



Facilitator Notes

Young People and Sexuality

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This module was created by Dr Claire Maxwell & Dr Ian Warwick and adapted by the Advancing Sexuality Studies short course team at the Australian Research Centre in Sex, Health and Society, La Trobe University, Melbourne, Australia.

Contents

Contents	3
Background	4
Module approach.....	5
Overview.....	5
Pre-readings	6
Materials required.....	6
Module structure, materials and timing	7
Key to symbols and formatting	10
Introduction	12
Schedule.....	14
Module aims	14
Pre-reading review	15
Session 1. The social construction of young people’s sexualities	17
Personal reflection.....	17
Definitions of ‘young people’	18
The shaping of young people’s sexuality	19
Lecture.....	21
Session 2. Regulation and resistance	29
Lecture.....	30
Session 3. Implications for practice	35
Research methods review	35
Mini lecture	36
Optional assessment exercise	43
Further reading	44

Background

Young people's sexualities have often been a focus for concern among professionals, parents, carers and other adults. This module takes as its starting point the position that understandings of concepts such as 'sexuality' and 'youth' are socially and culturally constructed. The module examines the relationships between this construction of meaning and the ways in which we understand and respond to sexuality and young people. Issues of regulation and resistance will also be examined, as will implications for practice.

The aims of this module are:

- To introduce students to the socially constructed nature of youth sexualities
- To explore the many structures and factors which shape youth sexualities
- To examine how young people are resisting some of the structures which regulate their sexualities and ways in which young people might demonstrate agency
- To assess the various research approaches used to study youth sexualities
- To support students to reflect on and identify ways of furthering their professional practice around youth sexualities.

Participants will:

- Be aware of ways that young people's sexualities are socially constructed
- Be familiar with a number of factors and structures which shape young people's gender and sexualities and ways in which young people are regulated by these but also resist them
- Be able to identify a number of approaches to research, research designs and methods used, that contribute to our understanding of young people's sexualities
- Demonstrate what they have learned and be able to apply this to their own professional practice.

Module approach

While the module does contain some lecture material, the overall aim is that participants should be involved in active learning and self-reflection. Group work will be undertaken, and time is given for review and discussion of issues raised after each of the lecture segments. The short course team advises that any review or amendment of the module maintains a focus on active learning wherever possible.

Overview

Introduction, schedule, aims and pre-reading review

Participants will be given an overview of the module, the schedule will be explained and the module aims provided. In addition, the module will begin by reviewing participants' understanding of the pre-readings.

Session 1. The social construction of young people's sexualities

This session will combine personal reflection, group work, review of textual or visual representations of young people (provided by participants) and a mini lecture to examine understandings of 'young people' per se, and young people's sexualities in particular.

Session 2. Regulation and resistance

Beginning by referring back to two of the three pre-readings, this session will look more closely at ways in which young people's sexualities are regulated—and ways in which young people resist such regulation. The session will combine group work with a mini lecture.

Session 3. Implications for practice

Participants will be presented with three examples of sexuality research on and with young people and asked to compare and contrast the research approaches chosen. The facilitator will also provide a review of the research differences and similarities, as well as a review of the advantages of each approach. The session will conclude with a group discussion on the importance of young people's sexualities to researchers, policy-makers and practitioners, followed by the opportunity for participants to reflect on their own practice in the light of any module lessons learned.

Pre-readings

- Allen, L. (2003) Girls want sex, boys want love: resisting dominant discourses of (hetero)sexuality, *Sexualities*, 6, 215-236.
- Quach, T. (2008) Femininity and sexual agency among young unmarried women in Hanoi. *Culture, Health & Sexuality*, 10, S151-S161.
- Wight, D., Plummer, M. L., Mshana, G., Wamoyi, J., Shigongo, Z. S. & Ross, D. A. (2006) Contradictory sexual norms and expectations for young people in rural Northern Tanzania, *Social Science and Medicine*, 62, 987-997.

Materials required

Flipchart paper or whiteboard; marker pens.

Participants are asked to bring to the module examples of representations of young people from their local context. This can include (but is not limited to) research reports; advertisements; media images or media reports.

NB: The facilitator should also ensure that she/he has back-up examples of representations of young people, in case participants fail to bring sufficient materials for a group work activity in Session 2.

To be provided for Session 2 (in Resources folder):

- Barker, G. & Ricardo, C. (2005) Young Men and the Construction of Masculinity in Sub-Saharan Africa: Implications for HIV/AIDS, Conflict, and Violence. *Social Development Papers: Conflict Prevention & Reconstruction*. Washington, D.C., World Bank. Also available from:
http://www.promundo.org.br/Pesquisa/Young%20Men%20SubSaharan_Web.pdf

To be provided for Session 3 (not provided, for copyright reasons):

- Renold, E. (2007) Primary school 'studs': (de)constructing young boys' heterosexual masculinities, *Men and Masculinities*, 9, 275-297.
- Schäfer, N. & Yarwood, R. (2008) Involving young people as researchers: uncovering multiple power relations among youths, *Children's Geographies*, 6, 121-135.
- Överlein, C., Aronsson, K. & Hydén, M. (2005) The focus group interview as an in-depth method? Young women talking about sexuality, *International Journal of Social Research Methodology*, 8, 331-344.

