding the old, as such, the institution of elder-hood is still in place in the Kikuyu community. The elders who are respected elderly men in society take good conduct of the society in hand, they portray elements of social control over their own people (Muriuki, 1974; Ng'ang'a, 2006).

From the participants' responses, it was evident that the Kikuyu community to date remains a patriarchal and patrilineal society. Most of the participants indicated that decision making is the father's or the man's domain. This was either attributed to culture, religion or economic power. The participants stated that the man should make decisions concerning properties, finances, and number of children, discipline and the like. The participants also explained that stability in a marriage relationship can only be achieved if the man is the overall decision maker and that failure sets in when the woman becomes the decision maker. Anderson and Moore (2003) posit that most African contexts are organised in a system of patriarchy where men hold more power than women. According to Njue et al., (2005) there is a cultural norm in most Kenyan societies that the man should *'take the lead'* in everything, including initiating intimate relationships. In addition, Njue et al., (2011) state that the profoundly ingrained gender norms in many Kenyan societies stem from the notion that dominance over women is a show of masculinity.

The participants added during the focus group discussion that the Kikuyu council of elders to date only consists of men, meaning that men in the Kikuyu community are regarded as the decision makers. According to Ng'ang'a (2006) Kikuyu women had no political or leadership rights, this was left to the men. Wanjeri (2006) adds that the Kikuyu still have a council of elders who are leaders in the community. These are respected men in the community and give direction as far as the cultures and values of the Kikuyu people are concerned. Power-related variations therefore establish themselves both in intimate relations like families and also in the ideologies and structure of the society (Wamue-Ngare & Njoroge, 2011).

### 5.2.1.3 *Masculinity and sexual prowess*

Data revealed that men in the Kikuyu community are expected to be knowledgeable and experienced about sex. It was clear from this cohort of participants that having multiple partners and sexual prowess defines a real man. This point of view was echoed by most of the participants in their drawings, explanations and discussions. The majority of the participants stated that when a man has several wives or girlfriends he is respected and admired by his peers. Firstly, PM 10 made the drawing of a rope and explained that, “...as a man I see myself as a rope which is ready to tie anything if given a chance...” During the focus group discussion of the drawings, this drawing aroused mixed feelings. A question was asked regarding that drawing:

Question by PM 6: *Does it mean that as a man you can get involved with any woman that comes your way?* (Laughter)

PM 10 remarked that “...I like it when my friends are jealous of me and praise me because ‘*najua kuweka madame box*’ (able to approach women and lure them into sexual affairs). Even most of my friends have more than one partner. I always manage to get any lady that I admire, and I like it...” This makes me feel ‘*ndi mundurume*’ (local Kikuyu term for a real man).

PM 7 made the drawing of a cell being invaded by pathogens and explained that men are also vulnerable to certain factors for instance engaging in sexual intercourse with an infected person. This explanation brought out the theme of multiple partners. Men do at times engage into risky sexual behaviours that make them vulnerable to HIV and AIDS. PM 7 remarked that “... I see myself as a cell because I can be invaded by pathogens wherever I go as a man am also very delicate that in case of a poor decision as I interact I can enter into a relationship that can lead to my life perishing...” This explanation brought out the impression that the

participant feels pressured by the social norms that exist on 'doing maleness'. He admits to engaging with multiple partners and feels that he might end up intimately relating with an infected person which could ruin his life.

PM 2 made a drawing of a kite and explained that he tries to be firm and just stick to one partner and not be influenced by others to have multiple partners, but it becomes difficult to resist the pressure. Peer pressure therefore has an influence on men's sexual behaviours. In the text accompanying the drawing the participant stated that "*I see myself as a kite because a kite moves depending on the direction of the wind and the intensity. I try to be real me and not be swayed by what surrounds me but sometimes I am unable to control myself and I am swayed as I try to prove my sexuality*". This explanation clearly brings out the sentiment that men experience pressure to conform to existing beliefs, values and norms about masculinity. PM 2 expresses the pressure to conform to social expectations of being man. He explains that it would be unusual for a man to resist a lady and feels that men have a responsibility to prove their manhood. During the focus group discussion, some participants reacted to this drawing. They aired out a different view that a man should be firm and stable and not be swayed easily especially in this era of HIV and AIDS. They remarked that a man should be able to overcome his desire for women or sex. For instance, PM 3 argued that "*...I was thinking that a man is supposed to be a little bit stable (murmurs) you know the kite, the kite... (laughter) depends on the direction of the wind (yes) this would be... a man who is swayed by whatever comes... if a beautiful woman comes then he follows (laughter... he may fall prey to AIDS ...*"

PM 13 made the drawing of King David who had several wives and mistresses. King David also killed Goliath who was a giant enemy from the opponent nation. This drawing and explanation brings out the theme of multiple partners. The participant portrays himself like King David who had several partners. During the focus group discussion, PM 13 added that "*...when women approach me, am unable to resist I end up having multiple partners. Just like King David had many wives and mistresses...*" This explanation also alludes to the fact that men experience the pressure to conform to the societal preconceptions of being a man. He engages in sexual affairs with several women but ends up regretting it after it happens. He intimated that he is at times unable to resist the urge for sex and ends up regretting his actions.

PM 18 made the drawing of a cock and explained that it is hard to be satisfied and content with only one sexual partner. He indicated that:

*... as a man I see myself as a cock because just like a cock I feel as a man one woman is not enough, am free to have many sex partners and that makes feel complete as a man. As the Kikuyu saying that goes 'gutiri jogoo ya mwera umwe' (there is no cock that mates with only one hen...) (PM 18).*

This perspective that men are like cocks is very common in the Kikuyu community. It is a notion that is imprinted on young adolescent boys and they grow up knowing and believing that a man is just like a cock. The more the girlfriends one has the more he is admired by his peers. During the focus group discussion, the majority of the participants concurred that such Kikuyu sayings do exist and have an influence on men's sexual behaviours. PM 18 emphasised that:

*...honestly...I am the one who made the drawing of...of a cock. I always like being honest...let's say things as they are...aaah...you all know that in this community of ours. There are several sayings...or... should we call them proverbs? For instance, they say that 'gutiri jogoo ya mwera umwe' (there is no cock that belongs to one hen) ...aah...you all know that...myself I learnt that saying when I was in secondary school, in form two...boys who had many girlfriends made fun of us who were afraid of engaging girls... so when you are having many ladies at a time it just feels right (PM 18).*

Some of the participants seemed to concur with this. For instance, PM 9 agreed that there are several proverbs that exist in the Kikuyu community. He remarked that:

*...I concur that there are certain sayings that are there, for example...there is that other Swahili saying that we all know about...this one is used not only by the Kikuyu but all over Kenya... it says 'mwanaume ni wako akiwa kwa nyumba, akitoka nje ni wa jamii' (laughter). Meaning that (a man only belongs to you when he is in the house and when he goes out he belongs to the community) ...so it's like... it's just natural for a man to have a high sexual urge. It is just in the way we are created... (PM 9).*

The participants' drawings, explanations and discussions also brought out the sentiment of faithfulness in marriage. As discussed by some participants, faithfulness in a marriage is expected of the woman and not the man. Married men who have more than one partner are not faithful in their marriages. Those who pointed out that a man should stick to one partner only chose this due to their fear of contracting HIV. For instance, PM 7 differed with his colleagues on the issue of multiple partners. He stated that norms are there in the community but men do not have to conform. One can stand firm as an individual and make his own decisions pertaining to what he thinks is right. The participants seemed to acknowledge the need for being faithful to one sexual partner to avoid contracting HIV but the pressure to prove their masculinity made them act contrary to their individual principles. As evident from the focus group discussion,

men experience pressure to conform to the existing preconceptions of 'being man'. He remarked that:

*... I agree that sayings are there, but we don't have to follow them. Be yourself as an individual and do what feels right. Especially if you are married... 'utaokota kirusi na kuletea bibi yako' (you will collect a virus and bring home to your wife) ... (PM 7).*

The perspective of having multiple partners also emerged from the participants' profiles proving that polygamy is not just a thing of the past in the Kikuyu community but is still practiced in some families. PM 14 stated in his profile that he comes from a family that is still rooted in Kikuyu traditions. His father is polygamous, he has three wives and would like his son to marry more than one wife. The participant stated that "*...my family is still so much into the Kikuyu culture despite the changing times. My father has three wives and always encourages me to marry more than one wife instead of having mistresses outside marriage.*" According to Presley (1992) polygamy was more dominant than polyandry as a marital practice in the Kikuyu community. Njoroge (2014) and Wanjeri (2006) add that polygamy was more valued as a means to provide a large family as the Kikuyu preferred large families living in big compounds. A man was more respected when he had more children. Mukuyu (2008) adds that in the Kikuyu community polygamy was dominant with men marrying up to six wives and is still evident amongst some Kikuyu people today.

Even though there seemed to be consistency in the participants' sentiments about men being heterosexual, some of the participants were not in agreement. During the focus group discussion, some of the participants emphasised that in this era of HIV and AIDS men are supposed to be faithful to just one sexual partner whether they are married or not. The fear of contracting HIV and AIDS seemed to be the factor behind their contrary opinion. In addition, the majority of the participants are strong Christian believers as indicated in their profiles and they emphasised religiously oriented sentiments. This means that religion could also be a factor contributing to their change of perspective. Chitando (2011) says that the process of expressing manhood is not only informed by socio-cultural factors but also by religious factors. Chitando (2011) further explains that many societies use Christianity to contest traditional beliefs and practices that can be detrimental to society. Breines et al., (2000) explain that masculinity constructions are not rigid, but are liable to be contested, reconstructed or displaced.

Socio-cultural norms and practices to a large extent drive sexual activity in sub-Saharan African (Caldwell et al., 1999). As a result, the ability of a man or woman to be mindful of, to

negotiate, and to sustain safer sexual activities relies upon socio-cultural sexual norms and habits, and not just self-conceived vulnerability to the disease (Akwara et al., 2003). The fact that some participants opposed the view of multiple partners in this era of HIV and AIDS shows that there is some change going on. This finding agrees with Jewkes and Morrell (2010) that the socially constructed definitions of masculinity can change over time and that social structure is not rigid but weakens and changes with time. Brown et al., (2005) argue that even though times are changing and the social organization of the society is changing, a large part of the community still operates on traditional cultures and is oblivious of the shift.

Data revealed that the participants' constructions of themselves as men is to a great extent based on their ability to engage in sexual activities. This finding of manhood and sexual prowess is supported by the study done by Sathiparsad, Taylor and De Vries (2010) who discovered that sex was equated with manhood and that males reported being unable to live without sex. More specifically, participants pointed out that sexual conquest earns one respect from peers, meaning that men's identity as sexual beings plays an integral part in their identity as men. The findings further revealed that the participants perceived sexual prowess as a demonstration of their male identity, which seemed to take precedence over their need to protect themselves from HIV infection. During the focus group discussion, the participants explained that in the Kikuyu community it is considered normal (a usual practice) for a man to have multiple sexual partners. Men who have multiple sexual partners are respected and praised by their peers. A study by Madlala (2009) also supports the findings in this study. Madlala found out that men perceived themselves to be naturally superior to women and often considered it a cultural right to have multiple partners. Lynch et al., (2009) agree that masculinity constructions in some cultural contexts position men to be more experienced and knowledgeable about sex.

#### ***5.2.1.4 Masculinity and decision-making in sexual relations***

Data also revealed that men in the Kikuyu community are expected to initiate sexual relations. This view was brought forth by majority of the participants during the focus group discussion. Participants during the focus group discussion agreed that it is a man's responsibility to initiate intimate relations. Propositioning was also put forward as a man's role. The participants stated that it is totally inappropriate in the Kikuyu community for a girl or the woman to propose to the man or 'make the move' for an intimate relationship. Others denounced this view stating

that even biblically it is wrong. Others argued that women do approach or initiate relationships through non-verbal cues.

The participants emphasised that culturally, only a man is expected to proposition a girl and if it happens the other way, then the man is deemed weak and is regarded a shame in the society. They remarked that a man proposes to a woman and when they are married, he becomes the head of the family. They emphasised that if it happens the other way round, then the woman would become the head of the family which is totally unacceptable. PM 5 accentuated that when the woman is allowed to make the key decisions in a family, then failure sets in. He pointed out that “... *failure sets in when the woman is in charge, for instance in the bible, Samson failed when he allowed his wife Delilah to control him, this became his downfall...*” However, PM 10 differed with his colleagues. He argued that with the changing times it is possible for the woman to make the move. He pointed out that nowadays girls/women are not afraid to express what they feel. It is becoming common for ladies to approach men for a relationship. Below is an extract of the focus group discussion.

**Moderator:** *what is your take when a woman approaches a man?*

**PM 1:** *In the African culture it is only a man who is supposed to approach a woman*

**Moderator:** *Do you challenge that?*

**PM 1:** *Yes, am okay with that because if a woman approaches the man he is seen as immoral...a woman is seen as doing the opposite of what is expected in the society. According to the Kikuyu culture, the men are the ones who marry, in that, they bring the wife into their own homesteads. So they are the ones who have that responsibility to marry.*

**Moderator:** *Where is the immorality?*

**PM 1:** *It is biblical that a man chooses the partner for marriage, for instance, Jacob was pursuing Rachel to be his wife. After marriage, the man becomes the head of the family, so if the woman approaches a man for his hand in marriage then it means that the woman is to become the head of the family which is an abomination.*

**PM 13:** *Women approach by non-verbal cues e.g. through gestures and facial expressions. When they make the non-verbal communication, it is then upon the man to make the move.*



**PM 9:** *Biblically and according to the Kikuyu culture and tradition it is non-acceptable for a man to be pursued by the woman and if this happens, the man involved is not considered to be a real man, he is a shame in the community.*

**PM 10:** *Myself I have a different opinion on that, I think we are living in a 'digital world'. Times have changed and I therefore think that both can make the proposition. Nowadays it is happening, women especially the educated do not conceal their feelings. They let you know. Even when in a relationship, you know that we men are not always ready to commit and therefore if you have dated a girl for long she can propose to you that you get married already which according to me is okay.*

It is clear from the above discussion that, in the Kikuyu community propositioning is a man's responsibility. Men who allow a woman to make the move are deemed as 'weak' and women who make the move on men are termed 'immoral' or 'loose'. However, some of the participants like PM 10 and PM 13 pointed out that women can also approach a man for a relationship which shows that times are changing.

From the above explanations and discussions, it is clear that men feel that they are authorised to make decisions on sexual relations. Men decide on all conditions in which sex takes place including where, when, how and the frequency. This is because of gendered power inequalities where women are subordinated while male power is privileged (Greig et al., 2008). The participants seemed to agree that it is the man's role to make decisions in intimate relations and that it is inappropriate for a woman to request for sex or initiate a sexual relationship. They also emphasised that the man has the responsibility of proposing marriage to a woman and a man who allows a woman to make a move on him is deemed weak. A woman who approaches a man for an intimate relationship is deemed indecent or immoral according to Kikuyu beliefs, norms and values. The data also revealed that this manhood construction is not only attributed to the Kikuyu culture but also to the Christian religion. The participants stated that even biblically, men approached women for marriage and not the other way around. Njue et al., (2011) contend that men in many Kenyan settings generally exercise power and control in sexual relationships. As a result, many young girls may give in to men's sexual requests because of societal expectations that women should submit (Njue et al., 2009).

The participants remarked that a woman is supposed to be submissive and dependent on the man when it comes to sexual relations. This could be a factor contributing to increased HIV vulnerability for women. HIV prevalence rate among women is higher than among men with the prevalence being highest among young women aged between 15-24 years (UNAIDS, 2016). Njue et al., (2011) assert that one reason why young women have heightened

susceptibility to HIV is because men have power and control in relationships and girls do not have the power to initiate or negotiate safer sexual activities. As a result, globally, the HIV pandemic is growing quicker amongst young women than young men with this trend being most apparent in sub-Saharan Africa (WHO, 2015).

