

Asian Young People's views on how
Sexuality Education can Equip and Empower
them to make Informed Sexual Choices

Nelly Siew Eng CHOY

A thesis submitted in fulfilment of the requirements for the degree of Doctor of
Philosophy in Critical Studies in Education,

The University of Auckland,

2020

ABSTRACT

The aim of this study was to investigate Asian young people's views on how sexuality education can equip and empower them to make informed sexual choices. Sexuality education is an important source of sexual information for young people and is most effective when informed by the views of young people themselves. However, studies on Asian young people's views of school-based sexuality education are rare. This study sought to fill that gap. In using a critical youth studies approach (Kehily, 2015), this study recognizes that Asian young people are competent at judging their needs and also values their perspectives and suggestions on issues that are important to them. A multi-methods research design was used to sequentially gather data from qualitative (4 focus groups) and quantitative (online survey) and qualitative (10 interviews) methods involving more than 500 Asian young people aged 16 to 25.

Findings reveal that 99% (N=500) of participants reported that sexuality education was important since 84% of participants never or seldom discussed sexual issues with their parents. Instead 86% of participants reported that they use the internet as their main source of sexual information. Since today's youth have grown up with the use of the computer and are wired to be technologically savvy in the way they acquire information, it was not surprising that 71% of participants rated the use of media as their most preferred pedagogy. Significant numbers of participants wanted the inclusion of topics such as intimate relationships (86%), understanding sexual consent (97%) and the challenges of pornography (74%). Other key findings include the ability of sexuality educators to relate with students to build teacher-learner relationships and the use of interactive methods to enhance student engagement and participation. Findings on social and cultural factors include the importance of family bonds and parental influences that are embedded in the lives of Asian youth affecting their sexuality formation, the call to involve Asian parents in sexuality education and the need for educators to increase their knowledge of Asian culture and sexual values. As a response to pornography, participants called for the teaching of critical media literacy to help young people build critical frameworks necessary to deconstruct and understand pornographic scenes involving violence and non-consensual acts.

In view of the reality of globalization and digital evolution, findings from this study provide valuable insights for how sexuality education can be updated to equip and empower Asian young people to make informed sexual choices as they navigate power-laden sexual images and messages from family, culture, the internet and pornography. Implications of key findings and recommendations were discussed for future directions of sexuality education programmes.

DEDICATION

With love to my family,
Robert,
Andrea, Ryan, Amanda
and Alex too.

ACKNOWLEDGEMENTS

My doctoral journey has taken nearly seven years and I would be ungrateful if I did not express my appreciation and thanks to those who have supported and encouraged me along the way. Firstly, I would like to acknowledge my persevering and long-suffering husband, Robert, whose love and encouragement to finish what I started has been unwavering. Thank you for standing with me in this marathon. I could not have finished this race without your faithful support and gentle but firm nudges. You can now stop asking me this famous question “Have you finished yet?”. We can now enjoy more time together and better cooked dinners.

To my wonderful and precious children, Andrea, Ryan and Amanda, you are the reason I embarked on this study and I am very proud of each of you. I know you are overcomers and victors in whatever you set your hearts to achieve. May you always know that you are deeply loved, highly esteemed and greatly cherished by dad and me. To my brilliant and amazing grandson, Alex, your enthusiasm for life and effervescent presence have exuded much joy every time we play and sing together. I enjoyed learning how to rap from you and look forward to learning many things you have to teach me. You have added many delightful and youthful years to my life. I love you all so very much.

I would also like to acknowledge the input and guidance from my two supervisors, Professor Louisa Allen and Dr. Anecita Lim. To Louisa, my heartfelt thanks for your constructive comments and searching questions which challenged my thinking process and helped me to produce more quality work. To Gigi, thank you for your ideas and support with the use of Qualtrics site. My thesis would not be as robust if it wasn't for your guidance in this area. I am grateful to both of you.

To the Asian young people who took the time to patiently answer the many questions in the online survey and also those who participated in the focus groups and interviews, I thank you for sharing your views, suggestions, ideas, frustrations and hopes about sexuality education. I know your responses and views which formed the foundation of the key findings in this study will benefit your future generations as well as mine. Without your assistance and willingness to be a part of this project, this study would not have happened. You are very much appreciated.

Most importantly, to my Saviour and Lord Jesus Christ – without Your enabling and sustaining grace, this task would not be achieved. To You be all glory, praise and honour.

List of Tables

1. Focus Group Participants	72
2. Individual Interview Participants.....	74
3. Gender and Age Groups	75
4. Ethnicity Groups	76
5. Country of Birth.....	77
6. Length of Residency.....	78
7. Language/s Spoken at Home.....	79

Contents

TITLE	i
ABSTRACT	ii
DEDICATION	iii
ACKNOWLEDGEMENT	iv
LIST OF TABLES	v
CHAPTER 1	1
Introduction.....	1
Research problem/question	2
Researcher motivations for this topic.....	4
Sexuality education in Aotearoa-New Zealand.....	6
Understanding Asian young people in Aotearoa-New Zealand	11
Theoretical framework	14
Thesis structure.....	25
CHAPTER 2.....	28
Literature Review.....	28
Conservatism as a cultural trait in Asian sexuality	29
The influence of Asian family.....	31
Understanding gender inequality	33
The effects of acculturation.....	35
The impact of the internet	37
Sexuality Education	38

Curriculum content.....	39
Sexuality educator	48
Sexuality education pedagogy.....	54
Conclusion.....	60
CHAPTER 3.....	62
Methodology	62
Research design	62
Methodological design.....	63
Methods	67
Recruitment of participants.....	71
Participant demographics	74
Analysis of data	79
Ethical considerations	83
Limitations.....	86
Conclusion.....	88
CHAPTER 4.....	89
Family, Social and Cultural factors.....	89
The influence of Asian family	90
Parental involvement in sexuality education	100
Topic on Asian culture, sexual attitudes and values	104
Conclusion.....	109
CHAPTER 5.....	111
Sexuality Education Content.....	111

The meaning of consent, sexual harassment and rape.....	112
Intimate relationships	118
Challenges of pornography	122
Conclusion	130
CHAPTER 6.....	132
Sexuality Educators.....	132
Knowledgeable in content.....	133
Knowledgeable of Asian culture, sexual values and beliefs	136
Ability to relate and build teacher-learner relationships	141
Conclusion	143
CHAPTER 7.....	145
Sexuality Education Pedagogy.....	145
The use of media	145
Interactive methods	153
Lecturing teaching style	160
Conclusion	162
CHAPTER 8.....	164
Conclusion.....	164
Family factor in sexuality education.....	164
Relevant and up-to-date content	165
A response to pornography - Critical media literacy	166
Sexuality educator’s knowledge of culture.....	168
Potential of digital pedagogy	170

Sexual education – New challenges and role?	170
Future directions - Where to from here?	171
APPENDICES.....	175
Appendix A – Participant Information Sheet (Principal)	175
Appendix B – Consent Form (Principal).....	178
Appendix C – Participant Information Sheet	180
(Student)	180
Appendix D – Consent Form (Student)	183
Appendix E – Participant Information Sheet	185
(Focus Group)	185
Appendix F – Consent Form (Focus Group)	188
Appendix G – Participant Information Sheet (Interview).....	190
Appendix H – Consent Form (Interview)	192
Appendix I - Online Survey Questionnaire.....	193
Appendix J – Focus Group Guide	203
Appendix K – Interview Guide.....	205
REFERENCES	207

CHAPTER 1

Introduction

Young people of today find themselves in a shifting sexual landscape due to changing attitudes towards sex, sexuality and gender equality (Francis, 2017). At the same time, digital technologies and widespread internet (and pornographic) access have affected the ways in which young people learn about sex and conduct their sexual lives, creating new opportunities but also heralding new risks for young people (Gordon, 2008; Kirby, Laris and Rolleri, 2007). Sexuality education is a valuable source of information and guidance for Asian young people on sexual health and relationships and it can improve the sexual well-being of this population group (Ezer, Kerr, Fisher, Heywood and Lucke, 2019). Such education is most effective when informed by the views of Asian young people themselves. However, research on Asian young people's views of school-based sexuality education is rare. This study sought to fill that gap. It investigated Asian young people's views on the content, educator, pedagogy and cultural relevance of sexuality education and privileges their voice and suggestions. It is argued that there is a need for sexuality education to equip Asian young people with relevant and up-to-date knowledge and empower them to address differing views on sexual cultures and norms so that they can make informed sexual choices.

Several charters and initiatives have identified the lack of effective sexuality education as a global health issue for adolescent and young people of today (The International Conference on Population and Development, 1994; UNESCO, International Technical Guidance on Sexuality Education, 2018; WHO, Standard for Sexuality Education in Europe, 2010). In addition, international studies indicate that young people across the globe demonstrate a lack of knowledge and decision-making skills surrounding a variety of sexual health issues (Mkumbo, 2013; Amo-Adjei, Kumi-Kyereme and Tuoyire, 2014; de Visser, Smith and Richters, 2005; Song, 2015; Shumba and Matina, 2002). Many researchers have called upon educational institutions to provide sexuality education that includes factual information on sex as well as relationships and communication skills (Amo-Adjei, Kumi-Keyereme and Tuoyire, 2014; Helmer, Senior, Davison and Vodlic, 2015; Ngo, Ross and Ratliff, 2008). In particular, Chinese college students have reported that the lack of sexuality education has negatively impacted their ability to practice sexual activities safely (Song, 2015).

The latest Sexuality Education guide for principals, boards of trustees and teachers (Ministry of Education, 2015, p. 2) stipulates that sexuality education programmes “should engage, empower and inform young people rather than focus on risk” (Fine and McClelland, 2006; Fitzpatrick, 2014). Underlying the stipulation of the guide (Ministry of Education, 2015) is the desire to support young people in making informed choices about their sexual health and developing their agency to enable them to negotiate positive relationships. The concept of informed choices is often linked to the concept of empowerment (Spencer, Maxwell and Aggleton, 2008). This implies that the structures and processes within sexuality education can be viewed as tools and mechanisms to equip and empower young people to engage in the construction of their sexual selves and help them address cultural, social and contextual issues and challenges in their lived realities (Naezer, Rommes and Jansen, 2017).

There have been challenges regarding what and how to teach young people about sexual development in sexuality education and the outcomes it should achieve (Quinlivan, 2018; MacKenzie, 2017; Le Mat, 2017). Studies indicate that young people from minority ethnic backgrounds are widely recognised as being under-served by mainstream sexuality researchers in developed nations (Kellner, 2014; Le Mat, 2017). The terrain Asian young people have to navigate as they are growing up in two cultures has changed considerably during the last two decades and it will inevitably continue to do so. This suggests a greater need for sexuality education programmes to adapt and respond to these changing and growing requirements of culturally diverse young people. As immigration in Aotearoa-New Zealand increases, this thesis is timely and attempts to add to the body of sexuality education research by investigating Asian young people’s views on how sexuality education can be updated to equip and empower them to make informed sexual choices.

Research problem/question

New Zealand is regarded as one of the most culturally diverse countries in the world with nearly 26% of its resident population recognised as non-European (Statistics New Zealand, 2018). Results from the 2018 Census show New Zealand’s cultural make-up is becoming more diverse after high population growth in the past five years with 70.2% of the population who identify as European, 16.5% Māori, 15.1% Asians and 8.1% Pacific peoples. Auckland is New Zealand’s largest city and the most cosmopolitan with 40% of its residents born overseas (Butcher, Spoonley and Gendall, 2015; McArthur, 2017). The Auckland population comprises

of 23% of people who identify as Asians, 15% Pacific peoples and 11% Māori (Statistics New Zealand, 2018). With such a diversity of cultures, studies that explore the sexuality education needs and preferences of students from culturally diverse backgrounds are vital because they provide evidence-based data and valuable perspectives and contributions from young people (Heinemann, Atallah and Rosenbaum, 2016).

The Education Review Office's (2015) latest report states that the changing social and cultural context in Aotearoa-New Zealand has profound implications on how we do sexuality education in this modern age. Current standard sexuality education curriculum has been described as a 'one-size-fits-all' approach and model and therefore unlikely to be effective and culturally relevant for Asian students (Education Review Office, 2007, p.22). I argue that the current sexuality education is primarily Pākehā centred and does not cater for culturally diverse youth with a strong identification to a collectivist paradigm (Roién, Graugaard and Simovska, 2018). Since culture is believed to shape people's values and beliefs which in turn influence their attitude and behaviour, it is important for sexuality education to recognise the key contextual variations in different cultures in order to enhance its social and cultural dimensions to benefit youth from culturally diverse backgrounds (Parker, 2009; Thomas and Aggleton, 2016; UNESCO, Bangkok, 2013).

The overarching research question is "How might sexuality education be updated to equip and empower Asian young people to make informed sexual choices?"

- a) What are Asian young people's views on family, social and cultural factors that can provide insights to make sexuality education culturally relevant for them?
- b) What are Asian young people's views of content and topics that will equip and empower them to make informed sexual choices?
- c) What qualities do Asian young people prefer in sexuality educators that can enhance student engagement and participation?
- d) What kind of pedagogy do Asian young people identify as useful and empowering in their learning of sexuality?

This chapter begins by exploring the research context that has given rise to an interest in sexuality education for Asian young people. The importance and relevance of my study in the area of sexuality education for Asian young people in New Zealand are explored. In the

following sections, I discuss various aspects of sexuality education such as current relevant policies, the lack of young people's voices and its Pākehā centeredness. I explore three terminologies that describe Asian young people living in Aotearoa-New Zealand. The remainder of this chapter discusses the theoretical framework of feminism and empowerment theory followed by an outline of the thesis structure.

Researcher motivations for this topic

An interest in this research topic was provoked by a guilty conscience for me as an Asian mother of two daughters and a son who are now young adults. Although I had trained as a counsellor working with adults as well as youth, I had found it arduous to intentionally discuss sexuality issues with my three adolescents. Not because I do not know how to talk about sexual issues but the right opportunity or mood never seemed to be right. Consequently, my input was haphazard and indirect. My husband had also found it uncomfortable and embarrassing to discuss matters of sexual guidance and felt that the school could do a better job. Out of interest and curiosity to find out how Asian young people perceive sexuality education and where they seek sexual information to build their sexual values and sexuality, I decided to do a research study on this very important subject.

From my conversations with many Asian parents, I realised that they shared the same discomfort and reluctance. Most Asian parents I spoke to would rather avoid the awkward sex talks with their adolescents and in addition confessed that they did not know what to share with their adolescents except to abstain from sex until marriage for their daughters and not to get any girl pregnant for their sons. However, as Asian parents, we know in our hearts that we needed to be proactive in having conversations with our adolescents regarding sexual topics and to share our values, beliefs and expectations. It would not only provide valuable sexual information but build parent-adolescent communication and bond where they can respect the importance of where we stand as Asians in terms of our sexual values and beliefs.

Parents play a key role in promoting healthy sexual development of their adolescents by initiating and discussing sexuality issues with them (Malacane and Beckmeyer, 2016). Yu (2010a) argues the importance of school partnering together with parents to influence adolescents' sexual behaviour. As an Asian parent, I concur with Yu (2010a) that parents can have a supportive role in sexuality education by providing a platform for their youth to explore and negotiate sexuality education issues taught at schools in a less formal and rigid environment

at home. However, the schools my adolescents had attended had never approached parents to support or be involved in sexuality education. I believe this study is important as it will provide valuable insights regarding Asian young people's perspectives on how they view Asian parents and how sexuality education can harness parents' support in their learning of sexuality.

I am aware that this generation of Asian young people are different from my own generation because of the need to straddle between two cultures (Liu, 2015). They are a new breed of Asian New Zealanders who have grown up in Asian homes while living and functioning in a Western cyber world. From my experience in bringing up my adolescents, their sexual viewpoints and preferences were so different and puzzling from those of my generation. I recalled my mother telling me again and again when I was in my teens about the virtue of being chaste and the importance of that for a Chinese woman. But when I shared that with my daughters, they looked puzzled and their looks conveyed that I was living in a faraway planet. Their challenges, struggles and negotiations were more complex culturally and socially because they wanted to be true to themselves and yet they felt the pull of their allegiance to their family and the Asian culture. Harris (2013) argues that conflict is evident in the everyday lives of young people as they manage conditions of cultural diversity in multicultural cities in terms of connections, belongings and solidarities. This study is also my journey for edification and enlightenment as I seek to appreciate my daughters and son negotiating their belonging and citizenship in the wake of living here.

As a Singapore Chinese researcher, this study is a means of developing a way to elicit Asian young people's voices regarding sexuality education and creating the possibility for those voices to be heard without adult censure. Engaging Asian young people in sharing their perceptions, expressing their preferences and identifying issues in sexuality education can benefit youth in several ways because they hold significant knowledge about their world, their agency and the potential to change it (Kehily, 2015). My study is youth focussed and attempts to provide evidence about sexuality education and contemporary sexuality issues for Asian young people as defined by them. It showcases their perspectives in analysing existing knowledge gaps, preferences and suggestions for future development of culturally responsive sexuality education for Asian youth as well as other culturally diverse young people.

In the next section, I discuss and critique pertinent issues relating to sexuality education in Aotearoa-New Zealand by highlighting relevant academic research, literature and important policy documents.

Sexuality education in Aotearoa-New Zealand

In this section a critique of sexuality education policy is offered in order to situate current key issues and debates in sexuality education with which the ensuing data chapters (4 to 7) will engage. Sexuality education is one of the seven keys of learning in the health and physical education learning area and is a compulsory part of the New Zealand Curriculum for state-funded schools (Ministry of Education, 2015). Despite evidence showing that sexuality education leads to and promotes better sexual health outcomes, its inclusion by schools has not been well integrated into the curriculum and many schools choose not to teach this area (Fitzpatrick, 2018; Yeung, Aggleton, Richters, Grulich, de Visser, Simpson and Rissel, 2017; Weaver, Smith and Kippax, 2005). An increasing neoliberal approach to education has resulted in schools choosing their own curricula and the amount of time allocated for sexuality education taught to students (Fitzpatrick, 2018). An overcrowded school curriculum has also meant that sexuality education is often only covered in a perfunctory way by teachers (Blake, 2008; Goldman, 2008; Smith, Schlichorst, Mitchell, Walsh, Lyons, Blackman and Pitts, 2010).

A historical review of sexuality education literature indicates a turn in the last decade towards facilitating young people as agents who determine their own sexual health and well-being agendas, rather than adult-led policies portraying sex in terms of risk and diseases (Allen, 2011; Iyer and Aggleton, 2015; Helmer, Senior, Davison and Vodice, 2015; Tucker, George, Reardon and Panday, 2016). The empowerment process may require young people to resist power over adults and define agendas according to their own concerns rather than submitting to the power of those who set the sexuality education agenda (Spencer, Maxwell and Aggleton, 2008). This empowerment approach to sexuality education helps young people to see themselves as equal gendered partners in their relationships and to have the capability to make informed choices (Spencer, Maxwell and Aggleton, 2008). The shift towards engaging young people in thinking critically about gender, power and rights has been proven to demonstrate significant positive effects on sexual and health outcomes compared with those programmes that ignored their rights and power (Gay, Hardee and Croce-Gallis, 2010).

In a multicultural country such as Aotearoa-New Zealand, it is important for ethnically diverse students to have access to quality sexuality and relationship education as they are known to be less well engaged with mainstream services (Botfield, Zwi, Rutherford and Newman, 2018; Cheung, 2004). Despite the shortcomings of sexuality education, school-based initiatives can offer the best opportunity to increase the sexual health literacy and develop the sexual

subjectivities of young people (Allen, 2011; Helmer, Senior, Davison and Vodic, 2015; Mitchell, Patrick, Heywood, Blackman and Pitts, 2014; Pound, Langford and Campbell, 2016), Due to the lack of discussions on sexual issues at home, there is clearly value in learning about these issues in an educational setting because almost all children and youth attend schools (Zuo, Lian, Tu, Cheng, Cheng, Bai and Lou, 2013; Bleakley, Hennessy, Fishbein, Coles and Jordan, 2009).

Sexuality education lacks young people's voices

Since the 1990s, researchers have drawn attention to the fact that children and adolescents are experts about their own lives and experiences (Christensen, 2000; Gallagher, 2008). The ways in which children and young people's lives are structured by adult society remains an important concern for understanding young people's worlds (Ergler and Wood, 2015; Cahill, 2004). Studies have shown that consultations with young people help to improve the relevance, appeal and overall acceptability of programme content and delivery as well as empowering young people (Aggleton and Campbell, 2000; Allen, 2005) At the heart of this study is a commitment to the idea that effective and relevant sexuality education can be developed only if we know more about the viewpoints which Asian young people bring to sexuality education. We need more understanding of the perspectives, the informal cultures and the attitudes of Asian young people to sexuality in the cultural world and the modern digital world they live in (Newby, Wallace, Dunn and Brown, 2012). It is also crucial to understand Asian young people's sexuality needs and challenges as expressed by them. This positions Asian young people as having the kind of agency and decision-making power necessary to experience sexuality positively (Kehily, 2015).

If sexuality education is to achieve its goal of supporting young people develop knowledge and skills in sexual health, it must engage young people in ways that meet their needs and interests and empower them to make informed choices that can enhance their sexual well-being (Ministry of Education, 2015). Sexuality education that addresses what young people define as relevant is more likely to engage students with its messages (Aggleton and Campbell, 2000). Programmes that fail to recognise the lived realities of young people are less likely to capture their interests, engagement and participation (Allen, 2005). Understanding what Asian young people identify as important and helpful in sexuality education are crucial in analysing contexts and to facilitate interventions that contribute to their empowerment.

The current adult-driven sexuality education curriculum may not address relevant and contemporary issues that are of concern to our young people in the world they are living in (Helmer, Senior, Davison and Vodic, 2015). An example of a contemporary issue is the challenges of pornographic internet websites and the reality that it is a fact of life for young people of today (Office of Film and Literature Classification, 2018). In addition, not having the knowledge or confidence to deal with sexual encounters leaves Asian young people at risk of coercion or abuse as well as unplanned or unprotected sex (UNESCO, Paris, 2009). The process by which sexuality education has been contested and renegotiated excludes young people's agency and power to enable them to mature into positive sexual beings (Allen and Rasmussen, 2017; Allen, 2005b). Literature suggests that sexuality education programmes have been designed in such a way as to ignore young people's voices and perpetuates a fear-based understanding of consequences of sex (Connell and Elliot, 2009; Helmer, Senior, Davison and Vodic, 2015). The implications of this fear-based model of young people's sexuality differ by race, class and gender but often contribute to systems of inequality and powerlessness (Measor, Tiffin and Miller, 2000).

Sexuality education has typically recognised adults as the experts who determine the content regarding its acceptability and usefulness both at the level of policy and classroom pedagogy (Kellner, 2014; Allen, 2001, 2005a). This phenomenon persists although there have been increased public discourses and research to support the call that sexuality education must meet young people's needs and interests to be effective (Byers, Sears and Foster, 2013; Aggleton and Campbell, 2000; Allen, 2007c). The majority of sexuality education programmes have assumed that young people are generally incapable of knowing what they need because they lack life experiences (Byers, Sears and Foster, 2013; Kellner, 2014). Allen and Rasmussen (2017) view this as an unhelpful justification for adult determined content and pedagogy. This perspective places young people as lacking the kind of agency and decision-making power necessary to experience their sexuality positively (Allen, 2005b). As young people take an active role in their sexuality education, they may also resist messages of inequality and create safe spaces for youth to discuss sexual issues, concerns and insights regarding social and sexual processes and inequalities (Spencer, Maxwell and Aggleton, 2008).

There is a notable absence in New Zealand academic and policy research of young Asian voices and perspectives (Ministry of Education, 2015; Jose and Schurer, 2010; Simon-Kumar, 2009). Allen's numerous studies (Allen, 2001; 2005a; 2005b; 2008; 2011) have highlighted the issue of young people's own experiences and wishes for how they conceptualise what effective

sexuality education should be for them. Aotearoa-New Zealand youth want their sexuality to be viewed as a “positive part of youth identity” rather than a problem to be managed and although Asian young people were part of this research population, they were not a special focus of it (Allen, 2005b, p. 390). The current study fills the void to highlight Asian young people’s perspectives and participation that can position them as sexual agents rather than merely subjects of adult intervention and policy (Allen, 2011). This thesis is of value because it contains the unique voices and important contributions of Asian young people who shared their own stories and could speak from the actual places that shaped their understanding and experiences of sexuality education.

Current sexuality education is Pākehā centred

The Education Review Office (2007, p.22) describes current sexuality education curriculum as a ‘one-size-fits-all’ approach and model and therefore unlikely to be effective and culturally relevant for ethnically diverse students. The ‘one-size-fits-all’ model is primarily Pākehā centred which does not cater for the cultural needs of young people with a strong identification to a collectivist paradigm like the Māori, Pasifika and Asian young people (Roien, Graugaard and Simovska, 2018). A global call for relevant and effective sexuality education, especially in strong patriarchal societies with high gender inequality, remains suppressed and curbed (Haberland and Rogow, 2015; Browes, 2015). Existing literature highlights the need for educators and sexual health professionals to provide sexuality education that is effective and also culturally responsive to young people from diverse ethnic backgrounds (Botfield, Newman and Zwi, 2017; Iyer, Clarke and Aggleton, 2013; McKee, Watson and Dore, 2014).

Vital policy documents from the United Nations Educational Scientific and Cultural Organisation (UNESCO, 2009; 2012) and the World Health Organisation (2013) have reiterated the call for sexuality education to emphasize the cultural and social contexts for culturally diverse youth. The Ministry of Education Sexuality Education Guide (Ministry of Education, 2015, p.8) emphasizes the importance of sexuality being “viewed differently according to one’s social and cultural contexts” and states that current sexuality education does not meet the needs of culturally diverse students. There is a need to increase sexuality educators’ knowledge and ability to recognise their own cultural awareness that can enhance their teaching performance to equip and empower their ethnically diverse students to translate sexuality knowledge to their own cultural challenges and support these students to develop their own cultural and sexual identity.

Results from the 2018 Census show Aotearoa-New Zealand's cultural make-up is becoming more diverse after high population growth in the past five years (Statistics New Zealand, 2018). As the number of young immigrants continues to be acculturated into a Western society, there will undoubtedly be conflicting values and beliefs, gender role challenges, racism, sexism and ethnic discrimination (Haberland and Rogow, 2015). These factors have vital implications for the development of culturally responsive sexuality education and how they can be taken into consideration in the design and delivery of sexuality education programmes. My study on Asian young people's perceptions and preferences of sexuality education is timely and important in providing crucial insights on family, social and cultural factors that can enhance the social and cultural dimensions of sexuality education for the benefit of young people who do not identify with an individualistic paradigm.

Clarke (2010) indicates that there is currently a lack of independent research available in the field of sexuality education for Asians in his report entitled "Sexuality education in Asia: Are we delivering". He highlighted a dearth of research on Asian young people who needed to be acknowledged as a specific ethnic group if they were to benefit from sexuality education that can support them in handling the social and cultural issues they were facing. Aotearoa-New Zealand policy research and academic studies on sexual health, sexuality and sexuality education reveal an over-generalised nature and lack of attention on specific social and cultural contexts concerning Asian young people (Education Review office, 2007, 2018; Allen, 2011; Ministry of Education, 2015). I argue for the need to recognise Asian young people as a specific ethnic group because Asian culture has several points of difference in the way it appreciates sexuality and this has vital implications for how Asian youth learn about sex and sexuality through school-based sexuality education.

One of the arguments put forward to explain why sexuality education seems to have little impact on the sexual health and risk-taking is that existing curricula have neglected to consider the complexity of the social, cultural and gender norms that influence the sexual behaviour of culturally diverse youth (Wood and Rolleri, 2014; McKee, Watson and Dore, 2014). The importance of greater contextualized approaches is highlighted in existing literature and suggests that there is a common tendency to homogenise young people into a singular generalised group and overlook the differences in culture, ethnicity, gender and class (Coleman and Testa, 2007; Parker, 2009; Haberland and Rogow, 2015). Although the Asian population is now the third largest ethnic group in Aotearoa-New Zealand (Statistics NZ, 2018), Asian

young people seemed to be marginalized or ignored when it comes to the provision of culturally contextualised framework of sexuality education programmes (Ministry of Education, 2015).

Studies have highlighted the importance of sexuality education catering to the interests of young people and tailoring its learning programmes to meet the cultural needs of ethnically diverse students (Aggleton and Campbell, 2000; Jackson, 2004). There is a need for more understanding of young people's perspectives and informal cultures as well as their perceptions and attitudes to sexuality in the modern digital world. The changing social, cultural and technological context has profound implications on how we do sexuality education for not only Asian youth but other ethnically diverse students (Education Review Office, 2018; Heinemann, Atallah and Rosenbaum, 2016). Such insights can support the development of sexuality education policies that will meet culturally diverse young people's needs and preferences which will be invaluable for informing the design of effective sexuality education programmes and their strategies. As migration to New Zealand continues to diversify the population, an integrated, national and cultural approach to the design and delivery of sexuality education that considers the above content, educators, pedagogy and cultural relevance for ethnically diverse students is of great importance.

Understanding Asian young people in Aotearoa-New Zealand

During the last two decades, there has been a number of demographical, cultural and ideological developments that have occurred in Asia, especially in China, that have set the stage for the changing experiences and understandings of the life course of Asian youth in particular (Martin, 2018). Given this study is about Asian young people living in Aotearoa-New Zealand, this section provides a useful exploration of who they are and a contextual backdrop for the findings in the ensuing data chapters (4 to 7). Participants in this study comprised of three categories of Asian young people including 'sojourners,' 'diasporas' and 'settlers.' The categories reveal different diasporic statuses of participants and is important to address because Asian young people's sexuality is configured through identification in the host country, its influences and the acculturation process they experience (Dwyer, 2000; Espin, 2013). This section attempts to paint a picture of the Asian New Zealand young people who straddle the East and the West cultures with varying experiences of acculturation.

I begin by defining the term "Asian" which includes peoples from East, South and Southeast Asia but excludes those from Central Asia and the Middle East (Rasanathan, Craig and Perkins,

2006). Asian young people in Aotearoa-New Zealand comprise a population group that is characterised by historical and cultural heterogeneity which differ in ethnicity, mother tongue, socio-economic status, and duration of residence in this country (Bedford and Ho, 2010). Although they share their Asian ancestry and vestiges of Asian cultural heritage to varying degrees, Asian New Zealander young people are an ethnic minority group that defies simple characterizations (Heinemann, Atallah and Rosenbaum, 2016). This is because they can trace their roots to one or more of 28 Asian countries of origin or ethnic groups (Bedford and Ho, 2010).

In Chapter 3 on Methodology, survey data showed the largest group of 61% (N=500) of participants identify as Chinese followed by 12% Indians. The third group of 9% comprised of Koreans followed by 5% Taiwanese. With more than half of participants who identified as Chinese, this study tended to focus on issues that related more to the Chinese ethnic group. Nevertheless, the Chinese as an ethnic group have many commonalities with other Asian ethnicities. They share many Asian cultural characteristics which include the primacy of the family, the collective goals over individual wishes, the emphasis on propriety and social codes and the appropriation of sexuality, sexual restraint and modesty (Okazaki, 2002). Despite the diversity among them, Asian young people often share common experiences of being bicultural or multicultural by holding both the heritage of their country of origin and the mainstream cultural identities.

Yang (1999) defines the ‘sojourners’ as being characterised by a mental orientation towards the home country of origin and unwillingness to organise themselves as a permanent resident in the host country (Lee, 1960; Siu, 1952). With the challenges of assimilation into the dominant group, sojourners are usually made up of adults and young people who find it difficult to make their home in the host country due to strong ties to the country of origin. Sojourners may comprise of early immigrants who lived for less than a year and are still assimilating into the culture of the host country as they are still connected to the country of origin (Liu, 2015). From survey data, 5% of participants identified themselves as living in Aotearoa-New Zealand for less than a year. (See Chapter 3 under section on Length of Residency).

The second term ‘diaspora’ refers to “displaced communities of people who have been dislocated from their native homeland through the movements of migration, immigration, or exile” (Brazier & Mannur, 2003, p. 1). In contemporary globalist discourses, the term includes also those who have left their homelands voluntarily for various reasons including education

opportunities, business or for a better lifestyle for themselves or their children (Cohen, 1997). There are several distinguishing traits of diaspora which consists of having a collective memory, vision, or myth about their original homeland including its physical location, history, and achievements (Safran, 1991). Those who identify as diaspora may experience tensions and conflicts with the host society in terms of acceptance, belonging and identity and often continue to maintain relationship with their co-ethnic communities in the host society (Cohen, 1997; Safran, 1991). Analysis of data from survey revealed that 29% of participants indicated that they lived in Aotearoa-New Zealand from one to ten years. (See Chapter 3 under section on Length of Residency).

The 'settlers' as the third group of immigrants comprise those who are mentally inclined to accept the host country as home for themselves and their descendants (Yang, 1999). Settlers experience living here first hand but may be mediated by their family's reproduction of cultural narratives of their homeland (Giguere, Lalonde and Lou, 2010). First generation of Asians born in Aotearoa-New Zealand or those living here for most of their lives are included in this category. This group of immigrants experience the highest level of acculturation with greater fluency in English and are more familiar with the societal norms of the host country (Wong, Peiris-John, Sobrun-Maharaj and Ameratunga, 2015; Simon-Kumar, 2009; Giguere, Lalonde and Lou, 2010).

Settlers find it easier to navigate the mainstream society but at times juggle between two distinct cultural expectations and contexts. Since they have no living experience or memory of living in an Asian country, they are often loosely affiliated with it and have less allegiance to it (Peiris-John, Wong, Sobrun-Maharaj and Ameratunga, 2016). Developing a coherent sense of identity can be problematic for immigrant adolescents as they must negotiate and consolidate the values and behaviours prescribed by their ethnic group with those prescribed by the host culture. This is a task that is especially challenging when the values and beliefs of the ethnic culture differ significantly from those of the wider society (Farver, Narang and Bhadha, 2002). Survey data revealed that 66% of participants identified as settlers which comprised of 49% who lived in Aotearoa-New Zealand from 11 to 20 years and 17% who lived here for more than 20 years (See Chapter 3, under section on Length of Residency).

Studies have suggested that due to the differences in life stage and development, young people face more complex issues of cultural adjustment than their adult counterparts (Berry, Phinney, Sam and Vedder, 2006; Oppedal, 2006). The present generation of Asian young people is

experiencing cultural transition as they learn to develop their own cultural and sexual identity living in Aotearoa New Zealand. This identity formation by Asian young people is described by cultural researchers as a dynamic and multi-layered social construction process which is not passive and conveys ideological prescriptions capable of reproducing itself in society (Liu, McCreanor, McIntosh and Teaiwa, 2005). In Chapter 2, I review literature relating to several factors that influence the sexuality formation of Asian young people and ultimately their sexual and cultural identity living in Aotearoa-New Zealand.

Theoretical framework

This thesis employs a Critical Youth Studies methodology approach (Kehily, 2015) and draws on Feminism (Acker, 1987; Allen, 2018; Beasley, 2005, Jackson and Scott, 2010) and empowerment theory (van Eerdewijk, Wong, Vaast, Newton, Tyszler and Pennington, 2017; Van der Gaag, 2014; Jennings, Parra-Medina, Hilfinger-Messias and McLoughlin, 2006) to provide the theoretical framework. Feminism and empowerment theory as critical theories have several commonalities and the integration of the two is particularly applicable to providing the theoretical understanding of Asian young people's views of sexuality education discussed in this thesis (Carr, 2003; East, 2000; Gore, 1990; Sahni, 2017; Rowland-Serdar and Schwartz-Shea, 1991; Squires, 2000; Turner and Maschi, 2015).

The concept of empowerment has become an essential part of feminist theory in that it seeks to highlight the voices of women and to increase the personal, interpersonal and political power of the oppressed and marginalized populations for individual and collective transformation (Lee, 2001; Sahni, 2017). Although each has its own history, ideas and concepts, empowerment theory and feminist theories have some commonalities, particularly in their focus on domination and subordination (Turner and Maschi, 2015). Feminist theories have a sociological construct and specifically examine role expectations and status and power differences relating to gender while empowerment theory considers more specifically the role of race, ethnicity, culture and class status in shaping individuals and problems (Poorman, 2003; Sahni, 2017).

The following sections discuss the feminist concepts of power, agency and resistance in analysing Asian young people, especially female participants' perceptions of the various aspects of sexuality education.

Feminist Theory

In New Zealand, feminist social science is broad and diverse but unified by a focus on gender issues, inequality and power relations (Leask, 2018). Since feminist theory encompasses many schools of thought (Saulnier, 1996), it is beyond the scope of this study to discuss these various theories in detail. Feminist theory is a major branch of theory within sociology that shifts its assumptions and analytic lens away from a male viewpoint to emphasise that of women (Jackson and Scott, 2010). As a critical theory, feminism argues against what is described as the masculine bias of mainstream Western thinking on the basis that it renders women invisible and instead shines a light on social problems, trends and issues that are otherwise overlooked or misidentified by the historically dominant male perspective within social theory (Beasley, 2005; Measor, Tiffin and Miller, 2000).

Taking a feminist perspective in this study involves not only a critical analysis of existing power relationships but also a commitment to validate and make known the views of female participants in this study and to give them a voice. Feminist theories used in this study provide an analytic framework for understanding Asian young women's views and of how their experience of family, social and cultural situations differ from Asian young men. It also demonstrates how different values associated with womanhood is a reason why Asian women and men experience the sexual and social world differently (Zhang, 2012; Yan, Wu, Ho and Pearson, 2011). The contributions of female Asian young people are highlighted to provide better insights and understanding of their perspectives and experiences of sexuality education.

The sections below explore the three feminist concepts of power, agency and resistance to provide the theoretical framework for the findings from the four data chapters (4 to 7) from this study.

Understanding power

Power is a crucial concept for feminist theory because of the interests in understanding, critiquing and ultimately challenging the multiple array of unjust power relations affecting women in societies including sexism, racism and class oppression (Allen, 2018). The notion of power is an essential constituent of gender and sexuality and is generally attributed to men in the Asian context (Yu, Guo and Sun, 2013). The unequal relationships involved in gender

relations favouring men translates into a power struggle in personal relationships where male pleasure prevails over female pleasure (Zhou, 2012). In this study, the power relationships highlighted not only include power struggles in intimate relationships (see Chapter 5) but also that of parents and young people (see Chapter 4). Feminist thought does not define power as exerting control over others but as contributing to, and deriving from, the growth and development of all (Bricker-Jenkins and Hooyman, 1986; Collins, 1986; Lazzari, 1991). Feminism draws our attention to issues of power which characterise relationships between the sexes and these raise important questions about the extent to which sexuality education should challenge taken-for-granted power networks (Measor, Tiffin and Miller, 2000). The feminist perspective has much in common with the conflict perspective and highlights the unequal distribution of power and resources in relation to gender (Beasley, 2005).

Central to feminist understanding is the belief that women should have equal access to all forms of power and that woman's delegated inferior status is due to societal structures of inequality created by men (Turner and Maschi, 2015). Another issue is the recognition that sexuality is a social construct operating within the fields of power and of the existence of power relationships either between adults or parent and young people (Giddens, 1992). It is especially important in situations when Asian young women have been socialised to accept their lower social status and lack of power and to perceive their subordination as normal (Fraser, 2010). This recognition is applicable and relevant to this study in understanding how Asian women's sexuality has historically been associated to their social status as men's dependants and subordinates in the Asian culture (Lou, Lalonde and Wong, 2015). Gender inequality may express itself differently in a culture, such as Asian, which not only emphasizes collective goals, strong feelings of interdependence and social harmony but also codifies a hierarchical system of gendered power relationships (Elliot and Umberson, 2008; Zhou, 2012).

In looking at unequal power relationships, Foucault (1991) argues that power does not act upon actors, but rather it acts upon their actions and each person or part of the relationship. In a power relationship, the person subject to an exercise of power must be recognised and maintained to the very end as a person who acts thus producing a whole field of responses, reactions, results and possible inventions (Foucault, 1991, 2000). Feminists view the power relationship as one that exists when there is a conflict of values or course of action between two people and one person complies with the other's wishes out of fear of deprivation of the values or issues valued (Bachrach and Baratz, 1970). Although this is relatively individualistic, Lukes (1974) emphasizes the role of social structures in creating subjective interests and argues that power is

seen when the individual or group exercising power can be held responsible for the consequences. Conflicts of interests continue to be essential components of the exercise of power (Hartsock, 1985).

In Asian patriarchal society, males are often in positions of power or have domination over females (Yuxin, Ho and Lun, 2004). Literature portrays Asian women as being traditionally subjugated by men and this unequal gender relation favouring men translates into a power struggle in personal relationships (Zhou, 2012; Elliot and Umberson, 2008; Yan, Wu, Ho and Pearson, 2011). However, the increase in educational achievement resulting in financial freedom has liberated Asian women's status from one of cultural 'bondage' to one of cultural 'liberation' and has significantly impacted Asian young women's power, sexual agency, attitude and sexuality (Shu, Fu, Lu, Yin, Chen, Qin, Shang, Wang, Zhang, Xiong and Yin, 2016). Feminist scholars, Bricker-Jenkins and Hooyman (1986) state that feminism reconceptualises power as a force of energy that is inherently non-coercive and which is oriented to liberating the strengths and energy of women. This conception of power recognizes that Asian young people can apply this energy and capability, both as a way to develop their own sexual identity, maintain a sense of sexual self and as a way of negotiating and forming sexual choices for themselves (Thomas and Aggleton, 2016).

Feminist pedagogy recognizes the power implications of traditional teaching methods and of the limitations of the traditional meanings of the concept of power that embody relations of domination (Shrewsbury, 1997). By focusing on empowerment, feminist pedagogy embodies a concept of power from learners as energy, capability and potential rather than a domination from teachers (Jennings, Parra-Medina, Hilfinger-Messias and McLoughlin, 2006). Under traditional concepts of power as domination, change requires that limits be placed on power and that a balance of power be achieved in order to mitigate the results of domination (Schniedewind, 1985). Understanding power as energy, capability and potential is useful because it represents Asian young people's expressions of empowerment in dealing with challenges that they are experiencing living as Asians in a Western culture.

Sexuality education can provide Asian young women with knowledge to equip them to deal with situations of unequal power struggles in intimate relationships. The process of developing into healthy sexual beings and developing their own sexual identity is to exercise their power to liberate themselves from male domination, to determine their own sexual choices and to empower themselves as equal partners in their intimate relationships (Tucker, George, Reardon

and Panday, 2016). The themes of power and agency recognise the complexity relations in youth research, especially in research that aims to provide an avenue for Asian young women's empowerment and agency (te Riele and Brooks, 2013).