To be provided for Session 3 (in Resources folder):

- Abbasi, S. (2009) Preventing HIV with young people: the key to tackling the epidemic. In Humphries, C. (Ed.) London, UNICEF. Also available from:
<http://www.unicef.org.uk/publications/pdf/HIVpreventionreport.pdf>

Module structure, materials and timing

Session & approach		PowerPoint	Other materials (provided or required)	Est. timing
Introduction, schedule, aims		Slide 1-4		10 mins
Pre-reading review	Group work	5-6	<p>Allen, L. (2003) 'Girls want sex, boys want love: Resisting dominant discourses of (hetero) sexuality'. <i>Sexualities</i> 6(2): 215-236.</p> <p>Quach, T. (2008) 'Femininity and sexual agency among young unmarried women in Hanoi'. <i>Culture, Health and Sexuality</i>, 10(supplement 1): S151–S161.</p> <p>Wight, D., Plummer, M.L., Mshana, G., Wamoyi, J., Shigongo, Z.S. and Ross, D.A. (2006) 'Contradictory sexual norms and expectations for young people in rural Northern Tanzania'. <i>Social Science and Medicine</i> 62(4): 987-997.</p>	55 mins
Session 1. The social construction of young people's sexualities		7		145 mins
Who are 'young people'?	Personal reflection	8	Personal notebooks (participants)	15 mins
Definitions of young people	Facilitator presentation & group work	9-10		35 mins

The shaping of young people's sexuality	Group work	11-12	Barker & Ricardo (2005) <i>Young Men and the Construction of Masculinity in Sub-Saharan Africa: Implications for HIV/AIDS, Conflict, and Violence</i> Local representations of young people (research reports, adverts, images etc; to be provided by participants)	70 mins
Lecture	Facilitator delivery	13-14		25 mins
Session 2. Regulation and resistance		15		75 mins
The operation of regulation and resistance	Group work	16	Allen, L. (2003) 'Girls want sex, boys want love: Resisting dominant discourses of (hetero) sexuality'. <i>Sexualities</i> 6(2): 215-236. Quach, T. (2008) 'Femininity and sexual agency among young unmarried women in Hanoi'. <i>Culture, Health and Sexuality</i> , 10(supplement 1): S151-S161.	50 mins
Lecture	Facilitator delivery, Q&A	17-18		25 mins
Session 3. Research implications		19		165 mins
Research methods review	Group work	20-21	Renold, E. (2007) 'Primary school "studs": (De)constructing young boys' heterosexual masculinities'. <i>Men and Masculinities</i> 9(3): 275-297. Schäfer, N. and Yarwood, R. (2008) 'Involving Young	45 mins

			People as Researchers: Uncovering Multiple Power Relations among Youths'. <i>Children's Geographies</i> , 6(2): 121-135. Överlein, C., Aronsson, K. and Hydén, M. (2005) 'The Focus Group Interview as an In-depth Method? Young Women Talking about Sexuality'. <i>International Journal of Social Research Methodology</i> , 8(4): 331-344.	
Mini lecture	Facilitator delivery	22-27		15 mins
	Group work	28	UNICEF (2009), <i>HIV Prevention with Young People: The key to tackling the epidemic</i>	25 mins
Linking this module with practice	Personal reflection	29		10 mins
	Pairs and group work	29		70 mins
Wrap-up				10 mins
Total				460 mins (just over 7.5 hours)

Key to symbols and formatting

Throughout these notes, the following symbols and formatting ‘clues’ have been used:

⇒ This symbol marks an instruction to the facilitator.

- Use of a bullet point indicates steps to be followed in completing an instruction.

|| This symbol, plus a different font which is larger and more widely spaced, indicates text to be read aloud. The end of the text to be read aloud will be indicated with the following symbol. ||

We have also indicated the points where a slide transition occurs on the PowerPoint presentation by inserting:

SLIDE

Module instructions

SLIDE 1

Introduction

(10 mins)

⇒ Read (or amend as desired):

|| Young people's sexualities have often been a focus for concern among professionals, parents, carers and other adults. Teenage pregnancy, for example, has been the issue around which opinion-makers have clashed in a number of countries in the global North, such as the USA and the UK. In the global South, reproductive health, as well as HIV and AIDS, have often led to policies and programs that seek to influence young people or those who work or care for them.

This module takes as its starting point the position that understandings of concepts such as 'sexuality', 'childhood', and 'youth' are socially and culturally constructed. From this starting point, a number of implications follow for the way we understand and respond to sexuality and young people.

First, historical discourses of young people and sexualities should be used to help us understand current representations, experiences and initiatives around sexuality and young people. This requires us to trace historical discourses and how these have been shaped by legal, political, and other cultural events and phases.

Second, building on an historical analysis, a multi-dimensional approach to examining young people and sexualities can be further developed to enable a deeper, more nuanced picture to be built up of what influences and structures shape views, experiences, and reflections on sex, intimacy and, more generally, sexual subjectivities. Generative tensions between the local and global, the young and old, male and female, pleasure and ideas of morality, and so forth all inform understandings of young people and sexualities.

Third, one further consequence of understanding young people and sexualities as a socially and cultural constructed concept is that by virtue of their age—and, in some ways, other people’s responses to this—young people’s vulnerability can be increased.

Despite the largely negative view of youth and sexualities that holds sway over much political and moral thinking and practice globally—and that often has the effect of silencing the voices of young people—research and theory have illustrated there are many ways in which sexualities can be regulated or influenced, but also there can be practices of resistance. Different ways of capturing and understanding regulation and resistance is theoretically generative, but also of use practically in that research can inform policy and programmes.