### 5.2.1.5 *Ideals of hegemonic masculinity*

In the Kikuyu community, there are certain characteristics that men are expected to embody for them to be labelled as 'ideal men', these characteristics are supposed to distinguish them from women. The participants' drawings, explanations and discussions brought out the various attributes expected of a man in the Kikuyu community; for instance, being physically strong, big-bodied, tall, emotionally tough and resilient. PM 3, who is a short, small-bodied man made the drawing of a big tree and a small bodied man to depict how he positions himself as a man. The participant explained that he has experienced several challenges in his life as people look down on him due to his small body size. The participant emphasised that he finds it difficult to approach a woman as they dismiss him immediately due to his small stature which does not fit the ideals expected of a real man in his society. Below was his explanation:

*As a man, I am short and barely meets most of the qualities an ideal man ought to have in terms of height, body size and wealth. I am looked down upon when it comes to the society view on a true gentleman (one who can pick a lady up and carry her past/across a river that has gone beyond its banks) (PM 3).*

The above explanation clearly shows that a real man in this society is not only expected to have physical strength but also be tall and big-bodied. "...*I am short and barely meets most of the qualities an ideal man ought to have in terms of height, body size...*" This phrase makes it clear that there are certain physical qualities that are expected of a man in the Kikuyu community. A saying exists in the Kikuyu community that a man should be strong enough to lift a lady and carry her across a flooded river. During the focus group discussion, the participant remarked that:

*... If you look at that diagram as a man, there is a tree there that is a point of comparison so I view myself... I have drawn a very short person to represent myself, because as you can see maybe if you have not realised I am not stepping somewhere below (laughter) is the height... so if all gentle men were to be arranged in a line, then you are told choose a gentleman, most of the people especially ladies will leave you out (sigh) and chose other huge men (PM 3).*

PM 8 made a drawing of a tree and explained that a man should be resilient to withstand hard times in life. He indicated that “...*just like a tree I should be able to withstand the storms...*” This explanation expounds the view that men are expected to be resilient and withstand tough times just like a firm tree. PM 10 also made a drawing of a firm tree and explained that he finds himself as a firm tree that stands and cannot be shaken. He indicated that “...*I find myself as a firm tree, deep rooted to tap each nutrient it deserves, during dry season, it stands and cannot be shaken...*”. PM 15 made a drawing of a camel to depict himself as a man and explained that a man is a highly adaptive person who can withstand very hostile conditions. He stated that “...*as a man I perceive myself as a camel that can withstand a very hostile condition, it is a highly adaptive animal of quality and value and can adapt*”. This portrays that in the Kikuyu community a man is expected to be tough and resilient. PM 17 made a drawing of a bull and stated that he believes that a man should be tough and emotionally stable as opposed to women. The participant feels that a man should not portray emotions such as crying as this makes him be deemed as weak as a woman. The PM 17 indicated that “*a bull is tough. And I believe that as a man I should be tough and not weak like women. We should withstand hard times and keep fighting....*”.

Data revealed that most of the participants held elements of hegemonic masculinity. They felt that men should be in control of women, including in initiating sexual relationships. The participants felt that a man should have the ability to procreate, have his own family, own material possessions, be confident and responsible, be knowledgeable and experienced about sex and have multiple partners as the more girlfriends he has the more he is admired by his peers. Men who do not possess these attributes are considered ‘ordinary men’ and are not accepted in the circle of ‘real men’. The form of masculinity that is culturally dominant in a given context is referred to as hegemonic masculinity (Breines et al., 2000). It was clear from the participants’ drawings, explanations and discussions that a man should embody certain characteristics that distinguish them from women. Predominantly, the participants emphasised that a man in the Kikuyu community should have physical strength, be big-bodied, tall, strong, resilient, emotionally tough and firm in his decisions. Jewkes and Morrell (2010) indicate that the prevailing ideology of black African masculinity emphasises bravery, valour, and the expression of enormous sexual prowess. Hegemonically masculine men are expected to dominate over women while women are expected to be subordinate (Njue et al., 2009).

The fact that men are not expected to show emotions or be timid seemed to have a negative implication on the participants' role as fathers and their role as teachers. As a result, they stated that they find it difficult to discuss sexuality within the family and most especially with their daughters. Some participants intimated that talking about sexual matters with their daughters is difficult while it is easier to talk to their sons. For instance, PM 1 in his profile expressed difficulties in discussing sex with his daughters who are now grown-up girls. He remarked that... *"his parents did not talk to him about sexual matters and as a result of that he doesn't like discussing such issues with his children who are now grown-up girls..."*. PM 6 also stated that... *"he prefers talking sexual matters with boys than girls..."*. A man is not expected to display emotions such as crying as he is deemed weak, therefore, it can be argued that men lack the tender and caring nature required for guidance and counselling either at home or in school. Breines et al., (2000) agree that traditional gender roles expect men to be emotionally restricted. Miescher (2003) states that bravery, valour and being sexually knowledgeable and experienced are intrinsic elements of masculinity in many African communities. Men in many Kenyan settings are expected to conform to various behavioural patterns that demonstrate hegemonic manliness (Njue et al., 2009). Boys start to learn at a very young age that men should be brave, emotionally strong, daring, virile, self-reliant, aggressive, competitive and free in their sexual behaviour. If not, they may be perceived as soft, overly timid and not 'macho' enough (Njue et al., 2005). Such beliefs and norms encourage multiple sexual partners for men which makes them susceptible to HIV and AIDS.

### **5.2.2 THEME 2: TEACHERHOOD CONSTRUCTIONS AMONGST KIKUYU MALE TEACHERS**

This section presents a discussion on how Kikuyu male teachers position themselves while teaching about sexuality within HIV and AIDS education. The results are derived from the participants' second drawings depicting how they position themselves as teachers and the focus group discussion transcript. The results answer the following research question:

- How do Kikuyu male teachers position themselves as teachers while teaching sexuality education within the HIV and AIDS education curriculum in rural secondary schools in Nyandarua County, Kenya?

Below are the key themes on how Kikuyu male rural secondary school teachers position themselves while teaching about sexuality and HIV and AIDS.

### 5.2.2.1 *Teachers as trusted gatekeepers of HIV and AIDS-related knowledge*

This theme was the most predominant in the participants' drawings on how they position themselves as teachers. Data revealed that participants position themselves as providers of knowledge, they felt that they have the responsibility of providing learners with knowledge and skills on how they can protect themselves from HIV infection. The participants seemed to agree that learners should be equipped with knowledge, as knowledge is power, to be able to cope in this era of HIV and AIDS. The participants also alluded to the fact that learners have limited and distorted knowledge on HIV and AIDS and need accurate facts and information on the same.

PM 2 made a drawing of a torch to depict how he positions himself as a teacher when teaching about sexuality and HIV and AIDS. The participant explained that he is responsible for shedding light to the learners and providing them with insights to drive away their ignorance. He remarked that *"I am a torch as it provides light. To most students I provide insights to them, show them the way as most of them are ignorant of what surrounds them"*. PM 4 made a drawing of the sun and explained that through his teaching he drives away darkness and brings light to the learners, he sees himself as the students' path to success. He indicated that *"I see myself as the sun because whenever I teach I drive away darkness and bring light to the students, they depend on me to light their path to excel... and they see me as their path to success..."* PM 7 made a drawing of a granary and stated that *"I should provide food (knowledge)..."*. He further explained during the focus group discussion that learners know very little about HIV and AIDS and in most cases, have distorted information and should be provided with the right information. He remarked that *"...you know these learners surely know very little about this disease...to make it worse, when they have information... is wrong... I mean distorted...we going to do everything possible to ensure that this AIDS doesn't wipe all of us..."*. PM 8 made a drawing of a radio and explained that he should provide the learners with the required information. He stated that he should *"pass the required information at the right time"*. PM 12 made the drawing of rainfall and explained that he feels that as a teacher he has a responsibility to provide knowledge to the learners. He indicated that *"by providing learners with knowledge as a teacher I usually feel that I am giving them life. The sun above gives people light. Therefore, as teacher I am a provider of light"*. PM 12 further explained during the focus group discussion that *"...a teacher is important in providing knowledge to the learners, like providing light to guide the way. The teacher guides the learners about AIDS and provides them with knowledge and knowledge is power..."*. PM 15 made a drawing of a gun

and explained that the information that he provides to the learners is crucial in protecting them from HIV infection. He added during the focus group discussion that *“I see myself as a gun, the information that I teach students about this disease is crucial in helping them to protect themselves from AIDS...because...I think then they can be able to make the right decisions”*.

Peltzer and Promtussananon (2003) assert that teachers have the role of disseminating information on HIV and AIDS to the learners which is a crucial tool for the adoption of good attitudes and behaviour that can help in reducing the risk of HIV transmission (Kirby et al., 2006). The participants were aware that students have misconceptions and feel that it is their role to clear these misconceptions by presenting accurate facts and information on HIV and AIDS. Njue et al., (2011) state that youths are full of anxiety and curiosity and sometimes have fragmented, distorted and conflicting information regarding sex and sexual health issues. However, they mostly lack an opportunity to confirm what they think or have heard. This puts the teacher in a position to provide the students with the required information to help them protect themselves from contracting HIV (Kirby et al., 2006; Boler & Jellema, 2005).

#### **5.2.2.2 A teacher as a guide, mentor and counsellor**

Data also revealed that the participants position themselves as a guide, mentor and counsellor to the students. The participants felt that it is their role as teachers to guide and counsel the students so that they can be able to make the right decisions on issues pertaining to sexuality and HIV and AIDS. PM 1 made a drawing of a bridge and explained that a teacher has the responsibility of crossing the student from a level of ignorance and misconceptions about HIV and AIDS to a level where they are knowledgeable. They can then make the right decisions in their sexual relations and can protect themselves from contracting HIV and AIDS. He indicated that *“the teacher is a bridge this because I guide learners to cross to the best side but I remain where I am”*. He added during the focus group discussion that *“...what I was trying to say is that I feel I should help cross the learners from that level where they are just ignorant of HIV and AIDS to a better level where they can at least protect themselves...”*.

PM 3 made a drawing of a small tree and a big-bodied man to depict how he positions himself as a teacher. He explained that it is his role to provide learners with the required information on HIV and AIDS and guide them in curbing HIV transmission. He indicated that *“I achieve quite a lot by counselling and directing them (learners) to what they ought to know about HIV and AIDS and their role in curbing its spread”*. PM 4 feels that he has the role of disciplining

the students when they go wrong. He made the drawing of the sun and stated that *“though I can bring some light I am in a position of hurting when provoked...”*. PM 5 in his drawing of a street light explained that *“...as a teacher I see myself as light to lead my students”*. PM 11 made a drawing of a billboard and explained that he positions himself as a guide to the learners. He indicated that *“...I guide students, giving them directions in educations and their benefits”*. PM 16 depicted himself as a father and explained that he positions himself as the father of the students and feels that he has the role of guiding and counselling the students about HIV and AIDS. He indicated that *“as a teacher I also feel like a father of the students. I advise them on the dangers of HIV and AIDS today”*.

The participants' drawings, explanations and discussions also brought out the theme of teachers and role modelling. Participants emphasised that a teacher is supposed to be a respectable person and uphold high standards of integrity at all times. PM 3 in his drawing of a small tree and big-bodied man explained that in class he is a hero, a respectable person and a role model. He stated that *“as a teacher, I am a hero, a respectable. I achieve quite a lot by counselling and directing them (learners) to what they ought to know about HIV and AIDS and their role in curbing its spread. Here am a role model”*. PM 3 added during the focus group discussion that at home fathers are often not available to guide their children since they have to struggle to sustain their family economically. As a result, teachers play a significant role in being a person with whom the students can identify with. He remarked that *“you know nowadays as a father you have to struggle to put food on the table and provide all necessities at home...so even if you want...you lack time to spend with your kids...to guide them. This is left to the teacher”*. PM 13 added that *“I agree, probably today I will get home earliest by 8pm so my kids will either be asleep or I will have very little time with them, they spend a lot of time in school so their teachers are very important...”*. PM 6 made a drawing of a mirror and explained that as a teacher he has to be a positive role model to his students. Male students especially, look upon their male teachers as role models and therefore a teacher must be a good example to his learners. PM 6 further pointed out that some male teachers are negative role models to their students, for instance, through engaging in sexual relations with female students. He feels that as a teacher he has the responsibility of portraying a good picture and setting a good example to his students. He stated that *“...every single day I have to portray a good picture...have them admire what they see...”*. During the focus group discussion PM 6 remarked that *“I try to uphold high standards of integrity in order to be a positive role model to the students. For instance, I cannot be involved into scandals with female students and expect*

*respect from the students, the boys will start engaging into irresponsible sexual behaviours. They cannot listen to me despite of what I tell them...".* PM 15 made the drawing of a father and his children and explained during the focus group discussion that he treats his students like his own children and always wants to set a good example for them. He stated that *"I always want to be a good role model to my students just like I want to always set a good example to my children..."*.

From the above discussion, it is evident that participants position themselves as role models to the learners. The participants also pointed out that learners need adult figures to identify with and so the teacher's role becomes crucial. As stated earlier in this chapter, fathers are lacking in their parenting role. This is because they are busy trying to maintain their families economically. The boy child lacks a father-figure to emulate at home, and so in school he needs a male figure with whom he can identify (Pleck, 1981; Pease, 2000). According to Pease (2000) students require appropriate role models with whom they can identify; these role models are mostly of the same kind, where male students identify with male teachers, and female students identify with female teachers. In this case, male students need proper identification with a male figure and when proper models are lacking, the students may lose their way. Ssengozi et al., (2004) state that teachers play the role of educators and act as role models and counsellors to their learners. Van Dyk (2005) is in agreement that educators need to act as positive role models to the learners and to ensure this, teachers should be armed with the necessary knowledge, skills and attitude.

### **5.2.2.3 *Teachers having a negative attitude to teaching about sexuality***

Even though most of the participants made drawings that portrayed positive energy, a few of the drawings and participant's explanations brought out a negative attitude towards teaching about sexuality and HIV and AIDS. There seemed to be limited agency and a lack of motivation in some of the participants' explanations. The teacher-self as portrayed in the drawings seems to be weak as compared to the man-self.

For instance, PM 14 made the drawing of an antelope, which portrays the teacher as a frightened being, always on the run from enemies and challenges. He stated *"as a teacher I see myself as an antelope, always on the run to safeguard my life from the enemies and challenges in the world"*. PM 17 depicted himself as a wheelbarrow, which must be pushed all the time. The participant expresses a deep negative attitude towards talking about sex-related issues or



HIV and AIDS in class. He explained that *“when it comes to talking about sex or HIV and AIDS in class, I have to be pushed and just don’t like it...”*. PM 18 made the drawing of a blown-out candle and stated that there are so many setbacks experienced by teachers as pertaining to discussing sex-related issues in class or HIV and AIDS. These challenges demotivate the teachers and limit their agency in teaching about sexuality and HIV and AIDS. He remarked that *“sometimes when teaching issues to do with sexuality and HIV and AIDS I feel like a candle that has gone off. This is because there are so many impediments on our paths as teachers. I don’t like it...”*. PM 16 made a drawing of a father and his children and explained during the focus group discussion that he feels concerned about the students just like he does about his children. He is ready to do anything possible to guide students on how to protect themselves from HIV and AIDS but finds it difficult to discuss sex-related issues with students. He explained that *“...it is difficult in the Kikuyu community for a father to talk about sex with his children, likewise for me as a male teacher to talk about sexuality in class because if feels inappropriate, it feels like am talking about sex with children...”*. This reveals the teacher as having a negative attitude to discussing sex-related topics with students.

The above discussion shows that even though majority of the depictions made by participants portrayed a positive attitude, some participants had a deeply ingrained negative attitude towards teaching about sexuality and HIV and AIDS. In other depictions, the attitude was positive but the participants expressed a lack of motivation towards teaching about sexuality. This demotivation was attributed to lack of training, inadequate materials and lack of support. A study by Tsvere et al., (2004) found out that teachers were less motivated towards teaching about sexuality. Visser (2004) found comparable results that teachers lacked support from colleagues and school management and that their personal efforts in talking about sex, sexuality and HIV and AIDS were hampered by lack of support from other teachers. A study by Coombe (2000) stated that many teachers work in conditions with little or no support concerning HIV and AIDS education. Teachers felt that they needed more support from learners, other teachers and from the school management to feel comfortable talking about all aspects related to HIV and AIDS.