Concept of agency

The concept of agency is viewed as a form of power and capability to make changes and in this study Asian young people are seen to exercise their agency to actively negotiate and contribute their views to what they needed from sexuality education. Agency is typically referred to active subjectivity, intentional action or 'free will', and may also be drawn upon to discuss choices or decision-making and forms of self-expression (O'Connor, 2014; Bell, 2012; White and Wyn, 1998). One's sexual subjectivity, a necessary component of sexual agency, is connected to critical awareness of the influence of culture. For young people, to reflect on themselves as sexual beings would also mean reflecting on the cultural pressures to be this or that kind of sexual being (Lamb, 1997). In using a critical youth studies methodology (Kehily, 2007), this perspective involves conceptualising Asian young people as social agents who are active in expressing their voices and exercising their agency and not as subjects-in-the-making but as subjects in their own right (Best, 2007).

The exercise of agency enables the subject to act and respond in ways which offer greater control over what happens in sexual encounters rather than simply leaving outcomes to chance or to the power exercised by others (Allen, 2007; Spencer and Doull, 2015). There is a need to support the development of sexual agency for Asian young people, especially young women, in terms of the ability to decline invitations to sex and to be empowered to take control of their sexual choices (Levin, Ward and Neilson, 2012; Fetterolf and Sanchez, 2015). Sexuality education can empower Asian young people to break the cycle of unequal power relations and to exercise their agency to develop equal, respectful and consensual relationships. In this study, the thrust of feminism encourages Asian young people to exercise their agency, take an active role in their own sexuality education and define their own sexuality and sexual identity (Coffey and Farrugia, 2014).

Literature suggests that most Asian cultures are highly collectivistic and patriarchal (Okasaki, 2002; Tuck and Yang, 2013). Sexuality that is allowed open expression, especially among women, would represent a threat to the social order and integrity of the family (Chang, Hayter and Lin, 2012; Okasaki, 2002). Female virginity and sexual restrictions imposed primarily on

Asian women reflect a set of values from an Asian tradition that continues to exert an influence upon contemporary Asian sexual culture (Ruan, 1991). The issue of agency and decision-making remained foundational for Asian young people due to the resistant forms of self-expression which can often occur within generational power relationships (Willis, 1997; Hall and Jefferson, 1976). Asian young people in this study are seen to exercise their agency to decide their own sexual values and choices despite cultural edict and traditional family expectations of restricted sexual practices. They are developing and forging their sexual agency, forming an identity and embodying a sexual self within their own social and cultural context.

Concept of resistance

The concept of resistance is helpful in understanding Asian young people's, especially females', reactions to social structures and relations. Resistance as a concept is useful in analysing their views on how they respond to and resist the influences of culture and parental sexual expectations imposed on them either consciously or subconsciously (Coffey and Farrugia, 2014). This will situate them as social agents who are active meaning-makers in their own rights rather than simply passive recipients of what culture and family dictates (Tuck and Yang, 2013). Studies have served to reinforce the perception that Asian women are weak and lack control of their own lives, bodies and sexuality (Yuxin, Ho and Lun, 2007). However, in this study female Asian young people are seen to demonstrate their resistance interpreted as a challenge to the predominant values in Asian culture (Yan, Wu, Ho and Pearson, 2011).

The exercise of resistance is not only a context of authority but ultimately is a move toward authorship of the kind of sexual values, beliefs and practices they want for themselves (Kindred, 1999). Resistance is not just an act along the path of appropriation and empowerment or making an individualistic stance in a collective context. It is a means by which power and hegemony are resisted in various social practices and new sexual attitudes and beliefs are formed by individuals (Foucault, 1984). Asian young women express their desire for autonomy and are seen to exercise their power by resisting the cultural and parental sexual expectations to form their own sexual values and identity.

Foucault (1978, p.96) states "where there is power, there is resistance and yet, or rather consequently, this resistance is never in a position of exteriority in relation to power." The exploration of resistance is appropriate for this study because it requires the examination of how Asian young people are resisting the expectations of their Asian parents regarding their sexual

values and practices, the Asian culture and the pull of the more liberated Western society. In Asian culture, Asian parents often hold a higher power relationship over their adolescents and there is a tendency to exert consciously or unconsciously their conservative sexual expectations over their adolescents (Fung, Kim, Jin, Wu, Fang and Lau, 2017; Meston and Ahrold, 2010). The feminist concept of resistance is seen in female Asian young people's reactions to social structures and relations and their resistance to parental sexual expectations in this instance (Coffey and Farrugia, 2014). Female Asian young people indicated their resistance to messages and sexual scripts of inequality and expressed that they needed safe spaces to discuss sexual issues, concerns and insights regarding social and cultural processes that affect them (Connell and Elliot, 2009).

Asian young people may have to resist messages and scripts of inequality to create safe spaces to discuss sexual issues, concerns and insights regarding social and sexual processes that affect them (Connell and Elliot, 2009). In this study, they are seen to challenge parental expectations and cultural edicts of sexual values and practices that may differ from their own and are learning to respond to these challenging issues confronting them. Female participants voiced their resistance of parental expectations surrounding sexual activities and expressed their need to gain mastery over their sexual lives despite the constructs of cultural and parental barriers. If Asian young people resist dominant sexual expectations and practices from their parents and culture, they are creating their own set of values and meanings to form a new generation of Asians who constitute a blend of two cultures.

Empowerment theory

Empowerment is often used in development context as the process of increasing personal, interpersonal or political power so that individuals, families, and communities can take action to improve their situation (Gutierrez, 1995). In choosing to apply empowerment theory, Asian young people are assumed to experience a level of disempowerment in the sense that they feel disadvantaged by the way power relations in family and personal relationships influence and shape their sexual choices. In this thesis, empowerment concepts are used to provide the theoretical undergirding to analyse how Asian young people choose, redefine and extend what is possible for them to learn, to be equipped for and to do in situations where they have been disempowered and restricted from learning, doing and being (Mosdale, 2005). Bricker-Jenkins (1994, p. 102) argues that "empowerment involves fostering the development of personal and structural requisites – the consciousness and the context – for people to empower themselves".

The empowerment of Asian young people involves the expansion of choice through being equipped with knowledge so that they are better informed about important sexual issues. The process of empowerment for Asian young people occurs when they exercise their agency and develop critical consciousness that can support them in making informed sexual choices that will ultimately impact their sexual well-being (van Eerdewijk, Wong, Vaast, Newton, Tyszler and Pennington, 2017). Asian young people as 'sexual subjects' are empowered when they are able to view their sexuality positively through the transformation of power relations and the exercise of their agency to do what they want (Mosdale, 2005). It recognizes that Asian young people need power, both as a way to maintain a sense of sexual self and as a way of negotiating and forming sexual decisions for themselves.

Empowering strategies allow Asian young people to find their own voices and to exercise their power to explore their independence as learners (Dore, 1994). In the area of education, it recognises the willingness of teachers to share their power with students in the learning process (Gore, 2003). Schniedewind (1983) proposed that the more classroom interaction reflects feminist principles and the greater the congruence between process and content, the more consistent and powerful students' learning can be. In using the feminist conception of power as capability and energy in the classroom setting, the challenge is to increase the power of all players and not to limit the power of some, thus resulting in the need to change traditional unequal relationship between teachers and learners (Jennings, Parra-Medina, Hilfinger-Messias and McLoughlin, 2006). Empowerment need not always reflect an equality of power but they must reflect movements in that direction (Shrewsbury, 1997).

The sections below explore the three empowerment concepts of knowledge building, critical consciousness and participation to provide the theoretical framework for the findings from the four data chapters (4 to 7) from this study.

Knowledge building and critical consciousness

In the process of empowerment, knowledge building and the development of critical consciousness are recognised as power sources and access to and control over them are key determining factors for the expression and development of sexual agency (Mosdale, 2005; Rowland, 1997; van Eerdewijk, Wong, Vaast, Newton, Tyszler and Pennington, 2017). Knowledge building plays a crucial role in the empowerment of Asian young people by supporting the increase of self-constructed knowledge in areas which they identify as gaps in

sexuality education. Their suggestions of what topics are important, up-to-date and relevant to the realities of their sexual lives and choices can increase knowledge which are necessary in the empowering process. This knowledge building and their abilities to apply knowledge to situations obtained through formal or informal sexuality education are crucial because the acquisition of knowledge can increase personal capacity and power (van Eerdewijk, Wong, Vaast, Newton, Tyszler and Pennington, 2017).

Knowledge building has intrinsic value for oppressed or marginalized people's control over their lives (Van der Gaag, 2014). Research has shown that education, knowledge and life skills are related to positive health and development outcomes (Klugman, Hanmer, Twigg, Hasan, McCleary-Sills and Santamaria, 2014). Asian young people's knowledge building is fundamental to expanding options and exercising their choices (van Eerdewijk, Wong, Vaast, Newton, Tyszler and Pennington, 2017). This also involves expressing their views and voices of what and how different features of sexuality education might empower them to handle situations relating to their sexual well-being and relationships. In the process of empowerment, Asian young people exercise the kind of agency and decision-making power necessary to enable them to make informed choices and to experience their sexuality positively.

In many ways, knowledge building is closely linked to critical consciousness especially when reflection, interrogation and analytical thinking are involved (Van der Gaag, 2014). For Freire (1970) critical consciousness is the key ingredient in realizing empowerment. Critical consciousness is an essential prerequisite to challenging existing power relations and hierarchies and to bringing about structural changes (Cornwall, 2014). Without it, oppressed and marginalized individuals and groups will find it difficult to gain control over their lives and futures (Cornwall and Edwards, 2014). When people possess critical consciousness, they start to see things differently – themselves, their relations, their context and their future (van Eerdewijk, Wong, Vaast, Newton, Tyszler and Pennington, 2017). This is foundational to them exercising individual and collective agency because it affects their sense of entitlement to be in control of decisions that can impact their circumstances and ultimately their lives (Alsop, Bertelsen and Holland, 2006).

Critical consciousness is primarily used in empowerment theory to prepare students for active citizenship and the development of the ability to critically analyse society and social inequality (Shrewsbury, 1997). Freire (1998) brought forth the notion of 'conscientization' which is a process that invites learners to engage the world and others critically. If Asian young people

were to defy existing power relations and hierarchies, there needs to be shifts in consciousness towards understanding that they can act for change, not only for their own individual benefit but also collectively for Asian young people in general. The centrality of being oppressed and being made powerless makes critical consciousness key to their choice and voice and a fundamental base for exercising agency, either in decision-making, leadership or collective action (van Eerdewijk, Wong, Vaast, Newton, Tyszler and Pennington, 2017). Critical consciousness involves Asian young people identifying and questioning how inequalities in power operate in their lives and asserting and affirming their sense of self and entitlements (Cornwall, 2014).

With the banking system of teaching where teachers deposit knowledge, students are less likely to develop their critical consciousness which they need to enable them to actively engage with the world (Freire, 2005). The lack of consciousness contributes to their oppression rather than empowering them to be active learners. Freire (1993) argues that the importance of teachers supporting their students to increase their consciousness of their capabilities, strengths and identity and to work with students to remove obstacles to success, acting as a guide and participant instead of as an expert. Critical consciousness enables people to make better sense of their worlds, their relations, their assumptions, beliefs, practices and values (Cornwall and Edwards, 2014). It is the ‘power-within’ and encompasses a range of capabilities that include increasing their self-awareness, confidence, self-esteem, aspirations and self-expression (Cornwall, 2014; Van der Gaag, 2014).

In analysing how Asian young people experience being disempowered and identifying the direct and indirect blocks to power, the empowering process of building knowledge and increasing their critical consciousness are vital. Lees (2001) identifies the importance and need for the construction of knowledge and capacity for a more critical understanding of the complexity of social and political realities of life. With Asian young people, it is also essential to make sense of the cultural and familial context and pressures that they are experiencing. The construction of meanings and knowledge through participation in interpersonal and inter-subjective interactions has been called the ‘conversation of mankind’ (Rorty, 1979). According to Rorty (1979), our personal meanings and understandings of the world are unique and never identical to any other human being. Therefore, our learning process and the construction of knowledge are often influenced by various cultural, societal, family and personal factors affecting how we view ourselves as sexual beings.

Having knowledge with critical consciousness of the different types of influence affecting their situation and issues can provide options for control and also power to choose what preferences and wishes Asian young people want to pursue (Ladson-Billings, 1995). It is used in this context of sexuality education increasing Asian young people's sexual knowledge and critical consciousness of different sources of influence, such as peers, the internet, society, culture or parents, which may conflict with their own values and then to be able to form their own sexual values, beliefs and choices.

Participation

Participation involves engaging in critical reflections and dialogues amongst teacher and learners (Jennings, Parra-Medina, Hilfinger-Messias and McLoughlin, 2006). It encourages learners to construct meanings that are relevant and useful for their own development in their personal or sexual lives (Naidoo, 2015). Rather than passively absorbing knowledge from teachers' narratives, students can address health, sexual issues and norms by various learning activities through participation, learners take responsibility for their own learning. Wallerstein, Sanchez-Merki and Verlade (2005) suggest young people address health and other issues by actively engaging in interactive learning processes such as discussions, interviews, critical reflections and dialogues. This type of learning process prepares and encourages learners to participate in active learning and to construct meanings to knowledge gathered with richer insights and capacity for action (Jennings, Parra-Medina, Hilfinger-Messias and McLoughlin, 2006).

Empowering strategies that support student participation where learners are welcome to share their views and ideas play a crucial and decisive part in the implementation of learner power (Aggleton and Campbell, 2000). There is a notable relationship between teachers' pedagogic strategies, student empowerment and equity in education (Naidoo, 2015). Cummins (2009) indicates that student power is created and shared by the teacher within a classroom setting where both teacher's and students' thoughts and identities intersect. When teachers are willing to share their power in the classrooms, they encourage learners to discuss, explore and debate their views. Through this learning process, Asian young people are equipped with self-constructed knowledge through critical reflections and explorations that can empower them to create their own values and beliefs and to feel confident to make their own sexual choices.

The empowerment process involves creating youth-centred environments through meaningful engagement and participation (Jennings, Parra-Medina, Hilfinger-Messias and McLoughlin, 2006). Kim, Crutchfield, Williams and Hepler (1998) highlight the notion that meaningful participation includes activities that promote underlying competence and intrinsic motivations of young people so that they can develop skills, gain confidence and critical consciousness in making decisions. Meaningful student participation involves teachers intentionally choosing pedagogic strategies which enhance student learning with the aim of empowering the learners to build awareness and confidence in dealing with challenging issues (Perkins and Zimmerman, 1995). These resonate well with the theory of empowerment in which the learner's knowledge is increased, confidence is nurtured and one's options and choices are expanded (Delp, Brown and Domenzain, 2005).

Critical youth empowerment emphasizes the importance of authentic, youth-determined learning activities that challenge young people to participate in various roles and develop new skills and insights while also engaging in critical reflection and action (Jennings, Parra-Medina, Hilfinger Messias and McLoughlin, 2006). Trying out different roles and responsibilities and engaging in activities relevant to their own lives are vital in their active learning process. Empowerment as an on-going process for Asian young people is also about meaningful participation in decision-making regarding what they want from features of sexuality education that can empower them to make informed sexual choices (Tran, 2013).

Thesis structure

In Chapter 2, I review literature on the factors that influence the sexuality formation of Asian young people such as culture, gender inequality, Asian parents, acculturation and the internet. Understanding these influences is useful because a key aspect of the health development of young people is the emergence of the individual's sexuality and identity which is constructed through their interactions with family, culture, social structures and the digital world (Berry, Phinney, Sam and Vedder, 2006; Oppedal, 2006). The second main section covers a review on literature on the content, educator and pedagogy of sexuality education. The content includes sexual consent, intimate relationships and pornography. Sexuality educator qualities of being knowledgeable in content and Asian culture and sexual values are explored. Lastly, I investigate pedagogical methods used in sexuality education including digital pedagogy.

In Chapter 3, I describe how a critical youth studies approach shaped the research methodology of this study and describe my reflections as a sexuality researcher using this approach as the primary methodology framework. The methodology used in this study bridges the theoretical discussions in Chapter 1 with the findings and critical analysis of data in Chapters 4 to 7. The intention of employing a sequential multi-methods research design was to incorporate the reasons and strengths of focus groups, online survey and interviews. Recruitment of participants for each method and participant demographics are discussed. I explore ethical considerations regarding informed consent, possible psychological stress or harm to participants and issues of confidentiality. The final section discusses several limitations of this study.

In Chapter 4, I respond to the first sub-question “What are Asian young people’s views on family, social and cultural factors that can provide insights to make sexuality education culturally relevant for them?” I investigate Asian young people’s views on family, social and cultural factors that influence their sexuality to enhance the social and cultural relevance for sexuality education. Findings highlight that although Asian young people reported that sexuality education is valuable, it cannot be viewed in isolation from family, social and cultural factors that influence the sexuality of Asian young people and how they learn about sexuality. This chapter explores the implications of the absence or lack of parent-adolescent sexual communication, the call for parental involvement and reasons for the inclusion of Asian culture and sexual values topic in sexuality education. Findings in this chapter provide crucial social and cultural insights for how sexuality education can be updated to be culturally responsive to the needs of Asian young people.

Chapter 5 seeks to respond to the second sub-question “What are Asian young people’s views of content and topics that will equip and empower them to make informed sexual decisions?” Findings indicate that 99% of participants stated that sexuality education was important for Asian young people. However, 81% of participants agreed that sexuality education content needed to be relevant and up-to-date to keep up with social and cultural issues as well as the way the internet and pornography are influencing how young people think, learn and do sex. Participants called for sexuality education to include the topic on the challenges of internet pornography and to support young people to develop critical media literacy. Asian young people’s choice of two other topics such as understanding the meaning of consent and intimate relationships indicated that they wanted to be equipped with knowledge that will empower them to handle power dynamics in sexual encounters and challenges in their sexual as well as romantic relationships.

Chapter 6 explores the third sub-question “What qualities do Asian young people prefer in sexuality educators that can enhance student engagement and participation?” Findings reveal that 86% of participants rated as important the need for sexuality educators to be knowledgeable in content and as well as Asian culture, sexual values and beliefs. Participants indicated that when sexuality educators were aware of the cultural differences, they were able to better facilitate and guide discussions around family, social and cultural sexual issues. Another desired quality is the sexuality educator’s ability to relate well with Asian young people and to establish positive teacher-student relationships. These qualities support the creation of empowering classroom environment that can enhance student engagement and participation. When sexuality educators provided a safe and empowering classroom environment, Asian young people reported that they were encouraged to discuss and explore challenging cultural/sexual issues and be empowered to address differing views of sexual cultures and beliefs.

In Chapter 7, I unpack the fourth sub-question “What kind of pedagogy do Asian young people identify as useful and empowering in their learning of sexuality?” A key finding is the use of media as the most preferred teaching style rated by 71% of participants. Asian young people provided reasons to support the use of media and digital pedagogy as a creative and effective teaching method in sexuality education. The use of interactive methods was rated by 61% of participants as the second most preferred pedagogy with the lecturing style as the least preferred. An important finding is that the internet was the most used source of sexual information by 86% of participants. With the fervent use of the internet by young people and the advancement of new technology, the findings challenge sexuality education to explore the use of digital pedagogy to meet the challenges of teaching students who live in techno-culture and multicultural societies (Kellner, 2014).

In the final chapter, I suggest implications of the main findings from this study on how sexuality education might be updated to equip and empower Asian young people to make informed sexual choices. Understanding the changing social, cultural and digital worlds Asian young people inhabit are crucial starting points for formulating sexuality education policies and implementing curricula. I make recommendations for how sexuality education can be updated in the areas of content, educators, pedagogy and cultural relevance. It is hoped that these recommendations can provide valuable insights for how these aspects of sexuality education can equip and empower Asian young people to negotiate and make informed sexual choices as they are confronted with competing information and messages from various sources.

CHAPTER 2

Literature Review

This chapter investigates two main sections including the factors that influence Asian young people's sexuality and three aspects of sexuality education such as content, educator and pedagogy. Firstly, I investigate literature on several factors including culture, family, gender inequality, acculturation and the internet that influence the formation of Asian young people's sexuality (Rawson and Liampttong, 2010). Understanding the influences of Asian sexuality is useful in sexuality education because a key aspect of the health development of young people is the emergence of the individual's sexuality and identity which is constructed through their interactions with family, cultural, social structures and the digital world (Berry, Phinney, Sam and Vedder, 2006; Oppedal, 2006; Phinney, 1990). In the second main section, I review literature on how sexuality education content, educator and pedagogy can equip and empower Asian young people to negotiate and make informed sexual choices in the midst of increasingly conflicting information and messages from numerous sources.

It is imperative for sexuality educators and those who work with young people to be aware of what is happening in the present adolescent generation with respect to sexual values and behaviour and the different influences impacting their sexuality (Measor, Tiffin and Miller, 2000). Education about sexual health is likely to be most effective if educators take into account the current beliefs and practices of their target audience (Moore and Rosenthal, 1993). Asian young people's sexuality decision-making does not happen in a vacuum because there are contra influences affecting the way they navigate power-laden sexual messages from various sources such as family, culture, schools, the mass media, the internet and pornography (Attwood, Barker, Boynton and Hancock, 2015; Cover, 2017; Ragonese, Bowman and Tolman, 2017).

There are many factors that impact the development of sexuality – not the least of which is the culture in which young people grow up and reside (Meston and Ahrold, 2010; Lou, Lalonde and Wong, 2015). Our culture has a deep impact upon who we are and how we take in, process, and accept or reject information (Bruess and Schroeder, 2014). Cultural factors including religious decrees and cultural gender norms can influence how individuals receive and process knowledge about sexual issues (Fenton, 2001). As Asian young people experience the acculturation process, they constantly have to navigate and negotiate multiple competing messages and expectations about sex and sexuality from various sources. Sexual agency is forged and

expressed in the social and cultural context in young people's lives (Cense, 2019). One's sexual subjectivity, a necessary component of sexual agency, is connected to critical awareness of the influence of culture. For young people, to reflect on themselves as sexual beings would also mean reflecting on the cultural pressures to be this or that kind of sexual being (Lamb, 1997).

Young people including Asians are becoming increasingly more aware of their burgeoning sexuality from a young age with the advance of sexually explicit material from magazines, television, movies, music videos, social media and the internet (Helmer, Senior, Davison and Vodic, 2015; Thorsteinsson and Davey, 2014). As a group that is bicultural and bilingual to varying degrees, Asian young people in New Zealand are confronted at times by conflicting and confusing sets of social norms and cultural values from their own ethnic and familial origins and from their exposure to the mainstream culture and media (Ward and Geeraert, 2016; So and Cheung, 2005). As they move through the stages of puberty to adulthood, they gain awareness of the social, societal, digital and cultural dimensions of their sexuality and begin to understand, interpret and enact the sexual scripts they receive from families, communities and their culture (Pascoe, 2011; Attwood, Barker, Boynton and Hancock, 2015; Cover, 2017).

The following sections discuss literature that provides understanding on how Asian young people develop their decision-making process regarding their sexual values, attitude and sexuality and how their sexuality is viewed by others. The discussions include various factors such as conservatism as a cultural trait in Asian sexuality, gender inequality, the influence of the Asian family, acculturation, the internet and pornography.

Conservatism as a cultural trait in Asian sexuality

Asian people have been generally presented in literature as sexually conservative and restrained in various areas of sexual attitudes and behaviour (Chen, 2010; Yu, 2010b; Tong, 2015). This sexual conservatism is considered important to the maintenance of the family name, unity and honour (Hahm, Lahiff and Barreto, 2006). Regardless of the openness surrounding sexual discourse, each Asian culture's expressions of sexuality outside marriage are considered highly inappropriate in most Asian cultures (Okazaki, 2002). Traditional Asian communities believe that premarital sexual activity tarnishes family honour resulting in minimal or no discussion of sexuality and sexual issues in families (Kulig, 1994). This perception of sexuality is supported by research findings which indicate that Asian young people have more conservative levels of

sexual behaviour and fewer sexual partners than their European counterparts (Meston and Ahrold, 2010; Lou, Lalonde and Wong, 2015; Song, Ritchers, Crawford, and Kippax, 2005).

Regardless of the degree of openness surrounding sexual discourse, there is a stereotypical understanding of Asian sexuality as conservative and expressions of sexuality outside of marriage are considered highly inappropriate in most Asian cultures together with a strict emphasis on propriety and social codes (Okazaki, 2002). Passed from one generation to the next, cultural norms are shared, sanctioned and integrated systems of beliefs and practices which characterize a cultural group (Pasick, 1997). These norms foster reliable guides for daily living and are recognised as prescriptions for correct and moral behaviour. Cultural norms in many cultures lend meaning and coherence to life as well as the means to achieve a sense of integrity, safety and belonging within that community (Yi and Ji, 2010).

Asian cultures adhere to the collectivistic tradition which priorities the needs, values and expectations of the family of origin above those of any one family member (Heinemann, Atallah and Rosenbaum, 2016). Individual family members are not considered independent of the family unit. In addition, certain actions and/or behaviours, especially those of women, shape and speak directly to the honour and reputation of the family (Ayyud, 2000; Chen, 2010). Sexuality that is allowed open expression, especially among women could be portrayed as a threat to the highly interdependent social order and to the integrity of the family unit (Song and Ji, 2010). Aspects of sexuality that are influenced by culture include values, such as decisions regarding appropriate sexual behaviours, suitable partner or partners appropriate age of consent, as well as who is to decide what is appropriate (Heinemann, Atallah and Rosebaum, 2016).

Most Asians pride themselves on their sense of propriety and respectful manners (Chen, 2010). For Asian young people, open expressions of sexuality can be regarded as open expressions of individual sexual gratification and therefore can be viewed as undermining familial and community honour and respectability (Ruan and Lau, 2004). In the Asian culture, expressions of sexuality are constrained so as not to disrupt the established social order. Comparative studies of various ethnicities indicate Asian young people experience sexual initiation at a later age and are less likely to participate in non-coital sexual behaviour and casual sex (Lee, Kirk and Reid, 2013; Ahrold and Meston, 2010). Asian young people are reported to have less sexual knowledge and experience than their Caucasian peers (Brotto, Chik, Ryder, Gorzalka and Seal, 2005; Brotto, Woo and Ryder, 2007) and more conservative attitudes towards homosexuality

and gender roles in sexual relationships (Ahrold and Meston, 2010; Brotto, Woo and Ryder, 2007; Yu, 2007b).

The influence of Asian family

The family, as a primary and important means of socialisation of children, can have significant influence in the development of the sexuality of adolescents (Yu, 2010b). Within traditional Asian families, parents play the dominant role in their adolescents' understanding of appropriate expressions of sexuality (Fung, Kim, Jin, Wu, Fang and Lau, 2017). Asian young people's sexuality is fashioned through the interactions between the individual and social structures such as the family (Measor, Tiffin and Miller, 2000). The family is therefore an important influence on the determination of sexual values and practices of Asian young people (Sieving, Olphant and Blum, 2002). Since family and in particular parents have the earliest influence on the sexual values and attitudes of their adolescents, a review of literature on how they affect Asian young people's decision making regarding their sexuality is explored below.

From past and recent studies, parents have long been recognised as one of the most important socializing agents of sexuality in the lives of their children and adolescents (Darling and Hicks, 1982; Rosenthal and Feldman, 1999; Flores and Barroso, 2017). Adolescents may acquire from their parents, sexual knowledge (Somers and Paulson, 2000; Zhou, 2012) and behaviours in intimate relationship (Conger, Cui, Bryant and Elder, 2000; Lou, Lalonde and Wong, 2015), as well as attitudes, values and norms pertaining to sociocultural aspects of sex like standards of sexual conduct (Fung, Kim, Jin, Wu, Fang and Lau, 2017; Gagnon and Simon, 1973). Through communication about sex in the home setting, parents become the first sexuality educators for their children and adolescents because they can reach their children early to provide sequential and time-sensitive information that is responsive to their adolescents' questions and anticipated needs (Krauss and Miller, 2012; Mustanski and Hunter, 2012).

Although parents play a key role in promoting healthy sexual development for their adolescents by initiating and exploring sexuality, studies reveal that this is rare with parents and primary caregivers (Zuo, Lian, Tu, Cheng, Cheng, Bai and Lou, 2013; Bleakley, Hennessy, Fishbein, Coles and Jordan, 2009; Epstein and Ward, 2007). This is even more prominent in Asian cultures where the topic of sex is considered private, taboo and a stigma resulting in parent-adolescent communication about sexuality being almost negligible (Wang, 2016). Asian parents are stereotyped as being strict with their children and adolescents with regards to being

overprotective and over-prohibitive with social interactions compared with Western parents (Liu, 2015). Accordingly, early sexual behaviour is strongly discouraged and can be almost invisible among Asian youth in the sense that it is unacknowledged but still happening (Zuo, Lian, Tu, Cheng, Cheng, Bai and Lou, 2013; Flores and Barroso, 2017). A core Asian value is family/parent recognition which emphasizes the importance of honouring one's parents and their wishes (Okazaki, 2002). This value also aligns with the Asian culture of collectivism in which the pursuit of socially and culturally mandated goals is more important than personal goals (Yu and Yang, 1994).

Parent-adolescent communication is a major means for the transmission of cultural values and attitudes associated with sexual behaviour and is recognised as a crucial factor in influencing the sexuality of young people (Yu, 2010b). Effective parent-initiated and sustained communication has been demonstrated to positively influence adolescents' behaviour (Fung, Kim, Jin, Wu, Fang and Lau, 2017). Asian parents have been reported to have an impact on their children's sexual attitude and behaviours through indirect socialization strategies which involve talking about sexual behaviours of their daughters' friends or siblings (Malacan and Backmeyer, 2016; Wang, 2016; Zhou, 2012). However, they rarely talk about sex directly with their adolescents and when they do, the messages are generally prohibitive in nature, even in close parent-adolescent relationships (Coleman and Testa, 2007; Kim and Ward, 2007). When parents do discuss sex, they have a tendency to avoid difficult and tougher topics (Hyde, Drennan, Butler, Howlett, Carney and Lohan, 2013). Consequently, Asian youth receive clear messages that their parents disapprove of sexual activities even though many of them may have difficulty recalling specific occasions when parents discussed sex-related communication (Kim, 2009; Zuo, Lian, Tu, Cheng, Cheng, Bai and Lou, 2013).

An important challenge to Asian parent-adolescent communication is the acculturation and generation gaps which may lead to awkward discussions regarding sexuality (Zuo, Lian, Tu, Cheng, Cheng, Bai and Lou, 2013; Kim, 2009). Although Asian young people want open communication with their parents, the latter may be opposed to the idea of open discussions because they would be considered disrespectful of parental authority (Zuo, Lian, Tu, Cheng, Cheng, Bai and Lou, 2013; Chung, Borneo, Kilpatrick, Lopez, Travis, Liu and Schuster, 2005). Another reason includes their belief that talking about sex would lead to endorsing sexual experimentations among adolescents (Trinh, Steckler, Ngo and Ratliff, 2009; Malacane, and Beckmeyer, 2016). The apprehensions felt by Asian parents due to embarrassment, lack of communication skills and lack of sexual health knowledge are barriers and deterrents to

effective adult-adolescent sexual communication (Hyde, Carney, Drennan, Butler, Lohan and Howlett, 2010; Barr, Moore, Johnson, Forrest and Jordan, 2014).

International studies report that parents support the view that sexuality education is an important component of adolescent development and are willing to be a part of it (Haglund and Fehring, 2010; Lee, Tran, Thoi, Chang, Wu and Trieu, 2012; Turnbull, van Wersch and van Schaik, 2008). Sexuality education is acknowledged as an important component of adolescent development by most parents in several studies (Haglund and Fehring, 2010; Lee, Tran, Thoi, Chang, Wu and Trieu, 2012; Chung, Borneo, Kilpatrick, Lopez, Travis, Lui, Khandwala and Schuster, 2007). Literature indicates that parents play a key role in promoting healthy sexual development for their adolescents by initiating and discussing sexuality or sexual issues (Zuo, Lian, Tu, Cheng, Cheng, Bai and Lou, 2013; Bleakley, Hennessy, Fishbein, Coles and Jordan, 2009; Epstein and Ward, 2007). This is consistent with growing literature on the need and importance of parental involvement in the sexuality education (Lee, Tran, Thoi, Chang, Wu and Trieu, 2012; Turnbull, Wersch and Schaik, 2008, 2011; Vidourek, Bernard and King, 2009).

The literature review explored how Asian young people are influenced by parental sexual values, beliefs and expectations while having to negotiate their own sexual values, attitudes and sexuality. In Chapter 4, data gleaned from this study expands the investigation on the influence of Asian parents on the sexual attitude and sexuality of Asian young people with regard to the absent and lack of parent-adolescent sexual communication.

Understanding gender inequality

The notion of power is an essential constituent of gender and sexuality and is generally attributed to men in the Asian context (Yu, Guo and Sun, 2013). The unequal relationships involved in gender relations favouring men translates into a power struggle in personal relationships where male pleasure prevails over female pleasure (Zhou, 2012). During the last two decades, women's sexuality has become an intensely debated topic in sexology, sociology and women's studies in China (Yuxin, Ho and Lun, 2007; Chen, 2010). As gender issues became the focus in women's studies, women's sexual experiences in the context of domestic violence, sexual violence and harassment and rape have become increasingly important, especially for Asian women (Yuxin, Ho and Lun, 2004; Micollier, 2005).

Studies have served to reinforce the perception that Asian women are weak and lack control of their own lives, bodies and sexuality (Yuxin, Ho and Lun, 2007). Consequently, female stereotypes tend to remain rooted and constructed in a male-centred culture and their resistance interpreted as a challenge to the predominant values in Asian culture (Yan, Wu, Ho and Pearson, 2011). Asian women desire autonomy and are still searching vainly for their language of expression and agency (Ruan and Lau, 2004). Recent literature reveals that the status of women has improved enormously reflected in gender equality in educational attainment and workplaces giving women financial freedom and ultimately sexual liberty (Zhou, 2012; Yu, Guo and Sun, 2013). The traditional obligation for Asian women to marry and have children has become less stringent with more people getting married late or choosing to remain single has made a major shift in cultural and social expectations (Jeffreys, 2006).

The increase in educational achievement resulting in financial freedom has liberated Asian women's status from one of cultural 'bondage' to one of cultural 'liberation' and has significantly impacted Asian young women's sexual agency, attitude and sexuality (Shu, Fu, Lu, Yin, Chen, Qin, Shang, Wang, Zhang, Xiong and Yin, 2016). However, centuries of Chinese female subordination are still felt in many areas of society and this will take time to change (Zhou, 2012). Many traditional Asian assumptions still prevail and sex for reproduction in marriage and subsequent child-rearing to carry on the family line remain important factors in preserving the institution of marriage which constitutes one of the most vital mechanisms of social control of sexual behaviour and sexuality for many Asian young people (Jeffreys, 2006; Xiao, Mehrotra and Zimmerman, 2011).

Literature indicates the importance of sexual agency for Asian youth, especially young women, in terms of self-efficacy and the perceived ability to decline invitations to sex and the ability to have control of one's sexual life (Levin, Ward and Neilson, 2012; Fetterolf and Sanchez, 2015). In matters of sexuality, the sociocultural dimension focuses on unequal male/female roles, stereotypes, norms, representations and behaviours common to a society or culture. Invariably, the first and foremost cultural distinction to make is gender inequality in sexuality as discussed in this section. Within the Asian culture, the norms and expectations for women relates to appropriate behaviours as well as their attributes and roles. In the Asian culture it can be said that there are marked differences between what men and women can do.

The effects of acculturation

This section explores the influences of acculturation on the sexual attitudes, behaviours and sexuality of Asian young people. Acculturation refers to the process and changes that result from continuous and direct contact with different cultures (Ryder, Alden and Paulhus, 2000). The acculturation process has become a very powerful tool in the examination of sexuality of young people within cultural minorities and immigrant populations (Heinemann, Atallah and Rosebaum, 2016). One major theme that has consistently dominated the literature on Asian immigrant families is the competing cultural value systems that exist between the East, country of origin and the West, the host country (Zaidi, Couture-Carron and Maticka-Tyndale, 2013; Giguere, Lalonde and Lou, 2010; Tong, 2013). The two cultural scripts adhere to contradictory lifestyle scripts especially concerning social and sexual aspects of life. In an individualistic country like New Zealand, dating and sexuality are much more accepted and normalised. However, in collectivistic Asian cultures the same social issues are stigmatised and social controls such as family, culture, religion and community dominate decision-making (Tong, 2013). These sexual activities are recognized as culturally deviant because they pose a direct threat to the honour of one's family (Zaidi, Couture-Carron and Maticka-Tyndale, 2013). The cultural dilemmas, differences and demands that Asian young people are confronted with when exposed to competing cultural value systems of the East and the West are relevant to explore in this section.

During the process of acculturation, a family may attempt to retain their collectivistic and patriarchal traditions (Heinemann, Atallah and Rosebaum, 2016). Asian families seek to impress on their young people the idea and value of a 'virtuous' Asian woman as one who is chaste. However, this idea clashes with the acceptable 'hypersexualized' image to which Asian young people are exposed to in internet and mass media. Becoming westernized is synonymous with promiscuity in many Asian communities (Chen, 2010). The norms are generally stricter for Asian women than for men when it comes to issues like premarital virginity and sexual faithfulness (Ruan and Lau, 2004). The prohibition of sex outside marriage is common in Asian culture especially for women. This patriarchal ideology is based on sexual repression as a means of preserving the value of honour linked to virginity.

Developing a coherent sense of self can be problematic for immigrant Asian young people as they must negotiate and consolidate the values and behaviours prescribed by their ethnic group with those prescribed by the host culture. It is a task that is especially challenging when the

values and beliefs differ significantly and it may result in Asian young people negotiating multiple cultural identities (Farver, Narang and Bhadha, 2002). Ethnic identity is a complex construct that involves recognition and categorization of the self as a member of an ethnic group (Ward, 2001). It also includes a sense of group belonging that is achieved through exploration and commitment. One of the critical issues faced by immigrant young people is balancing the maintenance of the heritage culture with the adoption of the new host culture norms and values (Berry, 2005). Ethnic identity and national identity can represent these two domains – the wish to maintain the heritage culture and the desire to be part of the host culture respectively (Phinney, Romero, Nava and Huang, 2001). The challenge for Asian young people is balancing and negotiating the interactions of these two identities in the midst of growing up in an Asian home and functioning in a Western society.

Closer to home in New Zealand existing research suggests Chinese international students are more sexually active here than in their home countries but displayed much less knowledge of sexual health and services than Chinese immigrant youth or European counterparts in the host society (Burchard, Laurence and Stocks, 2011; Lee, Kirk and Reid, 2013; Cheung, 2004). With new-found sexual freedom in New Zealand, they are commonly portrayed as lonely, isolated and impressionable and developing promiscuous habits and permissive lifestyles (Simon-Kumar, 2009). However, a New Zealand research study indicates a healthy migrant effect where recent Asian migrants, such as Asian international students, are less likely than New Zealand raised migrants to engage in risky health behaviours due to the lower level of the acculturation influence (Rasanathan, Ameratunga, Chen, Robinson, Young, Wong, et al, 2006).

With declining support for traditional Asian values and increasing attraction to the Westernization process, some scholars argue that the changes of sexual mores and behaviours in contemporary Asia are not a process of gradual evolution but a sexual revolution (Zhou, 2012; Xiao, Mehrotra and Zimmerman, 2011). Rapid economic development and profound social changes in the past three decades in China and other countries in Asia have witnessed increased sexual activities (Ho, Jackson, Cao and Kwok, 2018; Zhang, Gao, Sun, Lou and Leung, 2016). The process of acculturation is dynamic and ongoing, involving appraisal, stress, coping and adaptation (Liu, 2015). With the globalization and modernization of the Chinese economy, several arguments have been presented for the rapid change in sexual mores and attitudes in Chinese society (Yu, Guo and Sun, 2013; Song and Ji, 2010).

Multiple social influences of modernization, economic development, exposure to Western culture via the internet and mass media have resulted in considerable changes in the sexual value, attitude and sexuality of Asian young people (Shu, Fu, Lu, Yin, Chen, Qin, Shang, Wang, Zhang, Xiong and Yin, 2016; Zheng, Xudong, Zhou, Liu, Li and Hesketh, 2011). A review of literature in the last decade indicates that with increased levels of acculturation, Asian young people in various Western countries are shown to exhibit more liberal sexual norms of mainstream culture with earlier onset of sexual debut and more sexual partners (Park, Lee, Choi and Zepernick, 2017; Lou, Lalonde and Wong, 2015). Other studies also suggest that Asian young people's early initiation of sexual intercourse and multiple sexual partners are shaped by the acculturation process in Western society (Ahrold and Meston, 2010; Tong, 2013). Generally, it has been found that highly acculturated individuals tend to adopt sexual practices that are similar to those of the mainstream culture (Meston and Ahrold, 2010). Acculturation together with the family, cultural and digital influences have profound impact on the sexual identity and sexual formation of Asian young people in this study (Upchurch, Aneshenel, Mudgal & McNeely, 2001).

The impact of the internet

This section explores the influences of the internet including pornography on the sexual beliefs and sexuality of Asian young people. Where there has been an absence or lack of traditional sources of sexual information and guidance such as the family or school, Asian young people use the internet to assemble sexual knowledge and beliefs for themselves (Ngo, Ross and Ratliff, 2008). The appetite for internet has been a primary driver for its popularity and success and is considered by many researchers as an important sexuality educator (Ragonese, Bowman and Tolman, 2017; Shek and Ma, 2016; Brown and L'Engle, 2009). As a convenient, private and easily accessible source of sexual information, the internet serves as an expedient sexuality educator for many young people in providing useful knowledge around health and sexual issues (Lou, Zhao, Gao and Shah, 2006). The internet is changing the way many of us, especially young people, receive information including that of a sexual nature (Brown, El-Toukhy and Ortiz, 2014). This has invariably affected the way Asian young people receive and process sexual attitudes and beliefs that will ultimately influence their sexuality, sexual values and practices.

Internet sites serve as major sources of information about sexuality and sexual behaviour and are increasingly accessible to young people, but they are also extremely varied in their reliability of content (Carman, Mitchell, Schlichtorst and Smith, 2011; Chen, Leung, Chen and Yang,

2013). Simon and Daneback (2013) state that internet-based interventions can improve adolescents' sexual health but they also indicate that the quality of adolescent-targeted sex information online can be lacking and potentially unreliable. Research findings also suggest that young people depending on their age when searching for sexual information online may be challenged to discern if the material and content is creditable or misleading (Anderson, Steen and Stavropoulos, 2017; Albury, 2014). A review of literature reveals that Asian young people are exposed to both intentional pornographic use as well as unintentional use which has been reported as unwanted and accidental (Zhang and Jemmott, 2015; Chen, Leung, Chen and Yang, 2013).

The effects of internet pornography as a powerful influencer in young people's sexual development and sexuality are widespread and literature studies have uncovered its negative associations (Peter and Valkenburg, 2016; Short, Black, Smith and Wetterneck and Wells, 2012; Shek and Ma, 2014). The impact of rapid economic growth, changing social and cultural values, the pervasiveness and prevalent use of pornography have influenced Asian young people's sexuality along with increasing sexual health and sexual risks (Lam and Chan, 2007). Pornography has become a contentious aspect of new technologies which form essential elements of young people's social, romantic and sexual lives (Pascoe, 2011; Koletic, 2017). The influence of pornography is discussed in greater detail in this chapter under the section on the challenges and implications of pornography. Literature has shown that there is a large and growing body of evidence indicating the influences of the internet and pornography on Asian young people's sexual values, practices and the development of their sexuality (Chen, Leung, Chen and Yang, 2013; Peter and Valkenburg, 2016; Shek and Ma, 2014).