The module's focus on young people's sexualities, and the links it makes with theoretical developments in the field of youth studies, sexualities and gender, as well as with research undertaken from across the world on young people and sexualities, will further deepen participants' knowledge and familiarity with the Critical Sexuality Studies field. ||

SLIDE 2

Schedule

⇒ NB: The schedule at present does not contain lunch or tea and coffee breaks.
Insert as desired.

SLIDE 3

Module aims

⇒ Read (on slide):

|| This module aims to:

- Introduce students to the socially constructed nature of young people and sexualities
- Explore the many structures and factors that shape young people's sexualities
- Examine how young people are resisting some of the structures and factors that regulate their sexualities
- Review a number of approaches to research that have been used to enquire into young people's sexualities

- Support students to reflect on and identify ways of furthering their professional practice regarding young people's sexualities.

SLIDE 4

On completion of the module, participants will:

- Understand why young people's sexualities are of interest to those engaged in research, policy development & programming
- Be aware of many factors that shape young people's sexualities
- Understand how young people's sexualities are regulated
- Also be able to identify ways in which young people resist dominant norms around sexuality
- Be able to identify a number of approaches to research, research designs and methods used, that contribute to our understanding of young people's sexualities
- Demonstrate what they have learned and be able to apply this to their own professional practice. ||

SLIDE 5

Pre-reading review (55 mins)

- ⇒ Check to see how many participants completed and basically understood all or some of the three pre-readings.
- ⇒ Divide participants into three groups. Each group will focus on just *one* pre-reading, so if possible make sure the majority of those in a group have read the relevant pre-reading.
 - Either assign a reading to each group or ask if anyone has a preference.

- ⇒ Tell participants that they are to spend 20 minutes in their groups discussing their article, in reference to set focus questions (on the following slide).
- Each group should develop responses to the focus questions on flipchart paper, for feedback to the whole group. **(20 mins)**

SLIDE 6

- The focus questions for each pre-reading are:
 - **(Allen)**: What is a ‘traditional’ (hetero)sexual discourse? How does it inform young people’s sexual behaviours & understandings? How do young people resist or challenge traditional expectations of (hetero)sexual conduct and practice?
 - **(Quach)**: What are the implications of viewing young women’s sexualities as a problem? In what way can young women be viewed as agents of social change, rather than as victims?
 - **(Wight)**: How do different social norms on sexual behaviour create contradictions for rural young people in N. Tanzania? What are the possible implications of these contradictions?
- ⇒ Ask for volunteers from each group to present their flipchart responses to the focus questions to the whole group (10 mins per group). **(30 mins)**
- ⇒ Wrap up by reviewing the responses to the focus questions and drawing out the links between the three readings. **(5 mins)**

SLIDE 7

Session 1. The social construction of young people's sexualities

(135 mins)

⇒ Read (or amend as required):

|| This session will set the framework for what is to follow through encouraging examination of: historical, legal and political discourses that inform ideas of 'youth sexuality'; the ways in which ideas of gender are bound up in understandings of young people's sexuality; the ways in which globalisation, social and cultural class, ethnicity, intergenerational differences and young people's transitions can impact on their sexualities; and the ways in which designation of status of young person and ideas of vulnerability are interlinked. ||

SLIDE 8

⇒ Tell participants that in the following group of activities they will be asked to spend some time in personal reflection, then they will break into groups to examine UN, research and local understandings of what defines a 'young person', before the topic ends with a short lecture.

Personal reflection

(15 mins)

⇒ Ask participants to spend 15 minutes working individually, making notes for themselves on factors that they feel influenced their sexuality-related beliefs and practices. In particular, participants should reflect on the following questions (on slide):

- When, and in what ways, did sexuality 'drop into view' as an issue or concern or something to think about and consider?
- What sorts of 'truths' did you learn about your sexuality?
- What led to the development or construction of these 'truths'?

- What implications did this have for your own sense of self or identity with regard to your sexuality? **(15 mins)**

⇒ Wrap up the exercise by explaining that these personal reflections should be kept in mind through all activities that follow. The personal and the social are inevitably interlinked.

SLIDE 9

Definitions of 'young people' (35 mins)

- ⇒ Introduce this activity by telling participants that 'young people' is a term used widely within international development, and particularly within sexual and reproductive health, to refer to people within a certain age group.
- Note that, often, reports use the term without even defining who is included within the term.
- ⇒ Tell participants that the generally assumed meaning is anyone within the ages of 15 and under 25, although as shown on the slide there is no overall agreement on the range of this age group:
- Within UN agencies, the range is usually given as 15 to 24.
 - WHO has gone so far as to extend the range to 10 to 24.
- ⇒ Point out the Secretariat of the Commonwealth (representing 53 countries) defines young people as aged 15-29.
- ⇒ Ask participants if anyone can remember the types of 'young people' researched in the pre-readings (Allen, 2003; Quach, 2008; Wight et al., 2006).