### **5.2.3 THEME 3: EXPERIENCES OF KIKUYU MALE TEACHERS WHILE TEACHING ABOUT SEXUALITY**

This section presents the challenges, opportunities and joys of Kikuyu male teachers in teaching about sexuality within HIV and AIDS education. These findings were derived from

memory accounts and the focus group discussion. The section first presents a discussion of the positive and negative encounters of Kikuyu male teachers while teaching about sexuality and HIV and AIDS, which is followed by a discussion of the challenges that they encounter.

#### **5.2.3.1 Positive encounters**

The majority of the participants in their drawings expressed that being a teacher gives them an opportunity to provide knowledge to the learners as pertaining to sexuality and HIV and AIDS. The majority made positive depictions, drawings that depict opportunity. Such drawings included the sun, rainfall, granary, tap, signboard, streetlight, radio, mirror, torch, bridge, cooking pot and a gun. The majority of participants expressed joy and opportunity in terms of being able to provide knowledge to the learners, clear their misconceptions about HIV and AIDS and provide them with the right facts and guide them upon the right path. They also wanted to be a good role model to them and equip them with skills on how they can protect themselves from HIV and AIDS. The participants expressed these joys and opportunities as part of their positive encounters while teaching about sexuality and HIV and AIDS. These positive encounters were discussed under section 5.2.2 of this chapter.

#### **5.2.3.2 Negative encounters**

Even though most participants felt that being a teacher gives them an opportunity to provide learners with necessary skills, knowledge and information, most of them have had a lot of negative experiences as narrated in their memory accounts. Some narrated experiences such as: the infected and affected students breaking into tears during the course of the lesson; students storming out of class; the teacher being unable to answer to some of the students' questions; colleague teachers criticising the teacher for being so open on sex-related discussions; teachers being labelled indecent by the students; affected students creating enmity with the teacher after feeling that the teacher was targeting them during the lesson among others (see section 4.3).

Most negative encounters were also expressed in terms of the challenges that the teachers encounter while teaching about sexuality and HIV and AIDS. The challenges described in the following section form part of the negative encounters. The participants also pointed out several factors that contribute to their negative encounters. These factors include: cultural taboos; religious factors; teachers' perceptions and attitudes; deficient capacitation of teachers; lack of training; lack of resources; learners' having a negative attitude to the topic hence passive

participation and lack of community engagement. All these factors will be discussed as the challenges experienced by Kikuyu male teachers while teaching about sexuality and HIV and AIDS.

### **5.2.3.3 Challenges experienced by Kikuyu male teachers while teaching about sexuality and HIV and AIDS**

This section presents the results on the challenges experienced by Kikuyu male teachers while teaching about sexuality and HIV and AIDS as expressed in the participants' memory accounts and focus group discussions. Most of the experiences that teachers narrated in their memory accounts emerged as challenges. These challenges are discussed below:

#### **5.2.3.3.1 Challenges of the curriculum**

Having an integrated curriculum for HIV and AIDS in Kenya was pointed out by the majority of the participants as one of the challenges experienced by teachers during the teaching of HIV and AIDS education. The participants stated that there is no stand-alone syllabus for HIV and AIDS and this makes them feel lost on teaching about HIV and AIDS education. The HIV and AIDS curriculum in Kenya is taught and examined through an infusion strategy whereby aspects of sexuality and HIV and AIDS education have been integrated into other subjects. This becomes a challenge as the teachers are unable to integrate these aspects effectively and they often eliminate or talk shallowly on them.

PM 13 stated in his memory account that as there is no specific curriculum for HIV and AIDS, there is little time to discuss the subject as one has to try and integrate the aspects in his teaching subject. He indicated that *"in Kenya, the aspects of HIV and Education have been integrated into other subjects...as an English and Literature teacher you are supposed to integrate aspects of HIV and AIDS education into the comprehension and literature..."*. PM 3 stated in his memory account that *"...there is no time allocated for teaching about HIV and AIDS because we don't have a syllabus for this... I give it very little attention. I would rather we had a whole syllabus...and...exams for the same..."*. PM 5 stated during the focus group discussion that *"...There is no syllabus for the subject, is also not even examinable and hence I tend to focus on only those aspects that are examinable..."*. PM 4 stated in his memory account that *"I always don't even know what content to teach the students"*. In addition, PM 7 that *"... for me to speak to the learners about HIV and AIDS 'it is usually a 'by the way' but not digging deep into the topic..."*. PM 14 added during the focus group discussion that *"...few aspects of HIV*

*and AIDS are available in the syllabus and talking of it seems a waste of time that could be used in teaching the examinable aspects... ”. PM 17 agrees that there is no specific syllabus for HIV and AIDS education. He remarked during the focus group discussion that “like now how do I even teach without a syllabus, myself I have never come across any book that is specifically about HIV and AIDS”.*

The above statements show that the infused and integrated nature of the Kenyan HIV and AIDS curriculum is a setback as teachers are at times unable to focus effectively on aspects of HIV and AIDS in the syllabus. They end up skipping most of the aspects or fail to focus on them at all. The integrated nature of the curriculum means that there is no specific time set in the timetable for teaching about HIV and AIDS. Teachers find it difficult to teach the core subject content and also teach about HIV and AIDS. Since 2003 the infusion approach was introduced for the implementation of the HIV and AIDS education curriculum. The curriculum is taught through an integration strategy whereby aspects of HIV and AIDS education are infused into carrier subjects (Mwebi, 2007; UNESCO, 2006). Teachers are required to implement the curriculum through the infusion strategy and have autonomy to decide the extent and content that need infusing during the lesson time. This becomes very complicated and confusing. As a result, the teachers mostly end up omitting most of the HIV and AIDS aspects or talking shallowly on them. This is a great constraint, given the fact that the majority of the teachers have received very limited training on HIV and AIDS education. In the memory accounts and the focus group discussion, the participants revealed that the main teaching resources used in teaching HIV and AIDS education are the course books of the different carrier subjects. The participants felt that the teaching of HIV and AIDS would have been easier if a stand-alone syllabus was available and specific time allocated in the time-table for teaching about sexuality and HIV and AIDS.

Research done by Nyarondia et al., (2014) in Kisumu West district revealed that the integrated nature of the curriculum made the teaching of HIV and AIDS aspects negligible and irregular since the majority of teachers view it as optional. A study carried out by Duflo et al., (2006) in western Kenya also indicated that individual schools and teachers have discretion about whether to teach about HIV and AIDS because no particular time is allocated in the timetable for HIV and AIDS education. A study carried out by Ndambuki et al., (2006) on the implementation of the HIV and AIDS curriculum in Kenyan schools reported that in many schools the implementation was inadequate. This means that HIV and AIDS is not

implemented well enough in practice, in spite of the development of the HIV and AIDS education curriculum.

The participants also pointed out that the exam-oriented system in Kenya makes teachers focus more on those aspects that are examinable. This leaves little or no time for talking about sexuality and HIV and AIDS. PM 5 stated during the focus group discussion that “...*the subject is not examinable and hence I tend to focus on only those subjects that are examinable...*”. PM 14 added that “...*few aspects of HIV and AIDS are available in the syllabus and talking of it seems a waste of time that could be used in teaching the examinable aspects...*”. The exam oriented academic system forces teachers to focus on the examinable subjects in the syllabus. During the focus group discussion, PM 6 stated that “...*there being no HIV and AIDS syllabus, it is quite difficult for me to create time for the teaching of HIV and AIDS. I wonder what aspects to teach, and how to go about it. The subject is also not examinable and hence I tend to focus on only those subjects that are examinable...*”. PM 7 added that “...*we have an exam oriented curriculum; myself I prioritise on only those subjects that are examinable...*”. PM 3 stated that content on HIV and AIDS is rarely examined. He remarked that “*I am a Biology teacher and it is very rare for you to find a question about HIV and AIDS in the national exams...it is hardly ever examined and that is why I give it little focus...I think for the last five years there has been no question...*”. PM 3 stated in his memory account that “*I would rather we had a whole syllabus for HIV and AIDS and then have exams for the same*”.

When the HIV and AIDS education was established, it was non-examinable (UNESCO, 2006; KIE, 1999), which implied that it did not get much response or significance in teaching. Most of the participants explained in their memory accounts that the non-examinable nature of HIV and AIDS education posed a challenge to them since it is not perceived as serious by the management, teachers and students. Participants stated that a question on HIV and AIDS is rarely encompassed in the examination of core subjects, given that much significance is given to the examinable subject matter of the carrier subject. The inference is that even though there is some degree of formal evaluation of HIV and AIDS education in schools, it is negligible and as a result teachers tend to pay less attention to teaching about HIV and AIDS. A study conducted by Nyarondia et al., (2014) in Kisumu West district secondary schools found that teachers’ assessment of students on HIV and AIDS education was minimal and irregular. Mufune (2008) recommends that students be tested and graded on HIV and AIDS education for the subject to be more effective. Research carried out by Duflo et al., (2006) agrees with

this finding that schools tend to focus more on the tests learners take at the end of primary or secondary school. This results in ineffective assessment of HIV and AIDS education since it is not tested and graded as an individual subject and very few questions on HIV and AIDS are incorporated in the carrier subject exams. The non-examinable nature of the subject makes it difficult to assess the level of knowledge acquired by learners (UNESCO, 2006).

Insufficient time was also identified as a challenge by the participants in their memory account and focus group discussion. Some participants stated that they lack time to discuss aspects of HIV and AIDS education that they encounter in their teaching subjects. This was attributed to the lack of a syllabus for HIV and AIDS and no time being allocated in the time table. PM 9 stated that Guidance and Counselling teachers spend more time discussing drug abuse since it has become a major issue to high school students. This leaves little time to discuss sexuality and HIV and AIDS. The following was his statement in his memory account “...we as teachers are having a hard time trying to counsel those students who are already using drugs. We have been spending most of the time talking about drug abuse that we lack adequate time for discussing sexuality and relationships...”. PM 12 stated during the focus group discussion that “...the examinable content in the English syllabus is very wide and therefore there is no time to talk about sexuality and HIV and AIDS...”. PM 5 also stated during the focus group discussion that “it is quite difficult for me to create time for the teaching of HIV and AIDS... The Kiswahili syllabus is quite wide and requires a lot of time to fully cover it. Therefore, I lack the time to teach about sexuality and HIV and AIDS...”.

From the above discussion, it is evident that because of the integrated nature of the HIV and AIDS curriculum in Kenya, it becomes difficult for teachers to create time while teaching the core subject content. A study carried out by Duflo et al., (2006) in western Kenya found that it is a teacher’s personal decision on whether to teach about HIV and AIDS because no specific time is reserved on the timetable for HIV and AIDS education.

#### **5.2.3.3.2 Lack of training on HIV and AIDS education**

Data from the participants’ memory accounts and focus group discussion revealed that lack of training poses a challenge to teachers when teaching about HIV and AIDS. All the participants reported to have undergone no training on the teaching of HIV and AIDS education. This means that teachers have inadequate knowledge and low confidence levels. Some participants stated that the knowledge deficiency makes them avoid discussing the topic in depth. Others stated

that they choose to omit the content of HIV and AIDS that they encounter in the carrier subjects. The teachers also reported that because they have insufficient information on HIV and AIDS, they are at times unable to find answers to students' questions which in turn lowers their confidence levels. During the focus group discussion, participants suggested that teachers be offered in-service training courses or that resource persons be invited to schools to talk about HIV and AIDS.

PM 3 stated in his memory account that “...*I lack enough knowledge and courage to talk about sexuality since I have not been exposed to a lot of studies on sexuality...*”. PM 4 stated that having no training and experience in teaching about HIV and AIDS causes him to omit aspects of HIV and AIDS education that he encounters in the syllabus. In his memory account, he indicated that “...*I have had no training in teaching HIV and AIDS. I also don't have much information on the same. I always don't even know what content to teach the students...*”. PM 12 pointed out lack of knowledge as one of the challenges that he encountered during the teaching of sexuality and HIV and AIDS. In his memory account, he stated that:

*...having undergone no training on teaching HIV and AIDS, I have inadequate information on the topic. I at times find it difficult to answer the students' questions comprehensively, in one occasion I tried my level best to respond to a student's question but the student was not satisfied... (PM 12).*

PM 7 added that “...*It is difficult as I found I have no deep idea about the terms used in teaching HIV and AIDS and therefore it is difficult to teach it due to lack of content material...*”. PM 5 stated during the focus group discussion that “...*the major challenge that I experience in my teaching about HIV and AIDS is lack of content... having undergone no training on HIV/AIDS education...I wonder what aspects to teach, and how to go about it*”.

Most of the participants despite having graduated from different universities in Kenya stated in their profile that they did not undergo any training on the teaching of HIV and AIDS education. They recommended in-service training. In addition, participants stated that apart from being poorly informed on the topic, they lack adequate teaching and learning materials. They stated that they rely entirely on the course books of the carrier subjects. The participants felt that lack of information and training in teaching HIV and AIDS education lowers their comfort and confidence levels. Some participants recommended during the focus group discussion that teachers be exposed to development opportunities such as in-service training.

This claim is supported by Ndambuki et al., (2006) who explain that when the integrated HIV and AIDS curriculum was adopted in the year 2003, most teachers were not effectively prepared on the infusion strategy. Due to inadequate information, proficiencies and confidence, teachers do not feel competent enough to teach about HIV and AIDS. As a result, the quantity and quality in which the curriculum is being implemented is often negatively impacted. The findings of Pattman and Chege (2003) also indicate that in HIV and AIDS education, most teachers do not know what to teach or how to teach it. Njue et al., (2005) add that a lack of training makes most teachers experience low comfort levels with the content and as a result of this discomfort, they tend to omit some sensitive sexuality issues. According to UNESCO (2008), most HIV and AIDS-related actions in schools have been directed at students and school programmes, and limited focus has been given to teachers who are not sure how to teach the topic or deal with the challenges posed by the pandemic. According to Mathews et al., (2006), teacher training is expected to enhance the coverage of HIV and AIDS education by raising awareness among teachers about the HIV and AIDS pandemic and the significance of curbing its spread.

#### **5.2.3.3.3 Cultural taboos surrounding the sex discourse**

The participants also pointed out cultural taboos as a barrier to the effective teaching of sexuality and HIV and AIDS education. Most participants remarked that in the Kikuyu community there is a culture of silence and talking about sex openly or in public is deemed taboo. Some participants also stated that there is a culture of silence surrounding HIV and AIDS. They explained that in the Kikuyu community HIV and AIDS is not easily talked about with most people referring to it as ‘the disease’. Some stated that it does not feel right to openly talk about sex-related issues, and some expressed a fear of facing criticism from parents, fellow teachers and the community if they talk openly on sex-related issues.

PM 2 stated in his memory account that cultural taboos in the Kikuyu community make it difficult for a teacher to talk openly on sex-related issues as this is deemed inappropriate in the community. He indicated that “*the topic about sexuality within HIV and AIDS education is a bit difficult to teach due to cultural beliefs. The students think that you are ‘out of your mind’ when you go talking sex or AIDS in class*”. PM 4 agreed with this claim stating that sex is a taboo topic and that direct reference to male or female organs is unacceptable. He stated that “*...sex is largely a taboo topic among the Kikuyu. My upbringing...did not allow direct reference to the sexual organs...the fact that most believe that AIDS can only be contracted*



*through sex makes it difficult to approach the topic*". Due to this culture of silence, students remain passive during sex-related discussions and perceive the teacher as being morally decayed when they talk explicitly on sexuality issues. PM 4 further indicated that *"students get a negative picture of you when you give detailed information on sex. They see you as being immoral"*. PM 6 agreed that talking openly about sex makes the students view the teacher as indecent. He remarked that *"...talking openly about sex is not acceptable in our society. So when you are teaching about sex you find that the learners view you as immoral or indecent..."*.