Sexuality Education

Important areas relating to sexuality education such as policies, the lack of young people's voice and sexuality education being Pākehā focused were discussed in Chapter 1. In this section, I review literature on three areas of sexuality education including curriculum content, sexuality educator and pedagogy. There is a growing body of evidence to highlight the shortcomings of school-based sexuality education to equip young people with an appropriate knowledge and understanding of sexuality which reflects the realities of living in complex and diverse societies (Corteen, 2006; Jose and Schurer, 2010; Ho, Jackson, Cao and Kwok, 2018). At the same time, a review of literature reveal the importance of sexuality education to provide tools and

mechanisms that can support young people in the process of forming their own sexual identity and embodying a sexual self within their own social and cultural context (Alimoradi, Kariman, Simbar and Ahmadi, 2017; Botfield, Newman and Zwi, 2017; Cense, 2019; Iyer, Clarke and Aggleton, 2013).

Several international studies have explored the views and voices of Asian young people regarding their sexuality education needs (Yu, 2010a; Iyer, Clarke and Aggleton, 2013; Botfield, Newman and Zwi, 2017). One essential element for effective student engagement and delivery of quality school-based sexuality education is a culturally and contextually based sexuality education programme (Iyer, Clarke and Aggleton, 2013). Student engagement in sexuality education is paramount and can enhance positive developmental health outcomes for young people (Helmer, Senior, Davison and Vodice, 2015). Asian youth are more likely to engage in sexuality education classes if the content is culturally relevant to their needs and reflects their lived realities (Li, Cottrell, Wagner and Ba, 2004; Vuttanont, Greenhalgh, Griffin and Baynton, 2006; Iyer, Clarke and Aggleton, 2013).

The concept of empowerment has become increasingly widespread in the areas of sexuality education and youth health in recent years (Grose, Grabe and Kohfeldt, 2014; Martinez, Jimenez-Morales, Maso and Bernet, 2017; Naezer, Rommes and Jansen, 2017; Spencer, Maxwell and Aggleton, 2008). The main research question of this study is to explore how sexuality education can be updated to equip and empower Asian young people in making informed sexual choices. The concept of informed choices relates to feminist theory of choice and is often linked to the concept of empowerment (Cense, 2019; Spencer, Maxwell and Aggleton, 2008). It is this link that allows this study to provide a critical exploration of sexuality education content, educator and pedagogy drawing on the various elements of empowerment including the building of sexual knowledge, the development of critical thinking or consciousness and student participation.

The following sections explore international and national literature on the three major aspects of sexuality education namely content, educators and pedagogy. This provides a backdrop for the ensuing analysis of data chapters (4 to 7).

Curriculum content

In light of the ubiquity of media and online sex education, it is vital that we ask urgent questions on what sexuality education is delivering and not delivering and how effective sexuality educators are at teaching our youth (Ragonese, Bowman and Tolman, 2017). It is argued that it has become essential for sexuality education to include relevant and up-to-date programmes run by well-trained culturally responsive educators and to rethink their traditional didactic pedagogy (Kellner, 2004). Sexuality education is a site for addressing a plethora of issues that are social, moral, cultural and economic which shape what is considered appropriate curriculum content and pedagogy (Simovska and Kane, 2015; Sears, 1992; Thomson, 1994). Consequently, the suitability of sexuality education content becomes a product of a historical and cultural moment and the social, political and economic forces which frame this context (Allen, 2005b).

Literature about Asian young people's needs and preferences for sexuality education highlight their call for sexuality education curricula to be mindful of the context of their lives in order to prepare them for the cultural, familial and social realities they live in (Acharya, Bhattarai, Poobalan, van Teilingen and Chapman, 2010; Gipson, Gultiano, Avila and Hindin, 2012). The changing social and cultural context of New Zealand has profound implications on how we do sexuality education for culturally diverse youth (Education Review Office, 2007, 2018; Heinemann, Atallah and Rosenbaum, 2016). There is a global call for relevant and effective sexuality education especially in strong patriarchal societies, like Asian, where sex and sexuality and gender inequality remain suppressed (Haberland and Rogow, 2015; Browes, 2015).

The following sections explore three important content topics that are relevant and up-to-date with the current social, cultural and digital lived realities of Asian young people in Aotearoa-New Zealand.

Understanding the meaning of consent, sexual harassment and rape

The debate on how sexual consent should be discussed with young people is the topic of current policy debates and contestations in several countries including United Kingdom, United States and Australia (Coy, Kelly, Vera-Gray, Garner and Kanyeredzi, 2016). Understanding the meaning of consent has become a contemporary social issue with the “roast buster” incident and the controversy it caused regarding the issue of sexual consent. Studies indicate that sexuality education which incorporates the teaching of understanding consent, sexual harassment and abuse is meeting an urgent and vital need for young people, including Asian youth, of today

(Coy, Kelly, Vera-Gray, Garner and Kanyeredzi, 2016; Fahs, 2016; Haberland and Rogow, 2015).

Young women may often voluntarily or involuntarily submit themselves to unwanted sexual advances or activities (Meston and Buss, 2007; Houts, 2005). They do it to avoid tension or conflict in the relationship, to satisfy their partners' needs or to maintain a relationship (Meston and Buss, 2007). At times some form of verbal and/or non-verbal coercion are involved in these unwanted sexual encounters thus creating perceived pressure on the women to consent (Impett and Peplau, 2002). A review of literature indicates Asian women's status and sexual lives are beginning to transform in several ways such as increasing freedom of sexual expression and choices, control over their bodies and increasing equality with men in all spheres of life (Pan, 2006; Xiao, Mehrotra and Zimmerman, 2011).

Understanding consent is a crucial topic for young female Asians because according to literature on Asian culture, Asian women have been socialised to view men as taking charge of sexual decisions while young men may follow gender-normative patterns of behaviour that often perpetuate coercion and violence (Senior and Chenhall, 2008). Literature indicates the importance of the development of sexual agency for Asian youth, especially young women, in terms of self-efficacy and the perceived ability to decline invitations to sex and the ability to have control of one's sexual lives (Levin, Ward and Neilson, 2012; Fetterolf and Sanchez, 2015). In matters of sexuality, the sociocultural dimension focuses on unequal male/female roles, stereotypes, norms, representations and behaviours common to a society or culture (Song, 2015). Invariably, the first and foremost cultural distinction to make is gender inequality in Asian sexuality as discussed in this section.

Within the complex network of powers, feminist scholars have argued for informed choice and consent to take into consideration women's tendencies to feel obligated to consent and the cultural scaffolding of rape where women do not always express a clear "no" (Fahs, 2016; Welch, 2012). The way young people make sense of and negotiate the meaning of sexual consent has emerged as an important theme in research of sexual exploitation as well as victims of sexual violence (Coy, Kelly, Vera-Gray, Garner and Kanyeredzi, 2016). This is significant because according to research studies, Asian women are socially constructed to want to please others and to prioritize others' emotional needs and to suppress their assertiveness in voicing their wants especially where sex is concerned (Elliott and Umberson, 2008; Rawson and Liamputtong, 2010).

A strong emerging trend in literature indicates a gender and rights perspective in comprehensive sexuality education to provide accurate information about human rights, gender norms and power in relationships including consent, sexual coercion and intimate-partner violence for Asian youth (Haberland and Rogow, 2015; Gutierrez, Oh and Gillmore, 2000). Kennett, Humphreys and Patchell's (2009) work explored factors associated with women's abilities to deal with various types of unwanted sexual advances. They found that when women were taught a general repertoire of learned resourcefulness skills it would uniquely empower them with a variety of specific strategies and greater sexual self-control with unwanted sexual advances. Several studies have shown that young women often voluntarily give in to unwanted sexual activity (Houts, 2005; Impett and Peplau, 2002; Meston and Buss, 2007) to meet partners' needs, avoid tension in the relationship and fulfil obligations. Pressure for a woman to consent is often created by some form of verbal and/or non-verbal persuasion or harassment on the part of the male.

Within the Asian culture, the norms and expectations for women relates to appropriate behaviours as well as their attributes and roles. In the Asian culture it can be said that there are marked differences in the unequal power in male/female relationships (Wang, 2003). This topic is important especially in Asian culture because there seems to be an apparent acceptance by Asian women of subjugation, exploitation and submission to men's power, authority and domination (Haberland and Rogow, 2015). An understanding of Asian young people's sexuality relating to gender, power and rights provides a context for appreciating the challenges young Asian women have with understanding consent to sex (McKee, Watson and Dore, 2014). The way cultural norms, values and practices are being interpreted needs to be taken into consideration if obstructions and hindrances of understanding key elements and goals of sexuality education are to be understood and processed (Browse, 2015).

Increasing literature evidence suggests that many young Asian women have less than optimal sexual and reproductive health resulting in the disempowerment of this group in the sexual domain (Tolman, 2002; Wray, Ussher and Perz, 2014). The World Health Organisation (2013) stipulates that sexual health encompasses an individual's rights to pleasurable and safe sexual experiences with the partner of their choice, and the ability to make informed decisions about their reproductive health free from violence, discrimination and social prejudice. To achieve this, women must be empowered to exercise control over their bodies and have knowledge and access to reproductive healthcare services (Blanc, 2001; Rawson and Liamputtong, 2009). For

Asian migrant women, this disempowerment is exacerbated as they come from cultures that do not recognise or condone a women's right over her sexual and reproductive health (Rawson and Liamputtong, 2010; Yip, 2008; Ussher, Rhyder-Obid, Perz, Rae, Wong and Newman, 2012).

A historical review of sexuality education literature indicates a turn in the last decade towards facilitating young people as agents who determine their own sexual health, rather than portraying sex in terms of risk and diseases (Iyer and Aggleton, 2015; Helmer, Senior, Davison and Vodic, 2015; Tucker, George, Reardon and Panday, 2016). The feminist stance is recognised as potentially the most progressive as it seeks to question social norms and assumptions especially in areas of gender inequality and to assist in the analysis of the subjectivities of women and men (Lees, 1993; Gavey, 2011). It is vital for sexuality education to be more gender sensitive and to provide information and opportunities for Asian youth to learn about their sexual rights and to develop sexual agency.

This empowerment approach to sexuality education helps female Asian young people to see themselves as equal members in their relationships and to have the capability to deal with sexual abuse, violence and protect their own health (Connell, 1987). This shift toward engaging young people in thinking critically about gender, power and rights have been proven to demonstrate significant positive effects on sexual and health outcomes than those programmes that ignored gender and power (Gay, Hardee and Croce-Gallis, 2010). This is especially pertinent in this study where Asian young people are discovering their agentic sexual selves and exercising their power and rights to build their own sexual values, attitudes and sexuality. Sexuality education can play an important role by including the topic of understanding the meaning of consent, sexual harassment and abuse to equip Asian young people with useful knowledge and to empower them by enhancing their critical consciousness on how they can recognise and deal with unwanted sexual encounters.

Intimate relationships

This section reviews international and national literature on the crucial topic of intimate relationships for Asian young people. Intimate relationships are important because they provide formative experiences that can negatively or positively mould the long-term emotional, psychological and sexual development of our young people (Furman, Low and Ho, 2009; Tong, 2013). With competing cultural value systems and two cultural scripts that adhere to contradictory lifestyle scripts especially concerning social and sexual aspects of life, Asian

young people find it challenging to navigate parental rules and expectations regarding dating, partner choice and independence in relationship decisions (Li, Connolly, Jiang, Pepler and Craig, 2010; Zaidi, Couture-Carron and Maticka-Tyndale, 2013; Giguere, Lalonde and Lou, 2010).

Today's young people not only lack knowledge in intimate relationship but are confronted with messages about love from various sources including peers, social media, internet and pornography. Romantic intimate relationships are central in adolescents' lives and constitute a period of burgeoning social and emotional relationships with love, romance, sexual experimentation and intense friendships (Van de Bongardt, Yu, Dekovic and Meeus, 2015). The period of adolescence is a key time to offer the topic of intimate relationships with sexuality education as it is during this time that adolescents begin to actively explore romantic relationships (Connolly, McIsaac, Shulman, Wincentak, Joly, Heifetz and Bravo, 2014). Personal relationships and particularly romantic intimate relationships are a vital avenue by which adolescents define themselves, their identity and their sexuality (McElwain, Kerpelman and Pittman, 2015).

International and national studies suggest that a common complaint about sexuality education from young people is the lack of opportunity to learn and talk about the emotional aspects of sexual relationship and they request more information about romantic intimate relationships (Helmer, Senior, Davison and Vodic, 2015; Ngo, Ross and Ratliff, 2008; Allen, 2011). This request indicates that young people realise that they need more knowledge and skills to assist them in building healthy emotional relationships and that it is not just about the physical aspect of sex (Van de Bongardt, Yu, Dekovic and Meeus, 2015). A study conducted by Allen (2011) with young people in New Zealand indicates more than half of participants wanted to know more about 'emotions in relationships' and 'dealing with relationship break-ups'. Relationship education can assist Asian youth to understand their emotions in personal relationships, recognize the characteristics of healthy relationships and develop effective communication and inter-personal skills. In addition, it can provide them with knowledge and tools to build meaningful and fulfilling intimate relationships during their teen years and also into their adulthood (Helmer, Senior, Davison and Vodic, 2015).

A review of 161 sexuality education courses in colleges from all regions in the USA indicates that a significant number (88.8%) had included the topic of romantic relationships/dating and (85.1%) on love relationships in their curriculum (Oswalt, Wagner, Eastman-Mueller and

Nevers, 2015). In the USA, the college setting allows an opportunity to remedy the deficit of knowledge in adolescent romantic relationships that most young people experienced in their secondary sexuality education (Oswalt, Wagner, Eastman-Mueller and Nevers, 2015). Dhariwal and Connolly (2013) highlight the importance of understanding cultural differences in romantic development for young people from ethnically diverse backgrounds. Traditional Asian parental expectations and rules regarding dating and adolescent romantic relationships can be challenging for Asian young people regarding partner choice and independence in relationship decisions (Li, Connolly, Jiang, Pepler and Craig, 2010).

Another theme in the existing literature is the influence of media and the internet for Asian young people regarding their understanding of intimate relationships. Discourses are composed of representations, ideas, narratives, social norms and practices that establish the dominant categories of knowledge about romantic intimate relationships (Ashcraft, 2003). However, the last 40 years have seen complicated shifts in family and household structures, shifts that are likely to affect concepts of marriage, sexual standards and result in significant changes in sexual practices which will invariably affect young people too (Measor, Tiffin and Miller, 2000). In a highly sexualised world, it is argued that sexuality education needs to ensure that accurate information is available to young people and that they have opportunities to develop critical thinking and framework to support them to make informed sexual choices.

Exposure to internet pornography has potential implications for adolescent sexual relationships including the number of sexual partners and substance use (Cheng, Ma and Missari, 2014; Braun-Courville and Rojas, 2009) and has been a risk to young people's well-being and sexual development since the mid-1990s (Flood, 2009; McKee, 2010). Literature also reports that diminished trust in intimate partners, cynical attitudes about love and dissociation of love and sexuality which might affect healthy sexual socialization process are other negative outcomes (Zillmann, 2000; Davis, 2012; Dombrowski, Gischlar and Durst, 2007; Mattebo, Tyden, Haggstrom-Nordin, Nilsson and Larsson, 2013). There is a valuable role for sexuality education to provide a platform where Asian young people can explore and understand how different messages on romantic relationships from mass media, popular culture and pornography can interact to shape their understanding, sexuality and their sexual identities in relation to romantic intimate relationships.

Challenges of pornography

This section reviews literature on the challenges and implications of pornography. A growing body of evidence points to pornography as a prominent and important sexuality educator for the youth of today in the teaching and provision of sexual information (Attwood, Barker, Boynton and Hancock, 2015; Pacheco and Melhuish, 2018; Peter and Valkenburg, 2016). Two recent national reports, the “Light Project” and “NZ Youth and Porn”, indicate that porn is a perturbing contemporary issue for our young people today. Internet users of any age find it difficult to avoid unwanted encounters with sexually explicit materials because pornographic websites are aggressive in the way they invade one’s privacy (Flood, 2007; Zhang and Jemmott, 2015). The Chief Censor states that pornography is a fact of life for today’s young people and that “for many children and young people in Aotearoa today, porn is as close as the nearest phone” (Office of Film and Literature Classification, 2018, p.5).

In the last decade, the use of the internet has grown exponentially and has become an important, indispensable and daily part of an adolescent’s everyday life (Pacheco and Melhuish, 2018; PEW Internet and American Life Project, 2010, Boyd, 2014). It is becoming pervasive as it infiltrates the use of mobile media such as smartphones, tablets, laptops and others (Madden, Lenhart, Duggan, Cortesi and Gasser, 2013). Unfortunately, the internet has become a highly sexualized environment containing an immense quantity of sexually explicit material (Peter and Valkenburg, 2006). The extremely wide range of pornographic material has become more easily accessible to minors than in the past (Attwood and Smith, 2014). Ma and Shek (2013) in a study with early adolescents in Hong Kong, found that the internet was the most common medium for the consumption of pornography for more boys than girls.

Literature reveals that Asian young people are exposed to both intentional pornographic use as well as unintentional use which has been reported as unwanted and accidental (Zhang and Jemmott, 2015; Chen, Leung, Chen and Yang, 2013). The pervasiveness of internet pornography can occur through young people opening unsolicited messages, receiving spam e-mail or unavoidable advertisements (Sevcikova, Serek, Barbovschi and Daneback, 2014; Jones, Mitchell and Finkelhor, 2012). There is a growing awareness in many schools of the ways in which the pervasiveness and influence of sexually explicit imagery can undermine young people’s healthy sexual development, their sexual tastes and expectations regarding sex (Lo and Wei, 2005; Peter and Valkenburg, 2016). A key public health concern regarding pornography exposure is that it may affect the sexual socialisation of young people by influencing their

understanding of which sexual attitudes and practices are normative and acceptable (Wright, Sun, Steffin and Tokunaga, 2014).

Research shows that the prevalence rates for unintentional exposure to internet pornography for Taiwanese adolescents was 41% (Chen, Leung, Chen and Yang, 2013) compared with 68% for American adolescents (Hardy, Steelman, Coyne and Ridge, 2013). The popularity and proliferation of pornography and its fervent use on the internet over the last two decades have influenced youth culture and adolescent development in unprecedented ways (Zhang and Jemmott, 2017; Donevan and Mattebo, 2017). Research with college students in China indicates a significant figure of 71.8% of Chinese youth younger than 25 years are watching pornography online (Zhang and Jemmott, 2015). Among the study sample, 14.4% were college students who spent an average of 25.1 hours per week online (Zhang and Jemmott, 2015).

Partner aggression and violence are often associated with gender inequality as evidenced by existing literature highlighting young people's gender-stereotypical sexual beliefs about power imbalance in sexual relationships relating to women as sex objects (Peter and Valkenburg, 2016; To, Ngai, Iu Kan, 2012). Pornography use is associated with sexual coercion and abuse and sexting in young people's intimate relationships (Stanley, Barter, Wood, Aghtaie, Larkins, Lanau and Overlien, 2016). In addition to academic findings, it would be relevant to highlight that NZ Youth and Porn reports that two-thirds of New Zealand teenagers including 75% of boys and 58% of girls, have watched porn (Office of Film and Literature Classification, 2018). It continues to suggest that pornographic sites showing violence, aggression and non-consensual activities in porn are disturbing with 69% of respondents viewing violence and aggression and 72% of respondents watching non-consensual activity.

Existing literature indicate that exposure to pornography affects adolescents in their psychosexual development producing liberal sexual norms, less progressive gender attitudes and also changes in their sexual behaviour (Brown and L'Engle, 2009; Koletic, 2017; Shek and Ma, 2016). Consistent increasing evidence has emerged that young people's use of pornography is related to stronger permissive sexual attitudes for European and Asian young people and affects their self-esteem, sexual satisfaction, uncertainty and preoccupation (Koletic, 2017; Brown and L'Engle, 2009; Doornwaard, Bickham, Rich, ter Bogt and van den Eijnden, 2015; Lo and Wei, 2005; To, Ngai and Iu Kan, 2015; Peter and Valkenburg, 2008, 2010). A study on young Australian's use of pornography indicates associations with sexual risk behaviours (Lim, Agius, Carrotte, Vella and Hellar, 2017).

Pornography has been shown to interfere with normal sexual development and to undermine physical, emotional and psychological well-being by generating shame, guilt, anxiety, confusion, poor social bonds and addictions (Bryant, 2009, 2010; Sinkovic, Stulhofer and Bozic, 2013). Associations between pornography and sexual risk-taking for young people are also indicated in research literature (Peter and Valkenburg, 2011; To, Ngai and Iu Kan, 2012). A review of national and international research literature states that sexually explicit materials can exert social pressure and negatively influence the sexual attitude and behaviour of young people (Koletic, 2017; Vandenbosch and Eggermont, 2013). Evidence shows that pornography conveys complex and explicit messages about gender, sexuality, power, bodies, consent, pleasure, performance and sex (Koletic, 2017; Shek and Ma, 2016; To, Ngai and Iu Kan, 2012; Donevan and Mattebo, 2017).

Literature reveals concerns about potentially adverse ramifications of internet pornography which are negatively associated with young people's sexual attitude and behaviour including aggression, violence, degradation of women and non-consensual activities (Baker, 2016; Shek and Ma, 2012; Peter and Valkenburg, 2016). The desensitization to violence and addiction to pornography is well documented (Bloom and Hagedorn, 2015; Owens, Behun, Manning and Reid, 2012). Literature documents pornography serving as an activation or priming of aggressive tendencies which is one of several factors contributing to sexual aggressions (Peter and Valkenburg, 2011). Young men who were exposed to highly interactive dehumanizing pornography were found to have significantly higher levels of acceptance of violence towards women than those exposed to lower interactive ones (Peter and Valkenburg, 2016). Research findings report the effects of pornography on participants' sexual callousness, sexual objectification, and relationship/marital instability (Bryant, 2010; Paul, 2005; Zillmann, 2000).

Sexuality educator

In this section, I unpack literature on sexuality educators and the qualities conducive to building teacher-learner relationships which can contribute to enhancing the learning process and engagement of students. The challenges that plague the sexuality education field relate to the range, types and qualities of teachers who are truly teaching sexuality in schools (Abbott, Ellis and Abbott, 2016). Morrison Kelly (2009) identified several important qualities of an effective sexuality educator to include respect for students, awareness of one's own values and beliefs about sexuality and acceptance and appreciation of cultural diversity and a commitment to

ensuring cultural competence in classroom. Teaching sex and sexuality requires a certain level of personal awareness, reflection and confidence as well as the ability and skill to approach the topic with sensitivity within a safe classroom environment (Bruess and Schroeder, 2014).

Studies indicate sexuality educators' lack of competence, knowledge and skills to provide students with adequate sexual health education. Sexuality educators have expressed that they felt ill-prepared to teach, and in many cases would prefer not to teach this subject (Westwood and Mullan, 2006). Francis (2013) found that, generally speaking, teachers only teach those parts of sexuality education with which they feel comfortable and argues that research on sexuality education should prioritise teacher comfort which in turn can create comfort or safety for their students to engage. Other studies have shown that school-based sexuality education programmes are more likely to be successfully implemented when teachers feel confident and comfortable teaching them (Ahmed, Flisher, Mathews, Jansen, Mukoma and Schaam, 2006; Rijdsdijk, Lie, Bos, Leerlooijer and Kok, 2013). When teachers attained that comfort and confidence level, they are better in building a positive teacher-learner relationship. This in turn enables learners to feel comfortable and confident in opening up and sharing their challenges and conflicts in a supportive learning environment.

Schools need to acknowledge that sexuality education is a very special subject with unique challenges and that teachers' personal traits and characteristics play an important role in their choice of strategies and pedagogical approach to sexuality education (Pound, Langford and Campbell, 2016; Timmerman, 2009). Sexuality education is unique compared to most disciplines due to the sensitive, private and personal nature of the content. It is therefore a challenge for educators and students to distance themselves from the course content but to have the qualities that are conducive to building trust from students (Wagner, Eastman-Mueller, Oswalt and Nevers, 2017). People who teach sexuality education are crucial and integral to the success of programmes that seek to engage and positively promote young people as sexual subjects (Allen, 2009; Hilton, 2003; Ketting, Friele and Michielsen, 2016).

Teachers who are aware of cultural differences can help Asian young people gain abilities and skills that enable them to translate the differences among diverse domains of life in and outside of schools. Sexuality educators must not only learn about their students' cultural practices and social realities outside of school but also learn how to integrate cultural knowledge and practices into their teaching of sexuality education (McKee, Watson and Dore, 2014). This may involve sexuality educators examining their own cultural beliefs and practices, gaining a repertoire of

cultural practices relevant to their culturally diverse students and acquiring pedagogical knowledge and skills about how to create safe spaces to connect these cultural practices to the curriculum (Gay, 2013). Findings from international studies highlight the importance of sexuality educators having knowledge of specific and cultural needs of their learners and being able to apply pedagogical knowledge to meet those needs (Eggen and Kauchak, 2006; Galbreath, 2012).

For sexuality education to be empowering, it requires identification of areas that young people suggest are important and relevant to them (Kelly, 2009). It also requires educators to be open to the adjustments of submission to authority, rote memorization and what Freire called the 'banking concept' of education where learned teachers deposit knowledge into passive students thereby inculcating subordination and disempowerment (Freire, 1998). A change in the structure of teaching within sexuality education fostering a youth-centred environment can be empowering for Asian young people. Traditional sexuality education positions teachers as the narrating experts and students as listening subjects. According to Freire (1970), the more students store knowledge in this way, the less they develop their critical consciousness that would enable them to actively engage with the world. This contributes to their oppression rather than to their empowerment.

Sexuality educators are integral and vital to programmes that successfully support young people to experience their sexuality positively (Hilton, 2003; Buston and Wight, 2001; Forest, Strange and Oakley, 2002). The socially constituted nature of sexuality as 'sensitive', 'personal and private' and 'precarious' requires an educator who is comfortable communicating a highly controversial subject as well as their own sexual identity (Epstein and Johnson, 1998; Alldred, David and Smith, 2004). The teacher/pupil binary is a central dynamic structuring the teaching and learning of sexuality education because of the power relations that can shape the context for learning and mediate classroom interactions in specific ways (Kehily, 2002a; Allen, 2011). The social relations of schooling that structure the ways in which power operates indicate that it is difficult for teachers to approach issues of sexuality in a decontextualized manner (Kehily and Nayak, 1996; Lupton and Tulloch, 1996). The hierarchical structure of schools and the positionality of teachers as the holder-of-knowledge and in control of the classroom informs and impacts learning agendas and approaches in significant ways (Kehily, 2002a).

Morrison-Saunders and Hobson (2013) indicate that teachers who inspire or empower their students to willingly engage with their subject create a more meaningful and powerful

relationship with the content of the course. The teacher/pupil relationship helps shape the context for learning, however, the content of sexuality education often positions teacher and students in ways that can support or disrupt the teacher/pupil binary (Abbott, Ellis and Abbott, 2016; Allen, 2009; Forrest, Strange and Oakley, 200). The way sexuality educators manage this relationship through presentation of self, engagement with students and their cultural knowledge and understanding are crucial factors for programme success for Asian young people (Abbott, Ellis and Abbott, 2016; Lee, Tran, Thoi, Chang, Wu and Trieu, 2013). Successful sexuality education programmes rely on effective sexuality educators who have been described as those who have extensive content and pedagogical knowledge and can reach the learners where they are. They also need to be aware of culturally specific learner needs and are able to possess and apply pedagogical knowledge (Eggen and Kauchak, 2006; Galbreath, 2012; Martinez, Jimenez-Morales, Maso and Bernet, 2017).

Knowledge of curriculum content

Sexuality educators who are described as effective have extensive content and pedagogical knowledge and can reach the learners where they are (Eggen and Kauchak, 2006; Galbreath, 2012). Teaching sexuality education requires educators to have a good understanding of the curriculum content as well as the ability to communicate this to students (Kehily, 2002; Schaalma, Abraham, Gillmore and Kok, 2004). Credibility of teachers' knowledge in sexuality education curriculum encourages trust and can enable students to talk and share frankly (Pound, Langford and Campbell, 2016). This will enhance student/teacher engagement and help towards achieving programme goals. Strange, Oakley and Forrest (2002) suggest that students value having a knowledgeable person, an expert, who is confident and not embarrassed but comfortable talking about the subject material. Other studies with similar findings also highlighted the importance of sexuality educators being knowledgeable and being an expert in the subject (Kimmel, Williams and Veinot, 2013; Kanahois, Magnusson and Alehagen, 2011).

Feminist scholars have a stake in the content that is taught in sexuality education classes since feminist sexuality education ensures that learners are equipped with the knowledge they need to make empowered choices regarding their sexual lives and relationships (Raitz, 2015). In the process of empowerment, it is vital that sexuality education provides important, relevant, up-to-date content because knowledge building plays a crucial role in supporting young people to make informed sexual choices (Rowland, 1997; van Eerdewijk, Wong, Vaast, Newton, Tyszler and Pennington, 2017). By building knowledge in areas which they identify as gaps in sexuality

education curriculum content, Asian young people can gain relevant knowledge that can be empowering. Their suggestions of what topics are valuable and relevant to the realities of their sexual lives and choices can strengthen the empowerment process. This knowledge building and their abilities to understand and apply knowledge to situations obtained through school-based or informal sexuality education are crucial.

Research has shown that education, building knowledge and developing life skills are related to positive health and youth development outcomes (Van der Gaag, 2014; Klugman, Hanmer, Twigg, Hasan, McCleary-Sills and Santamaria, 2014). Knowledge building has valuable intrinsic value for young people's control over their lives (Van der Gaag, 2014). It is closely linked to critical consciousness especially when reflection, interrogation and analytical thinking are also involved (Van der Gaag, 2014). In this study, critical consciousness and knowledge building as resources are explored as power sources and access to and control over them are key determining factors for the expression and development of sexual agency (Mosedale, 2005). It is therefore vital that sexuality educators have crucial content to teach young people so that they are able to build up-to-date knowledge and develop critical consciousness. Asian young people's knowledge building is fundamental to exercising choice and voice through decision-making and expressing their views of what features of sexuality education might empower them to handle situations relating to their sexual well-being and relationships.

Knowledge of Asian culture, sexual values and beliefs

This section reviews literature relating to the importance of sexuality educators' knowledge, awareness and appreciation of the understanding of Asian sexuality, culture and its implications on sexual values and beliefs. Sexuality education is often undertaken by school-based teachers who have often been criticised for perceived inadequacies in sexuality knowledge and cultural awareness (Allen, 2005b; Kehily, 2002; Lee, Tran, Thoi, Chang, Wu and Trieu, 2013). Sexuality educators' knowledge of Asian sexuality and cultures, sexual values and beliefs toward Asian students are tremendously powerful in determining the quality of the sexuality education they receive (Gay, 2010). This cultural awareness and understanding of sexuality educators can have direct or indirect implications on teaching practices, strategies within the classroom that can greatly assist in positively empowering Asian young people towards sexual well-being (Wagner, Eastman-Mueller, Oswalt and Nevers, 2017). It has been recognised increasingly that for sexuality educators to have impact, they need to understand the underlying

contextual and cultural issues that may obstruct student engagement (Goldman, 2012; Haberland and Rogow, 2015; UNESCO, 2009; Browes, 2018).

Existing literature highlights the need for educators and sexual health professionals to provide sexuality education which is culturally responsive to young people from diverse ethnic backgrounds (Botfield, Newman and Zwi, 2017; Iyer, Clarke and Aggleton, 2013; McKee, Watson and Dore, 2014). Cushner and Mahon (2009) emphasize that to foster multicultural and intercultural understanding and awareness, it is crucial for teachers to value and integrate students' diverse backgrounds, worldviews, knowledge and experiences in the classroom. Montgomery and McGlynn (2009) found that students described citizenship as learning about others and their social, cultural and political backgrounds. In addition, in teaching Asian culture and cultural diversity in the classroom, they concluded that students highlighted tolerance and learning to accept others and their beliefs and becoming more aware of other races and faiths in our country (Montgomery and McGlynn, 2009). It is vital that sexuality educators have some awareness and understanding of the influences on the development of sexual attitudes, values and behaviours in Asian young people – not the least of which is the culture in which people grow up and reside (Bruess and Schroeder, 2014).

In understanding contextual factors relating to culture, research studies have explored conservative socio-cultural norms surrounding the discussion of sex and sexuality, religious beliefs and cultural sensitivities which inhibit open dialogues of sexual issues at home (Rawson and Liamputtong, 2010; Aggleton, Clarke, Crewe, Kippax, Parker and Yankah, 2012). For example, culturally prescribed gender roles combined with male-centred family structures can result in young Asian women being ill-equipped to articulate their sexual rights (Martinez and Phillips, 2008; Rawson and Liamputtong, 2010) and to negotiate and access contraception (Ussher, Rhyder-Obid, Perz, Rae, Wong and Newman, 2012). This is especially relevant for young ethnic immigrant women who are frequently vulnerable to poor sexual health outcomes because of the lack of sexual and contraceptive knowledge and the social stigma associated with the discussion of sexuality (Wray, Ussher and Perz, 2014; Rawson and Liamputtong, 2010).

As the number of young immigrants increases and they are acculturated into Western societies, they will undoubtedly encounter conflicting sexual values and beliefs, gender role challenges, racism, sexism and ethnic discrimination (Haberland and Rogow, 2015). Report indicate that New Zealand's ethnic population groups experiencing ethnic discriminations have been associated with a range of adverse health outcomes (Crengle, Robinson, Ameratunga, Clark and

Raphael, 2012). New Zealand studies (Lee, Kirk and Reid, 2013; Cheung, 2004) suggest that there is a lack of sexual reproductive health knowledge among Asian born immigrants and international students. Lee, Kirk and Reid's (2013) study relating to the lack of sexual health knowledge was prompted by the high abortion rates among young Asian women. These factors have vital implications in developing the cultural awareness of sexuality educators.

As part of making sexuality education culturally relevant and responsive for Asian youth, it is vital for sexuality educators to have an awareness and knowledge of Asian sexuality, culture, sexual values and beliefs. Having this understanding will be greatly beneficial for sexuality educators as well as Asian youth. For educators, it will give them an appreciation of Asian sexuality and the cultural norms surrounding Asian sexual values and parental expectations so that they will understand the issues Asian students are dealing with personally and at home. For Asian young people, it will give them an assurance that their teacher understands family and cultural issues relating to sexual values, attitudes and expectations (Wagner, Eastman-Mueller, Oswalt and Nevers, 2017).

Sexuality education pedagogy

In this section, a review of literature relating to the use of pedagogical methods in sexuality education is discussed. In order to teach sexuality education as effectively as possible, educators are continually trying new methods involving role-playing, problem-solving and digital games are amongst other teaching styles explored (Arnab, Kbrown, Clarke, Dunwell, Lim, Suttie, Louchart, Hendriz and De Freitas, 2013; Bartz, 2007). Research in health education indicates that student centred, interactive learning approaches are most successful (McDonald, 1994; Bremberg, 1991; James and Fisher, 1991; Sussman, 1991). These approaches include the involvement of students to take responsibility for their own learning by interacting through discussions, debating, role-playing and problem-solving.

Thomas and Aggleton (2016) states that different interactive methods are useful because they encourage young people to personalise and integrate information and help them to explore individual and peer group norms and values. The use of interactive learning strategies fosters an empowering classroom environment which enables students to share their own perspectives, challenges and experiences (Thomas and Aggleton, 2016). The use of discussion groups creates a learning platform for learners to understand new knowledge, personalise their own understanding and construct knowledge that are meaningful for them (Holden, 1993; McDonald,

1994). It also supports the development of critical thinking in students that enables people to make sense of their worlds, their relations, their assumptions, beliefs, practices and values (Cornwall and Edwards, 2014). It is the ‘power-within’ and encompasses a range of capabilities that include self-awareness, confidence, self-esteem, aspirations and self-expression (Cornwall, 2014; Van der Gaag, 2014).

Literature provides evidence in research to challenge formal teaching pedagogy in sexuality education based on hierarchical social structure in which educators are powerful authorities possessing knowledge that learners need (Brunson and Vogt, 1996; Kehily, 2002a; Lupton and Tullock, 1996; Allen, 2011). The teacher is viewed as the authority and the giver of information who has the power and the student as the passive receiver. In understanding feminist pedagogy, teachers willingly share their power in the classroom by allowing students to explore and voice their views in the learning process (Shrewsbury, 1997). Student participation involves students being encouraged to share their views and ideas which play a crucial and decisive part in the implementation of student power (Aggleton and Campbell, 2000). Meaningful participation in activities promotes underlying competence and intrinsic motivations of young people so that they can test and master their own interests, develop skills and gain confidence in making decisions (Kim, Crutchfield, Williams and Hepler, 1998).

In traditional classroom setting, teachers exert total control of the learning process and classroom practices. In such a system, the teacher’s knowledge and experience are recognised as central and imperative. However, feminist teachers endeavour to maintain a teacher-learner relationship that is both fluid and equitable in power sharing (Ladson-Billing, 1995). The willingness of teachers to share their powers with students allows students to find their own voices and to discover the power of authenticity (Shrewsbury, 1997). They encourage learners to act as teachers and they themselves, often function as learners in the classroom. This was nurtured by the teachers’ beliefs on creating a community of learners as a priority. Learners are encouraged to learn collaboratively, teach each other and to be responsible for each other’s learning. Empowering educators takes seriously the goal of lifelong learning by consciously developing a willingness to learn from their students, their experiences and their challenges (Schneidewind, 1985).

There are indicators that bridging the gap between teachers’ and learners’ perceptions of learning styles plays an important role in enabling students to maximise their classroom experiences (Barmeyer, 2004; Ramburuth and McCormick, 2001; Sywelem, Al-Harbi and

Ftahema, 2012). How we learn is influenced by culture and when cultures are different, it is natural to expect differences in learning styles (Sywelem, Al-Harbi and Ftahema, 2012). Young people from diverse cultures often differ in the learning process and trajectory and Asian students are often shy, quiet, reticent and reserved (Joy and Kolb, 2007; Lee, Tran, Thoi, Chang, Wu and Trieu, 2013). The Western style of teaching can be extroverted, global and impulsive compared to the introverted, analytical and reflective learning style of Asian students (Tran, 2013; Joy and Kolb, 2007).

Research in education reveal that student centred, interactive learning approaches are most successful (Heffernan, Morrison, Basu and Sweeney, 2010; Tran, 2013). These approaches use co-operative learning strategies and discussion groups to empower students to bring their own perspectives, values and experiences to the learning platform (Tran, 2013). In order to create a meaningful student participation, sexuality educators need to intentionally choose pedagogic strategies to enhance student learning with the aim of empowering the learners and thereby improving learning outcomes (Perkins and Zimmerman, 1995). These resonate well with the theory of empowerment in which the students' well-being is enhanced, their knowledge increased and confidence nurtured (Delp, Brown and Domenzain, 2005). There is a notable relationship between teachers' pedagogic strategies, student empowerment and equity in education (Naidoo, 2015). Cummins (2009) describes student power being created and shared by the teacher within a classroom setting where both teachers' and students' thoughts and identities intersect.

The following section reviews literature relating to digital pedagogy in relation to sexuality education. The youth of today are growing up in a cyber-world and are technologically savvy. Investigation on literature on the relevance of digital pedagogy in sexuality education is both relevant and crucial (Ragonese, Bowman and Tolman, 2017; Jones and Biddlecom, 2011).

Digital pedagogy

Modern information technology has transformed the media landscape and media culture dramatically over the past decade offering a steadily swelling flow of material through many new channels (Thorsteinsson and Davey, 2014; Wallace, 2014). A review of literature points to the internet as a rich, integrative, individualized pedagogical tool that has the potential to provide effective sexuality education to large numbers of individuals in a cost-effective fashion as well as being a theoretically-based innovative approach to sexuality education (Spisak, 2015;

Attwood, Barker, Boynton and Hancock, 2015). Literature supports the use of the internet for sex and relationship educational purposes and also as a valuable resource for sexual information because of its easy accessibility, convenience and expediency (Daneback, Mansson, Ross and Markham, 2012; Attwood, Barker, Boynton and Hancock, 2015).

Studies have shown that as a source of sexual information, internet-based sexuality education programmes could increase students' reproductive health knowledge effectively and challenge their attitudes toward sex-related issues in terms of being more comfortable toward sex (Lou, Zhao, Gao and Shah, 2006). Internet-based opportunities to provide anonymous and independent sexual information can foster sexual autonomy, healthy relationships and healthy development (Valkenburg and Peter, 2011). Studies have shown young people use the internet to supplement existing sexual and cultural knowledge or relationship challenges which are not available in traditional sexuality education or where the teacher has no adequate information or ability to fill those needs (Ngo, Ross and Ratliff, 2008). It is essential that sexuality education provide tools and mechanisms that can support young people in the process of forming their own sexual identity and embodying a sexual self within their own social and cultural context (Cense, 2019). Existing literature (Martinez, 2013; Guerra-Nunez, 2017) states that to address the challenges of catering to the needs of culturally diverse students, schools need to include digital educational technologies to teach their students and to better foster student learning and empowerment.

International studies highlight the internet's appeal as a potential means of sexuality education for adolescents as well as for adults suggesting that the need for sexuality education persists even in the adult years (Daneback, Mansson, Ross and Markham, 2012; Holstrom, 2015; Lou, Zhao, Gao and Shah, 2006). Internet-based opportunities that provide anonymous and independent sexual information can foster sexual autonomy, strong relationships and healthy development (Valkenburg and Peter, 2011). The employment of digital pedagogy in sexuality education is useful since young people are already using the internet to empower themselves with the kind of sexual knowledge they want and need (Kellner, 2014).

There is a body of evidence indicating that the media and the internet are primary sources for information on sexual issues that can build sexual knowledge and important skills for young people (Anderson, Steen and Stavropoulos, 2017; Hedberg, 2011; Thorsteinsson and Davey, 2014; Wallace, 2014). This challenges sexuality educators to rethink their standard pedagogy and deploy new technologies in creative and productive ways to respond constructively and

progressively to the technological changes currently happening with young people (Kellner, 2004). The urgent need to explore the implementation of digital educational technologies in sexuality education has never been greater to keep pace with the learning processes of young people (Guerra-Nunez, 2017).

The young people in today's world are very different from the world that most of us adults over 25 years old remember from our childhood (Kellner and Share, 1997; Hack, Van den Broucke and Kever, 2019). The present generation of young people are growing up with the use of the computer and are wired to be technologically savvy in the way they acquire information (Gibson, Miller, Smith, Bell and Crothers, 2013). The use of media including widespread internet access, mobile phone technology and online pornography have altered how young people learn about sexuality and do sex. The internet and social media offer vast and diverse opportunities for building knowledge about a variety of topics and offering different perspectives and at different paces, anonymously and confidentially (Naezer, Rommes and Jansen, 2017). The potential for online media to revolutionize sexuality education is as endless as it is under-utilized for our wired and techno savvy generation of young people (Ragonese, Bowman and Tolman, 2017).