SLIDE 10

- ⇒ Review the types of young people researched in the pre-readings (on slide):
- Allen (2003), aged 17-19, at school or in employment training (marital status not specified)
 - Quach (2008), aged 25-34, unmarried women, educated and working

- Wight et al. (2006), mainly aged 18-21, out of school, unmarried.
- ⇒ Summarise by acknowledging the phrase ‘young people’ is enormously flexible, and can be applied to a wide range of ages and an enormous range of experiences. Is a married 16-year-old no longer a ‘young person’? What about a 24-year-old who has worked for 10 years or more, and supports an extended family? **(5 mins)**

SLIDE 11

- ⇒ Break participants into small groups and ask them to discuss definitions of young people, using the following focus questions as a guide (on slide):
- Does the UN notion of ‘young people’ exist in your culture?
 - What is the current political and legal context regarding young people and sexuality? (Consider the legal age of consent and of same-sex sexual activity. Also consider whether or not sex education is provided in school, and, if so, what does it cover?) **(30 mins)**

The shaping of young people’s sexuality (75 mins)

- ⇒ Ask participants to stay in the same groups as for the last activity, and to bring out any examples of local representations of young people that they have brought with them.
- ⇒ Tell participants to discuss the representations together, focusing on why people chose the representations they did, and what those representations say about young people and sexuality.
- Ask participants to try and discuss both the explicit and implicit meanings contained in the representations. **(20 mins)**
- ⇒ Ask everyone to stay in their groups, but to participate in a whole group brainstorm in which everyone can give feedback on the local definitions or understandings of young people, compared to UN definitions.
- Make notes on flipchart paper or a whiteboard of key themes as they arise during the brainstorm. **(10 mins)**

- ⇒ Ask for one volunteer from each group to present *one* representation of young people, and to briefly give feedback on the group discussion regarding the explicit and implicit meanings of that representation.
- If the space you are using is appropriate, ask participants to stick up on the walls all of the representations of young people that they provided, to serve as a reminder throughout the rest of the module. **(10 mins)**

SLIDE 12

- ⇒ Ask participants to form different groups, then give each group a copy of the World Bank Working Paper by Barker & Ricardo (2005) *Young Men and the Construction of Masculinity in Sub-Saharan Africa: Implications for HIV/AIDS, Conflict, and Violence* (in Resources folder).
- ⇒ Tell everyone that they have five minutes to read the Executive Summary.
- ⇒ Working in their groups, ask participants to identify five points the authors make about the way young people's, and specifically young men's, sexualities are shaped.
- Ask each group to note the five points on a piece of flipchart paper. **(20 mins)**
- ⇒ Ask each group to stick their flipchart paper up on the wall, then to wander round and read the points made by other groups. **(5 mins)**
- ⇒ Bring everyone back together and facilitate a discussion that looks at the differences and similarities between group responses. Wrap up by summarising the key points of the Executive Summary. **(10 mins)**

SLIDE 13

⇒ Read (or amend/rewrite as required):

|| This short lecture will focus on the many structures and factors that shape young people's sexualities. A more nuanced appreciation of the heterogeneity of young people's sexualities will support a more critical examination of our reading, and of the research we undertake.

First, it is important to appreciate that our understandings of what a young person is, and what young people's sexuality is, have been historically produced and continue to be strongly influenced by the political, legal and moral discourses of our communities. That is to say, understandings of young people and understandings of sexuality are socially constructed.

Renold (2007) and other authors have shown how, in the global North at least, children have been (and continue to be) understood as being asexual and innocent. Renold (2007) argues that sexuality and having sex are seen as being something only adults have or do and that children should be and are asexual. Wight et al. (2006) suggest that in rural Mwanza, Tanzania, young people are not expected to have sex until they finish primary school, which is usually at some point between 15 and 20 years of age. These norms mean that children should therefore be protected against sex and sexuality. Egan and Hawkes (2008: 364) argue that there is a 'persistent cultural

ambivalence toward [but also a] preoccupation with childhood sexuality' in today's society.

A second key way in which young people's sexualities are shaped is through the cultural norms around gender that exist in different communities. As Allen (2003), Wight et al. (2006) and Barker and Ricardo (2005) clearly illustrate, gender and sexualities are both ways in which children and young people position themselves and others from a very young age. Families, communities and institutions such as schools often appear to be reinforcing the boy/girl and heterosexual/homosexual binaries, and create contexts in which particular masculinities and femininities are more acceptable than others.

One way in which this man/woman binary manifests itself is that young men and women often argue that it is difficult for them to be friends with the opposite sex. In his research in Eastern and Southern Africa, Pattman (2005) found that boys and girls position each other as being in opposite groups, and that any friendships which exist across these groups will be frequently assumed to be of a sexual nature (this was also found by Wight et al., 2006). The setting up of this binary also means that masculinity becomes linked to a particular view of sexuality, for example that males are always interested in sex and need sexual release, while femininity is seen as sexually different, and often linked to no personal sexual drive. This

can be summarised by the stereotype that girls want love and boys want sex. We will look at this a little more critically later in this module.

As always, of course, there are added layers of meaning and understanding that complicate this broad framework. In Pattman's (2005) research with young men and women from Zimbabwe, some of the young men talked about two groups of girls: 'salad girls' and 'cabbage girls'. The former lived in more affluent parts of Harare (Zimbabwe's capital city), wore more 'fashionable' and 'provocative' clothes and were understood to aspire to having relationships with richer, older men. The 'cabbage girls', on the other hand, were described as more ordinary, more 'traditional', something these young men said represented what a 'good girl' should be like: young women who upheld appropriate cultural values in relation to gender and sexuality. Despite the young men's strong judgements of women's so-called 'morality' and 'culture', they reported spending much of their time either trying to persuade girls to have sex with them or needing to be seen by their friends as doing so.