Language sensitivity was also pointed out by many of the participants as one of the challenges encountered during the teaching of sexuality within HIV and AIDS education. They stated that some of the terms used when teaching about sexuality are difficult to utter, especially when referring to genital organs. Most of the participants also stated that the terms are harder to utter in Kiswahili and most difficult in Vernacular-Kikuyu. For instance, PM 8 stated in his memory account that *"... the language used when discussing sexuality is sort of indecent for a teacher and some terms are difficult to be uttered..."*. During the focus group discussion on memory accounts, PM 4 added that *"...it is most difficult to talk about sex in Swahili or vernacular (Kikuyu), the words involved can't be pronounced by any sane man..."*. From the explanations of the participants, the sensitivity of the language used when discussing sex-related matters becomes a stumbling block during the teaching of sexuality and HIV and AIDS. Language sensitivity causes resistance from learners, parents, the church and the community. The teachers also feel uncomfortable with the subject matter which contributes to their low comfort and confidence levels when teaching about sexuality. In addition, due to these taboos, teachers and learners develop a negative attitude towards the topic. This culture of silence on sex-related issues also makes parents, the church and the MoEST disapprove of openness about sex and condoms and consequently there is limited support. Cultural taboos also cause resistance in the content in HIV and AIDS education which contributes to the community's indifferent attitude and limited engagement. In addition, cultural and gender issues cause boys to be more active than girls during sex related discussions. While most boys can openly air their views on issues to do with sex, girls feel shy and uncomfortable during such talks. This could be because of the cultural belief that a well-mannered girl/woman should not talk about sex openly. While it may be a source of pride for a boy to have sexual exposure, the girl feels shameful and used.

This claim is supported by the findings of Madu (2002) which found that teachers have difficulty using explicit language and are scared to transgress perceived cultural norms.

Marshall (2010) and Ogunyemi (2008) also found out that sex and sexuality are topics relegated to the private sphere of life and are regarded as sacred, private and taboo. The findings of Rothstein-Fisch et al., (2010) also support the claim that a culture of silence hinders the production and availability of accessible and appropriate information regarding sex and sexuality. Helleve et al., (2009) agree that cultural barriers often hinder the implementation of lessons relating to HIV and AIDS in the classroom. As presented above, some teachers felt that the language used when teaching about sexuality seems inappropriate and some words are difficult to utter. This sentiment is supported by the findings of a study by Campbell (2006) which notes that teachers lack the right terminology to communicate HIV and AIDS knowledge. The findings of Oluga et al. (2010) support this claim, they indicate that the cultural taboos surrounding the sex discourse operates at two levels. At one level, they cause teachers to experience discomfort during sex related talks and at the second level, learners remain silent because of their fear of disobeying cultural norms or disobeying their parents.

Many of the participants pointed out that they try to use interactive methods of teaching when teaching about sexuality and HIV and AIDS to no avail. Some stated that when the teacher allows open discussions, students remain passive with very few willing to participate. Some remarked that in a mixed school, boys tend to participate more with girls remaining shy and passive. The lesson becomes teacher-centred when it was meant to be learner-centred. This demotivates the teacher and he resorts to didactic methods of teaching. Some teachers added that when one becomes open in talking about sex, the students view the teacher as being immoral or indecent and question his integrity. As a result, some teachers avoid open discussions.

PM 3 stated in his memory account that “...most of the students seem uninterested with the topic...”. During the focus group discussion on memory accounts, the participant emphasised that when he as the teacher tries to allow open discussions on sexual matters, he gets minimal participation from the learners. In addition, he stated that boys seem to participate a bit more than the girls who remain totally quiet. PM 5 stated in his memory account that “...there is this time I was teaching about Human reproductive system and sexually transmitted diseases...there was a lot of attention from the students but passively...”. PM 6 also explained that “in open discussions, boys tend to be more active while girls are passive”. He further added that “the views of boys seem to be different from those of the girls”, especially on the issue of abstinence. Boys insist that it is difficult to abstain till marriage and advocate for safe

sex while girls advocate for abstinence till marriage. The participant also stated that during discussions on HIV and AIDS education, he realised that students have misconceptions pertaining to HIV and AIDS modes of transmission and HIV prevention and they require the right information. PM 4 concurred with his colleagues that during open discussions, students remain passive with some appearing uncomfortable with the subject matter. This discouraged the teacher from using interactive methods. In his memory account, he stated that “...*the learners’ contribution to the topic is zero...I hence find myself avoiding discussing openly on the topic...*”. PM 2 also stated that “*students are always ‘not at ease’ with the topic*” and offer minimal participation. PM 9 agreed with his colleagues and stated that class participation is always uneven, with the affected students seemingly passive and uncomfortable.

On the other hand, PM 6 stated during the focus group discussion that some of his colleagues do not support open discussions on sexual issues. He added that “*fellow teachers criticise you when they overhear open discussions on sexual issues in class*”. This is perceived as ‘lack of integrity’. He emphasised that most colleagues opposed discussions on safer sex with most of the teachers opting to only talk of good morals and abstinence. From the explanations given by the participants, it was clear that majority of teachers employ interactive methods of teaching but the methods fail due to the students’ unwillingness to participate. The silence of the learners in sex-related discussions and language sensitivities were pointed out as the key factors behind teachers using less interactive methods when teaching about sexuality and HIV and AIDS.

The data presented above reveals that the main method employed by teachers involved in the study in teaching about HIV and AIDS in the schools is the lecture method. Participants admitted that the use of interactive methods such as discussions, role plays, songs, collage and drama in teaching HIV and AIDS was not easy. These findings were in line with the findings of a study done by Nyarondia et al., (2014) in Kisumu West district on the implementation of the HIV and AIDS curriculum. This study revealed that teachers use less interactive methods such as the lecture method when teaching about HIV and AIDS. The participants attributed the use of less interactive methods to prevailing social cultural norms. Cultural taboos surround sex discourses and the topics of sex and HIV and AIDS are covered in a culture of silence. This makes teachers and learners feel embarrassed to talk explicitly about sex. The participants also expressed a fear of being deemed indecent by the students due to talking so openly on sex-related matters. A study carried out by Ahmed, et al., (2006) revealed that most teachers struggled with the transmission of sexual reproductive information in the classroom. Njue et

al., (2009) recommend that teachers engage learners in effective learning to foster a more broad-minded attitude so that learners can feel comfortable to discuss sensitive matters with them. In addition, Weimer (2002) recommends the use of a learner-centred approach in the classroom to build a strong knowledge foundation for the learner and develop not only learning skills, but learner self-awareness.

#### **5.2.3.3.4 Male teachers-female students' relationship**

The issue of male teachers serving as negative role models was also pointed out as being a major challenge encountered during the teaching of sexuality and HIV and AIDS education. Participants explained that because male teacher / female student relationships are becoming common in schools, it has become difficult for male teachers to guide and counsel students on sex-related matters. The teachers explained that students perceive male teachers as trying to be moralistic about sex while their behaviours contradict what they teach. For instance, PM 9 stated that the major barrier that exists in the teaching of sexuality education is male teacher/female student relationships. He added that as male teachers it is hard to counsel students since they don't perceive male teachers as being good role models. In his memory account, he stated that:

*Male teachers and female student's relationships are common and I have witnessed some even in my school, last year but one we had a teacher interdicted for engaging into a sexual relationship with a form two student. This tarnishes the image of all of male teachers and makes it difficult to be able to counsel the students... (PM 9).*

PM 7 agreed that male teachers find it difficult to advise students when some of their colleagues are involved in sexual scandals with female students. In his memory account, he stated that "...it was difficult to tell the learners not to involve themselves into sexual intercourse when one of our colleague teacher was involved in a sexual scandal with a female student...". PM 6 also added during the focus group discussion that male teachers/female student relationships make it difficult for male teachers to guide students. He stated that "...for instance, I cannot be involved into scandals with female students and expect respect from the students, the boys will start engaging into irresponsible sexual behaviours...".

The participants seemed bitter about their fellow male teachers who engage in sexual affairs with female students. They felt that this issue has tarnished the image of all male teachers and has become a stumbling block in their teaching of sexuality and HIV and AIDS. The participants emphasised that these scandals are putting male teachers in no position to guide

and counsel students. This claim is supported by the findings of a study carried out by Chege (2006) in Kenya which indicated that due to cultural manhood constructions, some teachers construct female students as sexual objects, increasing cases of male teacher / female student relationships. Bennell et al., (2002) agree with this finding and state that there is a growing concern of female students contracting HIV from their teachers. Campbell et al., (2008) support this finding by indicating that some educators serve as negative role models to the learners by engaging in sexual affairs with students.

#### **5.2.3.3.5 Christian religious beliefs as barriers to HIV and AIDS education**

Data from the participants' memory accounts and discussions revealed that Christian religious beliefs inhibit the proper and effective delivery of sexuality education. As stated in the participant's profiles most of the participants are strong Christian believers. As a result, some felt that the content that they are expected to teach on HIV and AIDS education contradicted their religious faith. Most of the participants who are Christian followers stated that they find it difficult to talk of contraceptive use or demonstrate to learners how to put on a condom. Most stated they feel more comfortable when talking about abstinence and not safer sex. Most participants also stated that the majority of the students are strong Christian believers and this makes them perceive sex-related talks as ungodly leading to passive participation. PM 6 stated in his memory account that:

*...boys being of the opinion that it is impossible to wait till marriage to have sex. I had to conclude by approaching it from a spiritual perspective. I urged the students to always abstain till marriage as doing contrary is an act of fornication, I told them that even if they do not contract HIV and AIDS, the marks are left on their spiritual lives and affects their future relationships (PM 6).*

PM 7 stated that he feels uncomfortable with the subject matter, in his memory account, he stated that:

*...sometimes I always feel that what I am supposed to teach does not rhyme with what I believe in. The faith that I have in Christ is contradicted by the content, this brings me difficulties in communication. My faith advocates for abstinence until marriage and I could be conflicting my faith by telling students to play safe sex that is, use of condoms while engaging in sexual intercourse. This is an act of fornication and should be deeply condemned... (PM 7).*

PM 8 agreed with his colleagues: he can only advocate abstinence till marriage. He remarked that *"I am a born again Christian, according to my religion the youths are supposed to abstain*

*until marriage...I always keep reminding my students to abstain from sex until marriage or die of HIV and AIDS...".* PM 4 also stated that *"...some years back, there was this set book called 'The man of the people'. The novel had some aspects of sexuality, it was highly opposed by the Catholic Church"*. This reveals Christian religious beliefs as a barrier to HIV and AIDS education.

The majority of the participants indicated that they are strong Christian believers and this seemed to have an influence not only on how they construct their masculinity but also on how they teach about sexuality within HIV and AIDS education. The participants felt that the content they are expected to teach contradicts their religious faith. For instance, the participants cited the use of contraceptives and advocacy for safer sex as some of the areas that are most difficult to teach. Specifically, demonstration on condom use as expected in Form Three Biology was stated to be nearly impossible. The data revealed that the participants were more comfortable teaching about good morals like self-control and abstinence till marriage.

Participants attributed learner-passivity during sex-related discussions to their Christian religious faith. The participants explained that learners view talking about sex so openly and in public as a sin and choose to remain silent as they feel shy and uncomfortable during such discussions. In a nutshell, it was reported that outside pressure from parents, religious leaders and village elders exacerbated the teachers' anxiety when teaching about sexuality and HIV and AIDS. Some participants said that their intention to talk about HIV and AIDS was greatly affected by a fear of offending learners' parents, and other influential members of the community such as elders and religious leaders. In general, teachers stated that the approval of the outside community was very important in their decision whether to address HIV and AIDS in their classroom at all.

According to Peltzer and Pengpid (2008), most religious leaders are against sex and sexuality education in schools. A study carried out by MacConkey et al., (2007) in Nigeria, indicated that the church's support on HIV and AIDS education in schools is very minimal. The church in Africa has lagged in its role of making HIV and AIDS information accessible to members and society at large. This is because most religious leaders view sex education as the key issue in HIV and AIDS education. Religious beliefs lead some people to believe that being infected with HIV is the result of deviant sex, which deserves to be punished. A study conducted by Mbetse (2001) revealed that most Christian religious leaders advocate for abstinence and faithfulness for their congregation and argue that condom use promotes promiscuity.

#### 5.2.3.3.6 Teachers low comfort levels in teaching about sexuality and HIV and AIDS

The aspect of teachers' having low comfort levels when teaching about sexuality and HIV and AIDS was very dominant in the participants' memory accounts and focus group discussions. Most of the participants expressed discomfort with teaching about sexuality or HIV and AIDS in class. These were mostly attributed to the fear of hurting infected or affected students. PM 1 stated in his memory account that "...students who have lost loved ones to HIV and AIDS become so much affected and uncomfortable to a point that some break down into tears...". PM 8 stated that he feels uncomfortable when teaching about HIV and AIDS as he is afraid of hurting the infected or affected students and reminding them of their losses. He stated that "in a class there may be students who are infected, this makes it almost impossible to talk about HIV and AIDS so as not to hurt their feelings... you remind the affected students of their losses". PM 13 agreed that "while teaching about HIV and AIDS, some students might feel like you are targeting them, and that you know about their backgrounds. Some students come from families that have been hit by the HIV and AIDS epidemic".

PM 3 stated that he 'feels weird' to introduce the topic of sex, relationships or HIV and AIDS. He explained in his memory account that he feels uncomfortable with the subject matter "...I felt uncomfortable discussing sexual related matters to the students, I felt like this matter ought to have been discussed or taught at home by parents, at church or even small 'barazas' in villages...". This reveals the teacher as having a negative attitude towards teaching the subject. PM 4 stated in his memory account that HIV and AIDS is associated with irresponsible sexual behaviours and hence talking about it in class makes it appear like the teacher is condemning the infected and affected students. In his memory account, he stated that:

*The fact that most believe that AIDS can only be contracted through sex makes it difficult to approach the topic... At another level, it is believed that multiple partners are a recipe for HIV and AIDS, as happens in the case of Becky in 'The river and the source'. I realise that students become uncomfortable. This I interpret could be as a result of being affected by the disease or by losing loved ones. And also to me it sounds like the teacher is condemning AIDS victims. Due to the sensitivity of the issue, the students may think the teacher knows their family background and is purposely targeting them ... (PM 4).*

PM 10 stated that he avoided teaching the aspects of HIV and AIDS that he encounters in the syllabus. He stated that teaching about HIV and AIDS made him uncomfortable as it seemed to be affecting the students negatively. In his memory account, he stated that "HIV is mostly transmitted through sexual intercourse. So many people find as if you are telling them that

*those who become infected with HIV and AIDS are immoral...".* PM 8 stated in his memory account that some teachers may be infected and experience discomfort when talking about HIV and AIDS. He indicated that *"...some teachers may themselves be infected with HIV and AIDS and therefore it becomes difficult for them to discuss the disease"*. PM 7 who is the guidance and counselling teacher in his school expressed a different type of discomfort, he stated that being a man he feels uncomfortable guiding and counselling a female student on sexuality-related issues. In his memory account, he stated that *"...being a man it is always a challenge to give advice to a girl...the learners with their tender age and the beauty, are so tempting it is hard for we male teachers not to admire them. Myself I avoid advising a female student closely on her own"*.

Participant PM 13 concurred with his colleague, apart from feeling afraid to offend the affected students, he stated during the focus group discussion that male teachers at times feel sexually attracted to the female students. During the focus group discussion, he stated that *"I agree, I think it is how we are created ... could be biologically, I also avoid situations when a girl comes in my G/C office to seek advice on a very sensitive issue...when talking closely with her you find your mind wavering elsewhere"*. PM 4 also stated in his memory account that *"I find it easier talking to boys than female students"*.

Most of the participants expressed discomfort in teaching aspects of sexuality and HIV and AIDS education with some of them stating that they only feel comfortable when teaching about abstinence. This discomfort was associated with the fear of hurting affected students, fear of male teachers to get too close to female students, students having a negative attitude to the topic and some teachers feeling that the content contradicts their cultural beliefs or religious faith. Some of the participants stated that talking about HIV and AIDS tends to hurt the infected and affected students and reminds them of their losses. Talking about irresponsible sexual behaviours as a factor contributing to increased HIV risk makes infected students perceive the teacher as condemning them or their loved ones for being immoral. Other participants attributed the low comfort level to lack of sufficient knowledge on HIV and AIDS and lack of training.