Formal adult-centred sexuality education is recognized as only one aspect of Asian young people's process of sexual knowledge building (Measor, Tiffin and Miller, 2000; Senior and Chenhall, 2017). Young people have their own ways of empowering themselves with knowledge received in formal and informal means through the media and the internet. Empowering young people would also mean supporting their participation in a diverse range of online activities providing a range of sexual knowledge building. This requires a cultural shift that involves both an openness to young people's experimentation and a change in existing, age-based power hierarchies (Naezer, Rommes and Jansen, 2017). It is vital that in empowering young people that they have 'spaces of their own' for sexual knowledge building. The absence of adult involvement can be crucial for some online and offline practices of sexual knowledge building including anonymous learning, learning through practical experience and to some extent learning from peers

In view of globalization and technological advancement, there is a need for educators to cultivate multiple literacies to meet the challenges of teaching students who live in techno-culture and multicultural societies (Kellner, 2004; Kellner, 2014). At the same time, changes in the demographic and socio-political realms require sexuality education to be more relevant so that

it can empower young people to construct and build sexual knowledge through multiple literacies. In a period of dramatic technological and social change, sexuality education could be reconstructed to make it more responsive to the challenges of a democratic and multicultural society (Kellner, 2014). The cultivation of multiple literacies must be contextual, engaging the life world of students and teachers participating in new ways of sharing knowledge. Thus, students and teachers are challenged to develop new pedagogies and modes of learning in a techno-culture environment. This could involve more dialogical relations, more collaborative projects and non-authoritarian teaching methods (Freire, 1998).

In responding to the challenges of pornography, the use of digital pedagogy can have a positive response. Mulholland (2013) contends that young people are active and critical agents in relation to media and are capable of understanding that sexually explicit material may potentially hold harmful consequences. However, there are arguments that our young people often are lacking in critical frameworks which are necessary to deconstruct and understand these powerful sexually explicit graphic imageries and messages that they view intentionally or unintentionally (Albury, 2014; Peter and Valkenburg, 2016). The need to build vital critical thinking and analytical skills necessary to navigate multiple competing messages about sexuality and relationships are crucial for our young people if they are to grow into healthy sexual subjects (Ragonese, Bowman and Tolman, 2017).

Researchers and educators have noted that due to limited formal sexuality education and the current paucity of internet-supported sex education programmes, pornographic websites are filling the unmet needs of young people for various specific sexual information (Zhang and Jemmott, 2015; Albury, 2014; Attwood, Barker, Boynton and Hancock, 2015). Our youth have easy access and are viewing pornographic material for practical information and the mechanics of sex (Allen, 2011; Spisak, 2015; Zhang and Jemmott, 2015). Epstein and Johnson (1998) assert that sexuality is everywhere but nowhere in schooling contexts. New technologies need to be confronted with new pedagogies and students need to be taught new ways of responding to new social issues and challenges (Goldman, 2016). It is argued that sexuality education has an obligation to address the challenges of pornography and that effective use of digital pedagogy can equip and empower young people to critically analyse issues relating to their sexual selves to explore and negotiate their sexual values, beliefs and practices. The potential for digital pedagogies to revolutionise sexuality education is limitless to explore in the technological era we live in.

Conclusion

This chapter explored two main sections including the factors influencing Asian sexuality and aspects of sexuality education such as content, educator and pedagogy. In the first main section, the literature review explored these factors including culture, family, acculturation, the internet and pornography (Pascoe, 2011; Attwood, Barker, Boynton and Hancock, 2015; Cover, 2017; Rawson and Liamptong, 2010). This sheds light in understanding how Asian young people develop and negotiate their sexual practices and how their sexuality is fashioned through their interactions with these factors. Although, Asian sexuality is primarily viewed by others as conservative, the effects of acculturation can and have influenced this trait. Asian young people living in a Western society like New Zealand are impacted by its more liberal sexual values, beliefs and sexual practices.

The influence of family on Asian young people's sexuality was also investigated to provide an understanding of parent-adolescent communication as a major means for the transmission of cultural values and attitudes associated with sexual behaviour. Parent-adolescent is recognised as a crucial factor in influencing the sexuality of young people (Yu, 2010b). Asian young people's sexuality is often shaped by these influences that are imbedded in the acculturation process, family, culture, the internet and pornography (Heinemann, Atallah and Rosenbaum, 2016). Of importance are the processes by which such influences are mediated by Asian young people through their experiences of sexuality education.

In the second main section, a review of international and national literature on sexuality education in relation to curriculum content, educator and pedagogy was explored. The review of literature on curriculum content explored three important topics including understanding the meaning of consent, intimate relationships and the challenges of pornography. Sexuality educators who are described as effective have extensive content knowledge and pedagogical strategies and can reach the learners where they are. In addition to having content knowledge it is also imperative that educators have knowledge of Asian cultures/sexual values. The review of literature on pedagogy indicated the use of interactive teaching styles involving student participation and teachers employing empowering strategies. The importance and relevance of digital pedagogies were also investigated.

The review of literature in this chapter uncovered aspects of sexuality education that are crucial in addressing fundamental issues that are important, up-to-date and empowering for Asian young people. The discussions on various studies highlighted how sexuality education can equip and empower Asian young people to negotiate and make informed sexual choices in the midst of increasingly competing messages from numerous sources including schools, family, culture, the internet and pornography.

The following chapter discusses the study's methodology which uses a youth critical studies approach and a multi-methods research design using focus groups, an online survey and individual interviews. The methodology used in this study bridges the theoretical discussions in Chapter 1 with the findings and critical analysis of data in Chapters 4 to 7.

CHAPTER 3

Methodology

This chapter describes how a critical youth studies approach shaped the research methodology of this study. I also share my reflections as a sexuality researcher using this approach as the primary methodology framework (Kehily, 2015). The methodology used in this study bridges the theoretical discussions in Chapter 1 with the findings and critical analysis of participants' data in Chapters 4 to 7. Utilising a sequential multi-methods research design, the research comprised of focus groups, an online survey and individual interviews. The intention of employing a multi-methods research design was to incorporate the reasons and strengths of each research method. Recruitment of participants for each method and the analysis of data are described. Participants' demographic profiles were categorised into five groups to reveal their backgrounds, history and acculturation. These five groups included gender and age group, ethnicity group, country of birth, length of residency and language/s spoken at home. Lastly, discussions on various ethical considerations and limitations of this study are also described.

Research design

This study employed a multi-methods research design involving qualitative (focus groups and interviews) methods and a quantitative (online survey) method. The rationale for using a multi-methods research design (Roller and Lavrakas, 2015; Hunter and Brewer, 2015) was that it served to produce a more comprehensive picture of the investigated domains than mono-method research could yield. The three research methods unfolded sequentially in the following order:

- a) Four focus groups – each focus group consisted of 4 to 9 participants
- b) An online questionnaire survey of 500 participants that collected quantitative data and also data from open-ended questions
- c) Face-to-face individual interviews with 10 participants

A multi-methods research design was used to offer two ways of analysing the data using the combination of qualitative and quantitative analysis (MacLure, 2013; Morse and Niehaus, 2009). The intention of employing a multi methods sequential design was to incorporate the

strengths of each method during each step, from recruitment through data collection to analysis (Bezeley, 2009). In this way, the three components provided greater insight than using one method alone, with the quantitative phase providing generalizability in relation to the percentage of participants expressing their perceptions of the various aspects of sexuality education. The two qualitative phases helped to clarify the context of the findings in relation to participants' discourses and narratives regarding their perceptions and views of sexuality education (Morse and Niehaus, 2009). The focus group and interview methods were intentionally used as a way of encouraging participants to describe the reflections of their experiences of sexuality education in their own ways, thus empowering them to put their thoughts into words as they reflect and share their views (Kehily, 2015).

Methodological design

In this section, I describe my reflections as a sexuality researcher using a critical youth studies approach as the primary methodology framework to encapsulate the richness of data and strategies from the three methods. The study was designed to be consistent with the theoretical frameworks of feminism and empowerment developed for this research (See Chapter 1).

Giving Asian young people a voice

An important rationale for using a critical youth studies approach is to privilege Asian young people's voices and perspectives about sexuality education especially when these are often subsumed within the adult-driven and directed context of schooling and curriculum (Kehily, 2015). Young people's views have traditionally been excluded from sociological research and sexuality education programmes have often been designed by professional adults and policy makers (Ergler and Wood, 2015; Gallagher, 2008). The research methodology was shaped by my intention to give Asian young people a voice throughout my scholarship.

Focus groups were chosen for the first phase of the study to allow Asian young people to express what they needed and preferred from sexuality education. This process allowed the participants' voices to be heard. It also provided opportunities for participants to share issues they felt were lacking in relation to sexuality education content, educators, pedagogy and cultural relevance. From the focus groups, themes were captured and were used to shape the direction of the online survey questionnaire. This strategy engaged with Asian young people and invited them to be at the forefront in sharing their experiences, views and suggestions and recognised that they held

significant knowledge about their world not to mention the potential to change and improve it (Schwab and Browne, 2015).

Respecting Asian young people's agency

When sexuality education neglects to respect young people's agency around voicing their needs, interests and concerns, the consequences may include disengagement with learning (Kehily 2015; Aggleton and Campbell, 2000). Another outcome of not addressing young people's agency could result in decreased likelihood of compliance with important lessons and insights being taught (Smyth, 2015). The current study attempts to highlight young people's agency in decision making in matters relating to their sexuality education. Other issues which arose from the findings included Asian young people's relationships with family, society and technology within which their sexuality is negotiated (Nayak and Kehily, 2014).

Over the last decades, contemporary practitioners of education have recognized the importance of negotiating the researcher insider and outsider role and authority, matters of rapport, trust and acceptance and the interpretive practices that constitute the research enterprise (Ibrahim, 2014). A critical youth studies approach embraces reflexive, clear and rigorous methodologies that helps to obscure power dynamics and optimise youth engagement (Dadich, 2015; Smyth, 2014). This positions Asian young people as having the kind of agency and decision-making power necessary to experience sexuality positively and capable of defining their own sexual practices (Allen, 2011).

The current study employs a critical youth studies approach (Kehily, 2007, 2015) as the methodological underpinning and gives Asian young people a central and autonomous conceptual status by viewing them as social and sexual agents and valuing their perspectives and suggestions. Focus groups enabled me to consult with Asian young people to understand what they felt was important to them before designing the other methods. Utilising the three methods to provide individual and collective contributions and opinions from Asian young people on how sexuality education affects them produced crucial insights and significance for this study (Dadich, 2015).

Building trust and rapport as an outsider

A critical youth studies approach recognizes the importance of gaining acceptance, establishing trust and developing rapport with participants (Kehily, 2015). Being an adult researcher could have meant that I was viewed as an outsider by participants which may have prevented trust and decrease shared understanding between researcher and participant (Biklen and Casella, 2007). Researching sexuality or sexual issues with Asian young people is almost always difficult and challenging because of sex being a taboo and sensitive topic (Yu, 2012). Realising that some of the issues relating to sexuality are delicate and uncomfortable, I provided explicit assurances to participants that their participation in this study was completely voluntary and there was no coercion on my part. It was important for me to be non-judgmental and empathetic to participants' concerns and issues. I endeavoured to establish trust and rapport during focus group and interview sessions by creating an environment where there was mutual learning and not the use of solemn authority to seek information. I also reassured participants that what they shared with me would be confidential and that I respected their narratives, perceptions and frustrations of sexuality education.

One way to engage with younger participants is to provide information that is needed while grounding this in personal experience. This sometimes involved my use of self-disclosures by which needed information is shared and discussed in "true dialogue" (Bristow and Esper, 1988, p.67). During focus group and interview sessions, I had opportunities to self-disclose to facilitate my engagement with the participants in a two-way exchange of information. I shared with them how my mother had tried to talk to me about sex and how awkward it had been for me as well as for her. In the end, she told me that my father would finish this conversation but he never did. My counsellor training has been invaluable in establishing a safe setting and building trust so that participants can share and interact in a way that is non-threatening and non-judgmental. My use of reflections and reframing skills have been effective in encouraging my participants to contribute to issues that are important to them during awkward and 'embarrassing' moments. The intention was to balance power relations with participants to establish rapport and encourage openness.

The use of reflections, reframing skills, self-disclosures, acceptance and the assurance of confidentiality have been instrumental in creating a setting where participants can experience the safety, trust and encouragement to share openly and use their agency and power to contribute whatever issues they have regarding sexuality education.

Deconstructing power relations

MacLure (2013) argues that the role of adult researcher can have added value as an outsider who is beyond the subcultural power dynamics of young people. This disposition means they can ask 'ignorant' or naïve questions as a way of opening and encouraging discussions amongst participants who can then build on these initial basic questionings. The 'ignorant' or naïve questions can provide impetus and assurance for participants that whatever they wanted to share is considered important. In my role as a facilitator of the focus groups, I used naïve questions to introduce topics such as what participants like or dislike about their sexuality education experiences. This does not imply the disappearance of power imbalances but suggest that age differences are not the only relevant manifestations of inequality (Best, 2007). I, therefore, endeavoured to be the naïve enquirer and not the 'expert' or someone having authority during my interactions with my participants.

The power dynamics can be interlaced with gendered, generational and cultural relations (Dadich, 2015). I was conscious of not presenting myself as having an authoritative role nor as an adult seeking information or exploiting the sexual inexperience of my participants. As a researcher who is older than my participants, I made sure that they were aware that they were not obliged or pressured to provide responses consistent with traditional Asian values or expectations. I shared that my role as a researcher is to value and respect their openness in sharing their unbiased contributions and discourses about their perceptions of sexuality education even if they are in opposition to traditional Asian expectations. I also communicated to the participants that as Asian young people they have the knowledge, agency and power to contribute to make sexuality education better for future Asian students.

In using a critical youth studies approach, adult researchers have been acknowledged to hold authority and power while recognising the fluidity, complexity and porousness of power where adolescents are concerned (Smyth, 2014). My own position as a female Chinese adult researcher conducting sexuality research requires the awareness of the possible power dynamics that may exist. In using critical youth studies approach, Kellner (2014) understands that adult researchers have been acknowledged to hold authority while recognising the fluidity and complexity of adolescence as a temporary and transitional state.

I was mindful of the dynamic of power imbalance between adult researchers and younger participants especially in focus group settings where as the facilitator I might be perceived as being 'in charge' of the process and the discussions (Kehily, 2015). With that in mind, I

endeavoured to befriend my participants by using timely self-disclosures of relevant stories that could build a positive rapport thus allowing my participants to know I am listening and interested in their stories. As a trained counsellor, I used my skills to keep a healthy distance and to remain open-minded and impartial with regards to what was being shared during the focus group discussions and interviews. This articulates my commitment to critical youth studies approach used in this study by providing permission and space for Asian young people to share their discursive perceptions, exercise their agency and power to suggest changes and add value to sexuality education for Asian youth (Kehily, 2015).

Methods

Focus groups

For Phase 1 of the research, I chose to use focus groups in order to solicit areas of importance and needs in sexuality education that are essential and crucial to Asian young people. This initial approach was important because I needed to gain as much information to inform the design of the online survey. Focus groups are very efficient ways to elicit opinions or to rapidly develop a beginning understanding of certain areas where information is currently lacking (Morse and Niehaus, 2009). They included Asian young people's views of their sexuality education experiences, their needs and preferences in the areas of content, educators, pedagogy and cultural relevance (MacLure, 2013). A focus group guide (See Appendix J) with relevant questions about sexuality education content, educator, pedagogy and cultural relevance was designed. The data collected from this important first phase served several purposes which included the design, categories, themes and content of the online survey.

Focus groups provided opportunities to glean from Asian young people prominent themes to be included in the second method involving the online survey. Focus groups are widely used in many fields of inquiry and have become accepted as a means of eliciting rich and detailed information (Kruger, 2008). The purpose of focus group is to provide more depth and comprehension to the perceptions and experiences of sexuality education by Asian young people (MacLure, 2013). This is an appropriate method to use when working with young people as it is a suitable environment to discuss ideas and in a familiar context to learn from (Morse and Niehaus, 2009).

A focus group guide was used (See Appendix J) to help the steer discussions on selected potential topics. A focus group provides a platform where participants can openly discuss with

each other, ask stimulating questions and challenge statements or opinions expressed in a safe and guided environment where the facilitator can oversee the discussions and interactions (Teddlie and Tashakkori, 2009). The discussions and interactions can assist the researcher to see and understand how knowledge and opinions are constituted and constructed in a group context. Focus groups can provide public production of discourses involving participants discussing a chosen topic collaboratively rather than engaging in a two-way dialogue with the researcher (Morse and Niehaus, 2009). For example, participants were debating amongst themselves when the topic on educators' quality was introduced. Female participants were highly in favour of the need for educators to relate well to students while male participants were focussing on the importance of having knowledge content. There was a significant gender difference in responses with more female participants wanting educators to create safe spaces to discuss sex more comfortably. One of the advantages of using focus groups was that participants were able to share their views, opinions and disagreements within a context of a peer environment which can often stir up issues that would otherwise lay dormant if other research methods were used.

Pilot study of online survey

Information and themes gleaned from the focus groups guided the choice of topics and issues which were pertinent and relevant for the online survey. Participants identified important and relevant themes that included social and cultural factors such as parental involvement, content topics including pornography, qualities of sexuality educators and pedagogical methods involving the use of media. A draft of the online survey questions was created and piloted using 10 Asian young people as volunteers who completed the survey and tested the questions. Seven of the volunteers included University of Auckland students who were Asians aged between 16 to 25 and three were older than 25. The volunteers were recruited to ensure that the language, terminologies, spelling, grammar, phrasing of questions were suitable and easily understandable for potential Asian young people who would participate in the online survey.

Using the results from the pilot study, amendments and adjustments were made to correct spelling errors, grammar and improve clarity of questions so that they are easily understood by participants. Several words and phrases were changed including 'unhealthy' relationships to 'personal' relationships and 'sexual issues like pornography' to 'the challenges and implications of pornography'. The pilot study also allowed any possible misunderstanding of words or

vagueness of questions to be refined before the final version of the survey questions were decided and went online.

Online survey

An online survey was chosen as an appropriate quantitative method for Phase 2 of the research design. The quantitative method is useful for its generalizability and statistical significance and ability to study large numbers of people (Osborne, 2008). The University of Auckland Qualtrics survey site was used to analyse data collected from the online survey and provided quantitative findings relating to areas on cultural and social factors, sexuality education content, educators and pedagogy. A questionnaire (See Appendix I) containing 75 questions was designed, piloted and made available to the Asian young people to participate in the online survey.

The internet offers a safe space particularly for people to express their views and voices which otherwise would be subjugated in other offline spaces (Wright, 2006). Wright (2006) states that online surveys can enhance response rates as they provide anonymity, availability and accessibility and therefore encourage interests and participation. Since these can be done anonymously, online survey can provide freedom and safety to air and share views regarding the personal and sensitive nature of this study (Osborne, 2008). It was therefore appropriate as a means of collecting confidential and useful data from Asian young people who might be shy or reticent in sharing verbally on a topic that is taboo and stigmatised.

From the participants' perspective, doing a survey online can provide the privacy, anonymity and confidentiality to participate at their own leisure and at a convenient location. For those who were reserved about sharing their opinions publicly, it gave them the confidence to express issues that they would want to express or change without being judged. With the use of online survey, Asian young people were able to have their voices heard and valued as they exercised their agency and power to express their sexuality education views, needs and preferences in this study in accordance with critical youth study methodology.

Individual interviews

Phase 3 of the research involved the use of individual interviews. This method was an effective avenue for people to 'tell their stories' and to give more in-depth personal accounts and perspectives of their experiences (Kvale and Brinkmann, 2009). As a follow-up method, it

provided Asian young people a private space to share and expand on their experiences which emerged in the questionnaire. It also enabled significant themes and key findings that had arisen from the online survey analysis to be explored further. Some of the themes that needed further in-depth exploration and data collection included participants views of pornography, parental sexual expectations and educators' awareness of Asian culture and sexual values. The individual interviews allowed the researcher to provide participants the privacy and the opportunity to share in more details their views on selected themes and findings.

The use of focus groups was useful in stimulating discussions and opinions regarding the sexuality education experiences and views of Asian young people. However, when participants had to share about more sensitive and personal issues on sex and sexuality issues, individual interviews provided a safe, private and confidential platform for participants to open up and share more freely and meaningfully (Morse and Niehaus, 2011). From my practice as a counsellor, I had been mindful to provide time for participants to think, process their responses and to articulate their views in a manner that were important to them. Heath, Brooks, Cleaver and Ireland (2009) explain the benefits of using interviews to capture the voice and concerns of young people:

“Given the marginalization of young people’s voices within society, the interview can be a powerful tool for – quite literally – giving voice to their experiences and concerns. This is important in a world where the meanings of young people’s attitudes and actions are all too often either assumed or based on adult interpretations.” (p. 70).

Individual interviews were used to further explore pertinent findings, themes and issues that had arisen from the online survey. An interview guide (See Appendix K) was used to guide the discussions. The interviews provided opportunities as well as privacy and safety for participants to share their stories of personal experiences and deeper perceptions of aspects of sexuality education. In addition, interviews can stimulate comprehensive and integrated understandings that are rooted in the lived experiences of participants who otherwise do not have the opportunities to share. As participants shared life experiences, personal perspectives and creative suggestions, they increased my understanding of important and crucial issues relating to sexuality education through their eyes (Biklen, 2007).

Recruitment of participants

Recruitment started after ethics approval was obtained from the University of Auckland Human Participants Ethics Committee on 23rd March 2016 (See Appendix L). Eligible participants were Asian young people living in Aotearoa New Zealand from the ages of 16 to 25 years. The definition of the term 'Asian' was clearly outlined in the online survey to help potential participants clarify if they qualify. The term 'Asian' was described as those born or had lived in countries including China, Hong Kong, Singapore, Indonesia, South Korea, Japan, Malaysia, India, Philippines, Thailand, Myanmar, Cambodia, Vietnam and Laos.

Focus group participants

Invitation letters together with attachments consisting of Participant Information Sheet for principal (See Appendix A) and Consent Form for principal (See Appendix B) were mailed to principals of 10 secondary schools in the Auckland area that have a high percentage of Asian students. A follow up with phone calls with the principals to discuss the research and to clarify any queries were made. Due to various reasons, only one secondary school principal agreed to allow their Year 12 and 13 students to participate. After the principal had signed the Consent forms, I met with the school counsellor who agreed to distribute the Participant Information Sheets (See Appendix C) and Consent Forms (See Appendix D) to potential participants to the school counsellor. Seven college students were recruited by the school counsellor who arranged a convenient time and date to host the focus group. A private meeting room at the secondary school was used as a venue for the focus group session. Consent Forms were explained by the researcher who was also the facilitator. They were signed and collected before the start of the focus group session.

The other three focus groups comprised of 18 Asian young people who were recruited by the researcher using flyers, online and face to face invitations. Participant Information Sheets (See Appendix E) and Consent Forms (See Appendix F) were distributed to potential participants to read and to ask any questions they might have ahead of time. The three focus group sessions were conducted in private meeting rooms at the Tamaki campus, University of Auckland. Mutually agreed dates and times were arranged with participants from each focus group. Consent Forms were explained by the researcher who was also the facilitator. The Consent Forms were signed and collected before the start of each focus group session.

Focus group participants were invited to provide names they wanted to be identified with and interestingly most opted for European names rather than Asian names. There were 25 Asian young people who participated in the focus groups as listed in Table 1 below:

Table 1: Focus Group Participants

Pseudonym	Focus Group	Age	Gender	Ethnicity
Kim	FG1	21	Female	Korean
Derek	FG1	23	Male	Chinese
Winnie	FG1	20	Female	Chinese
Cleo	FG1	22	Female	Chinese
John	FG1	23	Male	Indian
Hyeen	FG2	21	Female	Korean
Bernie	FG2	22	Female	Chinese
Ben	FG2	25	Male	Chinese
Michael	FG2	22	Male	Indian
Krisham	FG3	17	Male	Cambodian
Andrew	FG3	17	Male	Chinese
Shirley	FG3	17	Female	Chinese
Casey	FG3	17	Female	Chinese
Serene	FG3	17	Female	Chinese
Cindy	FG3	17	Female	Chinese
Joe	FG3	17	Male	Filipino
Elliot	FG4	22	Male	Chinese
Tim	FG4	23	Male	Chinese
Susan	FG4	24	Female	Indian
Rita	FG4	22	Female	Chinese

Ali	FG4	23	Male	Indian
Grace	FG4	23	Female	Korean
Ronny	FG4	30	Male	Indian
Sue	FG4	20	Female	Chinese
Mark	FG4	22	Male	Indian

Online survey participants

Online survey recruitment of 500 or more participants commenced on 23rd April 2017. Posters were placed on notice boards in various departments across the three campuses of the University of Auckland including Epsom, City and Tamaki. Flyers with information about the online survey were distributed in the three University of Auckland campuses, Asian and Chinese community organisations, sports and social clubs in other universities and tertiary education institutions in New Zealand. The Auckland Chinese Community Association, Auckland Chinese Sports Club and social Asian associations were also approached to help advertise the online survey flyer in their newsletters or other means of communications with their members. The flyers were also distributed through other channels such as one to one invitations and personal contacts. With the use of the online survey, it was possible to include those living outside Auckland. There was also a snowball effect because those who had responded were able to assist in circulating the online survey invitation amongst their friends, family members, acquaintances and associates.

Individual interview participants

Interview participants were approached or volunteered to participate from advertisement flyers. Participant Information Sheets (See Appendix G) and Consent Forms (See Appendix H) were distributed to all potential participants. The time, date and venue were arranged at the convenience of the interviewees. Private rooms in the Tamaki campus were used to conduct the interviews. To ensure a diversity of perspectives, I had recruited even numbers of female and male and a diversity of ethnicities represented by the 10 interviewees.

Five Asian females and five Asian males took part in the individual interviews. Participants were invited to choose the names they wanted to be identified with and most had chosen European names. The demographic details of names, age, gender and ethnicities of the ten participants are listed in Table 2 as follows:

Table 2 – Individual Interview Participants

Pseudonym	Age	Gender	Ethnicity
Shaun	23	Male	Indian
Jonah	21	Male	Filipino
Rachel	23	Female	Chinese
Tommy	25	Male	Chinese
John	24	Male	Chinese
Kim	24	Female	Chinese
Bernie	22	Female	Korean
Paul	25	Male	Indian
Amanda	24	Female	Chinese
Mary	25	Female	Chinese

Participant demographics

The quantitative data collected were based on valid responses to specific questions in the online survey questionnaire and were analysed using the University of Auckland Qualtrics survey tools. There were 702 Asian young people who responded to the online survey but only 500 participants had fully completed all the required questions in the online survey. The online survey was closed when the 500 participants were reached. The relevant characteristics and demographics of the 500 participants that demonstrated significance for the analysis of main themes are shown below.

Gender and age groups

The gender and age groups of participants in this study are displayed in Table 3 below. The largest age group of 63% (N=500) of participants were from the 20 to 25 age group, followed by 37% in the 16 to 19 age group. In terms of gender, 61% of participants identified themselves as females and 38% of participants as males. One percent of participants had identified as transgender and others which aligned with a nationally representative survey in 2012 (Clark, Fleming, Bullen, Denny, Lucassen, Robinson, Rossen, 2013) which stated that transgender students made up 1.2% of participants and 2.5% reported not being sure.

Table 3: Gender and Age Groups

Age Group (N=500)	Female		Male		Transgender & Others		Total	
	n	%	n	%	n	%	n	%
20 – 25	184	37	127	25	4	-	318	63
16 – 19	120	24	65	13	1	-	185	37
Total	304	61%	192	38%	5	1%	503	100%

Percentages <1 are not shown.

Ethnicity groups

The New Zealand population comprised of more than 180 different ethnicities and almost 40% of Aucklanders reported being born overseas (Statistics New Zealand, 2020). In the last 15 years, the greatest increase of any ethnic group has been those of Asian origin, principally from China, India, Korea and more recently the Philippines. In 1991, 5.5% of Auckland's population identified themselves as Asian. By 2001 this had risen to 14% and in 2016 it had reached 25% and today the figure stands at 30% (Zhou and Bennett, 2017). The latest 2018 national census reveals that nationally the Asian population is 15.1% and places it third after the Europeans with 70.2% and the Māori with 16.5% (Statistics New Zealand, 2020). The cultural and ethnic diversity of our people has enriched our nation in a myriad of ways but with it comes the challenges of acculturation and assimilation for Asian young people and other ethnically diverse migrant youth.

Table 4 displays the various ethnicities with the highest group of 61% (N=500) of participants who identify as Chinese followed by 12% as Indians. The third group of 9% of participants who identify as Koreans followed by 5% as Filipinos. Three percent identify as Taiwanese, 2% as Japanese and 2% as Malay. The ‘others’ category of 6% was made up of participants who identify as Indonesian, Vietnamese, Thai, Burmese, Nepalese and Laotian.

Table 4: Ethnicity Groups

Ethnicities (N=500)	Female		Male		Transgender & Others		Total	
	n	%	n	%	n	%	n	%
Chinese	178	36	117	24	5	1	300	61
Indian	36	7	26	5	0	-	62	12
Korean	27	5	18	4	0	-	45	9
Filipino	20	4	7	2	0	-	27	5
Taiwanese	11	2	5	1	0	-	16	3
Japanese	7	1	5	1	0	-	12	2
Malay	5	1	5	1	0	-	10	2
Others *	28	5	10	2	0	-	38	6

*(Indonesian, Vietnamese, Thai, Burmese, Nepalese, Laotian)

Percentages <1 are not shown.

Country of birth

Although most of the people who self-identified with Asian ethnicities were born in countries in Asia, one in five or 20% were born in New Zealand (Ho, 2015). Table 5 below displays 36% of participants were New Zealand born, while the remaining 64% of participants were born overseas. From the 64% who were born overseas, 18% of participants were born in China followed by 9% in Malaysia. The third group comprises of 8% of participants who were born in India and 7% in South Korea. Other countries of birth of participants included those from the Philippines, Taiwan, Hong Kong, Singapore, Japan, Cambodia, Burma, Laos and Indonesia.

Table 5: Country of Birth

Country of Birth (N=500)	Female		Male		Transgender & Others		Total	
	n	%	n	%	n	%	n	%
New Zealand	109	22	70	14	3	-	182	36
China	54	11	32	7	1	-	87	18
Malaysia	24	5	18	4	0	-	42	9
India	26	5	16	3	0	-	41	8
South Korea	21	4	13	3	0	-	34	7
Philippines	15	3	10	2	0	-	25	5
Taiwan	10	2	7	2	1	-	18	4
Hong Kong	12	2	5	1	0	-	17	3
Singapore	9	2	7	1	0	-	16	3
Others*	23	5	12	2	0	-	36	7

* (Japan, Cambodia, Burma, Laos, Indonesia)

Percentages <1 are not shown.

Length of residency

Acculturation is often measured by two factors including the length of residency in the host country and primary language/s spoken at home (Chun, Organista and Marin, 2003). Asian young people in this study are seen to experience various levels of acculturation depending on the length of residency and language/s spoken at home. Since these two important acculturation factors influenced Asian young people's sexual attitudes and behaviour, it is worth displaying the data of participants to gain better insight of the level of acculturation of Asian young people in this study.

Findings reveal that 36% of participants reported that they were born in New Zealand while 64% reported being born overseas. The largest group of 49% of participants reported that they reside in New Zealand from the ages of 11 to 20 years. The second group of 29% of participants from 1 to 10 years. Seventeen per cent of participants stated that they resided in New Zealand for more than 20 years and 5% of participants for less than one year. The length of residency of participants are displayed in Table 6 below:

Table 6: Length of Residency

(N=500)	Female		Male		Transgender & Others		Total	
	n	%	n	%	n	%	n	%
11 to 20 years	148	30	94	19	2	-	244	49
1 to 10 years	94	19	58	11	0	-	152	29
More than 20 years	51	10	30	6	3	1	84	17
Less than a year	12	2	10	2	0	-	22	5

Percentages <1 are not shown.

Language/s spoken at home

Another important acculturation indicator is the language/s spoken at home by participants (Tong, 2013). The use of English and Asian language/s spoken at home by participants were investigated to determine the level of acculturation of participants. The 16% of participants who indicated that they only spoke English at home are described as having the highest acculturation compared to those who spoke one or more Asian languages at home. It was assumed that since there was no Asian language spoken, there was little identification or affiliation with the Asian culture or heritage country of origin (Tong, 2013). This compares with those participants, who are less acculturated, who might need to speak Asian language/s at home with their family members who could only converse or are more familiar with their native Asian language.

The largest group of 60% of participants who spoke both English and Asian language/s at home were described as having a lower level of acculturation compared to the first group of 16% of participants. Twenty-four percent of participants who indicated that they spoke only Asian language/s at home demonstrated an even lower level of acculturation or assimilation to the Western culture. It is assumed that this group of participants might have parents who could only converse in Asian languages and therefore did not indicate speaking English at home. The use of only Asian language/s at home supports an indication of a deeper attachment to their Asian cultural heritage by their parents and their young people.

Table 7: Language/s Spoken at Home

(N=500)	Female		Male		Transgender & Others		Total	
	n	%	n	%	n	%	n	%
I speak English & Asian language/s at home	281	56	117	23	3	-	301	60
I speak only Asian language/s at home	73	15	48	9	1	-	117	24
I speak only English at home	51	10	26	5	1	-	78	16

Percentages <1 are not shown.

Analysis of data

In order to recognise the contextually specific nature of Asian young people's narratives and understand their complexity and multiplicity, this study utilised a sequential multi-methods research design (Roller and Lavrakas, 2015; Hunter and Brewer, 2015). With the use of both quantitative and qualitative methods, data analysis involved a combination of different techniques. The process of data analysis involving qualitative and quantitative methods consists of making sense of various forms of data collected and involves preparing the data collected for analysis purposes, conducting different analysis, representing the data and making an interpretation of the data (Teddlie and Tashakkori, 2009). This study employed two research paradigms including the positivist/quantitative and the interpretivist/qualitative approaches to analyse and interpret various elements of the findings.

The positivist approach was used to highlight quantitative data providing objective and tangible explanation for a specific thing or a specific issue (Creswell, 2003). The quantitative data which emerged from the online survey questionnaire were analysed using Qualtrics survey tools from the University of Auckland. Since the aim of the quantitative data was to provide general patterns about Asian young people's views on the four areas of sexuality education, statistical measures including chi-squares and T-tests were used when appropriate and analysed data with the Cronbach's Alpha values that were 0.7 or higher. The Qualtrics survey site provided a variety of analytical tools such as the cross tabulations of different sets of data to analyse Asian young people's views on various topics and sub-topics found in the four data chapters (Chapters 4 to 7). Examples included the cross tabulations of gender/ages of participants and their use of

pornography, the number of female/male participants and the sources of sexual information including internet, parents and social media. Other sets of analytical calculations of quantitative data were also used to generate relevant data to support themes gleaned from qualitative material. The quantitative component is more often complementary and adds value to the interpretation of the qualitative component (Giddings and Grant, 2009).

An important validation strategy of positivist approach is the clear articulation of the overarching research question. Clarification of the research question is vital because it guides the data collection and analysis process and is expected to be answered by the findings (Giddings and Grant, 2007). The research question in this study was intentionally formulated to investigate participants' views on how sexuality education could be updated to equip and empower Asian young people to make informed sexual choices. The research question described the research problem that the entire study is setting out to address and also guided the researcher in the primary reasons for the study (Halcomb and Andrew, 2009). Four sub-questions supported the research questions and were explicit in addressing how sexuality education could be updated in the four specified areas of cultural relevance, content, educator and pedagogy.

According to Creswell (2003), qualitative research is fundamentally interpretive. This means that the researcher makes an interpretation of the data, filters the data through a personal lens that is situated in a specific socio-political, historical and cultural moment. One cannot escape the personal interpretation brought to qualitative data analysis. When conducting data analysis, the researcher becomes the instrument for analysis, making judgments about coding, theming, decontextualizing and recontextualizing the data (Starks and Trinidad, 2007). With this in mind, I was extra cautious to present findings from participants' perspectives rather than the researcher's point of view. Although each qualitative approach has specific techniques for conducting, documenting and evaluating data analysis processes, it is the individual researcher's responsibility to assure rigour and trustworthiness (Nowell, Norris, White and Moules, 2017). The use of self-reflexive journaling enabled me to be conscious of any personal bias and to ensure that participants' views were recorded and represented as fully as possible. Personal journaling offers a valuable vehicle for reflection about the researcher's process and potential influence on data collection and data interpretation (Koch, 1994).

The qualitative data which emerged from the focus groups, semi-structured interviews and open-ended survey questions necessitated a different analytical approach. Due to issues of

confidentiality, I transcribed all the tapes generated from the focus groups and interviews myself. This also enabled me to acquire a strong sense of themes emerging from the transcripts and I was able to use this to build themes for data classification. The use of qualitative thematic analysis is a useful method for identifying, analysing, organising, describing and reporting patterns or themes within a data set (Braun and Clarke, 2006). Boyatzis (1998) described thematic analysis as a translator for those speaking the languages of quantitative and qualitative analyses and enabling researchers who use different research methods to communicate with each other. The initial phases of thematic analysis involved familiarizing myself with the data and generating initial codes. This stage also involved a descriptive and interpretive analysis whereby patterns and connections were identified and interpreted from what I believed participants had shared. As a researcher I was conscious of ensuring that the themes that emerged clearly represented Asian young people's voices of their own views, concerns and issues in their sexuality education experiences.

A coding system was used to establish categorical content which then progressed into a more abstract mode of interpretation of thematic content (Norwell, Norris, White and Moules, 2017). An example was the theme of Asian young women's exercise of power and their resistance to their parental and cultural edits on sexual attitude and behaviour. Participants' narratives included key phrases that pointed to this theme such as 'strict parental expectations', 'old-fashioned rules' and 'conservative as a race'. In applying an interpretivist approach, the results evolved naturally from the narratives shared by female Asian young women relating to the need to resist restrictive sexual norms and also highlighted the importance I placed in recognising their challenges within the parental and cultural context. The principles of the interpretivist paradigm are to develop an understanding of the subjects and the topic and also ensuring a connection between the researcher, the way the research is conducted and the research subjects (Lincoln and Guba, 1985). Individual interviews provided comfortable dialogue which is considered crucial in getting accurate responses to enable the participants' perspectives and perceptions and the way they make sense of them in their lives. With the use of feminist theory, data relating to female Asian young people's views were highlighted to give them a voice and to provide insights on the issues they were facing in the social and cultural context they are living in.

The qualitative analysis moved from categorical content into a more abstract mode of interpretation (Tobin and Begley, 2004). In establishing trustworthiness, I had documented

theoretical and reflective thoughts, kept self-reflexive journals and used a coding framework. Another reason for using thematic analysis is its usefulness for summarising key features of a large data set because it forces the researcher to use a well-structured approach to handling data, helping to produce a clear and organized final report (King, 2004). Several pertinent themes that were important to Asian young people emerged from responses from open-ended survey questions from the 500 respondents. The themes highlighted the need for sexuality education to be relevant and in touch with the issues Asian young people are experiencing such as the call for parental involvement and the importance of teaching sexual consent to young Asian students. During the latter phases which included interpreting, defining and naming themes, other means of establishing trustworthiness were used, such as triangulation, to strengthen the validity of findings and to generate new insights into how social context shaped participants' responses and actions (Guba and Lincoln, 1989). Trustworthiness strategies were used to address the issue of reliability in the qualitative methods used in this study.

The next strategy I used involved the process of triangulation used to validate the qualitative component of this study. I chose triangulation because it can be used to ensure the validity of themes through the comprehensiveness and convergence of patterns emerging from the quantitative and qualitative data (Giddings and Grant, 2009). It reduces the possibility of chance associations as well as of systematic biases prevailing due to a specific method being utilized, thereby allowing greater confidence in any interpretations made (Greene and McClintock, 1985). My finding that 61% of respondents rated interactive learning as the second most important pedagogy was an odd and uncommon one because Asian students have often been traditionally stereotyped as passive, quiet, shy and reluctant to be involved in classroom participation (Joy and Kolb, 2007; Lee, Tran, Thoi, Chang, Wu and Trieu, 2013). In the process of triangulation, a high number of respondents from the survey and interviews provided reasons for their willingness to overcome their passivity and be actively participate in their learning process. The rationale for triangulation is that it attempts to overcome any inherent weakness or bias of a single research strategy and provides opportunities for convergence and corroboration of results that are derived from different research methods (Greene and Caracelli, 1989).

My employment of methodological triangulation is to enhance credibility of overall findings as I examined quantitative data to find similar and congruence of results and sought another set of data to expand, clarify or enrich the other (Greene and Caracelli, 1989). Asian young people's views were primarily expressed in the rich, personal and interesting narratives from the three qualitative research methods. Quantitative data extracted from the survey provided objective

statistical evidence and were read and analysed in relation to qualitative material from focus groups and interviews. Depending on the nature of the results, I looked for patterns and anomalies in respondents' answers across the samples in relation to the emerging themes and findings. For example, the finding that 86% of respondents had used the internet to access sexual information provided adequate statistical power to the argument that sexuality education needed to explore the use of digital pedagogy. Qualitative material relating to relevant and pertinent narratives from Asian young people provided deeper insights and reasons for how digital pedagogy could be beneficial because young people of today are wired technically to acquire information. The use of triangulation as a technique for trustworthiness is effective in ensuring that the use of different methods in this study highlights their individual strengths and compensates for their individual limitations (Greene and McClintock, 1985).

Ethical considerations

Ethics approval was obtained from the University of Auckland Human Participants Ethics Committee on 23rd March 2016 (See Appendix L) before any contact was made with any potential participants. Discussing issues of sex and sexuality are considered private, sensitive and personal topics which can pose ethical challenges (Boynton, 2003). In this section, I address the ethical considerations in conducting this research including informed consent, issues related to researching in schools, confidentiality of data storage and participants' psychological stress or harm.

Informed consent

An important way of protecting participants is to ensure their participation is voluntary and that they are fully informed of what the study involves. Kehily (2015) highlights the importance of ensuring students' voluntary participation in research on sexuality issues. Focus group and interview participants were handed relevant Participant Information Sheets (See Appendix C and E) and Participant Consent Forms (See Appendix D and F) prior to data collection procedures. These forms detailed information about the study, including its aims and how the data would be collected, stored and used. Online survey respondents consented to participation by clicking the consent statement before proceeding. The participants were informed that by answering the questions, they were consenting to data collection and the use of data for the purposes of this research.