The historically produced, socially constructed nature of young people's sexualities, and the significant way in which gender shapes understandings of sexuality, are central to this module. However, a number of other factors will influence not only locally produced

understandings of young people's sexualities but also the way gender and, therefore, sexuality, is understood in different communities.

The first factor is globalisation. The impact of global consumerism and the increasing accessibility of information technology do appear to seep into many local contexts. These usually Western images of young people, gender and sexuality offer young people other ways of positioning themselves. This is often felt to be oppositional to local cultures. For example, Pilkington and Johnson (2003) explain how (presumably American) rap music was condemned in 1995 by a former Indonesian president as crude and alien to Indonesian culture and values. Increasingly, internet access also offers young people access to images and information about ways in which sexuality can be experienced that are different to those deemed acceptable in their local communities. The internet, for instance, allows young people to make contact with peers from across the world and also with activist movements, for example those which have developed around LGBTI.

Migration, which can occur as a result of fleeing from violence, for economic purposes or for other reasons, also means that young people come into contact with different cultures and different understandings of gender and sexualities.

SLIDE 14

Socio-cultural and socio-economic class have long been argued to influence the way gender is understood and performed within communities and what kinds of sexualities are permissible. For instance Higgins and Sun (2007) conducted a survey with 1,100 university students from different parts of China. The research explored young people's views of marriage and asked them to describe their own sexual behaviours. The authors concluded that those university students from the cities, whose parents were educated and/or were professionals, had more open attitudes to sexual behaviours than their peers who came from rural parts of China or from families where parents were less well-educated. Research in England and other global North countries has suggested that young people from more affluent socio-economic classes are able to enact less traditional notions of masculinity and femininity and still be accepted within their communities. In research on young men, Renold (2007) has shown that young men coming from professional, more affluent families are still seen as masculine even if they have more sensitive and easy-going natures and are not necessarily sexually active. In contrast, their peers from lower income communities have to show how hard and sexually motivated they are to be accepted and seen as a real man. A further example is the way the 'Salad girls' in Pattman's (2005) research, who were described as coming from more affluent backgrounds, were disdainfully described by young men from lower class backgrounds as wearing 'provocative' clothing.

Linked to notions of socio-economic class (usually measured by parental education levels and employment), many argue that ethnicity, cultural and religious background play a central role in understanding attitudes to gender and sexuality. As previously outlined, notions of sexuality are historically and socially produced; thus, research has identified how different generations view gender and sexuality differently. Nielsen and Rudberg (2007) explored the changing ideas of young people, heterosexuality and female desire over the course of the last three generations. They interviewed women born in the 1910s and 1920s, the 1940s and early 1950s, and in 1971–72. Across all generations, women reported looking for fun. For the grandmothers this was connected to innocent infatuations; for the mothers to romantic love; while the daughters (the youngest generation) were exploring how to have fun through sex.

Changes in youth to adult transitions have also been noted to affect young people's sexualities. Many young people are making the transition to economic independence later, living with families for longer or spending more time in education. In the past, many young people only became sexually active at the point of marriage. However, with many young people across the world often now forming formal partnerships later on in life, the transition to sexual activity tends to happen in different contexts. Of relevance here is the short review of changing forms of marriage and unions in Sukuman culture in

Tanzania by Wight et al, 2006. With all these changes, it becomes harder to associate sexuality with adulthood, and we need to acknowledge the reality of sexuality and sexual activity among young people.

Young people and young people's sexualities are heterogeneous. Despite strong structuring influences such as assumed heterosexuality and quite narrow views of how masculinity and femininity should be performed, there are so many other factors that help to shape sexuality that we should look for the heterogeneity of the way young people are gendered and sexual beings. We need to look for the differences. Context matters; how a local community has historically understood young people's sexuality will interact with the many other factors outlined to make more accessible and acceptable certain forms of masculinity, femininity and sexuality. Unpacking this complexity in different contexts is often the aim of research on young people's sexualities.

Even allowing for such heterogeneity, the socially constructed nature of the concept of youth means that young people are likely to be vulnerable to poor sexual health and to HIV infection. In their research on young people in Canada, Shoveller et al. (2004: 473) argued that young people can be vulnerable due to the way communities perceive them. The authors concluded that:

Two central processes appeared to be important to the experiences of youth...these processes are embedded in social norms and structures and are directed at pathologizing sex and silencing meaningful discussion about sex. Together, they interact to create a climate of sex-based shame.

Young people's access to information, to sexual health services, and also access to notions of pleasure and positive sexuality for young people, were limited, Shoveller et al. argued. Wight et al. (2006) conclude their paper with a similar argument. Aggleton et al. (2004) developed a framework for understanding the vulnerability of young people in relation to HIV which students may find useful. Again, the reference for this is in the bibliography. || **(20 mins)**

⇒ Check: does anyone have any questions? Comments? Take five minutes just to review participants' understanding thus far. **(5 mins)**

SLIDE 15

Session 2. Regulation and resistance

(70 mins)

- ⇒ Tell participants you are now moving into Session 2, focusing on the regulation of young people's sexualities and forms of resistance.
 - This session will begin with a piece of group work that, again, picks up the themes from the pre-readings.
 - It will also involve another short lecture.