This claim is supported by the findings of King'ori (2010) which indicated that some teachers chose to use resource persons because they felt uncomfortable teaching about sexuality and HIV and AIDS. Baxen (2010) and Helleve et al., (2009) agree that educators often feel uncomfortable and choose to maintain a professional distance between themselves and the



students thus resulting in few open sex-related discussions. Other teachers may themselves be infected and this causes discomfort while teaching about HIV and AIDS (UNAIDS, 2008). Low comfort levels lead to inconsistency in the delivery of the curriculum, some participants reported omitting sensitive aspects, including the use of contraceptives and condoms and felt more comfortable teaching about good morals including abstinence. A similar concern was also pointed out in the study by (Helleve et al., 2009) which showed that teachers' low comfort levels when teaching about sexuality is mainly attributed to limited knowledge, skills, motivation and self-efficacy. A study by UNESCO (2006) indicated that the HIV and AIDS curriculum in Kenya has gone largely unutilised due to teachers' inexperience and discomfort in teaching the sensitive materials.

### **5.3 DISCUSSION OF THE FINDINGS IN RELATION TO THE CULTURAL HISTORICAL ACTIVITY THEORY (CHAT)**

I used CHAT theory to understand the constructions of masculinity amongst the cohort of Kikuyu male teachers involved in the study and to explain how these manhood constructions are mediated in their teaching of sexuality and HIV and AIDS education. In section 5.2, I discussed the findings on manhood constructions, teacher-hood constructions and the experiences of Kikuyu male teachers when teaching about sexuality and HIV and AIDS. In this section I will discuss how manhood constructions amongst Kikuyu male teachers impact their teaching of sexuality within HIV and AIDS education.

CHAT has been used in this study to explain how Kikuyu male teachers come to hold the beliefs, values and norms on masculinity and how these perceptions of masculinity impact on how they teach about sexuality and HIV and AIDS. This theory is also useful in understanding the social and cultural practices from and through which this cohort of Kikuyu male teachers constructs their masculinities and how this affects the way they teach about sexuality and HIV and AIDS. Put differently, this theory of practice was useful to gain insight into Kikuyu male teachers' accumulated beliefs, norms and values regarding their masculinity and how this might influence their experiences when teaching about sexuality in HIV and AIDS education. According to Yamagata-Lynch (2007), CHAT can be used to carry out a qualitative study and provide a cultural comprehension of the interactions that occur within selected teacher activities in a school.

Based on CHAT, Cole and Engeström (1993) explain that the organism and the environment are mutual entities, *mediated action* is the semiotic process occurring between the subject, the mediating artefacts and the object of the activity. This process directs and affects the way people interpret the world. The study identified the notions of masculinity as perceived by the participants and how these notions shape their perspectives and experiences in teaching about sexuality. These manhood constructions are a result of individuals' interactions with the environment. They are largely dependent on the cultural context. The cultural context in this case is the Kikuyu community, a community with deeply ingrained cultures and traditions. These cultures influence the way in which Kikuyu men make meaning of masculinity. Data clearly revealed that the participants' self-identification of themselves as men was based on the societal expectations of 'being man' in the Kikuyu community.

Based on CHAT, in mediated action, the *subject* refers to a person involved in an activity; an *object* is a goal held by the subject and inspires the occurrence of an activity, giving it a specific purpose. The mediated action is a process involving the subject, mediating tools and the goal/object of the activity; it is the basic structure of mediated action and influences the way people make meaning of the world. The term 'mediating artefacts' is known as incorporating tools, signs and all sorts of material, semiotic and conceptual artefacts. The subject in the context of this study is the Kikuyu male teachers who were participants in this study, with the mediating artefacts being their manhood constructions. The activity/mediated action is the teaching of sexuality education within HIV and AIDS education, with the goal/object of imparting the required knowledge, skills and attitudes to learners to help that protect themselves from HIV infection. This is the object that motivates the existence of the activity. Based on CHAT the study identified socio-cultural beliefs and practices including gendered identities as the mediating artefacts/tools that shape how Kikuyu male teachers experience themselves as men and as teachers which in turn influences their teacher practice. The subject, object and tool have a dialectical relationship in which they influence each other and the entire activity (Stetsenko, 2005; Cole & Engeström, 1993). Data revealed a considerable relationship/influence between the participants, their manhood constructions, teacher-hood constructions and their efficacy in teaching about sexuality and HIV and AIDS education. Besides the participants' manhood constructions, data also revealed other tools/artefacts that influenced their teaching of HIV and AIDS education such as availability of resources, availability of time, cultural taboos, language sensitivities, Christian religious beliefs, learner passiveness, teacher attitudes, comfort and confidence levels.

CHAT goes beyond the individual to the social. According to the theory, individuals encounter a co-evolutionary process while learning to take part in shared activities. This is described by Vygotsky as the mediated action. According to Vygotsky the organism and the environment are not mutually exclusive entities. Likewise, the manhood constructions amongst the cohort of participants involved in the study were largely a product of context, which in this case is the Kikuyu community. Jewkes and Morrell (2010) state that beliefs, norms and values regarding masculinity are constructed within cultural settings; context is therefore crucial in determining how males and females make meaning of themselves as men or women. An activity according to Leontiev exists due to a motive (the object of activity) and advances with time historically and culturally in a social praxis (Engeström, 2001). Gilchrist and Sullivan (2006) explain that masculinities or femininities are socially and historically constructed and they vary with time and across cultures. The constructions of manhood amongst the cohort of Kikuyu male teachers involved in the study were socially and culturally accumulated; this is in line with Engeström's concept that individuals are entrenched in a socio-cultural setting within which they continuously interrelate.

It was very clear from the participants' drawings, explanations and discussions that they position themselves as men as per the expected behaviour for men in the Kikuyu community. Manhood constructions amongst the participants included a man having a family of his own and making all key decisions in the family, a man being responsible by being a provider, a role model, a disciplinarian and a protector of his family, having the ability to father children, having sexual prowess, having multiple partners, having physical strength, firmness, toughness and resilience, being emotionally stable and owning material possessions like a house, plot of land and other investments. This further attests to Vygotsky's claim that the human mind does not evolve individually but is rather influenced by society or culture which then influences human action/behaviour (Leontiev, 1974). According to Hooks (2004) one's interests, behaviour, and psychological characteristics conform to one's own internalised definition of masculinity or femininity. The participants' manhood constructions were a result of the beliefs, values and norms of masculinity existing in the Kikuyu culture. The participants internalised these notions and reflected them in their behaviours, interests and practices. This could explain why the constructions of manhood amongst the participants to some extent influenced their teacher practice. Leontiev adds that activity is controlled by the interlink amongst the subject, object, motivation, action, goals, social-historical context, and the consequences of the activity. Hooks (2004) adds that due to societal expectations, men portray certain behaviours and engage

in various practices with the goal/object of proving their manhood. The participants' discussions revealed that they experience pressure to conform to the expected norms on masculinity. Vygostky and Leontiev agree that consequences of activity do exist in the activity system. In the Kikuyu community the consequences of acting outside the 'expected' is that the subject is labelled 'not manly' or 'not a real man'.

Verenikina and Gould (1998) state that based on the first-generation activity theory, *tools* or *artefacts* refer to socially produced ways of transforming the situation and achieving goals. Artefacts are utilised by the subject to impact a change in the object of the activity. Tools enlarge the individual's likelihood to control and alter the object, and limit activities within the constraint of available tools, which encourages enhancements of prevailing tools or the invention of new means. Artefacts have the possibility to effect change on the object of the activity, this supports the findings in this study where the mediating artefacts (the manhood constructions amongst Kikuyu male teachers) seemed to have a considerable impact on how the teachers teach about sexuality and HIV and AIDS. In second-generation activity theory, Leontiev explains that activities are comprised of goal-oriented *actions* that are executed through *operations* determined by specific *conditions*. As revealed from the data, the teaching of HIV and AIDS education is determined by specific conditions such as cultural taboos, religious beliefs, availability of time and materials, teachers' confidence and comfort levels, teachers' and learners' attitudes, support from parents, administration, the church and fellow teachers and community engagement.

Tensions occur in activity systems while components are distracting the subject from achieving their goal. Tensions can push the system to crumple or enhance the reason for change (Cole & Engeström, 1993). Hence, tension can be an emancipator or an impediment to human activity (Yamagata-Lynch, 2007). This explains how manhood constructions can constrain the Kikuyu male teachers teaching of sexuality within HIV and AIDS education and in explaining the tensions that teachers encounter while teaching about sexuality within HIV and AIDS education. Data revealed certain constraints experienced by participants when teaching about sexuality and HIV and AIDS. Constraints include the integrated nature of the HIV and AIDS curriculum, inadequate time, inadequate materials, cultural taboos, learner passivity and lack of the necessary support (see section 5.2.3.3). These constraints as revealed from the data have led to inefficacy in the implementation of the HIV and AIDS education curriculum. This is because so many setbacks cause many of the participants to have a negative attitude to teaching

about sexuality and HIV and AIDS. Others admitted that they are on the verge of giving up on teaching about sexuality due to the many impediments that they encounter. Others stated that they omit aspects of sexuality or HIV and AIDS that they encounter in the syllabus of the core subject while others stated they talk shallowly on them. Some of the participants also indicated that they find it difficult to singly counsel a female student, stating that they choose to keep distance to avoid any temptation. Male teachers claimed that they are distrusted and treated suspiciously when it comes to female students, as a result, they choose to stay distant to avoid any scandals instead of facing the challenges head on.

As stated earlier each participant made two drawings, one to depict how he positions himself as a man and the second to depict how he positions himself as a teacher when teaching about sexuality within HIV and AIDS. In most of the drawings, the man-self is depicted as powerful and strong as compared to the teacher-self. For some participants, the man-self and teacher-self are equal in the sense that neither self-outshines the other; either both are strong and powerful or they are weak and vulnerable. For a few of the participants the teacher-self was depicted as being stronger than the man-self. In addition, for some drawings, the man-self tended to have an influence on the teacher-self which had an impact on their teaching of sexuality and HIV and AIDS education.

For some participants, the man-self depicted strength, authority and power while the teacher self was depicted as weak and vulnerable. For instance, as a man PM 18 saw himself as a strong and powerful sexual being whereas his teacher-self seems to be a bit weak. As a man, he depicted himself as a cock and explained that he is free to have as many partners as he wishes just like a cock. However, his teacher-self is weak. He depicted himself as a blown-out candle, and explained that there are so many obstacles on his path as a teacher that he feels like he has completely given up. PM 17 portrayed a very strong and powerful man-self as compared to the teacher-self. As a man, he depicted himself as a bull, tough, aggressive, resilient and emotionally stable. As a teacher he saw himself as a wheelbarrow and explained that in regard to teaching about sexuality and HIV and AIDS he has to be pushed. Similarly, as a man, PM 14 saw himself as a knowledgeable being and explained that knowledge is power. As a teacher he depicted himself as an antelope, a scared being that is always on the run from predators. He explained that as a teacher he is always on the run from challenges and enemies in the profession. PM 13 also brings out a very strong man-self as compared to his teacher-self. As a man he depicted himself as King David of the bible who killed the big enemy Goliath. In

addition, he had many wives and mistresses depicting a strong sexual being. As a teacher, he saw himself as a pot, simply a source of inspiration.

PM 9 also brings out a very strong man-self as compared to his teacher-self. He depicted himself as a big river flowing from the mountain to the sea and explained that as a man he has the power to give service to all. As a teacher, he is limited to a tap and explains that he at times runs dry just like a tap, and has nothing to offer. PM 6 also brings out a very strong man-self as compared to the teacher. As a man he depicted himself as a steering wheel and explained that every aspect of life revolves around the man, he is the overall decision maker in the family and makes decisions without being disputed. However, as a teacher he depicted himself as a mirror, a role model to the students. His man-self therefore outshines his teacher-self. Lastly, as a man PM 4 depicted himself as a lion and stated that he is feared and respected in society, rules in his territory and makes decisions without being disputed. As a man, he depicted himself as the sun and explained that he is feared by the students and is in a position to hurt them when provoked. The weaker teacher-self portrayed by some of the participants could explain their negative attitude and their low comfort and confidence levels when teaching about sexuality and HIV and AIDS.

For some participants, the man-self is closely related to the teacher-self. For instance, PM 1 perceived himself as a provident being. As a man he depicted himself as a fence and explained that he provides security and other needs to his family. As a teacher, he depicted himself as a bridge and explained that he provides direction to his students. For PM 5 in both man-self and teacher-self he depicted himself as weak and vulnerable. As a man, he portrayed himself as a cell that has been invaded by pathogens and explained that as a man he is delicate in that he could make the wrong decision regarding relationships and ruin his life (by becoming HIV positive). As a teacher, he depicted himself as a streetlight and explained that a streetlight shines but in case of a mechanical problem or lack of power darkness prevails. PM 7 perceived himself as a provident being in both cases. As a man, he depicted himself as rainfall and explained that he provides for the family. As teacher, he provides learners with knowledge. PM 8 also perceived himself as a provident being. As a man he depicted himself as a tree and stated that he makes decisions and provides for his family while as a teacher he depicted himself as a radio and stated that he passes information on HIV and AIDS to learners. Likewise, as a man PM 11 depicted himself as a guard and explains that he is a source of hope for his family while as a teacher he depicted himself as a billboard and explained that he provides direction to

students. Lastly, as a man PM 16 depicted a lion's territory: as the father, he is the lion. Similarly, as a teacher he depicted himself as a father and his students as his children.

Some participants portrayed a strong teacher-self as compared to the man-self. For instance, PM 2 as a man depicted himself as a kite and feels that he is vulnerable just like a kite. He explained that he is unable to control himself and is swayed as he tries to prove his manhood. As a teacher, he depicted himself as a torch and explained that he provides insights to students as pertains to HIV and AIDS. PM 10 depicted himself as a rope and explained that he can tie anything if given a chance, he is therefore a sexual being who has no control. As a teacher, he depicted himself as a firm tree which is deep rooted and cannot be shaken. Lastly, PM 3 depicted a very strong teacher-self as compared to his man-self. As a man, he feels that people look down upon him due to his short and small bodied stature, people do not regard him as a real man. He therefore depicted himself as a very small being in comparison to a very big tree which represents society. As a teacher, he depicted himself as a very big person in comparison to a very small tree. He explained that in class he is an achiever, a hero and a role model to the students. The fact that PM 3 is regarded as a 'lesser man' in society has a positive impact on his teacher-self as he feels that in class he is not looked down upon and as a result has developed a very positive attitude towards teaching.

The above discussion on man identity and teacher identity shows that to some extent the manhood constructions in this group of Kikuyu male teachers influences their teacher identity and consequently influences their teaching of sexuality within HIV and AIDS education. For instance, PM 4 as indicated above states that as a man he wants to be feared and respected in his family and society at large. He also stated that as a teacher he is feared by the students. From this statement it can be argued that the participant lacks the caring and empathetic nature expected of a teacher, especially when guiding and counselling students on sexuality and HIV and AIDS. Ndegwa et al., (2012) and Helleve et al., (2009) state that men are unable to portray the sentimental, gentle, kind and soft nature required of a teacher especially when guiding and counselling a student.

PM 17 who made the drawing of a bull explained that it is inappropriate for a man to cry, show emotions or be timid, which portrays a lack of the caring aspect that is required of a teacher for students to confide in him. The male teacher identity is positioned within the framework of power and authority as opposed to the framework of care and empathy that is expected of a guidance and counselling teacher. It can be argued that if the teacher is feared by the students

then it becomes difficult for the students to approach him on sensitive matters such as sex-related issues or HIV and AIDS. Ideals of hegemonic masculinity have been termed as barriers to effective teaching. This is because teaching is an emotional structure that encourages a caring relationship with students. Nevertheless, power-related ideologies of masculinity encourage men to be aggressive and dominant which can create a lack of trust of men in a caring role (Connell, 2003; King, 1998).