The important task relating to issues of consent from the relevant research methods were carefully followed. This was an especially vital step because my study involved Asian young people who were secondary and tertiary students and working young people. When potential participants were asked for their agreement, it was vital that their consent be informed. This involved explaining the various aspects of the study in written form to ensure they fully understood what information the research would be collected from them and the implications of their involvement in the study. Opportunities were given to participants to ask question or clarify issues that they might have. At the close of the focus group and interview discussions, participants were given the opportunity to ask any queries or concerns they might have regarding the researcher or the study. Email addresses and cell phone numbers of the researcher and supervisors were listed on participants' information sheets in case participants needed to make contact regarding any queries or concerns before, during or after data collection.

As a means of legitimising possible refusals and making it easier for students to turn down the invitation to participate, I annotated this message with examples as to why someone might not want to participate. Another way to facilitate their agency to say 'no' was to emphasize that they did not need to share their explanation with me.

Issues related to researching in schools

Research involving student participation in sexuality issues can at times be perceived as involving some 'risks' and was therefore expected to receive increased scrutiny from the ethics committee (Dickson-Swift, James and Liamputtong, 2008). Schools are risk-averse spaces and they have a duty of care to protect students from potential risk when undertaking research (Allen, 2011). It is therefore understandable that research involving students' participation discussing sensitive topics like sexuality will often be a contentious issue as school authority has a responsibility to be protective of students in their care (Allen, 2011). Sex and sexuality related topics are considered sensitive and personal and pose ethical challenges. The principals' Participant Information Sheet (See Appendix A) contains assurances of confidentiality and anonymity of the participants' responses to the surveys. Pseudonyms were used throughout the research process and findings to ensure participant anonymity and confidentiality.

Confidentiality of data storage

Participants were assured all materials relating to data collection and analyses would be kept in a safe and secured place at the University of Auckland campus. They were aware that they had the right to withdraw from participation at any time during data collection and to withdraw their data retrospectively up to one month after taking part in the study. These considerations were made clearly and explicitly in all the specially prepared Participation Information Sheets and Consent Forms used in this study. Kaiser (2009) emphasizes that the protection of individuals whilst participating in research activities is an absolute right that should not be taken lightly or for granted.

In terms of anonymity and confidentiality, the online survey hosted by the University of Auckland Qualtrics survey site was completely secured and reliable. Participants were given assurances of anonymity and confidentiality before they started the survey. Maintaining confidentiality is another vital aspect of ethical standard. Respondents were not requested to identify themselves by their names or to provide any contact details. Since there was no possibility that they could be contacted or identified, anonymity and confidentiality were assured. Confidentiality once promised needs to be preserved (Posavac and Carey, 2007).

Psychological stress or harm

Regarding psychological stress or harm, I was aware that conducting research about sexuality could be challenging because it required participants to discuss and to respond to questions relating to experiences which were often socially termed as “personal”, “embarrassing” and “private” (Dickson-Swift, James and Liamputtong, 2008). This is especially important as my research also involves secondary school students and it can be difficult because of the plethora of power relations which govern the school institutions (Allen, 2009a). Schools are risk adverse to ‘controversial’ research because of their need to be accountable to caregivers, the local community and the constraints of governmental policy (Allen, 2009b).

I was conscious that I needed to exercise care, integrity and sensitivity when facilitating discussions on issues such as abortion and sexual assault as participants might have related traumatic experiences. Participants were given assurances beforehand that should they become disturbed or uncomfortable during the sessions, I would pause the discussion and respect their choice to withdraw from participation. Throughout the focus groups and interviews, I

endeavoured to inform participants to exercise agency such as reflecting on their emotions and refraining from answering if under stress or discomfort. At the end of each focus group and interview sessions, I also checked to see if they were all right and provided information of counselling organisations if needed. Participants were reminded that should they need counselling support the researcher could provide a contact.

Limitations

In this section I acknowledge and discuss several limitations and key assumptions of this research. Despite these limitations, this study contributes significantly to the understanding of Asian young people's views on how sexuality education can equip and empower them to make informed choices about their sexual health and well-being.

Firstly, this study relied on the self-reports of Asian young people who were still at school but also a majority of participants who were studying at tertiary institutions and working young adults. The latter group of participants had shared their views of sexuality education that were retrospective because they had left school after some years. The study was not able to fully validate participants' self-report responses and participants could have distorted their experiences and perceptions of sexuality education which they had several years ago. The key assumption is that participants will respond honestly and to the best of their recollections of their sexuality education experiences and perceptions. Another limitation of the self-reporting nature of the online survey is that it was opened to the public and relied on the respondents being who they said they were. Due to the confidential and anonymous nature of the online survey and its availability to anyone who was willing to participate, the study relied on the honesty and integrity of the respondents regarding the survey criteria of age and ethnicity.

Secondly, this study examined Asian young people as an ethnic group and therefore classified all individual ethnic groups as one group of Asians. This is in line with Statistics New Zealand (2019) classification of various sub Asian ethnic groups under one major 'Asians' heading. For the purposes of this research, I acknowledge that there may be distinct and separate cultures within the Asian community. However, there are many underlying similarities among Asian ethnic groups that can differentiate them from non-Asian ethnic cultures including beliefs about the importance of honouring one's family, sex as a sensitive, personal and taboo topic and the conservative moral and social codes concerning sexual expressions (Hahm, Lahiff and Barreto, 2006; Okazaki, 2002).

Since focus groups involved publicly discussing issues of a sexual nature, they could be uncomfortable for some participants. To counteract possible feelings of discomfort, single sex groups could have been employed to draw out deeper sharing and contributions from female participants without the presence of male participants. Likewise, male participants might have raised issues that they would share openly if there were no female participants present in the group. In Asian culture, it is appropriate and more comfortable to discuss sexual issues without the presence of the opposite sex (Lou, Lalonde and Wong, 2015). Amongst Asians any open discussion of sexuality is difficult and arduous since sexuality is a very sensitive and private and at times awkward subject (So and Cheng, 2005). This is to avoid losing face and people from Asian cultures are often taught to control their expressions, to subdue their reactions and to suppress natural feelings and spontaneity (Hofstede, 2001). Single sex focus groups would also encourage those participants who are shy, introverted or reticent to share more openly and freely. With the benefit of hindsight, I would also use single sex focus groups as well as mixed sex focus groups for a richer and possibly a greater variety of contributions from both male and female Asian young people.

In this study I endeavoured to investigate areas that related to the content, educator, pedagogy and cultural responsiveness of sexuality education. However, there were several contemporary issues that I would have liked to include which could be beneficial in understanding how sexuality education could be updated to equip and empower Asian young people to make informed sexual choices. These areas included Asian young people's views on uses of technology like mobile phones, apps and the wide range of social media access by Asian young people in relation to sexuality education. Other areas I liked to investigate included the influences of religious faith in learning about sexuality, the voices of transgender people, equity, sexual and gender diversity in sexuality education.

This study underscores the importance of listening to the voices and intentions of Asian young people without any bias or prejudice. Contemporary practitioners have shed light on possible problems and concerns for and considerations of the complexities of power, partiality and exploitation that could emerge within the most well-meaning and non-exploitative research encounters (Best, 2007). However, even with the best-intentioned research undertakings and efforts to reduce power imbalance inherent in the qualitative research endeavours, there could be elements of researcher unconscious personal partiality and preferences. It is acknowledged

that the researcher recognises that the accounts provided in this study represented as much as possible the constructed realities of narratives described by the participants.

Conclusion

This methodology chapter is important because it provides the backdrop of how the critical youth studies methodology was used in this thesis. The use of multi-methods research design involving three research methods including focus groups, online survey and individual interviews was explained to understand how data was collected, produced and analysed to support the findings presented in the following four data chapters (See Chapters 4 to 7). Participant recruitment was discussed to demonstrate how the three different groups of participants were enlisted to be involved with this study. By providing details of participants' demographic profiles, I attempted to provide some specific data of their gender, age, their backgrounds and level of acculturation. Ethical considerations were discussed and several limitations of this study were shared to provide some scope for future research in this subject.

The following four data chapters (Chapter 4 to 7) investigate the data and narratives relating to the views of Asian young people on the four aspects of sexuality education including cultural relevance, content, educators and pedagogy. The discussions respond to the main research question involving Asian young people's views on how sexuality education can equip and empower them to make informed sexual choices.

CHAPTER 4

Family, Social and Cultural factors

This chapter responds to the first research sub-question “What are Asian young people’s views on family, social and cultural factors that can provide insights to make sexuality education culturally relevant for them?” Findings indicate the influences of sexual messages and inferences of scripts resulting from the absence and the lack of Asian parent-adolescent sexual communication. The next section investigates Asian young people’s calls and reasons for parental involvement in sexuality education. The final section explores Asian young people’s views for the inclusion of Asian culture, sexual values and beliefs in sexuality education. Although sexuality education is important for Asian young people, it cannot be viewed in isolation from family, social and cultural influences that are embedded in their lives and affect their sexuality (Ali, 2014). It is argued that understanding the challenges of family, social and cultural factors is crucial to support Asian young people form an identity that embodies a sexual self within their own social and cultural context and to enhance the social and cultural relevance of sexuality education for Asian young people.

The Education Review Office report (2007) states that sexuality education as it is currently taught in our schools does not serve the needs of young people from culturally diverse background including Asians. As migration to Aotearoa-New Zealand continues to increase the diversity of the population, sexuality education that can cater to serve the needs of young people from culturally diverse backgrounds is essential and effective for them (Ministry of Education, 2015). It is important that sexuality education recognises the cultural sexual norms and the influences of family and social factors which have significant impacts on the formation and expression of sexuality of culturally diverse young people. The Sexuality Education guide (Ministry of Education, 2015, p. 12) recognises this and stipulates that “through the socioecological perspective students will critically examine the social, economic, political and cultural influences that shape the ways people learn about and express their sexuality.”

In chapter 2, I reviewed literature on how Asian young people’s sexuality is fashioned and expressed through culturally-based values and beliefs and the interactions between the individual and social structures such as the family and the cultural edicts of Asian culture.

Studies have shown that sexuality education is most effective when informed by the views and perspectives of young people themselves and what they say is important to them (Measor, Tiffin and Miller, 2000; Allen, 2007; Ezer, Kerr, Fisher, Heywood and Lucke, 2019). In this chapter, I analyse data and discuss Asian young people's views relating to the influence of the Asian family via parent-adolescent sexual communication, their call for parental involvement and the inclusion of Asian culture, sexual values and beliefs in sexuality education.

The influence of Asian family

This section explores Asian young people's views on the embeddedness of Asian young people in their family environment and their bondedness to their parents' influences on how they position themselves in relation to concepts of sexual identity, desire and practice (Cense, 2019). Participants, especially female Asian young people indicated awareness of conservative messages of sexual attitudes and values they received from Asian parents' spoken and unspoken cues. Asian young women provided reasons and arguments for supporting their need to exert and exercise their agency to resist parental sexual expectations and the cultural edicts they perceived from the lack or absence of parental communication (Measor, Tiffin and Miller, 2000). Findings on Asian parental sexual communication with young people provide useful insights for sexuality educators on the influence of Asian parents on their young people's formation of sexual attitudes and sexuality.

Like most Western cultures, the New Zealand culture is predominantly individualist oriented, emphasizing freedom and autonomy (Bochner, 1994). Conversely, Asian culture is collectivist oriented and rooted in Confucian teachings, valuing interdependence and prioritization of the group over self (Cai, Hardy, Olsen, Nelson and Yamawaki, 2013). In adolescence, youth begin considering the importance of their ethnicity and individuality and each person can internalize the practices and beliefs of both cultures as part of their identity (Schwartz, Donnellan, Ravert, Luyckx, & Zamboanga, 2013). Incompatible or conflicting values can be detrimental to immigrant youth, as they must reconcile the conflicting values of a collectivist culture with the values of an individualistic culture (Xia, Shi, Zhang and Hollon, 2013). Asian young people may encounter situations when adherence to one culture is in conflict with the other. When sexuality educators understand Asian young people's desires conflict with traditional family norms of 'silence' regarding sexual matters, it can assist them gain awareness and insights on how they can better equip and empower Asian young people to make informed sexual decisions.

Study data reveal 84% (N=500) of participants never or seldom discussed sexual issues with their parents. Comparing figures of female and male participants, analysis showed that 9% (45% female versus 36% male) more female participants had **never** discussed the topic of sex or sexuality with their parents. In addition, 12% (49% female versus 37% male) more female participants **seldom** discussed sexual issues with their parents. In total, 94% (45% plus 49%) of female participants never or seldom discussed sexual issues with their parents. This compares with 73% (36% plus 37%) of male participants. The resounding number of participants (94% female and 73% male) rating the absence and lack of parental communication was expressed by Asian young people as being the product of a culture that does not embrace sexual discussions.

There was an acceptance of parental silence that sex was seen as private compared with the openness about sexual issues in Western societies (Rawson and Liamputtong, 2010). As one participant shared “*Because we are conservative as a race, our parents do not teach us about sexuality.*” Another participant shared that “*Discussing topics relating to sex and sexuality is awkward and difficult for me because we are not brought up to talk casually about this*”. Typical reasons shared by participants for the lack or absence of parent-adolescent communication were “*awkwardness*” and “*embarrassment*” experienced both by Asian parents as well as Asian young people. These were supported by female participants who shared “*feelings of weirdness and awkwardness*” and experiences of emotional reluctance to discuss sexual issues with family members. The following participants shared their views below:

Because we are conservative as a race, our parents do not teach us about sexuality. Unfortunately, we go into relationships without important knowledge of sexuality. It feels weird and awkward discussing with family members about sex and parents’ silence about sex makes it even harder for us to discuss sex and sexual issues with others. (Indian male survey participant age 19).

Discussing topics relating to sex and sexuality is awkward and difficult for me because we are not brought up to talk casually about this. My mother I know also feels embarrassed but sometimes provided necessary puberty information. Apart from that sex is definitely very awkward and not comfortable to discuss in our family. (Chinese female interview participant age 24).

The family, and in particular parents, have the earliest influence on the sexual values, attitudes and beliefs of their children and adolescents such as traditional social norms, gender roles and

sexual scripts (Sanchez, Crocker and Boike, 2005; Sieving, Olphant and Blum, 2002; Flores and Barroso, 2017). The majority of female participants were of the opinion that despite the absence of parental sexual communication they were well aware of their parents' expectations and the cultural edict of female Asians delaying sexual activity until marriage and abstaining from sexual promiscuity. The following comment typified female participants' perceptions that the unspoken messages from parents included saying "no" to sexual activity until marriage, "knowing what is right and wrong about sleeping around" and delaying sexual activity:

Asian parents tend not talk about sex with their children but when my parents did talk either directly or indirectly, they conveyed cues to mean no to sexual activity and to delay it as long as I can until marriage. Of course, they hinted the importance of not sleeping around to uphold the family honour indirectly. (Chinese female survey participant age 25).

In Asian culture, Asian parents are considered to be in a position of power over their adolescents and there is a tendency to exert consciously or unconsciously their conservative sexual expectations on their adolescents (Fung, Kim, Jin, Wu, Fang and Lau, 2017; Meston and Ahrold, 2010). Coleman and Hendry (1999) state that the family is a repository of culture and has a profound influence in providing an environment in which children initially form their sexual values. Wang (2016) explains that Chinese parents attempt to transmit sexual values and expectations about dating and sexual behaviour to their adolescents indirectly and non-verbally. In this study, participants indicated their awareness of the unspoken expectations of their parents' sexual values and attitudes on them in the absence of explicit communication. One female participant shared her comment below:

My family have not been explicit with me about their sexual attitudes but I can however imply their sexual beliefs where they align with religious beliefs and Asian culture. They don't directly say but as a daughter I do respect and want to live up to their expectations in the sexual area. (Korean female survey participant age 20).

Findings on parental sexual communication reveal that only 4% of female and 8% of male participants received sexual information from their fathers compared to 17% of female and 4% male participants from their mothers. The figures indicated that Asian fathers tended to hold more sexual discussions with their sons than daughters and Asian mothers likewise with their daughters than their sons. Because talking about sex is a taboo and sensitive topic, participants shared that their Asian parents find it less embarrassing and awkward to discuss sex with their

similar sex young people. As one female participant said “*My father who is very traditional and talks freely to me about financial and other topics except sexual matters*”. One male participant had this to share “*With regard to sexual issues, discussing it with my mother was not that easy or useful because there are male issues that only my father would have knowledge of and I felt more comfortable talking to him about them.*” The following comments from both female and male participants summarised the sentiments of participants about this point:

I found that growing up as an Asian person I received very little sexuality education from my father who just told me not to get any girl pregnant. My sister only received some basic form of puberty and sexual advice from our mother. We just don't talk very much about sexual matters in our family. (Chinese male survey participant age 23).

From young I can remember having several occasions when my mother cautioned me not to be cheap or to let men take advantage of me. My father, who is conservative and protective, had told me two or three times when I went on a date not to get pregnant. I can recall those times but it was difficult not to get involved sexually when others are doing it. (Chinese female survey participant age 25).

A qualitative study conducted by Kim and Ward (2007) with 165 Asian American college students found that Asian fathers were perceived as providing minimal sexual related communication especially with their sons. The finding in this study concurs with a study by Chen (2017) who also indicated that Asian parents find it less uncomfortable and difficult to talk sex with their similar sex adolescents and that when they do talk it is primarily to give directives rather than having a discussion on equal level (Chen, 2017). My findings add new knowledge to the field of Asian parental sexual communication that Asian fathers tend to hold more sexual discussions with their sons than daughters and Asian mothers likewise with their daughters than their sons. In addition to qualitative evidence my findings are supported by quantitative data as reported above.

Another consequence of the absence and lack of Asian parental sexual communication is that 9% (54% female versus 45% male) more female participants reported that their parents were conservative and old fashioned in their sexual beliefs and expectations. Study findings reveal that 48% (36% female and 12% male) of participants stated that their family expected them not to be sexually active until marriage. In this category, there were three times as many female participants, 36% compared with 12% of male participants. This is in line with findings from

other studies that Asian parents' expectations of female virginity and sexual restrictions primarily on their daughters reflect a set of values that are still prevalent in today's culture (Ruan, 1997; Chen, 2017). Asian parents are stereotyped as being strict with their children and adolescents, especially the daughters, with regards to being overprotective and over-prohibitive with social interactions compared with Western parents (Liu, 2015).

Further analysis of data from this study reveal that 54% of participants have ever had sex. Out of this percentage, 74% were females and 26% were males indicating that there were three times more females compared to male participants. Of the 54% of participants who reported ever having sex, 8% were from 10 to 15 years and 46% from 16 to 18 years. The total figure of participants who ever had sex from 10 to 18 was 54% (8% and 46%). This is more than twice the 24.4% of New Zealand young people from 13 to 17 years who indicated that they have ever had sex from the Adolescent Health Research Group 2012 survey (Clark, Fleming, Bullen, Denny, Crengle, Dyson, Fortune, Lucassen, Peiris-John, Robinson, Rossen, Sheridan, Teevale, Utter, 2013). The difference of seven years from when the Adolescent Health Research Group 2012 survey was conducted is a reason for the higher percentage of Asian young people who have ever had sex in this study.

With 54% of participants reported that they have ever had sex, 33% stated that their families' expectations were inappropriate for them living in a Western society. As one female participant shared, "*Asian parents need to realise that imposing old-fashioned rules about sex on us is not appropriate and difficult for us living in a liberal society.*" A common theme from participants was the need for their parents to be more understanding of the more liberal Western culture they lived in and acceptance that "*the Asian youth of today will inevitably have different values than their elders.*" Contributions from the following participants provided more detailed insights about the emotions and frustrations of Asian young people. The following comments reflected the differences in family beliefs, attitudes and expectations by Asian young people living in a Western society:

I know that Asian youth need to respect their family and their sexual expectations. However, it is also important for those who have grown up in a Western society to discover their own beliefs. The conflict can be resolved by an acceptance within the culture that the Asian youth of today will inevitably have different values than their elders. (Chinese female interview participant age 25).

Most Asian parents are from countries which have conservative views about sex and sexuality. They often try to teach their young people their own views. This can create a lot of conflict and challenges for us because we want to respect them but at the same time, we need to explore our own sexual values. (Chinese male survey participant age 24).

Study findings indicate that 43% of participants agreed that being an Asian youth is challenging and confusing because of their Asian culture and family's restricted sexual expectations and what was taught in sexuality education regarding sexual behaviour. Out of this 43%, 66% were females compared with 35% of male participants. Female participants reported challenges and sometimes conflicts encountered at home due to the clash of generational gap and cultural differences living in a Western culture that holds different sexual values and beliefs. As one female participant shared, *"Parents need to accept that in today's society, it is common for people to have sex before marriage. I do not want them to completely restrain me but support me in finding out who I am sexually and advise me of the dangers of unprotected sex."* The following comment from a female participant also highlighted her views about her conflict and challenges *"to adjust to the social norms of Western society and the conservative expectations of our parents"*:

It is important for families to understand that though you may be born overseas, living in a different country means your cultural identity can change and adapt. Migrant families should be aware of this as a possible outcome of immigrating and therefore try to understand the conflict and challenges we are facing having to adjust to the social norms of Western society and the conservative expectations of our parents. (Chinese female interview participant age 21).

The majority of participants were of the view that it was important to respect their parent's values and expectations regarding sexual practices. However, the challenge for many Asian young people is the obligation to obey their parents as required by Asian culture but at the same time to be independent, to have the right to form their own sexual convictions and to negotiate their own sexual values and beliefs (McLaughlin, Chen, Greenberger and Biermeier, 1996; Tong, 2016). Several international studies indicate that most Asian parents hold differences in sexual attitudes, beliefs and practices from their young people (Meston, Trapnell and Gorzalka, 1998; Yi and Ji, 2010). Participants reported that their parents' disapproval of sexual activities were linked to uncommitted sex, sexual involvement with different partners, unwanted teenage pregnancy and contracting sexually transmitted infections (He, Kramer, Houser, Chomitz and

Hacker, 2004). The following comments from female participants provided more insights on their views regarding silence of parental sexual expectations:

Asian young people who have never communicated with their parents about sexual issues might already know that parents always have good reasons behind their thinking and expectations. I know that they are protecting me from getting pregnant or catching STIs or being cheap by sleeping around with different partners. (Chinese female survey participant age 21).

Have conversations about the effect and influences of parents' sexual values and beliefs. They stop the guilt from pre-marital sexual activity or whatever else your parents think might hurt you. Parents always have good reasons behind their thinking, Understand Asian culture and its conservatism and have better ways to know parents' concerns about pregnancy and infectious diseases. (Chinese female survey participant age 24).

More female participants perceived their parents to be stricter with them and have higher sexual expectations regarding non-sexual activities. Despite the absence and lack of parental sexual communication, female participants indicated that they were well aware of their parents' expectations and the cultural edict of young female Asian young people abstaining from sexual activity until marriage. This finding concurs with a study conducted by Rawson and Liamputtong (2010) who found that Vietnamese Australian young women accepted parental silence on sexual issues and parental culture which dictate the abstinence of pre-marital activity by unmarried Vietnamese girls. Another study by Fingerson (2005) found that Asian parents hold views which were often associated with restrictive attitudes towards pre-marital sex. The following comment from a female participant revealed her perceptions of her parents' sexual attitude and expectations:

It is equally important to respect family or religious expectations. But these should not get in the way of making safe and appropriate sexual decisions for myself. I believe correct sexuality education will support this and help empower Asian youth in making healthy sexual decisions regardless of what our parents expect us to do or not to do sexually. (Indian female survey participant age 23).

Despite their awareness of their parents' unspoken sexual values and expectations, female participants shared their views about the need to form their own beliefs and to exert their power and sexual agency to make decisions that are right for them even if it meant disobeying and

resisting parental expectations. One female Chinese survey participant shared “*Sexuality education can help by putting greater emphasis on dealing with parental and cultural expectations to find a common ground of mutual understanding and respect between Asian youth and their parents.*” Although female participants respected their family and religious expectations regarding sexual choices, they expressed the importance and need to be able to make sexual decisions that are appropriate for them. Their views demonstrated how they responded and resisted the parental sexual expectations imposed on them either consciously or subconsciously (Coffey and Farrugia, 2014). This positioning situates them as social agents who are active meaning-makers in their own right rather than simply passive recipients of what culture and family dictates (Tuck and Yang, 2013).

Female participants indicated that they valued sexuality education because it equipped them with sexual knowledge and empowered them to resolve differences in parental and cultural sexual expectations. A Chinese female participant commented, “*It is equally important to respect family or religious expectations. But these should not get in the way of making safe decisions for myself.*” In exerting their power to disagree with their parental expectations and developing their sexual agency by adopting culturally divergent paths from their parents, they seek to forge a different cultural and sexual path which straddles both the traditional and mainstream New Zealand norms. One Chinese male interview participant typified the comments of Asian young people with the comment “*Help them think for themselves rather than push expectations and moral values onto them. Compare and contrast Asian values to Western cultures and let them decide what they think is right*”.

In Chapter 2, a review of literature on gender inequalities provided a backdrop to findings in this section. Sexual culture in Asia is characterized as repressive although it can also be seen to be undergoing a process of sexual liberalization by youth culture studies (Evans, 1997; Farrer, 2002; Pan, 2006). One Chinese female survey participant went so far as to comment that “*Many Asian cultures either suppress sex as a sinful act or elevate it as a holy act.*” Female virginity and sexual restrictions imposed primarily on Asian women reflect a set of values from an Asian tradition that continues to exert an influence upon contemporary Asian sexual culture (Ruan, 1991). Literature suggests that most Asian cultures are highly collectivistic and patriarchal and that sexuality that is allowed open expression, especially among women, would represent a threat to the social order and integrity of the family (Chang, Hayter and Lin, 2012; Okasaki, 2002).

In order for female Asian young people to defy differing parental sexual expectations, they need to be empowered enough to critically think how they are going to move forward without the conscience imposed on them by their own cultural upbringing. A shift in consciousness towards understanding that they have the power and agency to decide for themselves their own set of sexual values can be empowering. Critical consciousness refers to female Asian young people identifying and questioning how inequalities in power operate in their lives and asserting and affirming their sense of self and entitlements (Cornwall, 2014). Freire (1998) argues the importance of teachers empowering their students to increase their consciousness of their capabilities, strengths and identity to remove differences. Having this critical consciousness enables Asian young people to make sense of their worlds, their relations, their assumptions, beliefs, practices and values (Cornwall and Edwards, 2014). It is the ‘power-within’ which encompasses a range of capabilities that include their self-awareness, confidence, self-esteem, aspirations and self-expression (Cornwall, 2014; Van der Gaag, 2014). One participant aptly summarised the sentiments of female participants with the following narrative:

Regardless of what our parents want, we need to form our own beliefs and have some form of power even if it means resisting theirs especially for Asian girls. We need to have that critical mind-set that it's okay to disobey parents when you think through the reasons certain things happen i.e. the reason why daughters have to be kept virgin related to “purity of women”. Things like that and a lot of Asian values are not questioned or actively criticised. (Chinese female interview participant age 24).

Female participants voiced their resistance of parental expectations surrounding sexual activities and expressed their need to gain mastery over their sexual lives despite the constructs of cultural and parental barriers. The feminist concept of resistance is seen in female Asian young people’s reactions to social structures and relations and their resistance to parental sexual expectations in this instance (Coffey and Farrugia, 2014). Female Asian young people indicated their resistance to messages and sexual scripts of inequality and needed safe spaces to discuss sexual issues, concerns and insights regarding social and cultural processes that affect them (Connell and Elliot, 2009). Developing one’s sexual self is challenging for all young people, but even more for Asian young people who may not want to conform to dominant cultural notions of being a “good girl” in accordance to parental or cultural expectations (Cense, 2019).

The exercise of resistance is not only a context of authority and power but ultimately allows Asian young people to exercise their agency to do what they want (Kindred, 1999). Asian young

people are learning to respond to these cultural differences and sexual expectations confronting them. When two cultures promote contradictory norms, values, attitudes and behaviours, there is the potential for Asian young people to experience culturally-based conflict (Giguere, Lalonde and Lou, 2010). If Asian young people resist dominant sexual expectations and practices from their parents and culture, they are creating their own set of values and meanings to form a new generation of Asians who constitute a blend of two cultures.

The findings in this section highlight that although participants respected their parents' expectations regarding sexual choices, they also expressed the importance and need to be able to make sexual decisions that are appropriate for them. Asian young people demonstrated how they responded and resisted the parental sexual expectations imposed on them either consciously or subconsciously through the absence or lack of parental communication. This positioning situates them as sexual agents who are active meaning-makers in their own right rather than simply passive recipients of what culture and family dictates regarding sexual expectations and beliefs. The blending of two cultures and forming a 'new generation' is expressed by a participant who shared "*You can stress that despite Western culture and despite our parents' generation, we are a new generation and can define our own sexual practice and expectations.*" A female participant summarised the sentiments of other Asian young people with her following comment:

Due to globalisation, Asian youth are becoming liberal but there is a need to keep Asian values on sexual behaviour and thoughts. Having sexuality education will benefit youth on that. But we need teachers who can relate easily, establish positive learning environment and are able to facilitate explorations and negotiations amongst students so that we can decide for ourselves what sexual values and beliefs we want for ourselves. (Chinese female survey participant age 25).

Aspy, Vesely, Oman, Rodine, Marshall and McLeroy (2007) conducted a community-based youth asset survey with 1,083 youth aged 13 to 17 and found that parents have the opportunity and ability to influence their children's sexual behaviour decisions. In another study, Wang (2016) used structured one to one interview with 37 Chinese adolescents in China and concluded that although their parents were non-communicative about sexual issues, they attempted to transmit sexual values and expectations about dating and sexual activities indirectly and/or using non-verbal cues and messages. The findings in this study that a significant number (84%) of participants seldom or never discussed sexual issues with their parents are consistent with the

above studies regarding the absence and rarity of Asian parent-adolescent sexual discussion. In addition, Asian young people in this study are taking a stand in a position that situates them as sexual agents who are active in creating their own set of sexual values rather than simply passive recipients of what culture and family dictates. Participants highlighted the need to recognise the blending of the East and the West cultures and forming a ‘new generation’ capable of defining their own sexual beliefs *“but there is a need to keep Asian values on sexual behaviour and thoughts.”*

Findings in this study concur with those from the above studies (Aspy, Vesely, Oman, Rodine, Marshall and McLeroy, 2007; Wang, 2016) and add new knowledge in the area of Asian parental sexual communication that despite parents’ silence and lack of sexual discussion, Asian young people are resisting cultural norms and parental edicts and exercising their agency to form their own set of sexual values and practices. In resisting cultural norms, Asian young women’s sexual agency is developed and forged and is closely connected to critical awareness and consciousness of the influence of culture and parental pressures to be this or that kind of sexual being. The process of empowerment enables them to take up a position and to form an identity that embodies a sexual self within their own social and cultural context.

The next section explores Asian young people’s views and reasons for sexuality education to support the involvement of parents in sexuality education to bridge the differences in sexual attitudes, values and beliefs.

Parental involvement in sexuality education

This section explores the numerous calls from participants for schools to involve Asian parents in sexuality education. Participants shared their views that sexuality education need to *“update Asian parents’ mindsets about sex and sexuality”* and to *“engage with parents to normalise sex in a positive light”*. Literature has shown that Asian parents are seen to hold a higher power relationship over their adolescents (Fung, Kim, Jin, Wu, Fang and Lau, 2017; Chen, 2017). Realising that they might be powerless in influencing their parents’ conservative sexual attitude, Asian young people called for schools to mediate and to engage with Asian parents to *“Open parents’ minds and to teach youth and parents together and also to expand parents’ awareness and openness to the reality regarding what is happening with their teenagers”*. Other

participants' voices echoed that *"There should be opportunities to create mutual understanding and respect between both generations so that we can understand both sides"*.

Both female and male participants revealed the frustrations of having to live up to their parents' restrictive views of sexuality while living in a liberated Western culture. Asian young people called for sexuality education to provide opportunities for parents to increase their awareness of the differences in sexual beliefs that young people might hold living in a Western society. As one female participant commented *"Asian parents often come from countries with conservative views which do not fully mix with Western countries. Despite the differences in values, parents attempt to enforce their beliefs onto their children."* A male participant would rather his parents *"don't completely restrain me, but remind me of the dangers of unprotected sex."* Another participant highlighted the important role that sexuality education can play in bridging the differences in sexual beliefs and help build *"mutual understanding and respect between both generations."* Participants explained their dilemmas more fully with the following comments:

Asian parents often come from countries with conservative views which do not fully mix with Western countries. Despite the differences in values, parents attempt to enforce their beliefs onto their children. Education in any form about relationships, health and sex should be delivered to all youth regardless of cultural expectations. All youth should be given objective education on the matters of social and cultural views on sexuality. (Chinese female interview participant age 25).

Asian parents need to accept that in today's society, it is common for people to have sex before marriage, so they don't completely restrain me, but remind me of the dangers of unprotected sex. In the 21st century, there should be mutual understanding and respect between both generations. Sexuality education can play an important role in helping us bridge that gap. (Indian male survey participant age 20).

Asian tradition places value on children's obedience to their parents and discourages young people from disagreeing and negotiating with their parents (Ho, Sprinks & Yeung, 1989). One of the duties of Chinese children and youth is the development of filial respect accorded to one's parents and the former's obedience is regarded as important in keeping with family expectations, harmony and hierarchy (Hsu, 1985). According to Chinese cultural norms, the only way to achieve social harmony is to strive for family harmony by respecting parental authority which involves conforming and obeying people in authority. Chinese families are described as highly

cohesive due to a high cultural emphasis on harmony and mutual obligations. Harmony is achieved by suppressing conflicts because obedience and respect for elders are highly valued (Liang, 1974). In trying to avoid conflicts with their parents around sexual issues, Asian young people in this study looked to schools to “*educate and update*” their parents through involving them to raise their awareness of the challenges in conforming to traditional Asian cultural edicts of restrictive sexual attitudes, beliefs and practices.

Asian young people provided suggestions to help bridge Asian parents’ conservative attitudes and expectations to Western liberal norms on sexual practices. As one female survey participant shared “*Make sexuality education compulsory for parents of Asian countries living in a western culture and involve parents by informing them of sexuality education topics so that they can have opportunities to engage in conversations with their teenagers.*” In addition, participants also suggested parents do mini projects about specified topics provided by sexuality educators in assignment sheets. Other participants wanted schools to “*Provide an hour of talk about sexuality education with family and how to make parents more open minded*” and “*get parents educated by having compulsory meetings, as in you get fined if you don’t go.*” A male interview participant suggested having Sexuality Awareness Evening to provide opportunities to connect with parents and raise awareness of the value of parental involvement in supporting their young people learn about sex and sexuality. Other suggestions included home discussion sheets to create opportunities for parents and young people to discuss specific topics in order to build mutual understanding.

International studies report that parents support the view that sexuality education is an important component of adolescent development and are willing to be a part of it (Haglund and Fehring, 2010; Lee, Tran, Thoi, Chang, Wu and Trieu, 2012; Turnbull, van Wersch and van Schaik, 2008). Sexuality education is acknowledged as an important component of adolescent development by most parents in several studies (Haglund and Fehring, 2010; Lee, Tran, Thoi, Chang, Wu and Trieu, 2012; Chung, Borneo, Kilpatrick, Lopez, Travis, Lui, Khandwala and Schuster, 2007). Literature indicates that parents play a key role in promoting healthy sexual development for their adolescents by initiating and discussing sexuality or sexual issues (Zuo, Lian, Tu, Cheng, Cheng, Bai and Lou, 2013; Bleakley, Hennessy, Fishbein, Coles and Jordan, 2009; Epstein and Ward, 2007). This is consistent with growing literature on the need and importance of parental involvement in the sexuality education (Lee, Tran, Thoi, Chang, Wu and Trieu, 2012; Turnbull, Wersch and Schaik, 2008, 2011; Vidourek, Bernard and King, 2009).

Asian young people's call invites schools to create opportunities to involve parents in their learning of sexuality education. This is in line with the Sexuality Education guide (Ministry of Education, 2015, p. 29) that recognises that "attitudes to sexuality education will differ across and within communities and across generations within families. Young people may be negotiating the differing views and values of their families and those of popular culture and media." The Sexuality Education guide encourages the discussions about these conflicts and states that helping students to think through these differences is important. Unfortunately, in Asian cultures discussions topics of sex and sexuality are taboo and families tend to defer the teaching in these areas to other sources especially schools and unwittingly to mass media and the internet (Chang, Hayter and Lin, 2012).

There have been questions raised about schools being the sole sexuality educator for adolescents (Ashing, Padilla, Tejero and Kagawa-Singer; 2003) and this has resulted in sustained research interest in parental provision of guidance and involvement in sexuality education (Flores and Borroso, 2017; Turnbull, van Wersch and van Schaik, 2008). Studies indicate that for issues relating to sexuality education, schools and healthcare providers are considered credible sources and educators (Ashing, Padilla, Tejero and Kagawa-Singer, 2003; Chang, Hayter and Lin, 2012). However, it is argued that they should not be the sole educators and that parents have a valuable role in helping their young people develop into healthy sexual beings. This argument and the call by Asian young people for parental involvement are supported by Yu (2010a) who states that parents can have a supportive role in sexuality education by providing a platform for their youth to explore and negotiate sexuality education issues taught at schools in a less formal and rigid environment at home.

The findings in this study align with one of the goals listed in the Sexuality Education guide (Ministry of Education, 2015) which recognises that young people may need to know how to negotiate differing views and values of their families and those of popular culture and media. It encourages discussions about these conflicts to help students process these differences. Understanding the reasons for Asian young people's struggles with parental norms of 'silence' regarding sexual matters and their call for parental involvement provide useful insights for sexuality educators in knowing how to support young people reflect on themselves as sexual beings, take up a position and form an identity that embodies a sexual self within their own social and cultural context.

The next section investigates Asian young people's views and reasons for the inclusion of the topic on Asian culture, sexual attitudes and values in sexuality education. It increases the knowledge and awareness of sexuality educator and provides opportunities for Asian young people to discuss and explore the relevance of adhering to Asian cultural edicts on sexual values and beliefs.

Topic on Asian culture, sexual attitudes and values

This section investigates Asian young people's views relating to their call for the inclusion of the topic on "understanding Asian culture, sexual attitudes and values" in sexuality education. Findings indicate that 78% (84% female and 72% male) of participants rated this topic as important for Asian young people to enable them to "*understand Asian perspectives on sex and sexuality*". Narratives from participants revealed that having a topic on Asian culture in sexuality education around sexual values and beliefs could support their understanding and exploration of sexuality. Discussion in this section provides insights on how sexuality education can equip Asian young people with appropriate Asian cultural knowledge and how educators can increase their cultural awareness necessary to support Asian young people in their search to form their own sexual values and sexual identity living in Aotearoa-New Zealand.

A significant finding is that a resounding 99% of participants reported that they valued sexuality education as an integral part of their secondary schooling. In addition, data from this study revealed that 92% (94% female and 90% male) of participants agreed that sexuality education is culturally appropriate for Asian young people. However, 78% of participants highlighted the importance of learning about Asian culture and sexual values and beliefs in sexuality education. One participant shared "*Teach Asian youth about the different beliefs and cultures about sexuality education and how they can all be related in some way as to show how the Asian culture is unique on its own.*" Another participant shared his frustration in "*not getting support and information from sexuality education to understand my need to form an Asian sexual identity living in New Zealand*". He continued to comment that his sexuality educator who was non-Asian was "*not aware of the differences in the way Asians develop their sexuality and our sexual identity.*" Having such a topic can support Asian young to explore and negotiate competing cultural differences to support them to form an Asian sexual identity while living in Aotearoa-New Zealand. The following comments from both male and female participants typified the sentiments of participants in this study:

Sex is a topic not often discussed in Asian cultures, so having a topic on Asian cultural differences or a culturally specific sexuality education covering cultural sensitivities can help Asian youth who otherwise might not be comfortable discussing. Teach Asian youth about the different beliefs and cultures about sexuality education and how they can all be related in some way as to show how the Asian culture is unique on its own. (Korean female survey participant age 25).

It was frustrating not getting support and information from sexuality education to understand my need to form an Asian sexual identity living in New Zealand. The European teacher who taught sexuality education was not aware of the differences in the way Asians develop our sexuality and our sexual identity. I had to turn to the internet to search what I can find information in this area. (Chinese male survey participant age 25).

Narratives from both male and female participants suggested that “current sexuality education teaches Western sexual culture which is not appropriate for non-European students.” Participants provided reasons for an Asian cultural section to cater for the needs of Asian young people. Having sexuality education classes to explore this topic could provide opportunities “for Asian students to ask questions around sexual identity and other sexuality issues that they may not be able to ask elsewhere.” In addition, it could act as a platform for Asian young people to bridge the gap between Asian and Western culture/sexual views and practices and through discussions to support them in building their sexual identity. Participants provided reasons to support the inclusion of this topic in sexuality education and how it could benefit Asian young people:

Asian culture is naturally uptight, sexuality education gives the chance for Asian students to ask questions around sexual identity and sexuality issues that they may not be able to ask elsewhere. Schools should have a section on Sexual Education about Asian/other cultures and their views on sex. Understanding Asian perspectives on sex and sexuality, and the possible constraints and naivety that individuals have as a result. (Chinese male survey participant age 25).

Having a cultural section in sexuality education allows Asian youth to explore how Asian youth can handle any stigma. Asian views, especially from older generations, can be outdated or conservative and don't reflect the younger generation or the current worldviews. As such, I feel Asian youth who do not fit the conservative Asian views may be more discouraged in being open

about their own sexuality and/or may be improperly educated. (Chinese female survey participant age 24).

Asian young people expressed the importance of being able to examine and explore issues relating to their own Asian culture while being immersed in Western cultures with its own outlooks and challenges. There was a strong theme of Asian young people wanting to empower themselves so that they could formulate their own cultural convictions and be able to choose their sexual values and practices rather than being told by their parents, Asian or Western cultures. The issue of choice was highlighted by a Chinese female interview participant who shared *“The fact is that our generation, especially living in a Western culture, have the right to be independent and to choose what we want sexually.”* She further explained that *“Having this section on Asian culture and sexual values will allow sexuality education to support and empower Asian youth in making healthy sexual decisions. It helps us find the balance between cultural expectations and forming my own beliefs which will be beneficial.”*

Sexuality education for students from culturally diverse background poses issues and challenges because of the differences in culture and religious beliefs (Haberland and Rogow, 2015). Ethnic groups differ in sexual values and attitudes due to the dissimilar cultural, political, historical and socioeconomic factors that influence sexuality in each group (Tong, 2016; Amaro, Navarro, Conron, Raj and On, 2002). As one participant commented *“The increasing cultural and religious diversity in New Zealand societies has established the need for sexuality education capable of effectively supporting Asian youth in a multicultural and multi-religious setting.”* Apart from providing valuable cultural/sexual information, a male participant explained that having such a topic can *“provide opportunities and a safe platform for Asian youth to address topics such as sexual and cultural values, identity and other issues relating to sexuality for Asian youth. Compare and contrast Asian values to Western cultures, let them decide what they think is right. This can be empowering for Asian youth.”*

In this study, Asian young people are seen to be evolving into citizens of a new generation that straddles the host country and the country of origin. A Chinese female participant commented *“In 21st century, a common ground of understanding between the Asian youth and Asian parents, there should be mutual understanding and respect between both generations.”* It is vital sexuality educators take into consideration the acculturation influences and struggles of this new generation of Asian young people. They are different from other mainstream ethnicities in that the culture, values and perspectives of the Asian countries of origin do differ greatly from

that of the Western New Zealand culture. Asian young people want to be recognised as sexual as well as cultural subjects capable of deciding the sexual values and practices that they want and of resisting the expectations arising from parental power in their relationships.