SLIDE 16

- ⇒ Break participants into groups and tell them they will be referring back to the Allen (2003) and Quach (2008) pre-readings.
- ⇒ Tell participants that in their groups they should review the readings, then identify and discuss what the readings demonstrate about ways in which:
 - Young people's sexualities are regulated; and
 - Young people challenge, resist and develop different ways of doing gender and sexuality. **(20 mins)**
- ⇒ After the discussion, ask for a volunteer from each group to provide one example of regulation and one example of resistance.
 - Summarise their feedback on flipchart paper or the whiteboard, identifying one list of 'Regulation' and one of 'Resistance'.
- ⇒ Ask the whole group to brainstorm: do you have any similar examples of regulation and resistance from your own cultures?
 - Add notes of additional examples of regulation and resistance on to the flipchart paper or the whiteboard.
- ⇒ Wrap up by reviewing the range of examples of regulation and resistance produced, both from the readings and from participant experience. **(30 mins)**

SLIDE 17

⇒ Read (or amend as you see fit; bullet points on slide):

|| Despite the heavy regulatory force of assumptions and dominant cultural claims regarding heterosexuality and what femininity and masculinity mean, and how they should be enacted, Allen (2003: 216) uses Foucault's understanding of power to point out that the 'power of dominant discourses is not monolithic'.

As shown from the pre-readings, and from your own experiences, there are numerous ways in which young men and women continue to be regulated by traditional, heteronormative understandings of gender and sexuality.

Sexual respectability for young women is, generally, associated with sexual restraint or abstinence. Young women who are thought to be (indiscriminately) sexually active are 'sluts', while their male peers would be seen as 'players' or 'studs'. The young men in Allen's (2003: 225) research saw male sexuality as 'perpetually ready for sex, virile and potent'. Similarly, young woman interviewee Trinh told Quach (2008: 156): 'It is especially difficult for men to *kiem che* (control) their desire because they have higher need than we do. They will find a place to release their desire anyway; if not with us it would be with other women.'

Caitlin in Allen (2003: 219) said, 'it's really the emotional side which is important and that's why I like to cuddle and that rather than have sex'. Here we can see the ubiquitous notion that girls want love, and boys want sex. Synonymous with this notion is the idea that young women only really get pleasure from sexual foreplay rather than sexual intercourse itself (Allen, 2003; see Cuc's quote in Quach, 2008: S156). In the dominant model of regulation of sexuality, men are supposed to initiate sex while women act as gatekeepers by saying 'yes' or 'no' to male sexual advances (Allen, 2003). In these narratives of sex, young men are active subjects, while the young women are passive objects. For example, Diu in Quach (2008: S154) said: 'I never dare to talk to him [my boyfriend] about things related to sex. I feel so shy to talk about it. I let him explore by himself, he is experienced so he knows anyway. I just tell him about things that I don't like him to do.'

SLIDE 18

The pre-readings demonstrated multiple ways in which young women appear to be challenging traditional, heteronormative understandings of gender and sexuality. For instance, it was noted that young women can and should experience sexual pleasure and desire; although even in the examples from the pre-readings this usually occurred within sanctioned or accepted forms of partnership and involved presentation of what Quach (2008) called the expected 'feminine identity'. For

example Lesley, in Allen (2003: 223), said, ‘if I feel lust for someone then I...I have to do something about it’.

Quach’s (2008: S158) argument that ‘women’s resistance to socially constructed norms of femininity and masculinity is not always loud, vocal or visible’, was beautifully described by one of the study participants who says: ‘...in relationships with the men, you should drive them but should not act like you are driving. Rather, you should pretend they are driving you...for me, I drive men but always pretend I am driven by men.’ (p. S159)

The pre-readings showed that boys need love and emotional attachment too. Peter, in Allen (2003: 227), explained that even if he no longer had sex with his girlfriend, he would still want to stay with her because he loved her.

Allen (2003) emphasises that both regulation, and the potential for resistance, are contextual. Further, both need to be examined using the multi-dimensional approach developed in the previous section. Coming from a more affluent socio-economic class, having parents who are professionals or being a professional yourself (as were many of the women in Quach, 2008), and living in urban areas appear to be associated with increased opportunity to resist dominant norms around gender and sexuality. Quach’s sample of young women were older (between 25 and 34 years of age), tended to have higher

education qualifications and be in professional employment. Similarly, the Chinese young men and women from urban, professional families in Higgins and Sun (2007) held more 'liberal' attitudes to sexuality. In some studies, strong religious beliefs seemed to position some young people in more traditional ways than the young men and women in Wight et al. (2006), where traditional community beliefs appeared to hold greater sway than religions such as Christianity and Islam.

Discussions of regulation and resistance also need to be contextualised in terms of the different physical and social spaces in which young people find themselves. Thus, while in Wight et al. (2006) young people at school were expected to abstain from sex, at festivals and special social gatherings normal restrictions on sexual activity appeared to be relaxed.