PM 16 who made the drawing of a lion's territory to depict how he sees himself as a man, depicted himself as a father and his students as his children in his teacher-self drawing. He explained that he was concerned about his students just like he is concerned about his children. However, during the focus group discussion he stated that at home he finds it very difficult to discuss sex-related issues with his children especially the girls and explained that he feels the same in school, and finds it difficult to discuss sexuality especially with female students. According to the findings of a study carried out by Shefer et al., (2015) male teachers seem to experience discomfort when talking about sexuality to female students, but seem to be unaware of this. This implies that the participant's male identity has an influence on his teacher identity which affects his efficacy in teaching about sexuality within HIV and AIDS education. This can be attributed to the cultural taboos surrounding the sex discourse, as discussed earlier in this chapter. This proves that culture has an influence on how individuals make meaning of the world which in turn influences their actions. This claim supports Engeström's concept that individuals are rooted within the socio-cultural context in which they endlessly interact.

It was also clear from some of the participants' drawings that as men they construct themselves as powerful sexual beings. This was portrayed in some of the drawings for example the drawing of a bull, lion, cock, rope, King David and that of a kite. This sexual identity influences the participants in school as some stated that in school they are unable to control their feelings and feel tempted by the female students' beauty and tender age. Some stated that they choose to keep a distance from female students to avoid temptations. This negatively affects the teaching of HIV and AIDS education. Many participants stated that the issue of male teacher / female student relationships is becoming common in schools. The participants complained that this issue is affecting all male teachers as female students view male teachers in terms of sexual misconduct. During the focus group discussion, the participants agreed that there are teachers who talk to, and treat girls in sexually explicit ways during classes. This could partly explain why some of the participants for instance, PM 7, PM 13 and PM 4 expressed discomfort in



talking to a female student one-on-one, and why participants felt that some female students seem to distrust male teachers and choose to keep a distance. It can be argued that if the male teacher identity is constructed in terms of sexual misconduct, then it becomes a challenge for male teachers to teach HIV and AIDS education whose main content is heterosexual relations.

It can be argued that due to the sexual male teacher identity as perceived by the teachers themselves or by the learners; it becomes challenging for teachers to teach about sexuality. In HIV and AIDS education, teachers are expected not only to direct young people on how to practise safer sexual engagements, but also to portray how good behaviour could be achieved. It was clear from the participants' explanations and discussions that a teacher should be a positive role model to the students. When one gets involved in scandals with female students, it becomes difficult for other male teachers to teach about sexuality as learners notice the discrepancies between what is being taught versus the teacher behaviours. Put differently, some male teachers portray themselves as sexual to female students while attempting to be moralistic about sexual relations when teaching.

The manhood constructions amongst the teachers involved in the study seemed to have an influence on how they teach about sexuality and HIV and AIDS. One participant made a drawing of a father and his children to depict his teacher-hood construction. He explained that when teaching about sexuality he views himself as a father and his students as his children. This makes it difficult for him to talk freely on sex-related discussions as it feels to him like he is talking about sex to his children which feels inappropriate. The participant explained during the focus group discussion that he finds it difficult to discuss sex-related issues with his children, as he feels it is inappropriate for a man. This impacts on his teaching of HIV and AIDS education in schools as he finds it difficult to be open about sex. This shows that manhood constructions do have an influence on how Kikuyu male teachers involved in the study teach about sexuality.

A study by Chege (2006) in Kenya found that gender and sexual formations and the role of teachers and learners in producing femininities and masculinities influences the teaching and learning of sexuality and HIV and AIDS education. Teachers' identity formations, that is, how teachers produce gendered identities of self and others, influences classroom dynamics in HIV and AIDS education classes. Chege (2006) further found that female students perceived and produced the male teacher identity as sexual whereas male teachers perceived female students as sexual objects, and sexually harassed the girls in school or compromised them for sexual

favours. This made schooling problematic for female students with some choosing to stay distant from male teachers. Chege's study further reported that male teachers seeking sexual favours from schoolgirls produced the male teacher identity as sexual in ways that many girls described as repulsive. As a result, the girls referred to the offending male teacher as a 'pollutant' (a thing to be avoided) and not a trusted educator.

Chege (2006) adds that in most schools, this perception of male teachers as sexual to girls problematized the teaching of sexuality within HIV and AIDS education. This is because during these classes some male teachers produced themselves as moralistic towards sex while pursuing sexual relations with the schoolgirls. This noticeable conflict in the teachers' identities provoked students to use sexuality lessons to probe teachers with questions intended to embarrass them about their sexuality, which increases their level of discomfort. Chege recommends pertinent training that is tailor-made to foster skills on how teachers can perceive HIV and AIDS education broadly as a social relations subject instead of a sex-focused subject.

A study by Simiyu (2007) in Western Kenya attests to the findings of this study. Simiyu found that the male teacher is expected to act in accordance with what is the accepted gender construction within the specific society, and at the same time be the agent of change. This makes it complicated for male teachers, especially in rural areas, because the school system is largely traditional. The teacher may find it difficult to equip the learners with life skills in a highly dynamic society if he himself continues positioning himself within the social cultural and traditional mentality.

The findings of a study by Shikukutu (2013) in Namibia found out that the social and cultural practices in which men construct their sexuality and where they mediate their masculine identities influences how they experience themselves as men and as sexual beings. Evidence from this study suggested that teacher training on HIV and AIDS education should pay attention to social and cultural beliefs, values and attitudes. The study recommends that teachers be trained to promote safer sexual practices and understand the real-life situations and pressures young men face. A study by Ongaga and Ombonga (2012) in Kisii district found that the implementation of HIV and AIDS education programmes in Kenya is context-driven, and that these programmes are based on sets of socio-cultural norms and religious principles. The study recommended that HIV and AIDS education programmes should be informational and empowering while focusing on individual as well as the context within which the individual functions.

## **5.4 CONCLUSION**

In Chapter five I presented an analysis and discussion of the key findings of the research study. The key themes on manhood constructions amongst Kikuyu male teachers were discussed, this was followed by a discussion on how Kikuyu male teachers position themselves while teaching about sexuality and HIV and AIDS. A discussion was presented on the positive and negative encounters of Kikuyu male teachers including some critical cultural, religious, contextual and personal factors that play out on how these teachers frame and shape their teaching of sexuality within HIV and AIDS education. In the last section is a discussion of the findings in relation to CHAT with emphasis on the implication of the Kikuyu male teachers' manhood constructions on their teaching of sexuality within HIV and AIDS education. The next and last chapter presents the conclusions and recommendations of the study.

## CHAPTER SIX

### CONCLUSIONS AND RECOMMENDATIONS

#### 6.1 INTRODUCTION

This chapter is a wrap up of the entire study. It aims to illustrate the extent to which the research objectives were met and identify areas that might require further research. First I present a summary of the findings in response to the research questions. Next is a discussion of the conclusions made from the study and the limitations. Lastly, I offer recommendations on the implications of the study to teacher development, curriculum development and further research.

The aim of this study was to explore Kikuyu male teachers' constructions of masculinity to understand how these are implicated in their teaching of sexuality education within the HIV and AIDS education curriculum in rural secondary schools in Nyandarua County, Kenya. A qualitative research approach was used to acquire rich descriptive data through the use of drawings, memory work and focus group discussions. In particular, the study drew on the Cultural Historical Activity Theory (CHAT) to understand manhood constructions amongst Kikuyu male rural secondary school teachers and analyse how they enable or constrain sexuality teaching within HIV and AIDS education curriculum.

#### 6.2 RESEARCH AIM AND QUESTIONS REVISITED

The aim of the study was to explore Kikuyu male teachers' constructions of masculinity to understand how these are implicated in their teaching of sexuality education within the HIV and AIDS education curriculum in rural secondary schools in Nyandarua County, Kenya. To achieve the stipulated aim, this study addressed two objectives: first, to discuss how Kikuyu male teachers position themselves as men and as teachers while teaching about sexuality within HIV and AIDS Education and secondly to describe their experiences in teaching about sexuality and HIV and AIDS.

The primary research question used in the study was:

*How are Kikuyu male teachers' constructions of masculinity implicated in their teaching of sexuality education within the HIV and AIDS education curriculum in rural secondary schools in Nyandarua County, Kenya?*

The sub-questions that allowed a deeper exploration of the primary sub-question are:

- *How do Kikuyu male teachers position themselves as men and as teachers while teaching about sexuality within HIV and AIDS education in rural secondary schools in Nyandarua County, Kenya?*
- *What are Kikuyu male teachers' experiences of teaching about sexuality within HIV and AIDS education in rural secondary schools in Nyandarua County, Kenya?*

Below is a summary of the findings in relation to the research questions.

## **6.3 SUMMARY AND CONCLUSIONS**

### **6.3.1 Manhood constructions amongst Kikuyu male rural secondary school teachers**

The study revealed interesting and insightful information on manhood constructions amongst the Kikuyu male teachers involved in the study. Most important is the fact that current masculine constructions are still in line with societal norms, suggesting that the larger section of the society still holds onto Kikuyu socio-cultural beliefs and values. Evidence from the study revealed that socio-cultural beliefs have an influence on how Kikuyu male teachers mediate their masculinities and further influences how they experience themselves as men, as sexual beings and as teachers.

The results of the study suggest that the constructions of masculinity amongst the Kikuyu male rural secondary school teachers involved in the study were based on the Kikuyu societal expectations of being man. The study also revealed that the participants' manhood constructions are also influenced by their Christian religious faith and beliefs. The dominant type of masculinity amongst the participants was hegemonic masculinity with a high degree of consistency and agreement amongst the participants. However, there was some limited variation from a few of the participants who displayed characteristics of complicit and subordinate masculinities. The consistency in the manhood constructions amongst the participants could be attributed to the fact that the study was drawn from a relatively homogenous population. The hegemonic masculinity type could be ascribed to the Kikuyu socio-cultural beliefs and practices which played a significant role in shaping how Kikuyu male teachers position themselves as men.

In the cohort of participants involved in the study, normative manhood constructions included a man having a family of his own and being the head of that family by making all key decisions. A man being responsible by being a provider, a role model, a disciplinarian and a protector of his family. Having the ability to father children, having sexual prowess and multiple partners, physical strength, firmness, toughness and resilience, being emotionally stable and owning material possessions like a house, plot of land and other investments. These were some of the key indicators of how Kikuyu male teachers regarded themselves as men, with marriage being the primary factor and the first level for one to be considered a man in the community.

Evidence from the study suggests that socio-cultural beliefs and attitudes about masculinity are brought into the classroom and they influence what is taught and how it is taught. It is evident that Kikuyu male teachers do not come to class as gender neutral personalities, instead they bring in internalised constructions of masculinity that they have acquired and accumulated through years of interaction with their socio-cultural context, most of which are patriarchal manhood ideologies. The fact that teachers seemed to be bound by the socio-cultural beliefs and values is in line with one of the goals of education in Kenya, whereby schools are expected to maintain and promote cultural heritage by reflecting the values held by society (Muito, 2004).

### **6.3.2 Teacher-hood constructions amongst Kikuyu male teachers**

The findings revealed that teachers positioned themselves with importance in regard to helping and guiding learners on sexuality and HIV and AIDS. This was portrayed from their positive teacher-self depictions. There was a general feeling from the teachers that they have a responsibility to provide knowledge to the learners, clear their misconceptions about sexuality and HIV and AIDS and provide them with the right facts and information. The teachers also positioned themselves in the role of being the students' guide, mentor and counsellor to direct them towards the right path, be a good role model to them and equip them with skills on how they can protect themselves from HIV and AIDS. The findings also revealed that the majority of the teachers had a positive attitude towards teaching about sexuality and HIV and AIDS despite of the many constraints that they encounter. However, a few of them portrayed a deep rooted negative attitude.

### **6.3.3 Experiences of Kikuyu male rural secondary school teachers when teaching about sexuality and HIV and AIDS**

Despite the teachers' willingness and readiness to teach, they highlighted some constraining factors that hamper their teaching of sexuality and HIV and AIDS. These factors include the integrated nature of the HIV and AIDS education curriculum, inadequate time, inadequate teaching and learning materials, lack of training, Christian religious beliefs, cultural taboos and language sensitivities, negative role modelling from some of their fellow male teachers and low comfort and confidence levels. Despite of the many challenges, the participants still felt that being a teacher gives them an opportunity to help learners make informed decisions regarding sexuality and HIV and AIDS. They felt good about being able to sensitise the learners about the dangers of irresponsible sexual behaviours such as STIs and early pregnancies even though some felt discomfort in doing so. The findings of the study suggest that teachers regarded themselves important in guiding learners to make informed decisions in this era of HIV and AIDS. This corresponds to the findings of the UNAIDS report in 2008 which reported that schools play a crucial role in providing HIV and AIDS education to young people whose early sexual debut renders them vulnerable to STIs (UNAIDS, 2008).

The findings of the study revealed cultural factors such as manhood constructions, taboos surrounding the sex discourse, language sensitivities and learner passiveness as some of the factors that constrained rather than enabled the Kikuyu male teachers to teach effectively about sexuality and HIV and AIDS. Apart from these cultural factors, evidence from the study also revealed that the teachers operate in an environment characterised by many structural conditions that hamper their teaching which include: the infused and integrated nature of the curriculum; inadequate materials; limited time and lack of training which all impacted negatively on their assertiveness and self-efficacy in teaching HIV and AIDS education.

As suggested above the results show that Kikuyu male teachers experience discomfort in teaching about sexuality and HIV and AIDS education. This was particularly attributed to the socio-cultural beliefs in the Kikuyu community, whereby there are discourses that may constrain male teachers in their teaching of sexuality education. For instance, some of the teachers stated that they find it difficult at home to guide or counsel their daughters. This also applies in school whereby they find it difficult to teach girls. In addition, some of the participants admitted during the focus group discussion that as fathers they find it inappropriate to discuss sex-related issues openly with their children at home and also in school.

In addition, data revealed that most of the participants construct their masculinity as powerful sexual beings. This translates to their teaching of sexuality in school since some tend to construct the girls as sexual objects and talk to them or treat them in sexually explicit ways or even approach them for sexual favours. This impacts negatively on the position of male teachers to effectively teach about sexuality within HIV and AIDS education. Some teachers admitted that they are attracted to and feel tempted by the beauty of the female students and avoid close engagement with them to avoid temptation. This suggests that female students perceive male teachers based on sexual misconduct and choose to stay distant. The teachers also stated that generally male teachers are distrusted with female students and are treated with suspicion by fellow teachers.

Moreover, evidence from the study revealed that male teachers portray themselves to students in terms of power, control and authority. They exercise strict authority on the students and lack the caring and empathetic nature that is expected of teachers especially when guiding and counselling learners on sexuality related issues. When students fear the teacher, it becomes difficult for them to approach him on sensitive issues. The findings also revealed that socio-cultural beliefs have a huge implication on the teaching of sexuality and HIV and AIDS. Some of the teachers admitted that as fathers at home they shy away from sex-related discussions and felt that their wives are better placed for such talks. This is also reflected in school as the teachers still shy away from sexuality topics. They experience discomfort when discussing sex-related issues and hence most choose to omit such aspects when they encounter them in the core subject syllabus. This has a negative impact on the effectiveness of the implementation of the HIV and AIDS education curriculum.

Moreover, the socio-cultural constructs that define men in the Kikuyu community have evolved over generations and are internalised by men both young and old and this influences how male teachers position themselves, how they are positioned by other teachers and how they are positioned by learners. Specifically, the positioning of male teachers as sexual beings seemed to be significant in the teaching of sexuality within HIV and AIDS education since the male teachers choose to stay distant from female students, and the female students choose to stay distant from male teachers. Consequently, other teachers suspect male teachers when they see them talking closely to a female student.