In understanding Asian young people resisting parental power and sexual expectations, there is also an appreciation of the new generation of New Zealand Asian youth growing up in the 21st century who want to form their own sexual identity. The need for sexuality educators to support Asian young people to “*realise that they have the free will and power to choose and to form their own sexual identity, regardless of what their parents think or expect, we need to make our own choices*” was echoed by a female participant. The recognition of having power to form their own sexual choices and identity uninhibited from parental influence was highlighted by other participants in the study. Learning how to negotiate their own sexual values and beliefs enables them to develop their sexual agency and be empowered to make informed sexual choices. This power can also assist young people to “*construct their sexual identity as they become comfortable and confident in discussing and negotiating such issues*”. Female participants shared about the importance to exert their power to explore sexual issues that can support them to build their sexual identity and make their own sexual choices. A female interview participant shared her views below:

Sexuality educators can help Asian youth realise that they have their own free will and power to choose and to form their own sexual identity, regardless of what their parents think, we need to make our own choices. It will help us to construct our own sexual identity and be more comfortable and confident in discussing and negotiating such issues. (Chinese female interview participant age 24).

Bachrach and Baratz (1970) explains the feminists view of the power relationship as one that exists when there is a conflict of values between two people and one person complies with the other's wishes out of fear of deprivation of the values. There seems to be an unspoken power struggle for Asian young people to silently accept parental sexual expectations or to resist them. This conception of power recognizes that Asian young people can apply this energy and capability, both as a way to develop their own sexual identity, maintain a sense of sexual self and as a way of negotiating and forming sexual choices for themselves (Thomas and Aggleton, 2016). In this study, Asian young people are seen to exercise their power to negotiate and form their own sexual identity and to exert their resistance not to be subjugated by parental power relationships. Using a feminist perspective in this study involves not only a critical analysis of

existing power relationships but also a commitment to validate and make known the views of female participants in this study and to give them a voice to highlight their positionings in this area.

Western traits such as individuality, freedom and independence are not condoned in Asian culture and families (Zheng, Xudong, Zhou, Liu, Li and Hesketh, 2011; Tong, 2013). Consequently, many Asian young people found it challenging to navigate between two different and opposing cultures growing up in a Western host country. Asian young people wanted to incorporate values and behaviours from two different cultures while also endeavouring to create their own ethnic identity and to fit in with their peers (Zhou, 2012; Lou, Lalonde and Wong, 2015). Findings from this study align with those from the above studies that Asian young people in New Zealand also face challenges in navigating between two different and opposing cultures and indicate the need to form their own sexual identity and sexual values. They considered sexuality education a safe space to navigate these differences and to support them in the process of forming and defining their own sexuality.

Although 92% of participants reported that sexuality education is culturally appropriate for Asian young people, 78% of participants rated the topic on Asian culture and sexual values and beliefs as important enough to be included in sexuality education programmes. Having a topic on Asian culture, sexual values equips them with knowledge of differing perspectives of Asian sexuality. It can also empower Asian young people to exercise their agency and develop critical consciousness that can support them in their making better sexual choices that will ultimately impact their sexual well-being (van Eerdewijk, Wong, Vaast, Newton, Tyszler and Pennington, 2017). In Chapter 2, I discussed in greater depth the Asian culture and its influence on the sexuality formation of Asian young people. Further explorations are discussed in Chapter 6 relating to sexuality educators' knowledge and awareness of Asian culture and perspectives in sexual values and beliefs. Having this awareness increases sexuality educators' understanding of the challenges Asian young people are experiencing and can help them better equip and empower Asian young people to make informed sexual choices in the midst of conflicting cultural and family sexual beliefs.

The Sexuality Education guide (Ministry of Education, 2015, p.24) states that “culturally relevant, whānau-focused, and evidence-based sexuality education can be an effective strategy for supporting Māori students to achieve overall success”. As the population of Asians steadily increases in Aotearoa-New Zealand it is argued that it would be helpful to have an Asian concept

of sexuality to provide understanding of an Asian perspective and understanding of the influences of culture on sexuality formation. The Sexuality Education guide provides the Māori and Pasifika concepts of well-being and sexuality and are sources of valuable information to cater for the cultural values and beliefs of Māori and Pacific students (Ministry of Education, 2015). Although the Asian culture has similarities with those of the Māori and Pacific peoples, it also differs in several areas. The provision of an Asian concept of sexuality can be a useful tool that can help Asian young people in the process of taking up a position, forming an identity and embodying a sexual self within their own social and cultural context.

The empowerment of Asian young people involves the expansion of choice through being equipped with sexual knowledge about Asian cultural/sexual values and beliefs so that they are better informed about important sexual issues (Van der Gaag, 2014). The process of empowerment for Asian young people occurs through them exercising agency and developing critical consciousness that can support them in their making better sexual choices that will ultimately impact their sexual well-being (van Eerdewijk, Wong, Vaast, Newton, Tyszler and Pennington, 2017). For Asian young people, being empowered involves them as ‘sexual subjects’ who are able to view their sexuality positively through the transformation of power relations and the exercise of their agency to do what they want (Mosdale, 2005). The findings in this study align with those from Cense (2019) that sexuality education should provide tools that support young people to take up a position that empowers them to develop their own sexual self and identity and be true to who they want to embody in their social and cultural context.

Conclusion

This chapter provided insights on the social, cultural and family factors that can enhance the social and cultural dimensions of sexuality education for Asian young people. With Asian young people, it was essential to make sense of the family expectations, cultural context and the influences of social and cultural norms that they were experiencing (Rorty, 1979). The embeddedness of Asian young people in their cultural environment and their bondedness to family and parents influence how they negotiate and form their sexual values, decisions and practices (Ali, 2014; Cense, 2019; Guinee, 2014). This is important because understanding family and cultural issues provide crucial insights for sexuality educators and stakeholders in making sexuality education programme culturally responsive for Asian youth as well as other culturally diverse students.

Asian young people shared their views on how the absence of spoken sexual messages and scripts from their parents influenced their views on sex and sexuality. The absence or rarity of Asian parental sexual communication resulted in Asian young people's assumption of strict parents' expectations and the cultural edict of female Asians to abstain from sexual activity until marriage and to refrain from sexual promiscuity. Findings indicate Asian young people's views of their need to resist differing sexual beliefs from cultural and parental expectations and to create their own set of sexual beliefs and meanings to form a new generation of Asians who constitute a blend of two cultures. Another important finding is Asian young people's call for parental involvement in sexuality education to increase Asian parents' awareness of the changing sexual values and beliefs living in Aotearoa-New Zealand. Asian young people provided valuable suggestions on how this could be done in sexuality education.

Although 92% of participants indicated that sexuality education was culturally appropriate, 78% of participants called for the inclusion of the topic on Asian culture, sexual values and beliefs in sexuality education to provide deeper understanding and exploration of the Asian sexual perspectives. Findings indicate that Asian young people were influenced by various cultural, societal and personal factors impacting on their learning of sexuality and how they constructed themselves as sexual subjects. However, they indicated their resistance to cultural norms and exercised their power to take their position on what and who they want to be sexually. Having a topic on Asian culture in sexuality education around sexual values and beliefs can provide opportunities for the exploration of meaningful cultural and sexual issues that can equip Asian young people with important knowledge and empower them to make informed sexual choices.

The next chapter explores Asian young people's views on their choice of three relevant and up-to-date topics for sexuality education. They included the understanding the meaning of consent, intimate relationship and the challenges and implications of pornography.

CHAPTER 5

Sexuality Education Content

In this chapter, the discussion responds to the second research sub-question “What are Asian young people’s views of content and topics that will equip and empower them to make informed sexual decisions?” Findings highlight participants’ views on three particular areas identified as fundamental to enhance their understanding of their sexual identity and to equip and empower them to make informed sexual choices. Data supported relevant and up-to-date topics suggested by Asian young people and these included the understanding the meaning of sexual consent, intimate relationships and the challenges and implications of pornography. In using a critical youth studies approach (Kehily, 2015), this study recognizes that Asian young people are competent at judging their needs and preferences relating to sexuality education. The discussion in this chapter values and highlights Asian young people’s views and choice of sexuality education content topics that are important, relevant and meaningful to them.

Effective sexuality education meets the needs and interests of its students (McKee, Watson and Dore, 2014; Aggleton and Campbell, 2000). Recognising Asian young people as good judges of what they want from sexuality education positions them with the capacity necessary to make positive sexual decisions (Allen, 2011). Changes in the demographic, social and digital realms require sexuality education to be more relevant so that it can better equip and empower young people to construct and build sexual knowledge that is meaningful to them (Helmer, Senior, Davison and Vodice, 2015). This can lead to them being empowered to develop their sexual agency and be capable of exerting power within a sexual encounter so that they can sway the outcome of events (Albanesi, 2010). Better technology provides better pedagogical medium for this population to help develop their knowledge and skills and hence empower them and help build capabilities in dealing with sexual encounters. New developments and the availability and use of digital media can contribute to a more effective sexuality education that can enhance student engagement and participation. Discussion on the potential of digital pedagogy is explored in greater depth in Chapter 7 under sexuality education pedagogy.

Literature indicates that current adult-driven sexuality education models may not address relevant and contemporary issues that are of concern and needed by Asian young people in the world they are living in (Helmer, Senior, Davison and Vodice, 2015). Findings from this study indicate that although 99% (N=500) of participants agreed that sexuality education is valuable

and important, 81% of participants indicated that sexuality education content needed to be relevant to the context and realities of their lives. Participants highlighted the need for sexuality education to include applicable and up-to-date topics to support them deal with present issues they were dealing with. They called for pertinent and important topics to include the understanding of sexual consent, intimate relationships and the challenges of pornography.

Sexuality education which involves students gaining and constructing knowledge for themselves is seen as crucial because it builds capability and personal responsibility and increases the power and sexual agency in young people (Stormquist, 2002). The building of knowledge in fundamental topics Asian young people identified as relevant to the realities of their lives is vital in enhancing their abilities to build and apply knowledge and build critical consciousness to particular real life situations. Studies have shown that knowledge obtained through formal sexuality education is crucial in developing sexual agency and decision making in sexual and relationship situations (Cense, 2019; Tengland, 2008). In understanding their own lived realities better than adults, young people have the capacity to know what they need from sexuality education and are able to identify topics that are applicable, contemporary and important to them (Kehily, 2015).

The discussion that follows will highlight Asian young people's views of three relevant and up-to-date topics identified by Asian young people as providing valuable knowledge to handle current challenges. The first topic is on 'understanding the meaning of consent, sexual harassment and rape'.

The meaning of consent, sexual harassment and rape

In this section, I discuss the important topic of understanding the meaning of consent, sexual harassment and rape which was rated by a resounding number (97%) of participants as important. Gilbert (2018) argues that sex education has entered the age of consent citing the increase in the reports of sexual assault on young people. She describes this shift in consent as seen by a growing consensus across high schools to emphasize that sexuality education needs to acknowledge the risks of sex to include sexual assaults and not just diseases or unplanned pregnancies. Narratives from female participants highlighted the need for female Asian young people to know the full meaning of sexual consent and what constitutes sexual harassment, abuse and rape. A female participant shared the importance of Asian young people understanding "*consent and its importance. Some people I had talked to don't even realise that*

they were raped". Female participants revealed that some young female Asians were ignorant of what a sexual violation incident or rape involved and expressed their concerns below:

Sexuality education needs to teach the meaning of consent and its importance to young people, especially young Asian girls. Some people I had talked to don't even realise that they were raped because they do not know that it is not alright to be forced to have sex when you do not want it. (Chinese female survey participant age 19).

I was home-schooled and took part in sexuality education with public school students when I was 15, which educated me well. The classes taught anatomy, safe sex and various sexual practices. A friend of mine also went to these classes and she was being sexually violated at the time but because they did not talk about this topic and she had no education from her parents. She did not realise that what was happening to her was inappropriate until a few years later. (Indian female survey participant age 23).

Other responses from female participants supported the need for sexuality education to focus on teaching Asian young people the full extent of sexual consent including coercion and sexual abuse. Related topics identified by female participants as crucial included sexual violation, harassment and unwanted sexual encounters. Participants also shared that "*sexuality education needed to be more focused on respect and consent*" and that "*at a young age where people are quite impressionable, they need to be directed in the right direction with proper information.*" Another female participant shared her views that "*sexuality education need to teach young people to understand what can happen before sex and let them understand when they are in danger from unwanted sexual advances instead of thinking it is just normal to be forced to having sex when you do not want it.*"

The majority of female participants were of the view that there was an absence of information and discussions on understanding sexual consent. This included teaching female young people how to respond to unwanted sexual encounters and the right to refuse sexual advances. One female participant shared the importance for young people "*to gain information and understanding on the dangers of emotional and psychological factors that can lead to unwanted sexual encounters.*" In addition, another female participant highlighted the need to teach Asian youth "*their responsibilities and how to be respected*". Many female participants shared their views of the importance of sexual harassment as another area that needed to be taught because

Asian women might not realise that it is not acceptable. The following narratives from female participants highlighted what they needed from sexuality education:

I do not like that sexuality education has minimal discussions about challenging issues such as consent, sexual refusals and sexual violation. They also put a lot of emphasis on the physical aspects of sexual intercourse and not the psychological or emotional factors that, from my experience, are what students are most worried about because they can lead to unwanted sexual encounters. (Korean female survey participant age 25).

Teach Asian youth about sexual harassment and abuse because not many Asian students out there know their responsibilities and how to be respected. Young Asian women think it is okay for them to be sexually harassed or abused because they haven't learnt that it is not okay. (Chinese female survey participant age 24).

Apart from the lack of knowledge in understanding the meaning of consent and sexual abuse, Kennedy and Gorzalka (2002) state that compared to other ethnicities, female Asians are the most tolerant of sexual harassments and rape myths and are often reluctant to report such incidents. This could be due to the fact that it would bring shame, embarrassment and dishonour to the family (Zaidi, Couture-Carron and Maticka-Tyndale, 2013; Giguere, Lalonde and Lou, 2010; Tong, 2013). Findings in this study indicate that there is a lack of knowledge in understanding the meaning of consent and sexual abuse in line with those from the above studies. This is especially common with Asian women as they have been often socialised to view men as taking charge of sexual decisions while young men may follow gender-normative patterns of behaviour that often perpetuate coercion and violence (Senior and Chenhall, 2008). This was supported by the view and experience of a female participant who had this to share:

From my experience, Asian culture teach that men can do what they like to women, and women often suffer silently because they have been taught that it is improper to talk about sexuality and that they are less than men. This needs to change as women are no longer lesser than men. (Chinese female survey participant age 25).

When it comes to conveying 'consent' to sexual encounters, there is a need for sexuality education to prepare and empower young people with knowledge as well as assertive skills in taking responsibility for their own sexual well-being (Griagoriadis, 2017). Young people who are not taught about the meaning of consent may not know that some sexual encounters are

unacceptable and often are unprepared and unable to stand up for their rights. As one female participant shared, “*Young Asian women think it is okay for them to be sexually harassed or abused because they haven’t learnt that it is not okay.*” Addressing this is not just about sexuality information alone. Understanding gender, power and rights are crucial keys to helping young people make informed and safe sexual choices (Beres, 2014). These concepts need to be integral components of sexuality education because the risk of experiencing violence, rape and forced sexual encounters are deeply rooted in gender inequality especially for Asian young women. A female participant made the following suggestion on how sexuality education can help to affirm “*the equality of dignity in men and women*”:

Sexuality education can help to correct this ideology by affirming the equality of dignity in men and women and encouraging the discussion of what is safe attitudes and abusive behaviour from partners. Female Asian women need to have the opportunity to learn what they can do to keep safe sexually and to exercise their rights and choices. (Chinese female survey participant age 25).

The Sexuality Education guide (Ministry of Education, 2015) supports programmes for the prevention of sexual violence as an important part of health education. It states that sexuality education needs to explicitly teach “*issues of coercion, consent, and safety in intimate relationships*” as important aspects of sexuality (Ministry of Education, 2015, p. 23). However, teaching of this vital topic is not mandatory and only certain schools have chosen to include this important subject in the curriculum. The findings in this study reported that almost all (97%) of participants called for this topic to be taught in schools because a majority of them indicated that they were not receiving it. Asian young people’s call to support the teaching of understanding sexual consent in sexuality education aligns with the findings from the following discussions from three New Zealand studies on the topic of sexual coercion and consent.

The Rape Prevention statistics (Wood and Dickson, 2013) reveal that up to one in three girls will be subjected to an unwanted sexual experience by the age of 16 years. NZ Youth and Porn reports that two-thirds of New Zealand teenagers including 75% of boys and 58% of girls, have watched porn (Office of Film and Literature Classification, 2018). It continues to suggest that pornographic sites showing violence, aggression and non-consensual activities in porn are disturbing with 69% of participants viewing violence and aggression and 72% watching non-consensual activity. Asian young people’s call for the need to teach the meaning of sexual consent is supported by findings from a New Zealand study (Fanslow, Robinson, Crengle and

Perese, 2007) which found that up to one in three girls will be subjected to an unwanted sexual experience by the age of 16 years and that most of the incidences would be considered serious, with over 70% involving genital contact.

A national study from the Mates and Dates Secondary School Programme (ACC, 2014) reported that New Zealand young people aged 16 to 24 were at higher risk of sexual violence along with Māori, Pacifica peoples, migrants and those with disabilities. As a country, New Zealand ranks the worst out of all OECD countries for rates of sexual violence, according to the United Nations Report on Status of Women (UNRSW, 2011). The third New Zealand study by Clark, Robinson, Crengle, Grant, Galbreath and Sykora, (2009) found that young people aged 16 to 24 were statistically at the highest risk of sexual assault. There is a great need to support young people in Aotearoa-New Zealand with teaching, information and resources relating to understanding the meaning consent and this is supported by Asian young people in this study.

International literature recognizes gender inequality as a root cause of violence against women (Michau, Horn, Dutt and Zimmerman, 2014; Heise, 2011). Partner aggression and violence are often associated with gender inequality as evidenced by existing literature highlighting young people's gender-stereotypical sexual beliefs about power imbalance in sexual relationships relating to women as sex objects (Peter and Valkenburg, 2016; To, Ngai, Iu Kan, 2012). Studies indicate a gender and rights perspective in sexuality education to provide accurate information about human rights, gender norms and power in relationships including consent, sexual coercion and intimate-partner violence for Asian youth (Haberland and Rogow, 2015; Gutierrez, Oh and Gillmore, 2000).

Young people's understanding of consent is often thwarted by the influence of pornography when they view non-consensual sexual callousness and sexual objectification of women as acceptable and pleasurable (Bryant, 2010; Paul, 2005; Zillmann, 2000). Studies indicate that pornography use is associated with sexual coercion and abuse and sexting in young people's intimate relationships (Stanley, Barter, Wood, Aghtaie, Larkins, Lanau and Overlien, 2016). Incidents of rape illustrate the negative impacts that could happen when young people are ignorant of what sex is, are ill-prepared or do not have the skills to refuse strong sexual advances (Coy, Kelly, Vera-Gray, Garner and Kanyeredzi, 2016). It is important to support the facilitation of Asian young people as agents who are able to determine their own sexual choices and to also view themselves as equal partners in their intimate relationships (Ayer and Aggleton, 2015; Helmer, Senior, Davison and Vodic, 2015; Tucker, George, Reardon and Panday, 2016).

Traditionally, Asian women are subjugated by men and this unequal gender relation favouring men translates into a power struggle in personal relationships (Zhou, 2012; Elliot and Umberson, 2008; Yan, Wu, Ho and Pearson, 2011). Feminist scholarship analysis underscores the numerous ways in which patriarchal gender norms and hegemonic masculinities define and reinforce certain men's dominance, privilege and power over women (Connell, 1987). This serves to produce gender hierarchies and validate men's use of violence against women, especially in Asian culture. Female participants shared that some of them were unaware of issues of power, aggression or domination when faced with forceful sexual encounters as they could be emotionally involved (Griagoriadis, 2017; Fischel, 2016). Narratives from female participants indicated that they wanted to be equipped with knowledge and skills to handle situations that could cause them to compromise safe sexual choices.

Sexuality education has the opportunity to equip young people with knowledge and to empower them to break the cycle of unequal power relations by building negotiation skills to develop equal, respectful and consensual relationships. At the heart of empowerment is the respect of people as active participating subjects who can exercise their power to feel control over their environment and their personal circumstances to make healthy choices (Koelen and Lindstrom, 2005). This empowerment approach to sexuality education helps young people to see themselves as equal members in their relationships and to have the power, capability and confidence to deal with sexual refusal, inequalities, harassment or assault (Connell, 1987). It can support the development of power and sexual agency for Asian young people, especially young women, in terms of the ability to decline invitations to sex and to be empowered to take control of their sexual choices (Levin, Ward and Neilson, 2012; Fetterolf and Sanchez, 2015).

The concept of power recognises that Asian young women can apply this energy and capability to deal with issues of consent when faced with unwanted sexual encounters. In Asian patriarchal society, the males are viewed to hold positions of power and dominion over females and this unequal gender relation favours men thereby translating it into a power struggle (Yan, Wu, Ho and Pearson, 2011; Zhou, 2012). The centrality of being made powerless to choose makes critical consciousness key to their choice and voice and a fundamental base for exercising agency (van Eerdewijk, Wong, Vaast, Newton, Tyszler and Pennington, 2017). The need to develop critical consciousness is crucial because it involves Asian young people identifying and questioning how inequalities in power operate in their lives and to be able to assert their sense of self and entitlements (Cornwall, 2014).

Findings in this study reveal that female Asian young people called for sexuality education to equip them with knowledge and to increase their critical consciousness so that they can be empowered to deal with situations of unequal power struggles. Female Asian young people expressed the need to exercise their power to liberate themselves from unwanted sexual coercions and to be able to determine their own sexual choices. It is part of the process to develop their agency to form their own sexual identity and to empower themselves as equal partners in intimate encounters and relationships (Tucker, George, Reardon and Panday, 2016).

This leads on to the following discussion on the topic of ‘understanding dating, love and relationships’ relating to romantic and intimate relationships which a significant number of participants rated as important and valuable.

Intimate relationships

The topic on intimate relationships relating to understanding dating, love and relationships was viewed as valuable by 86% (89% female and 82% male) of participants. Asian young people gave suggestions on issues surrounding this topic such as dating, understanding the emotional and psychological aspects of sex, breaking up and characteristics of healthy relationships. The importance of this topic is consistent with a New Zealand study with young people where more than half of its participants wanted to know more about ‘emotions in relationships’ and ‘breaking up’ (Allen, 2011). Participants shared the view that their experiences of romantic and intimate relationships were different from adults and therefore the need for clarity, information and opportunities to engage in this topic was seen to be crucial.

Findings in this study highlighted a common complaint from participants that sexuality education “*lacks opportunities to learn and discuss emotional aspects of sexual relationships*” (Helmer, Senior, Davison and Vodice, 2015; Ngo, Ross and Ratliff, 2008). The majority of participants shared the view that sexuality education need to cover not just the physical aspects of sex but also “*the emotional and psychological aspects in personal relationships also need to be taught such that youths can weigh their sexual decisions more holistically*” to enable them to negotiate sexual choices safely. The importance for Asian young people to learn about romantic and intimate relationships as part of sexuality education was highlighted by the following comments from female participants:

The emotional and psychological aspects in personal relationships also need to be taught such that youths can weigh their sexual decisions more holistically. Teaching about romantic relationships for Asian youth can be beneficial for us in many ways. One of them is to balance our emotional feelings with our rational mind how we can negotiate whether to have sex and how we want to have it. (Chinese female survey participant age 24).

I believe that the emotional aspects of relationships including sexual need to be taught and not just the physical so that young people can weigh the decision more holistically when it comes to sexual encounters. Just having sex without realising the emotional and psychological impact can be quite devastating for Asian girls who are often not supported by parents or friends as they may be embarrassed that they are doing it and especially when there is a break up. (Chinese female interview participant age 25).

The majority of female participants were of the view that ‘*knowledge on how to form healthier and safer sexual relationships*’ and ‘*knowing the characteristics of healthy romantic intimate relationships*’ were vital for young Asians. Since talking about sex and sexuality is taboo and not discussed with parents or family, learning about it from sexuality education classes helped to increase knowledge and build confidence around it. A female participant shared that “*teaching intimate relationships can remove unnecessary shame and guilt over being a sexual being*”. Participants highlighted that building good knowledge and understanding of healthy romantic and sexual relationships can empower young people to make informed sexual choices which build stronger foundations for healthier and safer sexual relationships.

Other female participants requested information about dealing with their first romantic relationships and coping with break-ups. One participant commented that helping Asian youth understand the emotional impact of romantic and sexual relationships can prepare them for when “*there is a break up so they do not get too emotional and suffer too much if they know what to expect*”. Another female participant supported the view that knowing the emotional aspects of a relationship could ‘*help us deal with our emotions while dating and make better sexual decisions.*’ Participants were of the opinion that irrational decisions were made about sex because they were ignorant and lacked knowledge on issues related to emotions and sexual relationships. The following female participant shared her view on this point:

Teaching romantic relationship can remove unnecessary shame and guilt over being a sexual being, and make sure they are not being misled and misinformed into being afraid of sex and dating. It can be the foundation of forming healthier, safer sexual relationships, because they are not receiving any of the knowledge and confidence to do so from their parents or family. (Chinese female survey participant age 25).

Female participants shared that they wanted to learn characteristics of healthy intimate relationships from sexuality education. They reported that watching sexually explicit images in mass media on the internet “*is not helpful in teaching our young people about what healthy sexual relationships are all about.*” Participants commented that pornographic scenes of non-consensual and aggressive sexual acts were given as examples where such distorted representations of sexual and romantic relationships were likely to influence Asian young people’s ideas of healthy romantic or intimate relationships. The influence of pornography on the sexuality of Asian young people was discussed in Chapter 2 and is explored further in the next section on the challenges and implications of pornography. One female participant had this to share regarding this point:

Pornographic scenes are often expressed as acceptable rapes by men who do not care about whether women want it or not. Watching such images from the mass media and the internet is not helpful in teaching our young people about what healthy sexual relationships are all about. Sexuality education can teach us respect, care and consideration as important aspects of a healthy relationship that are important for Asian youth. Learning about positive emotions and dealing with disrespect or disregard from men are also important issues to teach our young people. (Chinese female interview participant age 24).

Findings highlight the need for female Asian young people to learn about respect, care and consideration in healthy intimate relationships. This also included learning about “*positive emotions and dealing with disrespect or disregard from men*”. Participants shared their concerns that young people might think such disrespect and disregard from men as normal and acceptable behaviour. Social and emotional learning from sexuality and relationship education can help cultivate critical consciousness that is vital for young people to be able to engage positively and critically in a fast-changing, technological and global world (Tasker, 2013; Durlak, Weissberg, Dymnicki, Taylor and Schellinger, 2009). Helmer, Senior, Davison and Vodice (2015) state that young people can develop emotional awareness necessary to build meaningful and fulfilling romantic relationships during their teenage years and also into their adulthood. Participants in

this study called for sexuality education to be involved in clarifying these misconceptions and to build critical thinking regarding what acceptable healthy intimate relationship traits involved.

The Sexuality Education guide (Ministry of Education, 2015, p. 18) suggests that learning intentions include “identifying a wide range of issues in intimate relationships and planning strategies for positive outcomes and evaluating relationship changes” and “demonstrating skills to manage conflict, break-ups and other changes.” The call for more information on personal relationships is echoed in an Australian study by Helmer, Senior, Davison and Vodic (2015) where young people indicated that sexuality education needs to include relevant topics such as understanding romantic and intimate relationships to assist them in knowing and building healthy relationships. Another study by Newby, Wallace, Dunn and Brown (2012) found that 38.5% of participants emphasized the need for more information about understanding emotions and personal romantic relationships. Building useful knowledge surrounding romantic and intimate relationships can support Asian young people to understand their emotions in relationships, recognize the characteristics of healthy relationships and help develop interpersonal skills. The development of critical consciousness of Asian young people involves them identifying and questioning how inequalities in power operate in their lives and asserting and affirming their sense of self and entitlements in their intimate relationships (Cornwall, 2014).

There is a body of evidence to indicate that young people who have well developed interpersonal skills and who are able to maintain positive relationships with friends and romantic partners are more likely to make healthy choices and avoid problems in adolescence including violence. (Tasker, 2013; Clark, Robinson, Crengle, Grant, Galbreath and Sykora, 2009). Asian young people’s call to learn about healthy and respectful intimate relationships supports the learning intentions from the Sexuality Education guide to equip young people with knowledge and to empower them with assertive skills to negotiate intimacy, care and respect. Findings in this study are consistent with the above studies and highlight the importance of sexuality education to teach young people to develop emotional awareness necessary to build meaningful and fulfilling intimate relationships and to cultivate critical consciousness that is crucial for young people to make informed relationship and sexual choices.

The following section explores Asian young people’s views for inclusion of the third fundamental and valuable topic which is the challenges of pornography.

Challenges of pornography

The topic of “understanding the challenges and implications of pornography” was rated as important by 74% (75% female and 72% male) of participants. Participants were of the view that it was vital to include this topic in sexuality education and as one participant said “*pornography use is becoming a major issue for today’s society*”. Findings in this study reveal that the highest group of 26% of participants had watched pornography when they were 10 to 15 years old. The next highest group of 17% of participants had watched pornography at ages 16 to 18 years. Nearly half of the participants (43%) from ages 10 to 15 and 16 to 18 had watched pornography while they were still at school. Since a large majority of participants rated the importance of including the challenges of pornography, it is worth considering the views of Asian young people on their pornographic consumption and the effects of pornography.

A key finding of this study is that 86% of participants stated that they used the internet as their main source of information on sexual issues. From this group of participants, 92% (92% of the 86%) reported that they had accessed the internet to watch pornography. Further analysis indicated that 81% male and 37% female participants had accessed pornography indicating that the number of male participants was more than twice as many as female participants. This is in line with a study by Peter and Valkenburg (2006) who reported that adolescents who accessed the internet for non-sexual information and entertainment also invariably used it to view sexually explicit material. Fisher and Barak (2000) suggest that because of the current paucity of internet-based sex education websites, young people are opting to go on pornographic websites and online sex shops to find out about sexual issues.

In terms of the total number of 500 participants in this study, analysis revealed that 53% of participants had accessed pornography. This is higher than the percentage from a study of Wei, Lo and Wu (2010) who reported that 42.4% of Chinese high school students had used internet pornography. Comparing numbers, my figure of 53% is nearly 10% higher. Wei, Lo and Wu’s (2010) study was with Taiwanese high school students while my participants’ ages ranged from 16 to 25 years. This could possibly account for the higher percentage in this study. In a study conducted in Taiwan, researchers Chen, Leung, Chen and Yang (2013) stated that 71% of Chinese adolescents had been exposed to internet pornography. Of this group, 41.3% reported only unintentional exposure while 58.7% reported intentional exposure. Comparing participants who reported intentional exposure, Chen and associates’ figure is slightly higher by 5.7% than

my finding of 53%. Using these two comparative studies with Chinese young people, my finding of 53% is higher than Wei, Lo and Wu's figure but lower than Chen and associates.

In comparing my finding of 53% of participant with other ethnic young people, it is lower than the 67% of New Zealand teenagers, aged from 14 to 17, who had watched pornography from the report entitled "NZ Youth and Porn" (Office of Film and Literature Classification, 2018). It is also much lower than the 87% of American young people, who had accessed pornography reported by Ybarra and Mitchell (2005). A recent study with European young people indicated that 98% of Swedish adolescents were exposed to pornography use (Donevan and Mattebo, 2017). The finding of 53% of participants in this study is important and adds new knowledge in the field of internet pornographic consumption of Asian young people in New Zealand when compared to other similar studies with European and American young people.

Participants from the survey and interviews expressed their concerns about the harmful consequences of pornography. An Indian male interview participant shared his shock when he first saw sexually explicit images of *"men violently treating women with aggression and using physical and sexual acts that were totally void of any positive emotions or regard."* He was a young teenager and was introduced to pornography by a male neighbour. Even though he was 11 years of age, he felt uncomfortable watching the violence and aggression attached to sexual activities. He had access to pornography through his neighbour for a few years and was glad it stop because his neighbour moved away. A Chinese male interview participant also expressed his uneasiness and concerns about the *"damaging, confusing and destructive"* effects that pornography could have on young *"vulnerable and impressionable"* Asians. He shared his fears and concerns below about the impact on our young people as they watched *"such disrespectful acts and violent disregard for women"*.

Pornography use is becoming a major issue in today's society and has a lot of negative harmful effects on young vulnerable and impressionable Asians because it can be damaging, confusing and destructive. I have fears and concerns that watching such disrespectful sexual acts and violent disregard for women can undoubtedly impact on our young people and their sexual well-being. (Chinese male interview participant age 24).

Female participants shared some important insights about watching pornographic media. They were concerned that such sexually explicit materials were very much focused on *"men's callousness, violence and disrespect for women as the norm in sexual encounters"* and in scenes

when they were demeaning for women as they were subjected to violence and aggression. In reflecting on images involving the rape of women by men were presented, they were quick to add that this “*is not what female Asian young people want in their romantic and sexual relationships*”. To counteract how “*pornographic scenes are often expressed as acceptable rapes by men who do not care about whether women want it or not*”, participants called for sexuality education to provide positive information about characteristics of healthy intimate relationships which included love, respect and care for one’s partner. A female participant expressed her views and concerns with the following comment:

Pornography depicts men’s callousness, violence and disrespect for women as the norm in sexual encounters. The domination on the part of the male in wanting sex is treated as acceptable and women are subjected to aggression and not being treated without any respect or love. This is rape and it is not what young people want in their intimate relationships. (Chinese female interview participant age 24.)

In terms of frequency of pornographic consumption by Asian young people, findings revealed 15% of participants have watched pornography two or three times a week, followed by 11% monthly. Ten percent of participants had watched pornography weekly while 5% of participants had accessed it daily. Male interview participants shared that it was easy to gain access to pornographic websites because “*enticing pictures of almost naked women*” would spontaneously appear on their screens when they were internet surfing. They commented that they had no intentions of accessing them but the pervasiveness of pornographic websites was at times difficult to resist when they were bored or curious. The following excerpt was from an interview with a Filipino male participant age 21 who shared about his experience of internet pornography:

Nelly: “Have you or any of your friends watched any pornography?”

Jonah: “Yes, I have watched it many times. I can’t avoid it because whenever I am surfing the internet, enticing pictures of almost naked women would lead me to various porn sites. I don’t even have to find them because they seem to find me!”

Nelly: “What about any of your friends, do they watched pornography too?”

Jonah: “I come from an all-male Catholic secondary school. Although some of my friends said that they did not watch porno, we all know that they are lying and are afraid to tell the truth. My school is conservative and does not provide

information on sexual issues just general puberty stuff. The easy way to find sexual information is to go to the internet or access pornography. It is private and convenient. I can just about find out anything about sex from Mr.Google.”

Male participants also shared the secretive and addictive behaviour of watching pornographic media and also fear of being discovered by parents. They stated that most Asian parents were unsuspecting and unaware that their teenagers were watching pornography and that young people were good at covering such activities. Participants also highlighted the need for Asian parents to take more interests in what their young people are using their computers for and suggested that sexuality education could support parents to be more vigilante in monitoring their young people. This was supported by a male participant who expressed his concerns about the harmful health and social ramifications of watching pornography and that “*very often Asian parents are naïve and not aware that their teenagers are hooked into watching it*”. The following male participant shared his views and concerns below:

Very often Asian parents are naïve and not aware that their teenagers are hooked into watching it and even if they did, they are powerless to do anything as it is done in secret. Teenagers often do not realise that viewing such violent sexual acts can impact their ideas of what normal sex with one’s partner is. (Indian male interview participant age 23).

Ma and Shek (2013) explain that consuming pornographic material can have a negative impact on Chinese young people in terms of family functioning and positive youth sexual expectations and development. As a male Chinese interview participant age 25 shared “*Watching porn showing aggression and lack of consideration had affected my image of what real sex is with my girlfriend. It has messed up my expectations and is affecting our relationship quite badly.*” Wei, Lo and Wu’s (2010) state that as the level of interactivity increases from medium-focused interaction to human-medium interaction, the effects of built-in interactive features of internet pornography on Chinese adolescents’ rape attitudes and sexually permissive behaviour become greater. Numerous studies with European and Asian young people reveal the addictive nature of pornographic consumption that can result in problems and harm like risky sexual behaviours and sexual callousness (Mittal, Dean and Pelletier, 2013; Cho, Sung, Shin, Lim and Shin, 2013; Chou, Condrón and Belland, 2005; Paul, 2005; Yu and Shek, 2013).

Although watching sexually explicit material is not deemed harmful in the way that sexual harassment or rape are, it nevertheless encourages and incites people, especially men, to behave

in harmful and aggressive ways towards women sexually because of the power of visual presentation of such violence (Cho, Sung, Shin, Lim and Shin, 2013; Chou, Condrón and Belland, 2005; Paul, 2005). Consequences of internet pornography use can be supported by findings from several studies. Wei, Lo and Wu (2010) found that exposure to pornography in traditional media is related to Chinese adolescents' sexually permissive attitudes, attitudes to rape myths and sexually permissive behaviour. Another study with Chinese youth by Zhang and Jemmott (2015) indicated that the unintentional exposure of online explicit sexual images and content was associated with increased perceived norms regarding having sex which often resulted in some form of aggression and violence.

Attwood, Barker, Boynton and Hancock (2015) indicate a public health concern because young people are accepting the violence, aggression and non-consensual sexual acts they view in pornography as normative and acceptable in sexual relationships. The NZ Youth and Porn report (Office of Film and Literature Classification, 2018) indicates that young people are likely to view violent, aggressive, misogynistic and coercive behaviour in pornographic materials with 69% witnessing violence and aggression and 72% viewing non-consensual activity. This latest report also reveals that 89% of New Zealand young people think that porn can influence people's thoughts and behaviours. Common themes from the NZ Youth and Porn report include pornography promoting false expectations, unhealthy views about sex and relationships and that it normalises violence and aggressive behaviour as acceptable.

Participants in this study called for sexuality education to respond by equipping and empowering young people who are caught in the '*web of pornography*.' The following paragraphs explore the way sexuality education can respond to these calls from Asian young people. There is a general consensus from participants' narratives that young people, especially early adolescents, are lacking in maturity or understanding that "*these pornographic sexual acts are not the norm*". Studies have indicated that young people often lack the critical frameworks which are necessary to deconstruct and understand the powerful sexually explicit graphic imageries and messages that they view intentionally or unintentionally on the internet or social media (Albury, 2014; Peter and Valkenburg, 2016). The following comment from a Chinese male participant supported the need for sexuality education to "*help them to be critical and discerning about what they watched*":

Sexuality education has a responsibility to do something to support teenagers who are involved in the watching pornography. They are not aware of the harm and negative effects of watching

sexual violence and inappropriate sexual activities and do not have the maturity to realise that these violent acts are not the norm. Teach them how they can respond to watching porn and help them to be critical and discerning about what they watched. (Chinese male interview participant age 25).

Narratives from both male and female participants in this study indicated that Asian young people looked to sexuality education “*to step in and do something to support Asian youth who are caught up in the web of watching pornography*”. Where there has been an absence of traditional sources of sexual information and guidance such as the family or school, Asian young people use what they watched from pornography to assemble sexual knowledge and beliefs for themselves (Cho, Sung, Shin, Lim and Shin, 2013). One male interview participant shared that “*Because Asian parents are not communicating with their teenagers about sex and especially the dangers of pornography, sexuality education needs to fill that gap*”. Another male participant supported the need for sexuality education to fill the gap by stating “*Sexuality education can play an important role in teaching students to be aware of the complications and danger of watching pornography and how we can deal with it. I think the right amount of sexual education can teach youth to be discerning and to realise the negative effects of internet pornography.*” The full comments of the two male interview participants are shown below:

It is important that sexuality education provides some way of teaching Asian youth to critically discern the harmfulness of watching pornography and increase the awareness of the consequences it has on future relationships. Because Asian parents are not communicating with their teenagers about sex and especially the dangers of pornography, sexuality education needs to fill that gap. (Indian male interview participant age 25).

Sexuality education can play an important role in teaching students to be aware of the complications and danger of watching pornography and how we can deal with it. I think the right amount of sexual education can teach youth to be discerning and to realise the negative effects of internet pornography. Teach that pornography does not show what the real thing is like. (Filipino male interview participant age 21).

Other participants called for sexuality education to help young people to be critical and discerning about what watched and “*to play its part in bringing this subject to light as part of the sexuality education of our youth who are still at school*”. A female Chinese interview participant commented “*When we are young, we are not able to analyse or discern what is*

harmful for us. The media, internet and pornography can construct our beliefs about sex and sexuality in powerful negative ways.” Participants called on sexuality education to support Asian young people who might be misinformed and misled by messages and images from pornography because *“Sexually explicit material could affect the sexual beliefs and identity of school-aged young people who were often impressionable and vulnerable”*. One female participant called that sexuality education to support young people discern and be critical about the harmful sexual images and damaging messages from the internet, media and pornography since *“Asian young people do not receive the guidance and support from home”*. Participants had this to share:

Education is key to life! Otherwise you end up with lots of awkward Asian youth who are quite impressionable and vulnerable being misinformed by the internet and pornography. We need to reach out to young people especially when they are young because pornography websites are easily accessible by anyone these days. (Indian male interview participant age 23).

I believe sexuality education can play a vital part in supporting young people understand and discern the harmful images and messages they are receiving. The media, internet and pornography can construct our beliefs about sex and sexuality in powerful negative ways. It is therefore important that schools play a part in teaching young people since they do not receive it from home. (Chinese female survey participant age 25).

Studies reveal that Asian young people are often not active and critical agents in relation to media and are often unaware that sexually explicit material potentially holds harmful consequences (Cho, Sung, Shin, Lim and Shin, 2013; Chou, Condrón and Belland, 2005; Yu and Shek, 2013). The findings in this study concur with other studies that indicate young people often lack the critical frameworks that are necessary to deconstruct and understand pornographic scenes especially those that include violence, aggression and assaults (Albury, 2014; Peter and Valkenburg, 2016). Literature points to the importance of supporting young people to develop critical thinking and consciousness that enables them to discern and to make sense of what and how they see their worlds, their relations and their assumptions in order to create their own beliefs, practices and values (Cornwall and Edwards, 2014). The concept of critical media literacy expands the notion of literacy and critical thinking to include different forms of mass communication and popular culture (Kellner and Share, 2007). It also deepens the potential of literacy education to critically analyse images, messages and relationships between media and audiences, information and power.