Farrer (1999) conducted research in dance clubs across China, and his work illustrates how young people seem to be re-working ideas of gender and sexuality in these spaces. The disco gave young people the opportunity to wear the types of clothing that would not have been acceptable on public streets in China in the 1990s (when Farrer conducted his research). Young people wore colourful clothes and young women wore mini-skirts and stomach-revealing tops. Young women also engaged in 'voluptuous dancing' (Farrer, 1999: 154). Farrer also found that dancing with foreign, white members of the opposite sex gave young men and women status. Participants

described times when they flirted with members of the opposite sex and had occasional 'one night stands'. Farrer (1999: 158) concludes: 'discotheques are thus spaces where young people—young women especially—can practise freedoms of sexual expression and interaction not usually allowed them in the larger society, using this cosmopolitan space for illicit sexual display and play without fear of social sanctions'. || **(20 mins)**

⇒ Check to see if participants have any questions or comments on the lecture or on this session generally, before moving on. **(5 mins)**

SLIDE 19

Session 3. Implications for practice

(165 mins)

- ⇒ Explain that this, the last session of the module, will focus on connecting the theory covered so far with research practice.
- Again, the session will begin with group work to encourage participants to develop and share their own ideas and experiences.

SLIDE 20

Research methods review

(45 mins)

- ⇒ Divide participants into groups.
- ⇒ Provide each group with copies of the following readings (on slide):
 - Renold (2007) 'Primary school "studs": (De)constructing young boys' heterosexual masculinities'. *Men and Masculinities* 9(3): 275-297. Provide pages 279-281, describing the ethnographic study.
 - Överlein, C., Aronsson, K. and Hydén, M. (2005) 'The Focus Group Interview as an In-depth Method? Young Women Talking about Sexuality'. *International Journal of Social Research Methodology*, 8(4): 331-344. Provide pages 333-336: 'The focus group method as a research method' and 'method'.
 - Schäfer, N. and Yarwood, R. (2008) 'Involving Young People as Researchers: Uncovering Multiple Power Relations among Youths'. *Children's Geographies*, 6(2): 121-135. Provide pages 122-124, 'Empowerment through participation: the theoretical context' and 'Empowerment through participation: methodological considerations'.
- ⇒ Tell everyone that as they read the required sections, they should focus on identifying what they see as the key points regarding research method used.
- ⇒ Ask each group to produce a flipchart paper summary of the different methods used, and what they think are the key points of each method, based on the focus questions on the following slide.

SLIDE 21

- ⇒ Tell everyone the focus questions for discussion are (on slide):
- What commonalities are there between the approaches used?
 - What are some of the key differences?
 - What might be the advantages of *each* approach in studying young people and sexualities? **(30 mins)**

- ⇒ Ask for a volunteer from one group to summarise their responses to the *first* focus question, a volunteer from a second group to summarise responses to the *second* question and a volunteer from a third group (if there is one) to summarise answers to the *last* question.
- If there are more than 3 groups, ask the other groups to present any additional answers they have.
 - If there are only two groups, throw the third question open to anyone. **(15 mins)**

SLIDE 22

Mini lecture

(15 mins)

- ⇒ Explain that you will now provide your own responses to the focus questions, summarising the similarities and differences across the methods, and also reviewing the advantages of different approaches.
- ⇒ Read (or amend /rewrite as you like):

|| As we have seen, the research we have reviewed covers a range of methods. Wight et al. (2006), used ethnographic study in which they undertook participant observation and group discussions. Allen (2003) chose to follow a multi-method approach involving focus group discussions, interviews (both one-to-one and couple), and a questionnaire. Quach (2008) relied on interviews, conducted with the same participants over time to build trust. Finally, Higgins and Sun

(2007) chose to use a closed-question survey that was self-administered by participants.

SLIDE 23

Interviews and focus group discussions, followed by more ethnographic approaches, are often favoured for studying young people's sexualities, at least more recently. For example see the argument made by Överlien et al., 2005.

The studies we examined were all interested in exploring differences and the heterogeneity of young people's sexualities; the differences between young men and women; between young people living in different geographical areas; between those with different educational qualifications and so on.

The researchers all seem to have started from a position where they (positively) acknowledged the reality of young people's sexuality. The studies explored the positive but also negative aspects of young people's attitudes and experiences, believing we must explore sexuality from their own perspectives.

SLIDE 24

Major differences across the studies include the size of the sample, for example the difference between Higgins and Sun's (2007) survey with 1,100 students as opposed to Quach's series of interviews with 13

respondents. Other differences were found in the use of research teams versus one researcher (Wight et al., 2006 cf. Quach, 2008; Renold, 2007) and one-off data collection versus data collected over a period of time (Allen, 2003 cf. Quach, 2008 or Wight et al., 2006). The question here is related to whether or not ongoing building of rapport impacts on the nature of the data or not.

Possibilities for triangulation differ depending on the different types of methods used (see Allen, 2003) and/or the length of time over which data is collected. And finally, different research methods allow for different degrees to which the researcher is able to be surprised; consider the differences between the closed survey questions in Higgins and Sun (2007), and the ethnographic approach of Renold, (2007) and Wight et al. (2006). Approaches that are more narrative in style do allow researchers to be surprised as well, but this depends on how structured the interviews are.

SLIDE 25

In terms of the advantages of different approaches, Allen (2003) used 'a combination [of methods] designed to elicit different 'stories' dependent upon the context in which they were produced' (p. 217). She concluded that the young women she interviewed appeared more likely to talk about sexual pleasure and an active female sexuality in an environment in which they felt 'safe' to disclose this. Young men in focus group discussions drew upon resistant and traditional meanings

of male sexuality in response to the reactions of other participants in order to publicly manage their masculine identity; whereas young men in couple or one-to-one interviews were more likely to challenge dominant norms of heterosexuality and masculinity.