The findings also suggest that as it is considered normal in the Kikuyu community for a man to have many sexual partners, this doesn't only affect the teachers but also the male students



who internalise societal cultural beliefs and practices and act accordingly. Most of the participants argued that they find it difficult to engage in monogamous relationships but prefer multiple partners; by so doing they serve as negative role models for the male students. This suggests that the teachers who, in HIV and AIDS education, are expected to teach the students about non-risky sexual behaviour act contrary to their teaching. This suggests that they do not have a strong conviction about what they teach.

It was also clear from the study that male teachers apply their male power even in school where they exercise control and authority in their relationship with students, wanting to be feared and respected by students. The boys recognise the patriarchal values in their male teachers and incorporate them in shaping their own masculinities. It can therefore be argued that male teachers' constructions of manhood influence their teaching and also influences how male learners construct and shape their own masculinities as they identify with the male figures in school. This makes the school an active agent for the construction of masculinities.

#### **6.4 IMPLICATIONS OF THE STUDY**

In this study, I was able to identify manhood and teacher-hood constructions amongst Kikuyu male teachers and understand how these constructions constrain or enable their teaching of sexuality education within HIV and AIDS education. Apart from manhood constructions, findings revealed other cultural and structural conditions that constrain the effective implementation of the HIV and AIDS education curriculum. The findings of this study have implications for schools, policy makers, curriculum developers and teacher development.

I therefore make the following recommendations for teacher development, curriculum development and further research.

##### **6.4.1 Recommendations for teacher development**

Results of the study revealed that teachers felt confused on how to effectively integrate aspects of HIV and AIDS education during their teaching of the carrier subject. The teachers also reported receiving no training on HIV and AIDS education during their teacher education training despite the fact that most graduated from different universities and teacher training colleges (TTC) in Kenya. In addition, the teachers reported to have received no in-service training nor any other professional development opportunity on HIV and AIDS education. As

a result, they felt that they have inadequate knowledge on HIV and AIDS education and in most cases do not know how to go about it.

I therefore recommend that pre-service and in-service teacher development programmes be organised to ensure that teachers are trained on how to effectively integrate aspects of HIV and AIDS education while teaching the core subject. The findings reveal that teacher training on HIV and AIDS education may not result in efficient implementation of the HIV and AIDS curriculum because teacher practice is linked to socio-cultural beliefs and practices which are deeply ingrained in the Kikuyu community. Teacher training should therefore pay attention to socio-cultural beliefs, values and practices including gender constructions to ensure that teachers are better prepared to teach topics that are regarded as taboo and relegated to the private sphere of life. It is important to ensure consistency in the teachers' practices regarding masculinity and their expectations of masculinities in the learners. This will position teachers as agents of change in bringing dynamics of gender, change of attitude and redefinition of masculinity to achieve a variety of masculinities in the classroom.

Teacher training should consider the role of both male and female teachers in sexuality education. Evidence from the study revealed that male and female teachers may be experiencing different challenges and discomforts while teaching about sexuality. This is because some male teachers reported a kind of discomfort that would not be experienced by a female teacher. This will ensure that teachers are able to contest and overcome detrimental extremes in masculine gender constructions and deal with the pressures they face as male teachers in particular and situated contexts. They can then address these pressures and ensure that their discussions are situated in place and time. As a result, teachers will be able to assist learners on how to deal with the complex issues faced by the youth and attain positive behavioural change amongst the learners, which is the main aim of the HIV and AIDS education curriculum in Kenya.

The findings revealed varied challenges experienced by teachers when teaching about sexuality and HIV and AIDS with the overriding theme being the fear of hurting affected or infected students. Participants expressed the fear of being perceived as though they are condemning the infected persons as being morally decayed and reminding the affected students of their losses. In addition, the discomfort was also attributed to cultural taboos that surround the sex discourses in the Kikuyu community and difficulties in using explicit language. This discomfort could be overcome with the use of participatory pedagogies. Pre-service and in-

service teacher training should encompass the use of interactive teaching strategies such as: role plays, drama, poems, songs, board games and sports activities that encourage open dialogue, frank discussions and give room for the learners' voices to be heard.

#### **6.4.2 Recommendations for curriculum development**

The findings of the study revealed that teachers find it challenging to effectively integrate aspects of HIV and AIDS education during their teaching of the carrier subject. Due to the integrated nature of the HIV and AIDS education curriculum, no specific time is allocated in the time-table for HIV and AIDS education. In addition, the aspects of HIV and AIDS infused in other core subjects are rarely examined which means that they are not taken seriously by both teachers and learners.

There is therefore a need for curriculum developers, policy makers and syllabus developers in Kenya to revisit the integrated nature of the curriculum and determine ways in which a specific syllabus for HIV and AIDS education can be developed. This would allow for a specific time to be allocated in the time-table for HIV and AIDS education. In addition, the subject should be made examinable to ensure that it receives more attention from both the teachers and the learners, which will ensure that the outcome of teaching and learning is achieved. If specific time is allocated in the time-table for the teaching of HIV and AIDS education, it will allow teachers to engage with the expected content and teach effectively using dialogic pedagogical approaches.

AIDS policy makers and curriculum developers should also develop HIV and AIDS educational interventions and community-building programmes aimed at socio-cultural transformation to address social cultural influences on human behaviour and contest unproductive religious beliefs and practices. These programmes should focus not only on sexuality and AIDS-related knowledge but also pay attention to gender constructions, gender relations and power. This would be important in confronting extreme male dominance traits like compulsory hyper-heterosexuality for men and bring about a change of attitude towards sexuality education for teachers, parents and the community. The findings also revealed that teachers lack support from parents, school administration, the church and the community at large, which is one reason why they omit sensitive sex-related issues. This suggests that HIV and AIDS intervention programmes should include community-based programmes that are

directed at the parents to change their attitude and educate them about the importance of sexuality education for their children.

### **6.4.3 Recommendations for further research**

Based on the findings of the study and the limitations, the following recommendations are advocated in relation to further research:

- This study could be replicated in other rural contexts in Kenya given that the country is multi-ethnic, to explore manhood constructions in other communities and the implications for male teachers' practice.
- A similar exploratory research investigating the discourses that shape how male teachers in Kenyan urban settings teach about sex, sexuality and HIV and AIDS could also be important.
- Research could be carried out on how teachers can be empowered to deal with their own sense of self in relation to sex, sexuality and HIV and AIDS.
- Research on how schools may themselves be active agents in enhancing masculinity constructions could be conducted while focusing on teachers as active agents of change in bringing dynamics to the classroom.
- It would also be important to conduct research focusing on learners' response and mediation process when sensitive issues regarded as taboo in their society are taught and talked about openly in the classroom.
- It would also be important to carry out an exploratory study on women teachers' experiences of teaching sexuality education in Kenyan rural schools in the age of HIV and AIDS.

Research on the aforementioned areas would be very important in enhancing professional teacher development and prepare teachers to be better equipped in the fight against HIV transmission.

## **6.5 LIMITATIONS OF THE STUDY**

Firstly, the study drew from a homogenous sample population which included only 18 Kikuyu male rural secondary school teachers. As a result, there was a high degree of consistency on the constructions of manhood highlighted by the participants. Patriarchal masculine traits dominated among the participants and there was limited variation in masculine attributes which

would probably have provided varying experiences of teachers while teaching about sexuality and HIV and AIDS.

Secondly, the findings of the study cannot be generalised to all Kikuyu male teachers or to other teachers from other urban and rural contexts in Kenya. However, the study offers some insights on how socio-cultural discourses like gender constructions influence the teaching of sexuality education within HIV and AIDS education in rural schools. In addition, the results of the study highlight the necessity for a larger study which would provide a general view on how Kikuyu male teachers function as sexuality education facilitators.

The time scheduled for the data generation sessions was in the late afternoon from 5.00pm after the teachers leave school to avoid interfering with the normal school programme. It was therefore a bit problematic for the participants to meet at the venue in good time. Due to the late hours some participants excused themselves early and then left to attend to other commitments leaving behind unfinished work. In addition, the fact that the study incorporated teachers who knew each other too well may have limited the participants' liberty during the focus group discussion especially when discussing their drawings on manhood constructions and their memory accounts on their experiences when teaching about sexuality. As a result, some remained totally passive during the focus group discussion.

Another limiting factor in the study was the fact that the researcher was a young female exploring 'man-related issues'. This may have deterred some participants, especially the elderly men, from freely discussing sensitive issues on manhood constructions; limiting their ability to go into details about sex, sexuality and HIV and AIDS. However, having a male research assistant was of great help even though it did not completely overcome this problem. As a result, the participants may have focused on the general socio-cultural picture of being man in the Kikuyu community rather than finer and more particular details on their manhood constructions and lived encounters while teaching about sexuality and HIV and AIDS.

## **6.6 CONCLUDING REMARKS**

HIV and AIDS is a major crisis in Kenya, with Kenya being the fourth highly affected country in the world in terms of the number of people living with AIDS (UNAIDS, 2016). Therefore, there is an urgent need in Kenya to reduce HIV infections and educational systems have been identified as being well placed to do so. Findings from this study reveal that masculinity constructions do have implications on how male teachers teach about sexuality. This suggests

that socio-cultural discourses like gender constructions do shape the assertiveness and the self-efficacy of teachers in teaching sexuality and HIV and AIDS education. This suggests that HIV and AIDS intervention programmes should not only be based at macro levels but should be locally, culturally and contextually situated. This study also calls for effective and sustainable teacher training. In so doing, Kikuyu male teachers will be empowered to deal with their own sense of self in relation to sex, sexuality and HIV and AIDS. As a result, they will be well equipped to teach in ways that contribute to the fight against HIV transmission.

This chapter concluded this qualitative study by providing a summary of the findings and the conclusions drawn from the study followed by the implications of the study for teacher development, curriculum development and further research. Lastly, is a highlight of some limitations of the study and reflections. It is imperative to mention that I am satisfied that I have achieved the goals of my study, additionally, I have experienced substantial personal development during this journey, which can benefit my future work in HIV and AIDS education and awareness.

**Kenyans, PAMOJA TUANGAMIZE UKIMWI!!! (Together we crush AIDS!!!)**

**END THE DREAD STOP THE SPREAD!!!**

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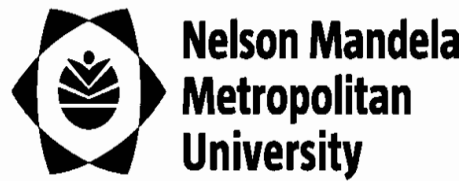
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## APPENDIX A: ETHICAL CLEARANCE, NELSON MANDELA UNIVERSITY



*for tomorrow*

**FACULTY OF EDUCATION**

**Tel. +27 (0)41 504 4568**

**Fax. +27 (0)41 504 1986**

16 August 2016

Dr M Khau / Ms A Karanja

Education Faculty

NMMU

Dear Ms Karanja,

Kikuyu male teachers' constructions of manhood in Nyandarua County, Kenya: Implications for HIV and AIDS Education.

Your above-entitled application for ethics approval was approved by the Faculty Research, Technology and Innovation Committee of Education (ERTIC) at the meeting held on 2 August 2016.

We take pleasure in informing you that the application was approved by the Committee. The ethics clearance reference number is **H16-EDU-ERE-015**.

We wish you well with the project. Please inform your co-investigators of the outcome, and convey our best wishes.

Yours sincerely

A handwritten signature in black ink, appearing to read 'J Hay'.

Ms J Hay

Secretary: ERTIC

**APPENDIX B: RESEARCH APPROVAL, NACOSTI**

**THIS IS TO CERTIFY THAT:  
MISS. ANN WAITHERA KARANJA  
of NELSON MANDELA METROPOLITAN  
UNIVERSITY , 1756-20117 naivasha, has  
been permitted to conduct research in  
Nyandarua County**

**Permit No : NACOSTI/P/16/24079/13687  
Date Of Issue : 16th September, 2016  
Fee Recieved :Ksh 1000**

**on the topic: KIKUYU MALE TEACHERS  
CONSTRUCTIONS OF MASCULINITY IN  
NYANDARUA COUNTY, KENYA:  
IMPLICATIONS FOR HIV AND AIDS  
EDUCATION.**

**for the period ending:  
14th September, 2017**



.....  
**Applicant's  
Signature**

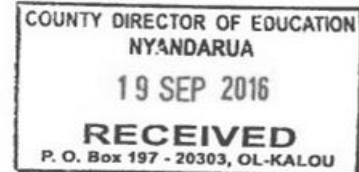
  
.....  
**Director General  
National Commission for Science,  
Technology & Innovation**

## APPENDIX C: LETTER OF APPROVAL, DoE NYANDARUA COUNTY

• PO Box 77000 • Nelson Mandela Metropolitan University  
• Port Elizabeth • 6031 • South Africa • www.nmmu.ac.za



**The Sub-County Director of Education,  
Olkalou Sub-County, Nyandarua County,  
P.O BOX ,  
Olkalou.**



### REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN SCHOOLS

Dear sir/madam,

My name is Ann Waithera Karanja, and I am master student at the Nelson Mandela Metropolitan University in Port Elizabeth. The research I wish to conduct for my master's dissertation involves "Kikuyu male teachers' constructions of masculinity in Nyandarua County, Kenya: Implications for HIV and AIDS education". This project will be conducted under the supervision of Dr. Mathabo Khau (NMMU, South Africa), Dr Christina Jordaan (NMMU) and Dr. Violet Opata (Moi University, Kenya).

I am hereby seeking your consent to approach a number of rural secondary school in Olkalou Sub-County, Nyandarua County to provide participants for this study.

Attached are copies of the consent and assent forms to be used in the research process, as well as a copy of the approval letter which I received from the NMMU Research Ethics Committee (Human).

If you require any further information, please do not hesitate to contact me on:

Contact no: 0713584294

Email address: akaranja751@gmail.com

Yours sincerely,

Ann Waithera Karanja

Researcher

Nelson Mandela Metropolitan University(NMMU)

*Kindly accord her the  
necessary assistance*  
COUNTY DIRECTOR OF EDUCATION  
NYANDARUA  
P. O. Box 197 - 20303,  
OL-KALOU  
*for DoE*

## **APPENDIX D: PREAMBLE LETTER**

**Faculty of Education**

**NMMU**

**16<sup>th</sup> August, 2016.**

**Ref No: H16-EDU-ERE-015**

**Contact person: Ann Karanja**

**0713584294**

Dear participant,

You are being asked to participate in a research study. We will provide you with the necessary information to assist you to understand the study and explain what would be expected of you (participant). These guidelines would include the risks, benefits, and your rights as a study subject. Please feel free to ask the researcher to clarify anything that is not clear to you.

To participate, it will be required of you to provide a written consent that will include your signature, date and initials to verify that you understand and agree to the conditions.

You have the right to query concerns regarding the study at any time. Immediately report any new problems during the study, to the researcher. Telephone numbers of the researcher are provided. Please feel free to call these numbers.

Furthermore, it is important that you are aware of the fact that the ethical integrity of the study has been approved by the Research Ethics Committee (Human) of the university. The REC-H consists of a group of independent experts that has the responsibility to ensure that the rights and welfare of participants in research are protected and that studies are conducted in an ethical manner. Studies cannot be conducted without REC-H's approval. Queries with regard to your rights as a research subject can be directed to the Research Ethics Committee (Human), Department of Research Capacity Development, PO Box 77000, Nelson Mandela Metropolitan University, Port Elizabeth, 6031.

Participation in research is completely voluntary. If you do partake, you have the right to withdraw at any given time, during the study without penalty or loss of benefits. Your identity will at all times remain confidential, the results of the research study will be publicized in my dissertation.

This informed consent statement has been prepared in compliance with current statutory guidelines.

Yours sincerely,

**Ann Waithera Karanja**

**Contacts: 0713584294**

**RESEARCHER(NMMU)**

## APPENDIX E: LETTER OF INVITATION TO SCHOOL PRINCIPALS

• PO Box 77000  
• Nelson Mandela Metropolitan University  
• Port Elizabeth • 6031 • South Africa • www.nmmu.ac.za  
• Sout Africa • www.nmmu.ac.za



### TITLE OF THE STUDY

Kikuyu male teachers' constructions of manhood in Nyandarua County, Kenya: Implications for HIV and AIDS Education.