For the feminists, pornography is not so much about sex per se as about the use of power by men who seek to exert their control and dominance through the use of sexual means against women in the context of heterosexual relationships (Tong, 1995). Critical thinking is the ‘power-within’ and encompasses a range of capabilities that include their self-awareness, confidence, self-esteem, aspirations and self-expression (Cornwall, 2014; Van der Gaag, 2014). As young people become aware of the ‘power-within’ they realized that pornography is the abuse of power by men to control and dominate women through sexual means. The ‘power-within’ and capability help build critical frameworks to analyze sexually explicit images and messages for what they are – the abuse of power to control and dominate. Sexuality education can provide opportunities for young people to develop sexual agency through critical thinking and support them to grow into healthy sexual beings.

The NZ Youth and Porn report (Office of Film and Literature Classification, 2018) reveals that 73% of participants indicated that young people used porn as a learning tool and 89% of participants think that porn can influence people’s thoughts and behaviours. The report states that “too many young people do not have the information, support and tools to process and understand pornography and to deal with the negative consequences of exposure, or to avoid this material in the first place” (Office of Film and Literature Classification, 2018, p. 15). The report argues for the inclusion of ‘porn education’ as part of the discussion for young people learning about sex and relationship. There is a growing call for schools to teach critical internet skills to assist young people to recognise that porn exposure affects the sexual socialisation of young people by influencing their understanding of which sexual behaviours and attitudes are normative, acceptable and rewarding (Office of Film and Literature Classification, 2018; Sinkovic, Stulhofer and Bozic, 2013; Wright, Sun, Steffin and Tokunaga, 2014).

The Sexuality Education guide (Ministry of Education, 2015, p. 12) states that students require a range of developmentally appropriate learning opportunities in sexuality education that includes “critical thinking, reflection, and social-action skills related to issues of equity, gender, body image, sexualisation, risk, and safety.” There is no inclusion of critical thinking regarding the challenges and impact of pornography. Attwood, Barker, Boynton and Hancock, (2015) argue that pornography is now recognised as a prominent sexuality educator for the youth of today. It is the elephant in the room that will not go away but will instead continue to grow to negatively impact the way they learn about sex, sexuality and develop intimate relationships. Findings from this study highlighted calls from Asian young people to include critical thinking

and consciousness around pornography. It is argued that sexuality education cannot ignore the present reality and pervasiveness of pornography affecting our young people and there is an urgent need to respond to the challenges of pornography. Teaching critical media literacy is just one form of responding.

Freire (1993) argues the importance of teachers supporting their students to increase their critical thinking and consciousness of their capabilities, strengths and identity and to discern what is unreal and to connect with the realities of life. It is hoped that findings from this study will act as a catalyst for sexuality education stakeholders to respond to how as educators they can teach critical media literacy and support young people by including discussions on the challenges of pornography in the curriculum. Study findings in this area add new knowledge to existing literature on sexuality education and pornography by highlighting Asian young people's voice and call for sexuality education to teach young people critical media literacy that can provide critical frameworks necessary to deconstruct and understand pornographic scenes and enable them to make sense of what they see so that they can be empowered to make informed sexual choices.

Conclusion

This chapter provided Asian young people with a voice to express their views on aspects of sexuality education and their preferences of content topics that are fundamental, relevant and up-to-date. They identified three topics of understanding consent, intimate relationships and the challenges of pornography that were pertinent and important to them. Discussions elucidated how these three valuable topics can equip young people with specific knowledge and empower them with critical thinking to address multiple competing messages about sexuality and relationships and thereby support Asian young people to make informed sexual choices.

Asian young people reported that they preferred topics that connect with the context of their lived realities, are relevant and useful in helping them explore different sexual attitudes and practices. Participants' choices of the topics on understanding consent and intimate relationships indicated their desire to be equipped with relevant knowledge that could empower them to deal with the emotional aspects of sex and the power dynamics in sexual and intimate relationships. Findings on Asian young people's response to the challenges of pornography highlighted the need for sexuality education to teach Asian young people critical media literacy

to build critical frameworks and analytical skills necessary to navigate pornographic images and messages.

In the following chapter, I explore three sexuality educator qualities that Asian young people identify as relevant and crucial to enhance student engagement and participation.

CHAPTER 6

Sexuality Educators

This chapter responds to the third research sub-question “What qualities do Asian young people prefer in sexuality educators that can enhance student engagement and participation?” Findings from this study focus on three important sexuality educator qualities identified by Asian young people as important to build knowledge as well as trust, rapport and positive teacher-learner relationships. The first two qualities include sexuality educators being knowledgeable in curriculum content as well as having knowledge and awareness of Asian culture and sexual values. The third quality is the sexuality educators’ abilities to relate to Asian young people and thereby support the building of positive teacher-learner relationships. I argue that Asian young people’s choice of important qualities is valuable in helping sexuality educators understand how they can better support students to engage more with their learning process and actively participate in classroom activities.

International and national studies have shown that those who teach sexuality education are integral to programmes that are successful and effective in supporting young people to experience their sexuality positively (Hilton, 2007; Strange and Oakley, 2002; Wight and Buston, 2003; Allen, 2009; Hilton, 2003). Those who teach sexuality education and the qualities they bring into the classroom are important factors for those who design and deliver effective sexuality programmes at school (Allen, 2009). Several important qualities of an effective sexuality educator were identified by Kelly (2009) to include respect for students, awareness of one’s own values and beliefs about sexuality and acceptance and appreciation of cultural diversity and a commitment to ensuring cultural competence in classroom.

Teaching sex and sexuality requires a certain level of personal awareness, reflection and confidence as well as the ability and skill to approach the topic with sensitivity within a safe classroom environment (Bruess and Schroeder, 2014). Asian young people in this study indicated the importance of sexuality educators to support them to learn, discuss and explore important and relevant cultural/sexual issues so that they can be equipped and empowered to make informed sexual choices. Knowing what Asian young people identify as important qualities can help sexuality educators increase student engagement and participation which improve knowledge building and enhance their critical consciousness in relevant sexual issues.

The findings in this chapter relate to three sexuality educator qualities that Asian young people identified as important for student engagement and participation. Firstly, data revealed that 86% (88% male and 83% female) of participants rated the importance of sexuality educators having good knowledge of sexuality education content. The second quality was sexuality educators' knowledge and awareness of Asian culture relating to cultural and sexual values. The third important quality was the educator's ability to relate to students and was rated by 80% (83% female and 77% male) as important. The ability of sexuality educators to relate well with students support the building of effective teacher-learner relationships that can encourage the learning process.

Knowledgeable in content

Findings revealed that 86% (88% male and 83% female) of participants valued the importance of sexuality educators being knowledgeable about credible curriculum content. The term 'knowledgeable' was described by participants as someone who is well informed about sexual health content and is qualified in teaching it. The majority of respondents were of the view that sexuality educators needed to be "*open-minded, comfortable in teaching sexual topics and discussing difficult sexual issues.*" Asian young people wanted educators who were "*aware of contemporary situations and were capable of providing relevant, helpful and up-to-date information*". There were more male than female participants who preferred sexuality educators having content knowledge.

One male participant shared "*Personally, the age or background of educators are not important as long as they are knowledgeable to teach the sexual topic.*" Another male participant also commented that he was comfortable with any type of teacher as long as they "*know a lot of information about the topic*" and are "*up-to-date with current issues*". Male participants tended to highlight the importance that "*sexuality educators need to be qualified to teach sexual health and behaviour*" rather than "*physical education instructors or teachers who happened to be available.*" A male participant shared that he was not "*fussed about qualities as long as I am getting unbiased information to help me make the right decisions*". The importance of knowing credible current sexual content "*comparable to what is being provided by internet websites that are always current in what is happening in society*" was highlighted by another male participant. The following male participants shared their sentiments:

I really don't mind age or background of educators as long as they are knowledgeable and qualified. They also need to be up-to-date with current issues so that what we learn at school is comparable to what is being provided by internet websites that are always current in what is happening in society. (Chinese male focus group participant age 19).

Personally, the age or background of educators are not important as long as they are knowledgeable to teach the sexual topic. The teachers that taught us in sexuality education classes were normally physical education teachers, so I don't think they are all that knowledgeable or comfortable enough in this area of teaching. (Chinese male survey participant age 20).

Since a significant number (86%) of participants turned to the internet for sexual information, participants reported that they wanted sexuality educators who are knowledgeable in sexual content “to help them build a credible foundation of sexual knowledge”. Participants were of the view that some sexual information they received from internet websites “might not be seen as reliable or trustworthy.” Therefore, having sexuality educators who are knowledgeable is valuable because young people are able to compare information and be guided to make informed sexual choices. This view was shared by some participants who were wary and cautious about the kind of sexual information they received from peers and the internet. The following participant commented that she felt “safe learning about sex and relationships” from sexuality educators compared to learning sexual information from her friends or the internet:

I love being in sexuality education classes because I feel safe about learning about sex and relationships rather than from friends or the internet. Ignorance is not bliss and I am glad that I am educated enough to make right and good sexual decisions based on facts learnt from classes rather than some myths from friends or something I see on the internet. (Chinese female survey participant age 18).

In addition to having knowledge about content, female participants shared the importance of having trust and confidence in sexuality educators. One female respondent shared that sexuality educators needed “to know what they are talking about and are able to share them with confidence rather than being unsure about issues so I can trust them and what they are teaching”. Female participants reported that “they valued educators they felt comfortable and familiar with and that they also need to be easy-going so that there is no awkwardness in learning about sexual issues”. They also suggested that “Sexuality educators need to

communicate their knowledge in such a way that assured students that they believe what they were teaching.” The following comment demonstrated the sentiments of female participants:

Being knowledgeable in content is important but it is also good that they can teach in a way that can build our trust and confidence in what they are talking about. We can often sense when certain teachers do not believe in what they are teaching and it can cause some confusion with what to believe. (Chinese female interview participant age 24).

Although it was important for female participants to gain head knowledge, it was also equally important for them that sexuality educators were able to communicate the content in a trusting and confident manner. As one female participant shared *“Teachers who do not believe in what they are teaching can cause some confusion for students with what to believe’*. This finding provides crucial insight for sexuality educators to be aware of not only the content they are presenting but also in the way they are sharing the information so that they can build the learners’ trust and confidence in the content as well as in the one teaching it. Another participant had this to comment *“It is important for teachers to share information that they themselves believed in as well. This helps to build trust in what they are teaching especially since we need to build our own convictions on what sexual values to hold.”*

Giroux (2015) states that students learn best when they are given opportunities to construct their own knowledge from interactions within the environment and have reliable inputs provided to them. Sexuality educators who are knowledgeable are often confident in what they are teaching and not embarrassed but comfortable in talking and relating to the subject material. In knowing that the educators were teaching credible sexual knowledge and believing in what they say, Asian young people shared that they developed trust and confidence in the educators and their messages. Participants shared the importance of educators having convictions in what they are teaching because it gave them confidence to develop their own sexual values and beliefs.

Knowledge building is an important concept in equipping and empowering Asian young people. Tengland (2008) explains that knowledge building enables learners to increase their power and agency which can support learners to decide their preferred choices. In this regard, having sexuality educators who are able to provide Asian young people with credible, relevant and up-to-date knowledge is crucial in empowering them to make informed sexual decisions. Without reliable and important sexual knowledge and opportunities to process sexual information to develop critical consciousness, young people are ineffective to make informed decisions

regarding their sexual choices. Informed decisions are not made in a vacuum but from reliable and credible knowledge that has been explored, discussed and negotiated (Cense, 2019; Tengland, 2008). The empowerment of Asian young people involves sexuality educators equipping them with reliable sexual knowledge and building consciousness of more choices relating to sexual issues so that they can make informed decisions (van Eerdewijk, Wong, Vaast, Newton, Tyszler and Pennington, 2017).

A New Zealand study reports that ‘being knowledgeable’ is the most commonly cited reason for choosing a sexuality educator as it is often linked to the educator’s professionalism (Allen, 2009). The finding that Asian young people rated ‘being knowledgeable’ in sexuality educators as the most preferred quality aligns with those from Allen (2009) as well as from Strange, Oakley and Forrest’s (2002) research who found that students value having a knowledgeable person and an expert in the topic. Other international studies with similar findings also highlight the importance of sexuality educators being knowledgeable and being an expert in the subject (Kimmel, Williams and Veinot, 2013; Kanahois, Magnusson and Alehagen, 2011). The findings from this study add new knowledge in the field of sexuality educator qualities by describing Asian young people’s choice and reasons for educator being knowledgeable in content. In addition, Asian young women highlighted the importance of sexuality educators delivering information in a trustworthy and credible manner so that they can have the confidence to believe the messages that were being taught. This is vital in creating the means to help Asian young people develop critical thinking around the sexual values and beliefs they want to hold.

Knowledgeable of Asian culture, sexual values and beliefs

Findings indicate that 86% (88% male and 83% female) of participants rated as important the need for sexuality educators to be knowledgeable about Asian culture, sexual values and beliefs. Participants were of the view that New Zealand’s increasing culturally and religiously diverse population meant that sexuality educators needed to be more sensitive to differing views in cultures relating to sexual values and beliefs. One participant shared that he valued sexuality educators “*who were willing to acknowledge that they needed to learn about the experiences and challenges of Asian youth living in a Western society*”. Participants commented that sexuality educators with knowledge, understanding and awareness of Asian culture and sexual norms were in a better position to facilitate discussions and explorations of challenging family, social and cultural issues.

Literature suggests that teacher's knowledge about and attitudes toward cultural diversity are powerful determinants of learning opportunities and outcomes for ethnically diverse students (Gay, 2002; Li, 2011; Bruess and Schroeder, 2014; Irvine, 2003). Cultural knowledge together with an awareness of differing sexual views is a vital characteristic that should be possessed by sexuality educators because to ignore diverse cultural teachings is, at least, disrespectful, and at most, negligent (Bruess and Schroeder, 2014). Narratives from participants highlighted the reasons for participants valuing sexuality educators being knowledgeable about the culture of their Asian students. As one participant commented "*Having educators who are sensitive to various cultural differences can greatly help in making lessons relevant to the cultural needs of Asians and other cultures.*" The following comment explained the need for this quality in sexuality educators:

Sex is a topic not often discussed in Asian and other diverse minor cultures, so having culturally specific sexuality education can help such things to be discussed. Having educators who are sensitive to various cultural differences can greatly help in making lessons relevant to the cultural needs of Asians and other cultures. They must create safe spaces to help us explore what we want and so we can make correct decisions. (Thai male focus group participant age 24).

One of the objectives in the International Technical Guidance on Sexuality Education (the Guidance) (UNESCO, 2018, p.17) states that "sexuality education should be conducted in a culturally relevant context that fosters respect and responsibility within relationships, supporting learners as they examine, understand and challenge the ways in which cultural structures, norms and behaviours affect people's choices and relationships within a specific setting." Literature indicates support for past and cultural tradition that should not be discounted but needs to be recognised as influential by sexuality educators in the sexual formation of Asian young people living in a Western society (Siefen, Kirkaldy and Athanasou, 1996; Bruess and Schroeder, 2014). One participant shared that "*All sexuality educators must be culturally sensitive and teach in a way that is inclusive of all ethnic backgrounds and beliefs*". The following narrative from the participant explained his view further:

All sexuality educators must be culturally sensitive and teach in a way that is inclusive of all ethnic backgrounds and beliefs. They must be aware and respectful that everyone starts engaging in sex at different stages so must be able to accommodate all students. They must not

isolate or make Asian youth feel marginalised or different because they come from more sexually conservative background. (Indian male survey participant age 25)

Another reason for sexuality educators gaining knowledge, understanding and awareness about Asian culture, sexual values and beliefs is that very often the espoused beliefs and values of young people from culturally diverse cultures may differ from dominant views and these conflicts may result in cultural clashes and identity conflicts (Li, 2011). One's culture impacts deeply upon who we are and how we absorb, process and accept or reject information including sexual matters (Tang, Bensman and Hatfield, 2012; Okazaki, 2002). Studies support the claim that an individual's culture and ethnicity can influence attitudes toward the 'cultural other' and basic human interactions (Irvine, 2003). Sexuality educators who are knowledgeable about cultural sensitivities are in a better position to provide safe platforms for Asian young people to examine their own sexual beliefs and to debate and learn from other students. Being able to discuss and explore differing perspectives can help Asian young people develop critical thinking and consciousness. This in turn build their capabilities and agency to define their own sexual practices regardless of what culture, family and the Western society may dictate.

Familiarity with a specific culture together with its values and beliefs related to sexuality is a valuable asset for sexuality educators in multicultural settings. The need for sexuality educators to be aware of "*cultural differences and know how to present sexual materials that are relevant and helpful for students of various cultures.*" One female participant shared "*It would be good if educators knew that Asian culture and families tend to be more conservative and so provide opportunities to explore our own sexual convictions since Asian youth are predominantly unable to discuss these things with their family*". Another participant shared that sexuality education needed to also focus on sexuality from a societal and cultural viewpoint and not just on the science of sex. The following narratives provided further understanding of participants' views and comments on the importance of sexuality educators' awareness of the conservatism of Asian culture and family's sexual values:

It would be good if educators knew that Asian culture and families tend to be more conservative and so provide opportunities to explore our own sexual convictions since Asian youth are predominantly unable to discuss these things with their family. Living in a more liberal Western culture has influenced our sexual attitudes which often contradict those of our family's values which we know we need to uphold for good reasons. (Chinese female survey participant age 25).

Acknowledgement and exploration of a variety of religious and cultural perspectives by sexuality educators are important. It's time to steer away from only teaching about the science of sex and looking at it from a more societal or cultural viewpoint. Traditions have their value which we do not want to casually discount. It is therefore crucial for educators to be sensitive about cultural differences and know how to present sexual materials that are relevant and helpful for students of various cultures. (Chinese male survey participant age 25).

Both male and female participants were of the view that sexuality educators needed to be aware that “*The increasing cultural and religious diversity in New Zealand societies has established the need for sexuality educator to be capable of effectively supporting Asian and other youth in a multicultural and multi-religious setting to learn about sexuality and sexual issues in an appropriate manner.*” It is therefore important that “*all sexuality educators be culturally sensitive and teach in a way that is inclusive of all ethnic backgrounds and beliefs.*” One participant highlighted the importance of sexuality educators knowing Asian parental and cultural expectations relating to sexual issues in order to be equipped to facilitate discussions and support Asian young people negotiate differing views. When sexuality educators, who are predominantly European, are aware and sensitive of the cultural differences, they are better able to teach, facilitate and guide discussions that will greatly increase the engagement and participation of all culturally diverse students (Bruess and Schroeder, 2014; Li, 2011). The following comments typified the sentiments from both male and female participants:

Sexuality educators need to be more knowledgeable about the cultural differences in order to know how to teach Asian students about sexuality education so that students can relate to the information being relayed. If educators don't realise that there are differences in cultural beliefs on sexual issues then what they teach will not be relevant to Asian students. (Chinese female survey participant aged 21).

It is important that sexuality educators are aware of parental and cultural expectations around sex that differ from our own beliefs in order to help facilitate discussions and help us negotiate the differences. Acknowledging the stigma and cultural differences for Asians and Westerners so that they are less confusing and conflicting for Asian youth. (Chinese male focus group participant age 25).

Irvine (2003) contends persuasively that it is not sufficient for a teacher to only have a mastery of content knowledge and pedagogical skills. To be effective and relevant in a culturally diverse classroom, it is essential that teachers be culturally sensitive to the needs of the students. In another study, Cushner and Mahon (2009) emphasize that to foster multicultural and intercultural understanding and awareness, it is crucial for teachers to value and integrate students' diverse backgrounds, worldviews, knowledge and experiences in the classroom. Findings in this study concur with those above regarding the importance of educators' abilities to recognise the cultural obligations and considerations Asian young people experience as they negotiate and form their sexual values and beliefs. This quality is necessary in order to understand, support and facilitate discussions as Asian young people explore challenges in differing sexual expectations and cultural edits. Other studies have also supported the need for teachers' sensitivity and knowledge in cultural issues to support learning and negotiating of beliefs and to encourage trust in sharing and exploring among culturally diverse students (Pound, Langford and Campbell, 2016; Bruess and Schroeder).

The call for sexuality educators to be knowledgeable in Asian culture/sexual issues and to facilitate discussions is important because Asian young people wanted to be recognised as a generation that will decide for themselves their own sexual practice and to be empowered to find their "*own sexual practice and expectations*" as they grow and mature into adulthood. In recognising this generation as desiring to embrace both cultures, there are often conflicts and challenges that needed to be understood, explored and negotiated. The present Asian generation of young people are looking towards an empowering approach in sexuality education that equips them with credible sexual information and creates opportunities to develop critical consciousness through discussions and explorations of their own sexual values and rights to decide for themselves with regards to their own sexual practices. Sexuality educators who understand cultural sensitivities and are able to facilitate discussions amongst Asian young people can help them explore and take ownership of the sexual choices they want to embrace for themselves.

Findings in this study contribute to existing literature by providing evidence that highlight the qualities Asian young people want from sexuality educators that support them explore and negotiate their own sexual values in the midst of differing cultural expectations. Asian young people provided reasons for sexuality educators to understand differing cultural sexual views so that they can be effective in facilitating discussions that can support them negotiate their own sexual beliefs. There are important implications from these findings for the way sexuality

educators respond to the different needs and challenges of Asian young people by increasing their cultural knowledge and sensitivity to differing cultural and sexual values. Their increased knowledge, sensitivity and awareness of cultural differences can influence the way they relate, teach, support and enhance the learning process of Asian young people and other culturally diverse students about how they develop as sexual beings.

Ability to relate and build teacher-learner relationships

Although teaching sexuality education necessitates more than a knowledgeable grasp of content and Asian cultural/sexual beliefs, it also requires the teacher to have the ability to relate to students in order for it to be effective (Kehily, 2002; Schaalma, Abraham, Rogers, Gillmore and Kok, 2004). A sexuality educator's ability to relate to students was rated by 81% (83% female and 77% male) of participants as valuable. In particular, 6% more female than male participants rated the importance of this quality. The majority of participants were of the view that the ability of sexuality educators to relate to students fostered the building of a positive teacher-learner relationships that "*is helpful in building a good learning scenario*". Subtle nuances were noted across participants' comments from the survey and interviews as to how Asian young people interpret the ability of sexuality educators to relate to students. The following comment typified the sentiments from female participants who valued sexuality educators who could relate easily with Asian youth:

Sexuality educators need to be someone who can relate easily with Asian youth especially girls who are basically quite shy about talking sex because they are fearful of being judged. Someone I can trust and able to also build a positive teacher-student relationship that is helpful in building a good learning scenario. (Korean female survey participant age 20).

Participants were also of the opinion that when teachers were able to relate positively to students, trust and rapport could develop which greatly helped build positive teacher-student relationships. When students are able to trust their teachers, it encourages and enables them to be willing to open up, to share and to engage in discussions around sexual issues more confidently (Wagner, Eastman-Mueller, Oswalt and Nevers, 2017). Narratives indicated that Asian young people, especially female, appreciated teachers who "*made an effort to encourage us to participate and it has helped to build rapport and trust and a positive teacher-student relationship that has helped us to share and discuss more.*" In addition, the ability of teachers

to make “*talking about sex and sexuality without it being something shameful*” was also valued by Asian young people as many found talking sexual issues awkward and embarrassing. Another female participant shared that this quality included “*Someone I can trust and feel comfortable with who is also easy going and able to make sexuality education un-awkward and understandable.*” The following participant shared her views in this area:

I like being in sexuality education classes because I feel safe about learning about sex and relationships from my teacher who could relate and talk to us easily. He made an effort to encourage us to participate and it has helped to build rapport and trust and a positive teacher-student relationship that has helped us to share and discuss more. (Chinese female survey participant age 18).

Other aspects of teachers’ abilities to relate to Asian students included the ability to listen to Asian youth’s experiences, not being judgemental, being approachable and being aware of the cultural and sexual issues faced by Asian young people. A female participant revealed the importance of teachers having the ability to relate to Asian students in such a way that removes shame, embarrassment and awkwardness. This created a safe environment that would encourage them to feel free to discuss and ask questions. The issue of teachers creating a comfortable environment and being approachable for Asian students to feel confident enough to engage and participate is also another valuable contribution from a female participant. The following comments from female participants highlighted these points:

Teachers need to have the ability to relate to Asian students where they can talk about sex and sexuality without it being something shameful, and ask questions and explore issues without feeling ashamed or embarrassed. The discussions can help us decide what personal sexual values and beliefs we want for ourselves after exploring the different options especially cultural and family issues. (Korean female interview participant age 22).

Someone who is down to earth and relatable and understand the cultural issues we are facing. But most importantly someone who makes the students feel comfortable to ask any question they may have or at the very least approachable afterwards to chat if someone isn’t comfortable asking in front of others. (Chinese female interview participant age 24).

Sexuality educators who are able to relate to Asian young people and build positive teacher-learner relationships provide opportunities and encourage explorations of sexual and cultural

issues so personal sexual values and beliefs can be developed. Studies have shown that the interactions between teachers and students and teacher-student relationships help shape the context for learning in any curriculum area (Allen, 2009; Kehily, 2002). The way sexuality educators manage this relationship through the way they relate, engage and interact with students plays a vital factor in the success of the programme to support student learning (Paechter, 2004; Wagner, Eastman-Mueller, Oswald and Nevers, 2017). Findings from this study on the importance of the ability of sexuality educators to relate to Asian young people and to build positive teacher-student relationships align with the above studies in encouraging student learning, engagement and participation. In Chapter 7, I discuss in greater depth the findings relating to Asian young people's choice of interactive methods that can enhance and promote student engagement and participation.

Conclusion

The discussion in this chapter explored important sexuality educator qualities that Asian young people identified as valuable in equipping them with sexual knowledge and empowering them make informed sexual choices. Findings from this study elucidate Asian young people's views for the specific qualities in sexuality educators such as being knowledgeable of content as well as Asian culture, sexual values and the ability to relate well and to establish positive teacher-learner relationships that can enhance effective facilitation of discussions amongst students. The majority of male participants preferred sexuality educators to be knowledgeable in curriculum content as this would build confidence and trust when sexual information shared was credible and reliable. On the other hand, female participants highlighted the need for sexuality educators to be aware of not only the content they are presenting but also in the way they are sharing the information so that they can build the learners' trust and confidence in the content as well as in the one teaching it. The second important quality is the need for sexuality educators to have knowledge and awareness of Asian cultural and sexual differences in order to better understand and support the challenges faced by Asian young people.

The third important quality involves the ability of sexuality educators to relate well with Asian young people as this will encourage positive teacher-learner relationships that can promote effective facilitation of discussions and explorations. The way sexuality educators manage this teacher-learner relationship is crucial in creating a positive and empowering environment that can stimulate discussions relating to family expectations and the differing cultural views of the two worlds Asian young people live in. Asian young people are evolving into a third culture

generation, a new generation straddling their host country and the country of origin. It is vital sexuality educators take into consideration the acculturation influences and challenges of this new generation of Asian young people. They are different from other mainstream ethnicities in that the culture, values and perspectives of the Asian countries of origin do differ greatly from that of the Western New Zealand culture.

In the next chapter, I explore Asian young people's views regarding the various types of pedagogy that they identified as most engaging and empowering in their learning of sexuality.

CHAPTER 7

Sexuality Education Pedagogy

This chapter explores teaching styles in sexuality education that Asian young people indicated were important, empowering and most engaging for them. It responds to the fourth research sub-question “What kind of pedagogy do Asian young people identify as useful and empowering in their learning of sexuality?” A key finding in this study is that 71% of participants rated the use of media as the most preferred pedagogy for sexuality education. This was followed by 61% of participants who rated interactive methods as the second most preferred pedagogy and 31% who rated the lecturing style as the least preferred method. An important finding is that 86% of participants reported the internet as their main source of sexual information. In addition, 44% of participants turned to social media for sexual information. It is argued that in this age of digital technology, sexuality education needs to reconsider traditional didactic pedagogy and to explore the potential use of digital pedagogy to enhance Asian young people’s interests, engagement and participation in their learning of sexuality.

Literature affirms that the youth of today are growing up in a cyber-world and are technologically savvy (Ragonese, Bowman and Tolman, 2017; Jones and Biddlecom, 2011). At every level including primary, secondary and tertiary education, teachers and students are being confronted by new technologies and new pedagogies as well as new considerations about how information is to be taught and learned (Goldman, 2016). The growth of information technology and its permeation into schools and into the wider world of young people is quickly becoming ubiquitous (Hack, Van den Broucke and Kever, 2019). It is therefore not surprising that findings from this study reveal that 71% of participants, comprising 73% female and 69% male participants, rated the use of media as their most preferred teaching style.

The following section explores Asian young people’s views and reasons for the use of media as their most preferred pedagogy.

The use of media

The use of media was identified as the most preferred teaching style by 71% of participants. There was only a slight variation of 4% difference between female and male participants (73% male versus 69% female) who rated the use of media as their top preference. Studies have shown that the use of media has greatly influenced the way young people learn about sex and sexuality (Hack, Van den Broucke and Keever, 2019; Peter and Valkenburg, 2010; Flood, 2007). The youth of today have grown up with the use of the computer and are wired to be technologically savvy in the way they acquire and seek information (Gibson, Miller, Smith, Bell and Crothers, 2013). The use of media including widespread internet access, mobile phone technology and online pornography have greatly altered how young people learn about sex and sexuality.

Due to the sexualisation in digital technology including television, movies, social media and the internet, young people are also increasingly exposed to pornography through various digital means (Peter and Valkenburg, 2010; Flood, 2007). There is a strong argument to explore Asian young people's choice for the use of digital pedagogy in sexuality education and how it can be used to support young people in their learning of sexuality in a wide variety of ways and medium. The range of digital pedagogy is wide and includes both online and offline provision of video clips and websites. Digital pedagogy uses the power of visual presentation of teaching content and allows students to learn from media involving issues of cultural awareness from different cultures, testimonies of life experiences and relevant sensitive content. The following comment from a male participant who supported the use of media and highlighted the power of visual presentation to improve retention of learning:

I think I got impacted quite a lot from the videos I watched in sexuality education classes. Would not really know about it unless they showed me. However, I did not fully understand till my late teens when I started having sex. But I remembered it because of the power of visual learning watching the pictures. (Chinese male survey participant age 25).

Both male and female participants shared their views and reasons for their choice and use of media to enhance their learning of sexual issues and to increase student engagement and participation. As one participant commented “*Sexuality education needs to adjust the way it is delivering content to keep up with the way teenagers are used to receiving information these days*”. The use of digital pedagogy included visual presentations such as videos, films, the internet and social media to increase interests and to provide a variety of visual learning teaching methods on appropriate sexual topics. The use of professional internet websites was also

mentioned. Insights from participants were helpful in revealing the reasons for their choice of the use of media. One male participant shared that *“Being so used to using the internet to play games, communicate and source out information of all kinds, my brain is wired to want information fast and visually.”* Another participant had this to say *“Listening to the teacher has been boring and difficult as I am not visually challenged after being used to the computer since I was very young.”* One male participant summarised the sentiments of most participants with the following comment:

Times are changing a lot and kids are exposed to sexual knowledge at an early age such as social media and the internet. Sexuality education needs to adjust the way it is delivering content to keep up with the way teenagers are used to receiving information these days. They need to make it interesting and using visual aids and media can be a great advantage to helping us learn about sexuality. (Chinese male interview participant age 22).

Participants suggested various ideas for the use of media including screening documentaries of people with personal testimonies because they provided practical guidance and helped young people relate to real life circumstances. As one participant shared *“Having real life examples, documentaries on people who have been through challenging sexual experiences and can offer good useful advice.”* Contributions highlighted the use of various media options that can make learning about sex and sexuality more interesting, engaging and thought-provoking with one participant sharing *“Using digital media can certainly liven up the class attention and create more interests”*. Respondents shared their views that their learning about sexuality education had been primarily didactic and monotonous. The following comments from participants related to the use of media to make sexuality education more interesting:

Invite guest speakers who are comfortable with sharing personal stories and experiences and giving guidance/advice. Real life examples, documentaries on people who have been through challenging sexual experiences and can offer good useful advice. The teaching method we had in sexuality education was boring and uninteresting because the teacher just kept talking. (Indian male interview participant age 23).

Screen real-life circumstances and personal experiences. Having a scenario that relates to real life events can give more perspectives of our experience real and we can learn from each other as well. We need variety of teaching styles from teachers, using digital media can certainly liven up the class attention and create more interests. (Chinese female survey participant age 24).

Participants shared that the use of media triggered longer memory retention of the topic being taught in class. Findings revealed that a higher percentage of 13% of male compared to 11% of female participants had more negative feelings about their sexuality education experience while 8% of male and 6% of female participants stated that they had no memory of their sexuality education experience. One male participant commented *“Sadly, I don’t really remember anything from any sexuality education classes”*. Another participant also shared that he had *“no impression or memory of what was taught in the sexuality education classes because lessons were boring and was just a lot of talking by the teacher”*. Participants suggested the need for a systemic change in the way sexuality education is being presently taught. Suggestions were made as to how the internet could be used to effectively teach young people about sexual issues so that they can better recall what was being taught in later years when they become sexually active. A male participant suggested *“using the power of media and visual presentation and online sources if there is a reliable and trustworthy forum for the learning of sexual matters.”* The following comments were shared by participants to highlight their preference for the use of media:

Sexuality education can be taught in many scenarios, most education in life doesn’t happen in a classroom. Other teaching methods can include using the power of media and visual presentation and online sources if there is a reliable and trustworthy forum to learn about sexual issues. (Chinese male interview participant age 25).

Sad to say I don’t really remember anything from any sexuality education classes. Most of my sexuality education came from friends and internet. If I ever do wonder about my sexuality, I consult google/Wikipedia. The internet is a better resource for many areas of education, sexuality being only one of them. There needs to be a major systemic change in the way sexuality education teach young people. They could learn a thing or two from why we use the internet to teach us. (Chinese male survey participant age 25)

For Asian young people who found it awkward being in sexuality education classes, having a neutral medium like films to deflect embarrassment was a useful way to increase student engagement and participation. As one participant shared *“Students don’t listen or actually take in what is being taught, as they feel uncomfortable and embarrassed with the teacher and certain sensitive topics being taught”*. Female participants indicated annoyance of immature male students who were playing up during sexuality education classes because of awkwardness and

embarrassment. One female participant had this to share *“Showing different visual presentations and media such as videos or films could increase interests and concentration and thereby decrease awkwardness and disruptions.”* Using a visual teaching aid can also help increase focus and interests for disruptive students, as one female participant shared *“The use of media for certain topics could increase interests and can also be useful as “ice-breakers” in preventing certain reactions and disruptions from some boys”*. Another female participant commented *“There needs to be other ways of teaching sexuality education that can be neutral like films or internet.”* Narratives from the following participants demonstrated these points:

Quite a lot of leg-pulling, teacher getting inappropriate comments from the back-bencher boys in the class, a lot of disruptions. Students don’t listen or actually take in what is being taught, as they feel uncomfortable and embarrassed with the teacher and certain sensitive topics being taught. The use of media for certain topics could increase interests and can also be useful as “ice-breakers” in preventing certain reactions and disruptions from some boys. (Chinese female survey participant, 19).

Most students seem very immature when sex is mentioned. They tend to laugh about it and make jokes to distract others because of what was taught by the teacher. In a class when we were watching a film, there was more concentration and interests because the use of media was a neutral medium of communication and teaching for us. It helped our teacher who was quite awkward about teaching sexual issues (Chinese female interview participant age 24).

A lot of the time students at high school make a joke out of sex education and don’t take it seriously – whether they are genuinely being immature or don’t want people to know they are actually interested in sex education for fear of being made fun of. Some students who were embarrassed were disruptive. There needs to be other ways of teaching sexuality education that can be help such students focus more like films or internet to increase engagement. (Korean female survey participant, 20)

A key finding is that 86% (90% male and 83% female) of participants reported the use of the internet as the main source of sexual information. It may infer that a significant number of Asian young people are ‘wired’ and familiar with visual and creative ways of learning about sex and sexuality from websites and digital interactive means. Both male and female participants indicated that the use the internet was beneficial in providing more relevant and detailed sexual information. As one participant shared *“There was not a whole lot taught at school or at home.*

The teachers we had were not really teaching us anything much that we could not find from the internet”. Other participants commented that internet sites “were far more realistic and provided culturally relevant information than sexuality education classes” and that “there is a real need for school-based sexuality education to catch up with what we can find in the internet.” The following comments were shared by participants:

There was not a whole lot taught at school or at home. The teachers we had were not really teaching us anything much that we could not find from the internet. There were issues relating to cultural understanding and sensitivities which teachers have no awareness of. Majority was learned online by research. (Indian male survey participant age 20).

I found that sexuality education classes added to my knowledge of sexuality but were not as informative as the internet sites which were far more realistic culturally relevant information. There is a real need for school-based sexuality education to catch up with what we can find in the internet. Most teenagers I know turn to the internet for sexual information. (Chinese female interview participant age 24).

Existing studies (Martinez, 2013; Cense, 2019; Guerra-Nunez, 2017) highlight the value of sexuality education providing creative tools and technical mechanisms that can support young people in the process of forming their own sexual identity and embodying a sexual self within their own social and cultural context. Apart from the lack of depth of vital information in certain sexual topics, Asian young people also reported the lack of culturally relevant material from sexuality education classes. The majority of participants were of the view that sexuality educators were ignorant of the family and cultural challenges that many of them were facing. One female participant shared *“There were issues relating to cultural understanding and sensitivities which teachers have no awareness of.”* Another female participant shared that her sexuality educator shared information that was totally irrelevant and inappropriate because he was not *“aware of the cultural background that he was teaching so that people feel conflicted about what to believe in”*. A participant shared that personal conflicts such as the formation of an Asian sexual identity and appreciating the gender differences in Asian culture were not understood by her Pākehā teacher. Instead she had to search the internet for information to fill the gap of cultural knowledge needed to help her form her Asian sexual identity.

Having trustworthy and credible internet websites to provide additional sexual knowledge is another way that the use of media can support and supplement young people to learn about sex

and sexuality. One participant shared *“the use of internet websites created and approved by professionals who needed to be knowledgeable and creative to supplement the lack of adequate information from school-based sexuality education.”* Participants complained about the lack of sexuality education classes and also the lack of depth of content taught. One female participant commented *“There is not enough of sexuality education at school and it doesn’t go into a great deal of depth about real situations that people might deal with.”* Another participant indicated that the sexuality education she received had a *“Very general over view of sexual health and at the time the content seems irrelevant so didn’t think much of it.”* The following participants had this to share:

We need sexuality education to provide a variety of teaching styles to help young people and the use of internet websites is an interesting option to help build interests and sexual knowledge. They need to be created by professionals who are knowledgeable and creative. (Korean female interview participant age 22).

Very general over view of sexual health and at the time the content seems irrelevant so didn’t think much of it. However, it gave me the basic and minimum knowledge about sexual health that I think is important to know. The internet is there to help me and we should be supported to use this to supplement my sexual knowledge. (Chinese female survey participant age 22).

Asian young people reported the lack of sexuality education classes as well as the lack of comprehensive content. This supported findings from this study reveal that only 6% of participants received comprehensive sexuality education in New Zealand, 14% had outside providers and 6% received it from other places. A combined average figure of 74% of participants received only a few lessons from Year 9 and 10 which is equivalent to receiving about 10 or fewer hours of school-based sexuality education. The finding that 74% of participants reported receiving about 10 or fewer hours of sexuality education are lesser than those indicated by the Education Review Office (2007) that schools with effective programmes are providing 12 to 15 hours of sexuality education per year with significantly more time allocated in senior secondary programmes. The finding of insufficient school-based sexuality education lessons from this study highlighted another reason for sexuality education to explore the use of digital pedagogy to respond to the lack of sexuality education classes currently being taught in New Zealand classes.

Narratives from participants revealed that they were supportive of digital pedagogies for its creativity, versatility and ability to create interests in Asian young people by providing visual concentration, variety in presentation and in communicating more detailed content (Martinez, 2013). This finding aligns with a study by Guerra-Nunez (2017) who found that Latino students were empowered by the use of digital pedagogies that can trigger student interests and motivation to concentrate better. Educational technology has a unique power to “*reassure the knowledge*” for learners who might already be aware of the information but needed another means of reassurance that what they are learning is acceptable (Martinez, 2013) . His findings state that teachers preferred the use of educational technology as a highly effective pedagogical strategy when engaging with students from culturally different backgrounds. The use of educational technology triggers student motivation and has a unique energy to stir interests and support learning and communication of information not easily achieved by other teaching styles (Guerra-Nunez, 2017). Digital pedagogy provides a variety of means to equip students with useful knowledge and can effectively engage them to participate in their own learning process in creative and interesting ways (Martinez, 2013).

The present world of technologies necessitates the exploration and use of new creative pedagogies to meet the needs and nature of young people living in the digital age. Participants shared their preference for the use media because visual presentations can enhance the learning of sexuality by presenting helpful and interesting sexual knowledge in different medium and in creative ways. Literature supports the internet as a rich, integrative, individualized pedagogical tool that has the potential to provide effective sexuality education to large numbers of individuals in a cost-effective fashion as well as being a theoretically-based innovative approach to sexuality education (Spisak, 2015; Attwood, Barker, Boynton and Hancock, 2015). The use of the internet for sexuality education is a valuable resource for sexual information because of its easy accessibility, convenience and expediency (Daneback, Mansson, Ross and Markham, 2012; Attwood, Barker, Boynton and Hancock, 2015).

A recent study by Hack, Van den Broucke and Kever (2019) found that the growth of information technology and its permeation into schools is quickly becoming ubiquitous and at the same time the need for good quality digital teaching has never been more urgently needed. The finding in this study of Asian young people’s first pedagogy choice of the use of media aligns with the above study. It contributes to existing literature by highlighting Asian young people’s views and reasons on how visual and technology media can supplement sexuality education with cultural and detailed resources to enhance student engagement and can support

them in their own learning process in creative and interesting ways. Sexuality education is challenged to explore new ways of responding to the lack of insufficient school-based lessons as well as the lack of detailed content to support young people deal with contemporary social and cultural issues (Goldman, 2016). With the advancement of new technology and its fervent use by young people, it is argued that sexuality education explore the use of digital pedagogy to meet the challenges of teaching students who live in techno-culture and multicultural societies (Kellner, 2014).

Interactive methods

The use of interactive methods was rated by 61% (61% female and 61% male) of participants as the second most preferred pedagogy. Participants suggested numerous ideas on how sexuality education could be more engaging through the use of various interactive and participatory teaching methods such as games, role-playing, debates, creation of scenarios to create real-life encounters and group discussions. Although talking about sex is culturally considered taboo and awkward amongst Asians, participants indicated that they preferred interactive methods because they had opportunities to be actively involved in their learning of sexuality. Interactive methods as part of empowering pedagogical strategies allow learners to find their own voices and to discover the power of authenticity in classrooms where they can learn, discuss, explore and negotiate their beliefs. (Ringrose, 2013).