Focus group discussions are generally considered to be a less intrusive method for studying sensitive topics, and young people can set the agenda of the discussion more than in an interview (Renold, 2007). Focus group discussions also provide the opportunity to study the process of collective sense-making and to learn the language and vocabulary used by the participants (Överlien et al., 2005: 334). It has been suggested that focus group discussions can mean an individual's openness to resisting dominant norms or experience is stifled because of fear of sanction (particularly in group discussions between young men, see Allen, 2003), yet focus group discussions might offer the possibility for exploring ways in which the building of collective/group resistance can be supported.

Analysing focus group discussion transcripts requires very skilled analysis to study interactions within the group and to identify how collective sense-making occurs.

SLIDE 26

With an ethnographic approach, researchers have the opportunity to try and experience the world as young people do, and see what they

see—because they can combine discussions and observations. There are increased opportunities for developing trust, and for chance discussions with those participants who might not have agreed to take part in a one-off interview.

SLIDE 27

Using peer researchers, as with Schäfer and Yarwood (2008), can reduce power imbalances in the research process (between adult and child/young person). It can also lead to thinking about something in a slightly different way—as young people can offer a completely different perspective on looking at something.

There are also valuable benefits to individuals from receiving training and from the experience of conducting research (as research on the effectiveness/benefits of peer mentoring/peer education has shown).

Can relatively untrained young researchers really do what is a highly skilled profession? Examples from Schäfer and Yarwood (2008) showed that the young people struggled sometimes to get the pace of interviews, or to get group discussion to move forward.

Finally, we have to acknowledge that power relationships between young people exist as well. This approach does not ‘do away’ with the issue of power as is often claimed. ||

SLIDE 28

- ⇒ Break into groups, and discuss the focus question (on slide):
 - Why should young people’s sexualities be of interest to researchers, policy-makers and practitioners?
 - Make notes of the key points on flipchart paper. **(15 mins)**

- ⇒ Ask everyone to read pages 3-7, and the section on your region of the world, in the document UNICEF (2009), *HIV Prevention with Young People: The key to tackling the epidemic* (provided in Resources folder). **(5 mins)**

- ⇒ Ask everyone to re-form the groups, and to discuss the UNICEF document. Does it provide any further points to add to the ones group members have previously recorded together? **(10 mins)**

- ⇒ Ask each group to feedback three of the points raised.
 - NB: The facilitator should look out for negative stereotyping in responses and question this stereotyping where appropriate. **(10 mins)**

SLIDE 29

- ⇒ Ask participants to reflect individually on the following questions (on slide):
 - What aspects of your professional practice engage with young people’s sexualities (either directly with young people, or through work with other professionals or parents/carers)?
 - Can you see ways in which you think this module may affect your practice?
 - What issues/topics related to young people’s sexualities might you wish to learn more about in order to further develop your professional practice?**(10 mins)**

- ⇒ Ask participants to divide into pairs, and to share together as much of their responses to the focus questions as they feel comfortable. **(10 mins)**

- ⇒ Bring two pairs together to form groups of four people, and ask each of the pairs to again share their responses to the questions. **(20 mins)**

⇒ Run a whole group feedback session in which you give space for participants to share their responses and ideas. **(20 mins)**

⇒ Wrap up by reviewing the session topics and key outputs, referring back to flipchart paper outputs as appropriate. (Session titles: The social construction of young people's sexualities; Regulation and resistance; and Research implications). **(10 mins)**

SLIDE 30

Short course acknowledgements.

Optional assessment exercise

Students should prepare a 500-word written response to the following questions:

- What are the influences that shape young people's sexualities in the community in which you live or in the professional context in which you practise?
- What opportunities exist for young people to actively construct their sexualities?
- Do you think the learning from this module will inform your professional practice in the future?

Students are encouraged to use the personal reflections that they wrote at the start of the module, as well as the course readings and notes made during the module, to respond to these questions.

Further reading

(including lecture bibliography)

- Addlakha, R. (2007) How young people with disabilities conceptualize the body, sex and marriage in urban India: four case studies, *Sexuality and Disability*, 25, 111-123.
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- Renold, E. (2007) Primary school "studs": (de)constructing young boys' heterosexual masculinities, *Men and Masculinities*, 9, 275-297.
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- Senior, K. A. & Chenhall, R. D. (2008) 'Walkin' about at night': the background to teenage pregnancy in a remote Aboriginal community, *Journal of Youth Studies*, 11, 269-281.
- Shoveller, J. A., Johnson, J. L., Langille, D. B. & Mitchell, T. (2004) Socio-cultural influences on young people's sexual development, *Social Science and Medicine*, 59, 473-487.

- Spronk, R. (2005) Female sexuality in Nairobi: flawed or favoured?, *Culture, Health & Sexuality*, 7, 267-277.
- Thianthai, C. (2004) Gender and class differences in young people's sexuality and HIV/AIDS risk-taking behaviours in Thailand, *Culture, Health & Sexuality*, 6, 189-203.
- Thomson, R. (2000) Dream on: the logic of sexual practice, *Journal of Youth Studies*, 3, 407-427.
- Vincent, L. (2008) 'Boys will be boys': traditional Xhosa male circumcision, HIV and sexual socialisation in contemporary South Africa, *Culture, Health & Sexuality*, 10, 431-446.
- Youdell, D. (2005) Sex-gender-sexuality: how sex, gender and sexuality constellations are constituted in secondary schools, *Gender and Education*, 17, 249-270.