### Project Information Statement/Letter of Invitation to School Principals.

My name is **Ann Waithera Karanja**, and I am a **master student at the Nelson Mandela Metropolitan University (NMMU)**. I am conducting research on manhood constructions and the experiences of teachers in teaching about sexuality within HIV and AIDS education under the supervision of **Dr. Mathabo Khau**. I hereby invite your school to take part in this research. This study will meet the requirements of the Research Ethics Committee (Human) of the NMMU.

### Aims of the Research

The research aims to:

Explore Kikuyu male teachers' constructions of masculinity in order to understand how these are implicated in their teaching of sexuality education within the HIV and AIDS Education Programme in rural secondary schools in Nyandarua County, Kenya.

### Significance of the Research Project

The research is significant in three ways:

1. The study will provide a deeper insight on the experiences of teachers in teaching about sexuality within HIV and AIDS education.
2. The study will shed light on how manhood constructions influence the male teachers in their teaching of sexuality within HIV and AIDS education.

3. The study will shed light on how the teachers can improve their efficacy in teaching about sexuality within HIV and AIDS education.

### **Research Plan and Method**

The study will involve six Kikuyu male teachers from this school. The teachers will be involved in making drawings, writing memory work and in focus group discussions. Permission will be sought from the teachers prior to their participation in the research. Only those who consent will participate. I will administer the drawing prompt, memory prompt and facilitate the focus group discussion.

All information collected will be treated in strictest confidence and neither the school nor individual teachers will be identifiable in any reports that are written. Participants may withdraw from the study at any time without penalty. The role of the school is voluntary and the School Principal may decide to withdraw the school's participation at any time without penalty.

### **School Involvement**

Once I have received your consent to approach the teachers to participate in the study, I will:

- obtain informed consent from participants
- arrange a time with the teachers for data collection to take place

Attached for your information are copies of the Consent Form and also the Participant Information Statement and Consent Form.

### **Invitation to Participate**

If you would like your school to participate in this research, please complete and return the attached form.

Thank you for taking the time to read this information.

**Ann Waithera Karanja**

**Researcher**

**NMMU**

**Dr. Mathabo Khau**

**Supervisor**

**NMMU**

## APPENDIX F: SCHOOL PRINCIPALS CONSENT FORM

PO Box 77000  
Nelson Mandela Metropolitan University  
Port Elizabeth • 6031 • South Africa • www.nmmu.ac.za  
Sout Africa• www.nmmu.ac.za



### TITLE OF THE STUDY

**Kikuyu male teachers' constructions of manhood in Nyandarua County, Kenya:  
Implications for HIV and AIDS Education.**

### School Principal Consent Form

I give consent for you to approach teachers to participate in the above named study. I have read the Project Information Statement explaining the purpose of the research project and understand that:

- The role of the school is voluntary
- I may decide to withdraw the school's participation at any time without penalty
- Only six Kikuyu male teachers will be invited to participate and that permission will be sought from them.
- Only teachers who consent will participate in the project
- All information obtained will be treated in strictest confidence.
- The teachers' names will not be used and individual teachers will not be identifiable in any written reports about the study.
- The school will not be identifiable in any written reports about the study.
- Participants may withdraw from the study at any time without penalty.
- A report of the findings will be made available to the school.

\_\_\_\_\_  
Principal

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date



## APPENDIX G: PROJECT INFORMATION STATEMENT TO PARTICIPANTS

PO Box 77000  
Nelson Mandela Metropolitan University  
Port Elizabeth • 6031 • South Africa • www.nmmu.ac.za  
Sout Africa • www.nmmu.ac.za



**Ref No: H16-EDU-ERE-015**

### **TITLE OF THE STUDY**

Kikuyu male teachers' constructions of manhood in Nyandarua County, Kenya: Implications for HIV and AIDS Education.

### **Project Information Statement to participants.**

My name is **Ann Waithera Karanja**, and I am a **master student at the Nelson Mandela Metropolitan University (NMMU)**. I am conducting research on manhood constructions and the experiences of teachers in teaching about sexuality within HIV and AIDS education under the supervision of **Dr. Mathabo Khau**. I invite you to consider taking part in this research. This study will meet the requirements of the Research Ethics Committee (Human) of the NMMU.

### **Aim of the Research**

The research aims to:

Explore Kikuyu male teachers' constructions of masculinity in order to understand how these are implicated in their teaching of sexuality education within the HIV and AIDS Education Programme in rural secondary schools in Nyandarua County, Kenya.

### **Significance of the Research Project**

The research is significant in three ways:

1. The study will provide a deeper insight on the experiences of teachers in teaching about sexuality within HIV and AIDS education.
2. The study will shed light on how manhood constructions influence the male teachers in their teaching of sexuality within HIV and AIDS education.
3. The study will shed light on how the teachers can improve their efficacy in teaching about sexuality within HIV and AIDS education.

**Possible risks**

I understand that there may be certain discomforts since the topic pertains to sexuality, and that I will be allowed to only share and discuss the information that I feel free to share.

**Possible benefits**

As a result of my participation in this study I will get a deeper insight on how I can improve my teaching of sexuality within the HIV and AIDS education Programme.

**Research Plan and Method**

The study will involve six Kikuyu male teachers from this school. The teachers will be involved in making drawings, writing memory work and in focus group discussions. Only those who consent will participate. I will administer the drawing prompt, memory prompt and facilitate the focus group discussion.

All information collected will be treated in strictest confidence and neither the school nor individual teachers will be identifiable in any reports that will be written. Participants may withdraw from the study at any time without penalty. Your participation is voluntary and you are free to withdraw your participation at any time without penalty.

Thank you for taking the time to read this information.

**Invitation to Participate**

If you would like to participate in this research, please sign below:

I give consent for to participate in the above named study.

\_\_\_\_\_  
Participant

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

**Ann Waithera Karanja**

**Researcher**

**NMMU**

**Dr. Mathabo Khau**

**Supervisor**

**NMMU**

**Dr. Violet Opata**

**Supervisor**

**Moi university**

## APPENDIX H: INFORMED CONSENT FORM

### NELSON MANDELA METROPOLITAN UNIVERSITY

#### INFORMATION AND INFORMED CONSENT FORM

| <b><u>RESEARCHER'S DETAILS</u></b>                       |   |
|--|---|
| Title of the research project                            | Kikuyu male teachers' constructions of manhood in Nyandarua County, Kenya: Implications for HIV and AIDS Education. |
| Reference number   |   |
| Address  | P.O BOX 1756, NAIVASHA  |
| Postal Code  | 20117   |
| Contact telephone number (private numbers not advisable) | 0713584294  |

| <b>DECLARATION BY PARTICIPANT</b>      |  | <b>Initial</b> |
|--|--|----------------|
| I, the participant and the undersigned |  |                |
| ID number                              |  |                |
| Address (of participant)               |  |                |

| <b>A.1 HEREBY CONFIRM AS FOLLOWS:</b>  |                      | <b>Initial</b> |
|--|----------------------|----------------|
| I, the participant, was invited to participate in the above-mentioned research project |                      |                |
| that is being undertaken by  | Ann Waithera Karanja |                |
| From   | Faculty of Education |                |
| of the Nelson Mandela Metropolitan University.   |                      |                |

| <b>THE FOLLOWING ASPECTS HAVE BEEN EXPLAINED TO ME, THE PARTICIPANT:</b> |             |  | <b>Initial</b> |
|--|-------------|--|----------------|
| 2.1  | Aim:        | The investigator is studying Kikuyu male teachers' constructions of manhood in Nyandarua County, Kenya: Implications for HIV and AIDS education.<br><br>The information will be used in writing the dissertation in fulfilment of the requirements for the degree of Master in Education: Research |                |
| 2.2  | Procedures: | I understand that I will making drawings, writing memory work and engaging in focus group discussions.   |                |
| 2.3  | Risks:      | I understand that there may be certain discomforts since the topic pertains to sexuality, and that I will be allowed to only share and discuss the information that I feel free to share.  |                |

|     |  |  |      |       |  |
|-----|--|--|------|-------|--|
| 2.4 | Possible benefits:                                   | As a result of my participation in this study I will get a deeper insight on how I can improve my teaching of sexuality within the HIV and AIDS education Programme. |      |       |  |
| 2.5 | Confidentiality:                                     | My identity will not be revealed in any discussion, description or scientific publications by the investigators since pseudonyms will be used.                       |      |       |  |
| 2.6 | Access to findings:                                  | Any new information or benefit that develops during the course of the study will be shared to me orally by the researcher.   |      |       |  |
| 2.6 | Voluntary participation / refusal / discontinuation: | My participation is voluntary  | YES  | NO    |  |
|     |  | My decision whether or not to participate will in no way affect my present or future care / employment / lifestyle   | TRUE | FALSE |  |

|  |         |  |         |  |        |  |       |                |
|--|---------|--|---------|--|--------|--|-------|----------------|
| <b>3. THE INFORMATION ABOVE WAS EXPLAINED TO BY:</b>   |         |  |         |  |        |  |       | <b>Initial</b> |
| Ann Waithera Karanja   |         |  |         |  |        |  |       |                |
| in   | Swahili |  | English |  | Kikuyu |  | Other |                |
| and I am in command of this language   |         |  |         |  |        |  |       |                |
| I was given the opportunity to ask questions and all these questions were answered satisfactorily. |         |  |         |  |        |  |       |                |

|    |   |  |
|----|---|--|
| 4. | No pressure was exerted on me to consent to participation and I understand that I may withdraw at any stage without penalisation. |  |
|----|---|--|

|    |   |  |
|----|---|--|
| 5. | Participation in this study will not result in any additional cost to myself. |  |
|----|---|--|

|  |                       |    |
|--|-----------------------|----|
| <b>A.2 I HEREBY VOLUNTARILY CONSENT TO PARTICIPATE IN THE ABOVE-MENTIONED PROJECT:</b> |                       |    |
| Signed/confirmed at  | on                    | 20 |
| Signature or right thumb print of participant  | Signature of witness: |    |
|  | Full name of witness: |    |

| B. STATEMENT BY INVESTIGATOR(S) |   |         |  |                       |     |        |  |       |               |  |
|---------------------------------|---|---------|--|-----------------------|-----|--------|--|-------|---------------|--|
| I,                              |   |         |  |                       |     |        |  |       | declare that: |  |
|                                 | I have explained the information given in this document to            |         |  |                       |     |        |  |       |               |  |
| 2.                              | He / she was encouraged and given ample time to ask me any questions; |         |  |                       |     |        |  |       |               |  |
| 3.                              | This conversation was conducted in                                    | Swahili |  | English               |     | Kikuyu |  | Other |               |  |
| 4.                              | I have detached Section D and handed it to the participant            |         |  |                       | YES |        |  | NO    |               |  |
| Signed/confirmed at             |   | on      |  |                       |     |        |  | 20    |               |  |
| Signature of interviewer        |   |         |  | Signature of witness: |     |        |  |       |               |  |
|                                 |   |         |  | Full name of witness: |     |        |  |       |               |  |

| C. DECLARATION BY TRANSLATOR (WHEN APPLICABLE)   |   |  |
|--|---|--|
| I,   | (full names)  |  |
| ID number  |   |  |
| Qualifications and/or  |   |  |
| Current employment   |   |  |
| confirm that I:  |   |  |
| 1.   | Translated the contents of this document from English into      | (language)   |
| 2.   | Also translated questions posed by                              | (name of participant) as well as the answers given by the investigator/representative; |
| 3.   | Conveyed a factually correct version of what was related to me. |  |
| Signed/confirmed at  |   | 20   |
| I hereby declare that all information acquired by me for the purposes of this study will be kept confidential. |   |  |
| Signature of translator  |   | Signature of witness:  |
|  |   | Full name of witness:  |

**D. IMPORTANT MESSAGE TO THE PARTICIPANT**

Dear participant, thank you for your participation in this study. Should, at any time during the study:

- an emergency arises as a result of the research, or
- you require any further information with regard to the study.

|                |                      |
|----------------|----------------------|
| Kindly contact | Ann Waithera Karanja |
|----------------|----------------------|

|                     |            |
|---------------------|------------|
| at telephone number | 0713584294 |
|---------------------|------------|

## DATA GENERATION INSTRUMENTS

### APPENDIX I: DRAWING PROMPT

**Kikuyu male teachers' constructions of manhood in Nyandarua County, Kenya:  
Implications for HIV and AIDS Education.**

#### *Drawing prompt for teachers*

##### **Drawing prompt**

1. In the plain paper provided, please make two drawings:
  - ❖ First make a drawing of how you see yourself as a man.
  - ❖ Secondly, make a drawing of how you see yourself as a teacher while teaching about sexuality within HIV and AIDS education.
2. Do not worry about the artistic beauty of your drawing. All that is needed is a depiction of how you see yourself as a man and as a teacher. So, any drawing you make is welcome.
3. When you are done with your drawing, please write an explanation of why you chose that particular depiction and what it means to you.
4. Prepare to share your drawing with the rest of the participants, but share only those aspects that you feel comfortable with.

## **APPENDIX J: MEMORY WORK PROMPT**

### **Kikuyu male teachers' constructions of manhood in Nyandarua County, Kenya: Implications for HIV and AIDS Education.**

#### *Memory work prompt for teachers*

##### **Memory work prompt**

1. Please recall and write down any memories you have had in relation to your experiences in teaching about sexuality within HIV and AIDS education.
2. Please bear in mind that there are no right or wrong entries. All accounts will add to the richness of the study.
3. The journal should be returned at our next contact session.

Thank you once again for your willingness to participate in the study.



## **APPENDIX K: FOCUS GROUP DISCUSSION PROMPT**

### **Kikuyu male teachers' constructions of manhood in Nyandarua County, Kenya: Implications for HIV and AIDS Education.**

#### *Focus group discussion*

**Facilities:** audio recorder to be used with permission from the teachers, pen and paper for note taking

#### **Discussion prompt**

- Please tell us about your drawing and why you decide to make the particular drawing.
  - What does it mean to you?
  - What issues are presented in the drawing?
  - If there are challenges depicted, what are the possible solutions?
- Facilitator should allow the teachers to ask questions in relation to each drawing that is being discussed so that they can give their own views of the drawing.
- Please share with us your memory account on your experiences while teaching about sexuality within HIV and AIDS education. Only share those experiences that you feel comfortable talking about.

## APPENDIX L: SAMPLE MEMORY ACCOUNT, PM 18

As a teacher of Literature I have taught sexuality within HIV and AIDS education like teaching listening and speaking, intensive reading or texts with HIV/AIDS material and during lessons that require students to take part in role-play.

One day I was teaching a form 3 class a practical conversation between a doctor and a patient. The student who acted as a patient happened to be a HIV victim. myself I didn't know about this fact neither did I suspect. The student refused to take part in the dramatization session and stood dumb-founded.

**APPENDIX M: CONFIDENTIALITY CLAUSE**

**Ref No: H16-EDU-ERE-015**

**TITLE OF THE STUDY**

Kikuyu male teachers’ constructions of manhood in Nyandarua County, Kenya: Implications for HIV and AIDS education.

**Confidentiality Clause**

I (the participant)

.....hereby declare that I will not disclose any information shared by other participants during the focus group discussion to any other person who is not a participant in the study.

Signed/confirmed

at.....on.....

Signature of participant.....

Full name of

witness.....

Signature of

witness.....

## APPENDIX N: LANGUAGE EDITOR'S LETTER

Chekit4U  
19 Mark Street  
Springfield  
Port Elizabeth  
July 2017

To whom it may concern

This document serves to confirm that the following thesis paper has been checked:

**NAME: ANN WATHERA KARANJA**

Submitted in fulfilment of the requirements for the

**DEGREE OF MASTER IN EDUCATION**

in the

Faculty of Education

Nelson Mandela University

This paper has been checked for:

1. Grammar
2. Spelling
3. Punctuation
4. Other formatting errors

I have left my comments in the review section.

Should you have any queries, please do not hesitate to contact me.

Kind regards

Johan Vosloo

0764817341