Asian students have often been traditionally stereotyped as passive, quiet, shy and reluctant to be involved in classroom participation (Joy and Kolb, 2007; Lee, Tran, Thoi, Chang, Wu and Trieu, 2013). However, this study revealed that a high number of participants were willing to overcome their passivity and to actively participate in their learning process. Through participation in interactive teaching methods, students can actively draw out information that is relevant and important to them. Engaging in critical reflections, discussions and exploration encourage young people to construct meaning that is relevant and useful for their own development in their personal or sexual lives (Ringrose, 2013). Both male and female Asian young people indicated that they were willing to step out of their comfort zone and exercise their personal power to be actively involved in their learning process and in the construction of the sexual knowledge. Sexuality education needs to provide opportunities for Asian youth to discuss, explore and interact with one another in their learning process.

Interactive learning methods provide such opportunities and would greatly assist in the exploration of culture, parents' sexual beliefs and values for Asian young people. Engaging in critical reflections, discussions and explorations encourage young people to construct meanings that are relevant and useful for their own development in their personal or sexual lives (Ringrose, 2013). Having opportunities to take an active part in their learning process through discussions and explorations can support the building of one's sexual values and beliefs. As one participant shared *"Only when we discuss and hear others' views can we know what our own sexual values are and build on them. Provide opportunities for Asian students to open up, share and interact with one another"*. Interactive methods offer strategies that remove passiveness but provide a level of enjoyment in the process of learning because they encourage active involvement and participation on the part of the learners (Rasmussen, 2006). Participants shared that sexuality education should use different strategies and methods depending on its purposes but also needed to be enjoyable for students.

Rather than passively absorbing knowledge from teachers' narratives, students can address sexual issues and cultural norms with the use of various learning activities. Wallerstein, Sanchez-Merki and Verlade (2005) suggest youth address health issues by actively engaging in discussions, explorations and critical reflections on cultural norms and parental expectations on various sexual issues. This participatory learning process prepares them to engage in active learning and to construct meanings to information in order to gain richer insights and capacity to resist norms and to exercise their agency to negotiate their own set of sexual values (Rasmussen, 2006). Through participation in interactive methods, learners can actively draw out information that is relevant and important to them and question norms and rules they find conflicting. A female survey participant pointed out that sexuality education needed to be more culturally appropriate by being sensitive to the cultural differences in sexual beliefs and values but *"at the same time have teaching styles that explain and elaborate why certain values should be taken into account in a sexual relationship"*. She explained her views more fully below:

Make sexuality education more culturally appropriate by being sensitive of the divergence, but at the same time have teaching styles that explain and elaborate why certain values should be taken into account in a sexual relationship. Having interactive learning methods in classes can greatly assist and support us to explore our own cultural and sexual beliefs and values. (Chinese female survey participant age 24).

Both female and male participants highlighted the importance of interactive methods because “*We do not want to just hear what the teacher has to say but we want to build our own sexual values from explorations and discussions of what is out there so we can build our own understanding and values.*”. They were of the view that this teaching style allows sexuality education “*to create opportunities for learners to discuss, explore and interact amongst themselves and also with the teacher.*” Opportunities to interact, ask questions, explore, hear the views of other students, debate and challenge sexual beliefs and family expectations allow young people to negotiate their own set of values (Thomas and Aggleton, 2016). A male interview participant had this to say, “*Just telling us will not stick with us. We need to be able to explore and discuss and form our own reasons of whether we want to have sex or not and interacting with others can help build our own convictions*”. Interactive methods have the most potential to create platforms where Asian young people can learn to equip themselves with personally constructed sexual knowledge and be empowered to make informed sexual choices. Both female and male participants made the following comments:

Sexuality education needs to create opportunities for Asian students to interact and discuss sexual values and beliefs that will be helpful for us. This teaching style in the classroom is very important because we do not want to just hear what the teacher has to say but we want to build our own sexual values from exploration and discussions of what is out there so we can build our own understanding and values. (Chinese female interview participant age 24).

I like that sexuality education can take time to educate youth interactively, rather than simply telling them not to have sex. Just telling us will not stick with us. We need to be able to explore and discuss and form our own reasons of whether we want to have sex or not and interacting with others can help build our own convictions. (Filipino male interview participant age 21).

Within the range of interactive learning methods to increase meaningful participation is the use of questions to help develop confidence in thinking through issues and to build critical thinking and decision-making skills. When learners are free to ask questions without being judged or embarrassed, they feel motivated to engage in discussions and exploration of difficult issues. Kim, Crutchfield, Williams and Hepler (1998) highlight the notion that meaningful participation includes activities that promote underlying competence and intrinsic motivations of young people so that they can develop skills, gain confidence and critical consciousness in making decisions. A female participant shared that she valued opportunities to ask questions because it can build confidence and also “*because we are brought up not to question authority.*” In addition

to the use of questions, other suggestions from participants included the use of debates and focus groups to create opportunities for students to explore issues. According to one participant “*We can interact and learn from one another as we are facing similar cultural, social and family issues as Asian youth*”. A female participant made the following comments:

Students can ask questions without being embarrassed by it and to provide a free space to ask questions without being judged. Asking questions build confidence in us because we are brought up not to question authority. It is important that teachers know how to relate to us in such a way as to encourage us to feel open to participate in discussions. (Chinese female survey participant age 24).

Other interactive learning ideas suggested by participants included “*debating in a respectful environment can be effective in allowing individuals to express their opinions and beliefs.*” Yet another participant shared his own version of debate “*Wearing the blackest hat being the devil’s advocate, debating from different angles and allowing people to seek the truth from experience rather than from unqualified authority.*” In addition to debating, participants suggested other interacting activities to include role plays, asking questions anonymously, games with messages, small group lessons and hand-outs with information about resources such as blogs and websites. These learning activities encourage critical thinking which enables people to make sense of their worlds, their relations, their assumptions, beliefs, practices and values. The use of these approaches include co-operative learning strategies and discussion groups that can enable students to bring their own perspectives, values and experiences to the learning platform (Tran, 2013). As one participant commented below:

From my experience, a session including questionnaire about our initial thoughts/knowledge and then receiving the correct education got me thinking. Questions are useful because it is a collaborative way of asking for information from one another on specific issues that different students are struggling with. Having debates, role-plays about real life situations and focus groups rather than filling in worksheets are also ways we can interact and learn from one another as we are facing similar cultural and family issues as Asians. (Indian male survey participant age 22).

Strange, Oakley, and Forrest (2003) found that English secondary students rated ‘active’ teaching methods as the most desirable method and that both genders described ‘active’ teaching to include group discussion rather than passive activities like writing or completing worksheets.

Learning methods that provide opportunities for learners to try out different roles and responsibilities and to engage in activities relevant to their own lives are vital in their active learning process. International studies in education indicate that student centred, interactive learning approaches are the most successful teaching methods (McDonald, 1994; Bremberg, 1991; James and Fisher, 1991; Sussman, 1991). The use of critical thinking enables people to make sense of different sexual cultures and norms. It empowers students as they increase their awareness of other students' perspectives and develop critical consciousness of their own convictions and beliefs (Holden, 1993). Thomas and Aggleton (2016) indicate that different interactive methods are useful because they support young people to personalise and integrate information and help them to explore individual and peer group norms and values.

One female participant shared "*Culturally aware teachers are better in supporting good discussions. Help us not just to gain knowledge but to also be able to explore, discern and critique parental and cultural expectations.*" Participants highlighted the importance of creating learning opportunities for Asian young people to think for themselves so that they can challenge differing cultural and sexual norms. Calls were made for sexuality educators to support Asian young people "*to translate the differences and make it more relevant for their own personal cultural and family expectations*" and to "*help young people personalise, integrate and reconstruct their understanding of sexual knowledge*". One participant suggested ways of developing critical thinking regarding cultural issues to include games, role-playing and group discussions so students can "*become conscious of the issues from a different perspective as we learn from other students*". A female participant shared her view below regarding this issue:

Culturally aware teachers are better in supporting good discussions. Help us not just to gain knowledge but to also be able to explore, discern and critique parental and cultural expectations. Being able to think for ourselves and challenge cultural norms help us to translate the differences and make it more relevant for their own personal cultural and family expectations. In this regard, the use of games, role-plays and group discussions are useful in developing this critical thinking because we become conscious of the issues from a different perspective as we learn from other students. (Chinese female survey participant age 25).

Participants were of the view that being able to interact and participant in their learning process encouraged them to be aware and critical of differing cultural and sexual norms and perspectives. Although it is vital that students gain knowledge from content material, it is also crucial that they develop a broader critical consciousness that allows them to critique differing

views of parental expectations and cultural edits relating to sexual norms (Ladson-Billings, 1995; Shrewsbury, 1997). This is crucial in the discussion of sexuality educators facilitating the learning process of learners to include not just knowledge building but the development of critical consciousness on pertinent issues. This critical consciousness raising has to do with Asian young people becoming aware of the situation they are in and to understand what and who is influencing the situation. An increase in the level of critical consciousness about the situation is often sufficient for empowerment, since it is a prerequisite for having a degree of control over the situation (Tengland, 2008).

Studies from Australia and Britain reported that students preferred the interactive teaching style because they support the explorations of individual and peer group norms and values to help and empower young people to form their own personal sexual beliefs and values. (Thomas and Aggleton, 2016; Strange, Oakley and Forrest, 2003; Heffernan, Morrison, Basu and Sweeney, 2010). Through active and collaborative participation in interactive methods, Asian young people can increase their knowledge, enhance their negotiating skills and develop their agency to make informed sexual choices. The use of interactive methods creates a stimulating learning environment where Asian young people can interact, share and explore their views which promotes student engagement and supports the development of critical thinking and consciousness (Tucker, George, Reardon and Panday, 2016).

Empowerment strategies involve the creation of youth-centred environments through meaningful engagement and participation (Jennings, Parra-Medina, Hilfinger-Messias and McLoughlin, 2006). Student participation where students are welcome to share their views and ideas plays a crucial and decisive part in the implementation of student power (Aggleton and Campbell, 2000). Here teachers willingly share their power in the classroom by allowing students to explore, voice their views and actively participate in the learning process. Kim, Crutchfield, Williams and Hepler (1998) highlight the notion that meaningful participation in activities promotes underlying competence and intrinsic motivations of young people so that they can test and master their own interests, develop skills and gain confidence in making decisions. As one Chinese female participant commented “*Being able to actively participate in discussions help me to gain confidence in making sexual decisions and at the same time help me develop skills to stand up for myself in sexual situations.*”

Feminist pedagogical practices support learning processes with meaningful interactive activities through which young people are actively involved in their learning. Being able to engage in

meaningful activities and interact in their learning is valuable and empowering for the learner (Shrewsbury, 1997). Participation in classroom learning and involvement in community settings provides great opportunities for young people to learn and practice important participatory skills that can assist them in constructing meaning to the knowledge and skills (Green, Hamarman and McKee, 2015). Meaningful engagement and participation can contribute to more sustained memory and prolonged engagement, necessary for skill development and mastery and positive youth identity development as sexual subjects (Cargo, 2003).

There is evidence in research to challenge formal teaching pedagogy in sexuality education based on the teacher as the authority and the giver of information (Kehily, 2002a; Lupton and Tullock, 1996; Allen, 2011). Feminist pedagogy supports the vision of the classroom as a liberatory environment in which the teacher and students act as subjects and where the students are not objects or vessels to be filled with knowledge (Shrewsbury, 1997). The concept of empowerment does not view power as exerting control over others, but as contributing to and deriving from the growth and development of both the students and teacher (Collins, 1986; Lazzari, 1991). Empowering young people would also mean supporting their participation in a diverse range of online activities providing a range of sexual knowledge building (Green, Hamarman and McKee, 2015). This requires a cultural shift that involves both an openness to young people's experimentation and a change in existing, age-based power hierarchies (Naezer, Rommes and Jansen, 2017). It is vital that in empowering young people that they have 'spaces of their own' to explore sexual issues and engage in their own sexual knowledge building.

In understanding the empowerment concept of student participation, learners are welcome to share their views and ideas plays a crucial and decisive part in the implementation of student power (Aggleton and Campbell, 2000). According to Naidoo (2015), there is a healthy and active interplay between teachers' pedagogic strategies, student empowerment and equity in education. Student power is created and shared by the teacher within a classroom setting where both teachers' and students' thoughts and identities intersect (Cummins, 2009). Trying out different roles and responsibilities and engaging in activities relevant to their own lives are vital in their active learning process. Teachers encourage students to explore and debate their views when they are willing to share their power and platform in classrooms. In the empowerment process, Asian young people are equipped with self-constructed knowledge through exploration, critical reflection and are empowered to make informed sexual choices.

Research in education indicates that student centred, interactive learning approaches are most successful compared to traditional didactic teaching style (Heffernan, Morrison, Basu and Sweeney, 2010; Tran, 2013). Feminist pedagogy suggests that the interactive teaching method is greatly enhanced when teachers view the learning process as equal power sharing and when students can exercise their power in engaging actively with the material being studied (Dore, 1994). The findings in this study align with the above studies relating to Asian young people's preference of the interactive methods because they provide active learning processes to help them construct their own sexual knowledge and develop critical consciousness. More than half (61%) of respondents stated that they preferred interactive methods because they wanted to be actively involved in their own learning process and to be empowered to negotiate critical cultural/sexual issues to help them make informed sexual decisions.

Lecturing teaching style

Traditionally, sexuality educators are viewed as sources of knowledge and as 'directors' of the learning process, while students are viewed as passive and as 'receptors' of knowledge (Lamb, 2010). Young people from diverse cultures including Asians differ in the learning process trajectory and are often labelled as shy, quiet and reserved and therefore prefer the lecturing style (Lee, Tran, Thoi, Chang, Wu and Trieu, 2013). However, the findings in this section reveal that Asian young people have reported the lecturing style as their least preferred pedagogy. The Western style of teaching can be extroverted, global and impulsive compared to the introverted, analytical and reflective learning styles of Asian students (Tran, 2013; Ramburuth and McCormick, 2001).

Study findings reveal that 31% of participants rated their preference for the lecturing style. There is only a slight difference of 2% (32% female versus 30% male) between the genders for this pedagogy. Asian young people indicated that they did not want to be lectured by teachers but rather valued opportunities to discuss sexual matters openly with the teacher and peers because in so doing "*they could construct their own understanding of the sexual knowledge which they could retain longer in their memory.*" Participants were of the view that the lecturing style did not increase student engagement or help them learn or remember much. As one participant commented "*It was a lecture style and a 50 minutes teaching session that I felt taught me nothing.*" There was a preference to have opportunities and space to "*talk and discuss sexual issues could greatly help me to take ownership for my own learning and to critically think through sexual issues that are important to me.*" Participants provided narratives about

“lecturing environment void of meaningful interactions amongst teacher and students.” Participants indicated *“their willingness to take responsibility for their own learning”* and shared their views that interactive methods were more productive in supporting them build knowledge and critical thinking (Jennings, Parra-Medina, Hilfinger-Messias and McLoughlin, 2006).

When the teaching process becomes deposits of information into students, learners lack opportunities to construct personal knowledge needed to build positive memory of what was being taught (Tran, 2013). One female participant commented *“Long talks by teachers who did not engage with students and who probably are not experiencing what we did. The lecturing lessons were conducted in a superficial manner and very one sided.”* This resulted in discouragement and unwillingness on the part of the students to engage because *“we did not have the opportunity to ask questions about what we were experiencing”*. Another participant shared that there was an *“absence of student engagement because of long talks by teachers who talked on sexual issues that were not relevant to what the students were experiencing”*. As one male participant commented *“Just lectures about basic sexual information that we already know. It was a waste of time for many of us male students.”* A male participant shared his views below:

Teachers were talking about sexual issues that were not relevant to most of us and did not try to engage with us or interested in what we have to say. It was discouraging and make us unwilling to engage. Just lectures about basic sexual information that we already know. It was a waste of time for many of us male students. (Indian male interview participant age 23).

The discussions in this section provided reasons why Asian young people rated the lecturing style as their least preferred pedagogy. The lecturing method involves students passively absorbing knowledge from teachers’ narratives and does not provide opportunities for students to explore or debate on cultural norms, family pressures and expectations on sexual issues. Findings from this study support those from other studies that challenge formal teaching pedagogy in sexuality education based on the teacher as the authority and the giver of information and the student as the passive receiver (Thomas and Aggleton, 2016; Kehily, 2002a; Lupton and Tullock, 1996; Allen, 2011). With the banking system of teaching, students are less likely to develop their critical consciousness which they need to enable them to actively engage with the world (Freire, 2005). The lack of consciousness contributes to their oppression rather than empowering them to be active learners.

The lecturing method hinders teachers supporting their students to increase their consciousness of their capabilities, strengths and identity (Freire, 1993). Asian young people indicated that they wanted to address issues effectively by actively engaging in learning processes and participate in activities that will encourage them to discuss, explore and question norms so that they can critically reflect on and negotiate their own set of sexual values and practices. Critical consciousness enables people to make sense of their worlds, their relations, their assumptions, beliefs, practices and values. Student participation involving the discussions of cultural and sexual issues allows young people to engage in active learning and to gain insights from shared information from other students and creating their own self-constructed knowledge. This supports the development of critical thinking and consciousness that are vital in the empowerment of young people to make informed sexual choices.

Conclusion

The study's findings reveal that 71% (73% female and 69% male) of participants rated the use of media as their most preferred teaching style. Narratives from Asian young people provided reasons for the use of media as a powerful and effective teaching method. Participants shared that the creativity of media can better capture the attention of Asian young people and increase their engagement and participation. In cases where there are insufficient sexuality education lessons and the lack of in-depth content, participants suggested the use of trustworthy and credible websites to supplement their learning. This can also include the learning of crucial cultural and sexual issues for Asian young people when sexuality educators do not possess relevant knowledge, understanding or awareness of Asian culture.

In addition, the use of the internet by a significant number (86%) of participants as their main source of sexual information supports the importance of exploring the use of digital pedagogy in sexuality education. One of the reasons is that most young people grow up using the computers and are technologically savvy in using the internet for other purposes including educational. With the advancement of technology and its fervent use by young people, there is a need for sexuality educators to explore new ways of supporting young people learn about sexuality. This need includes the use of digital pedagogy to meet the challenges of meeting the social issues of students who live in techno-culture and multicultural societies (Kellner, 2014).

The interactive method was rated by 61% of participants as their preferred pedagogy compared to the lecturing method which was rated as preferred by 31% of participants. Findings suggest that Asian young people prefer to be active learners and have opportunities to help them construct personal useful knowledge about sex and sexuality. Interactive learning methods can better support Asian young people in taking ownership of their learning process and nurture their confidence in exploring their own sexual values and beliefs through critical reflections and active learning. Active student participation resonates well with concepts of empowerment in which the students' power and agency are enhanced, their knowledge increased and their critical consciousness developed to make informed sexual choices. Asian young people's preference for the interactive methods supports the importance of sexuality educator having the ability to encourage discussions and to be collaborative and cooperative in helping students in the learning process.

In the following conclusion chapter, the main findings of the previous four data chapters are discussed to respond to the main research question on how sexuality education can be updated to equip and empower Asian young people to make informed sexual choices. The implications of these findings are also explored together with recommendations for future research.

CHAPTER 8

Conclusion

In Chapters 4 to 7, I investigated Asian young people's views of how sexuality education can equip and empower them to make informed sexual choices. Key findings from various aspects of sexuality education including content, educators, pedagogy and cultural responsiveness are presented in this chapter. Implications of the findings in this study are discussed for how sexuality education can be updated to make it more relevant and meaningful for Asian young people. This study explored family, cultural and contemporary issues and highlighted knowledge gaps that can enhance the cultural relevance of sexuality education for Asian young people. In view of globalization and digital evolution, I discuss my findings and implications for how sexuality education can equip and empower Asian young people who live in technoculture and multicultural societies. Asian young people's views in this study provided valuable insights for sexuality education stakeholders for the promotion of meaningful and culturally responsive programmes for not only Asian youth but those from other culturally diverse backgrounds.

Family factor in sexuality education

Findings from this study indicate that sexuality education for Asian young people cannot be viewed in isolation from family, social and cultural influences that are embedded in their lives and affect their sexuality. With Asian young people, it is essential to make sense of family expectations, the influences of cultural norms and context in their lives. The embeddedness of Asian young people in their cultural and social environment and their bondedness to family influence how they position themselves in relation to concepts of sexual identity, desire and practice. The argument is that by meeting Asian young people where they are culturally and contextually, sexuality education can increase their interests, engagement and participation in the learning and support them to reflect themselves as sexual beings. Such insights can support the development of sexuality education policies that will meet the needs of young people and be invaluable for informing the design of effective sexuality education programmes for Asian youth and those from culturally diverse backgrounds.

The implications of these findings emphasize that understanding the challenges of family, social and cultural factors is crucial to enhance the social and cultural relevance of sexuality education for Asian young people. Findings shed light on the role of Asian parents as the first sexuality educator playing a vital role in shaping the sexual values, attitudes and sexuality of their adolescents. As such it is beneficial to keep the centrality of the family in mind with regards to their influence on Asian young people's sexual values, behaviour and the construction of their sexuality. However, findings reveal the absence and lack of parent-adolescent communication on sexual issues resulting in parents deferring the teaching of sexuality to other sources such as peers and the internet, and unwittingly to pornography. In the 'Future Directions' section below on parental involvement I explore Asian young people's call for schools to involve parents in sexuality education to support their young people learn about sexuality and related issues.

Relevant and up-to-date content

Although 99% of participants rated sexuality education as important, 81% of participants reported that sexuality education content needed to be important, relevant and up-to-date. Asian young people identified three fundamental topics including understanding sexual consent, sexual harassment and rape, romantic intimate relationships and the challenges of pornography. Changes in social realms including the recent controversial 'roast buster' incidents require sexuality education to be more relevant and effective in preparing young people, especially females, to handle social pressures including sexual coercion or harassment. The importance of teaching the meaning of sexual consent by 97% of participants in this study is supported by strong evidence from a New Zealand study (Fanslow, Robinson, Crengle and Perese, 2007) that up to one in three girls will be subjected to an unwanted sexual experience by the age of 16 years with most of the incidences considered serious.

The finding that 86% (89% female and 82% male) of participants rated the topic of adolescent romantic relationships as valuable supports its inclusion in sexuality education. Participants indicated that they wanted knowledge and understanding surrounding romantic intimate relationships to equip them to understand about dating, the emotional and psychological aspects in relationships, breaking up and to recognize the characteristics of healthy relationships. In providing young people with this type of knowledge, sexuality education can support them deal with challenges in intimate relationships that can be difficult during adolescence. This is more so for Asian young people who find it taboo and awkward talking about sex, sexuality or love with parents. For Asian young people, learning about "*intimate relationships can remove*

unnecessary shame and guilt over being a sexual being". Participants highlighted that building good knowledge and understanding of healthy intimate relationships can empower Asian young people make informed sexual choices that can build stronger foundations for healthier and safer sexual relationships.

Another important finding from this study is that 86% of participants reported that they used the internet as their main source of sexual information. Out of this significant number (86%) of participants, 92% of those participants revealed their access to internet pornography. Participants voiced their apprehensions that young impressionable Asian young people are misled to view non-consensual sexual acts or the use of violence in sexual encounters as acceptable. A great majority (74%) of participants wanted the topic on the challenges and implications of pornography to be taught in sexuality education. Asian young people raised their concerns and expressed the need for young people to learn the ability to critically apply reasoning and logic to deconstruct sexually explicit messages and images. The need to teach the topic of critical media literacy in sexuality education as a response to pornography is discussed in the next section.

In the process of empowerment, Asian young people wanted to be equipped with knowledge in areas that are fundamental to them. Knowledge building enhances critical thinking and reflection that support the increase of discernment and consciousness of issues. The findings in the content chapter are consistent with other research studies that stipulate the importance of schools offering relevant and up-to-date content topics that are responsive to the social, cultural and digital context within which young people can learn about sexual health and well-being. The multiple influences of Asian young people's sexuality formation and the exposure to Western culture via the internet and mass media have in many ways resulted in rapid changes in the sexual mores and attitudes of Asian young people. With these changes, sexuality education should aim at empowering young people to discern and address messages and images they view on the internet and pornography. There is therefore a need for sexuality education to be updated to equip and empower Asian young people with relevant and up-to-date content that are useful to help them make informed sexual choices.

A response to pornography - Critical media literacy

An important finding in this study is a call by Asian young people to learn about the challenges of pornography in sexuality education and to develop critical media literacy to enable them

make sense of violent and aggressive sexually explicit images and messages. This call is supported by an increasing consensus from literature advocating the need and urgency to teach our young people critical media literacy as an effective response to pornography (Ragonese, Bowman and Tolman, 2017; Baker, 2016). In teaching critical media literacy, students are taught to develop the ability to think for oneself, to apply reasoning and logic to new or unfamiliar ideas, to analyse messages and images, to make inferences and to solve problems. The need to build vital critical thinking and analytical skills necessary to navigate multiple competing messages about sexuality and relationships are crucial for our young people if they are to grow into healthy sexual subjects.

At present, some schools in Aotearoa-New Zealand teach critical thinking as part of their curriculum but not in sexuality education where it is most needed. Findings in this study highlight the concerns and call by Asian young people for sexuality education to provide a platform where young people can objectively learn how to critically evaluate and examine the impact of sexually explicit images and messages. NZ Youth and Porn report (Office of Film and Literature Classification, 2018, p. 15) argues for the inclusion of ‘porn education’ as part of the discussion for young people learning about sex and relationship. In addition, the New Zealand Sexuality Education curriculum (2015) encourages the focus on critical thinking, reflection and social-action skills related to issues of equity, gender, body image, sexualisation, risk and safety. Sexuality education should aim at empowering young people with critical media literacy that can provide them with the critical frameworks necessary to deconstruct and understand media and pornography’s powerful sexually explicit images involving harmful sexual messages that they view intentionally or unintentionally.

The Chief Censor (Office of Film and Literature Classification, 2018, p. 5) states that “Porn is a fact of life for young people”. A key public health concern regarding the trend of pornography exposure is that it may affect the sexual socialisation of young people by influencing their understanding of which sexual behaviours and attitudes are normative, acceptable and rewarding (Wright, Sun, Steffin and Tokunaga, 2014). Because so much of the information about sex, sexuality, gender and power that young people receive is derived from mass media, social media and the internet, it is imperative that sexuality education policy makers and educators include the teaching of critical media literacy as an important component of sexuality education. It is argued that sexuality education cannot ignore the present reality and pervasiveness of pornography. There are strong indicators that pornography is now recognised as a prominent sexuality educator for our children and young people (Attwood, Barker, Boynton and Hancock,

2015). It is the elephant in the room that will not go away but will instead continue to grow to negatively impact the way they learn about sex and sexuality and enact in intimate relationships.

Sexuality educator's knowledge of culture

The call by Asian young people for sexuality educators to be knowledgeable and aware of the cultural backgrounds of students is an important one because it will enhance educators' ability to support young people explore and negotiate differing sexual views of family and cultural norms. Schools need to acknowledge that sexuality education is a very special subject with unique challenges and that teachers' personal traits and characteristics play an important role in teaching sexuality education to young people from ethnically different backgrounds. People who teach sexuality education are crucial and integral to the success of programmes that seek to engage and positively promote young people as sexual cultural subjects. Sexuality educators often face extra hurdles if they are ill-prepared to teach, are unaware of the cultural sensitivities and differences and have difficulties connecting with culturally diverse students.

Participants emphasize the need for sexuality educators to be willing to acknowledge that they need to understand the challenges of Asian youth living in a Western society so that they can better facilitate discussions and explorations of family, social and cultural issues. The implication of this finding challenges sexuality educators to increase their knowledge and awareness of Asian cultural differences in order to support Asian young people to critically reflect and to translate the differences among diverse domains of life. This may involve sexuality educators examining their self-awareness of cultural beliefs and practices, gaining a repertoire of cultural/sexual practices relevant to their culturally diverse students and acquiring pedagogical knowledge and skills on how to create safe spaces to connect these cultural practices to the curriculum.

Findings in this study highlight the importance of sexuality educators having the ability to relate well to students and to establish empowering classroom environment where Asian young people can explore and debate their sexual values and beliefs. In addition, the finding that interactive method is the second most preferred pedagogy provide opportunities for Asian young people to actively participate in the learning of sexuality and support them negotiate and form their sexual identity. These findings indicate a desire by Asian young people to learn to reflect themselves as sexual beings capable of resisting cultural and family pressures to be this or that but instead

to hold a position and forming an identity that embodies their sexual self within their own social and cultural context.

The changing social, cultural and digital context has profound implications on how we do sexuality education for not only Asian youth but other ethnically diverse students in Aotearoa-New Zealand (Education Review Office, 2018; Heinemann, Atallah and Rosenbaum, 2016). The Sexuality Education guide (Ministry of Education, 2015, p.24) states that “culturally relevant, whānau-focused, and evidence-based sexuality education can be an effective strategy for supporting Māori students to achieve overall success”. It provides effective and empowering approaches outlining the strategies of how teachers can cater specifically to only Māori and Pacific students. The strategies provide valuable information for sexuality educators to cater for cultural values and beliefs of Māori and Pacific students. As the Asian culture differs in several ways to those of Māori and Pacific cultures, it would be beneficial if sexuality educators have access to strategies including an Asian concept of sexuality to enhance the knowledge and understanding for the benefit of both educators and Asian students.

Current sexuality education programmes are predominantly Pākehā centred. The steady increase of culturally and religiously diverse population in New Zealand was highlighted by participants as an important reason for sexuality educators to be more sensitive to cultural differences in sexual issues. Since ethnic groups differ in sexual values and attitudes due to the dissimilar cultural, religious and social factors that influence sexuality, it is crucial that sexuality educators acknowledge and recognise these differing views in the cultures of their students. Sexuality educators can be supported in this area with targeted information regarding social, religious, sexual values and beliefs of the cultures of their students. Gay (2010, p.31) defines culturally responsive teaching as “using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them”.

Statistics New Zealand (2018) have forecast that the Auckland Asian population will increase to 30% by 2021 thus making it the second highest ethnic population group after the Pākehā and larger than Māori and Pacific Islanders. New Zealand is one of the highest migrant-receiving countries in the world (Singham, 2006; Ward and Lin, 2005; Statistics New Zealand, 2019). The Chinese are now the largest country of origin immigrant group compared to immigrants from the United Kingdom into New Zealand (Statistics New Zealand, 2019). As migration to New Zealand continues to diversify the population, an integrated, national and cultural approach to

the design and delivery of sexuality education that considers the cultural relevance for Asian students and other culturally diverse students can be of great value.

Potential of digital pedagogy

Findings from this study indicate that 71% of participants rated the use of media as the most preferred teaching style for sexuality education. Narratives from participants provided reasons for the use of media as a creative and effective pedagogy to capture student engagement and participation. With the growth of information technology and its permeation into schools quickly becoming ubiquitous, the need for good quality digital teaching has never been more urgently needed. The findings in this study have important implications for how sexuality education can explore the unlimited potential of digital pedagogy to equip Asian young people with important sexual knowledge through a variety of media to increase student interests, engagement and participation.

The reality of new technologies needed to be confronted with new pedagogies for young people who have grown up using the computer as a way of life. Young people needed to be taught new ways of responding to new social and media challenges (Goldman, 2016). The range of digital pedagogy is wide and includes both online and offline provision of video clips and websites that can utilise the power of visual presentation to support young people learn about sexuality in a creative way. Digital pedagogy allows students to learn from media involving issues of cultural awareness from different cultures, testimonies of life experiences and relevant sensitive content. The finding that the use of media is Asian young people's most preferred pedagogy opens new opportunities for sexuality educators and stakeholders to tap the unlimited potential of digital pedagogy to creatively and effectively communicate sexual knowledge to young people.

Sexual education – New challenges and role?

A key finding from this study reveals that 86% (90% male and 83% female) of participants used the internet as their main source of sexual information. In addition, findings also indicate that 44% (50% female and 38% male) of participants used social media as a useful source of sexual information. In the last decade, the internet has grown exponentially and has become an indispensable tool in the lives of most adults and adolescents to seek information including that of a sexual nature. In a period of dramatic technological and social change, sexuality education

needs to be reconstructed to make content and teaching styles more responsive to the challenges of a democratic, multicultural and digital society (Kellner, 2014). It is important that sexuality education in the 21st century explore how it can be updated to keep pace with what is happening in society and how it can support young people learn about sexuality living in an information and digital age.

Where there has been an absence or lack of traditional sources of sexual information and guidance such as the family or school, a significant number (86%) of participants indicated that they used the internet to assemble sexual knowledge and beliefs for themselves. The internet is changing the way many of us, especially young people, receive information including that of a sexual nature. This has invariably affected the way Asian young people receive and process sexual attitudes and beliefs that will ultimately influence their sexuality, sexual values and practices. When sexuality education does not deliver sufficient comprehensive lessons and plays a ritualistic role without equipping or empowering young people with the kind of knowledge and critical thinking they need, it is argued that the internet becomes an expedient sexuality educator. With the advancement of technology and its fervent use by young people, sexuality education needs to evolve and redefine its traditional dominant role of depositing sexual information. The findings in this research challenge sexuality education to explore new ways in the digital context to better equip and empower young people to make informed sexual choices and to experience their sexuality more positively.

Future directions - Where to from here?

There is a need to impress upon sexuality education planners and policy makers that Asian young people in this study have voiced the need to broaden the scope of sexuality education programmes and be culturally responsive by considering the current context of Asian young people's lives and the realities of their home and culture. The following suggestions flow from the implications of the key findings discussed in this study:

Parental involvement in schools

A crucial theme that stood out in this study was the call by Asian young people for their parents to be involved in sexuality education. Study findings reveal that a significant number (84%) of participants seldom or never discussed sexual issues with their parents. Data indicated a rarity of Asian parent-adolescent sexual communication with 12% of participants reported having

sexual discussions with their mothers and only 5% of participants with their fathers. Another key finding suggests that 43% of participants agreed that being an Asian youth is challenging and confusing because of their Asian culture and family's expectations and what was taught in sexuality education regarding sexual beliefs and practices. Participants reported challenges and sometimes conflicts encountered at home due to the clash of generational gap and different sexual beliefs living in a Western culture. Consequently, there were numerous calls from Asian young people for schools to mediate and '*enlighten and update*' parents to understand their challenges and conflicts living in a Western society like Aotearoa-New Zealand.

The majority of participants were of the view that it was valuable for parents to be involved in sexuality education because it can provide a platform for young people to explore and negotiate sexuality issues taught at schools in a less formal and rigid environment at home. The value of parent-adolescent communication can build and strengthen this unique and special bond which is vital at this time when New Zealand has reached its highest-ever level of young people suicide death rate, particularly those in the 15 to 19 age group (Stats New Zealand, 2020). The finding in this study for the call for sexuality education to create opportunities for parents to connect with their young people, to support them with their presence, time and care to discuss importance issues involving sexuality. Parents' availability to communicate with their young people can also open up opportunities for support in other crucial issues relating to bullying, drug abuse, mental health and relationship issues.

Explore the potential and creativity of digital pedagogy in sexuality education

A key finding that the use of media is the most preferred teaching style by Asian young people supports the use of digital pedagogy in sexuality education. Research evidence supports its strengths as a rich, interactive, individualized pedagogical tool that can provide effective sexuality education to large numbers of young people at a very cost-effective level. This can include a variety of means such as the creation of links to recognised official learning websites that are reliable, trustworthy and comprehensive in providing information about sexual health, relationships skills and other relevant and up-to-date material for young people. The use of digital pedagogy can also serve as an effective supplementary resource to meet the needs of Asian young people for sexual scripts and information to support them in forming a cultural and sexual identity. Where there is a dearth of sexuality educators who have the knowledge and awareness of Asian culture, sexual values and beliefs, various media tools can be used to

supplement and support the learning of crucial cultural and sexual issues for Asian young people.

With the challenges of mass media, social media and the internet, sexuality education is confronted with the need to seek new pedagogies to support students to respond to new social and cultural issues and challenges. In view of globalization and digital evolution, there is an urgent need for sexuality education to explore new ways to equip and empower students who live in techno-culture and multicultural societies. Opportunities for further research are needed to explore how sexuality educators and curriculum developers can tap the benefits and creativity of digital pedagogy as an innovative and effective approach to equip and empower young people to make informed choices about their sexual health and well-being. The creativity and potential of digital pedagogy to communicate relevant and up-to-date knowledge is limitless in the area of sexuality education.

Involve the larger Asian communities

According to the Education Review Office (2007), secondary schools have an obligation to consult and involve the wider communities regarding the delivery of sexuality education programmes. It is important that schools with students who identify with Asian ethnicities commit to consult and involve the Asian communities especially Asian parents. There was a recent parliamentary petition of more than 40,000 protesters who did not want gender diversity to be included in the current sexuality education curriculum. A significant number of protesters who petitioned outside the parliament were Asian parents. This action reflected the willingness and desire of Asian parents and the wider community to stand up against issues that were important to them and their young people. It also indicated that they were passionate about the topics taught in sexuality education classes regarding gender diversity or other controversial issues. The Sexuality Education guide (Ministry of Education, 2015, p.37) states that board of trustees need to “listen to the concerns of parents/caregivers and acknowledge their points of view. It is important that parents/caregivers and students have an opportunity to express their values and beliefs.”

Māori and Pacific peoples have strong community connections and have drawn on their whānau strengths and values to establish culturally appropriate sexuality education for their young people. Likewise, Asian communities should be given the opportunity to contribute their cultural insights to make sexuality education culturally relevant for Asian young people. Involving Asian

communities can provide valuable understanding to promote the appreciation of the relevant issues and barriers to the learning of sexuality for Asian young people. Community consultations to explore an Asian sexual health model can be great benefit. Asian communities have long been an untapped reservoir of wisdom and perspectives that sexuality education stakeholders need to use in a way that is mutually beneficial for the status of sexuality education and Asian young people. They have a wealth of knowledge that can provide useful and valuable cultural and social insights as well as great networks of support that can promote the sexual health and well-being of Asian young people.

Final thoughts

I concur with Harris (2013) that ethnically diverse young people face myriads of conflicts as they manage conditions of cultural diversity in multicultural cities in terms of connections, belongings and solidarities. With declining support for traditional Asian values from parents and the multiple influences of exposure to Western culture via mass and social media, Asian young people's sexuality is experiencing a process of gradual evolution. Together with the modernization of Asian cultural sexual norms, Asian young people's sexual mores and attitudes are evolving as they face challenges and learn how to negotiate their sexuality and sexual identities. In addition, the impact of acculturation as well as the influences of the internet and adverse ramifications of pornography are competing to shape the sexuality of Asian young people. All these family, social and cultural factors contend to fill the vacuum of their sexuality decision making processes as Asian young people navigate power-laden messages from family, schools and the cultural, social and technological contexts in their lives.

My thesis presents crucial findings regarding Asian young people's views on how sexuality education can equip and empower them to make informed sexual choices. I argue that school-based sexuality education can be a powerful and effective influencer of Asian young people's sexuality formation. However, it needs to consider the voices of Asian young people encapsulated in the key findings from this study to effectively impact their sexuality and equip them with the knowledge they want and empower them to critically think about the sexual choices they need to embrace. It can increase Asian young people's agency to explore who they are sexually as well as culturally, take responsibility for their decisions and actions and develop critical thinking around relevant sexual issues. These are all pertinent elements of developing sexual citizenship and assuring Asian young people have the greatest opportunity to develop into healthy confident sexual subjects.

APPENDICES

Appendix A – Participant Information Sheet (Principal)

PARTICIPANT INFORMATION SHEET (Principal)

Dear Principal,

My name is Nelly Choy and I am currently studying for the degree in Doctor of Philosophy (PhD) degree at the University of Auckland. My supervisor is Associate Professor Louisa Allen from the Faculty of Education & Social Work. I am writing to ask you for permission to carry out research with Asian students in your school. The title of the research project is *Sexuality Education and Asian Young People in New Zealand*.

The overall aim of this study is to investigate how Asian young people understand their experience of the sexuality education they have received. It will also explore the strengths, weaknesses and gaps they perceive sexuality education has in relation to content, sexuality educators, pedagogy and cultural relevance. The study will address the following research question:

How do Asian young people understand their experience of sexuality education in New Zealand secondary schools?

Conducting the study in your school would involve:

- Approaching teachers with Asian students in their class to ask if 4 to 5 students were willing to be participants in this study. The students need to be aged 16 or over. Each of the students would be provided with a Participant Information Sheet and a Consent Form.
- Conducting focus group interviews with willing students. These interviews will last approximately 50 minutes and will be audio-taped with prior written consent of participants. The interview would be conducted during normal school hours at a suitable time as agreed upon by you, the teacher, participating students and the researcher.
- Getting your explicit permission to gain access to the site and students during school hours.
- Getting your assurance that participation or non-participation will not affect a student's grades or relationship with the school.

Settings such as focus groups may make it difficult for an individual participant to be able to withdraw any information once provided. Participants of the focus group cannot

have the recording device turned off, cannot withdraw their data and are not given the option to edit their transcripts, due to the conversational and contextual nature of the discussion. However, there will be ground rules established before the focus groups commenced so that participants are assured of a safe and secure environment where their views will be respected and valued. The researcher will forewarn participants of these issues and to actively encourage participants to maintain confidentiality of information shared under such conditions. During the focus group session, students may also choose not to answer questions that they do not feel comfortable with or leave the interview at any time without having to give a reason.

Risks of Participation

I do not foresee any negative outcomes for the school, teacher or the students from being involved in this project. However, sharing about perceptions and experiences about sexuality issues can sometimes cause some level of discomfort or distress for some participants. There will be ground rules established before the focus group commences so that participants are assured of a safe and secure environment where their views will be respected and valued. Participants will know that they are able to leave the group at any time during the session (without having to give a reason) if they feel any discomfort or distress. The researcher is also a professional counsellor who is fully qualified to deal with such issues.

In the unlikely event that participants experience adverse consequences or physical or psychological risks an appropriate third party, in the first instance the school counsellor will be informed. The researcher shall discuss the protocol for such an event with you. If an adverse event did occur concerning any perceived harm to any participant, the researcher will provide details of another counsellor the participant can talk too. This will be decided in consultation with the school counsellor. The counsellor will come from a trusted counselling organization such as Youthline Auckland. The researcher will need to disclose any information shared by participants involving any illegal behaviour or potential serious harm to themselves or others to an appropriate third party.

All participants' names will be changed in all publications and will not be used in a way that discloses their identity. By consenting to be part of the study, the students will be agreeing to share their views and understanding of their experiences of the sexuality education they have received.

Participants' rights:

The school's participation in this project is completely voluntary and you have the right to withdraw the school's participation at any time unconstrained by a deadline. The students also have the right to individually withdraw from this project at any time. They may also at any stage tell the teacher they want to withdraw. During the focus group, students have the option of leaving the interview at any time without having to give a reason. They can also choose not to answer questions that they do not feel comfortable with. Transcripts and consent forms will be stored separately and securely for six years in the Principal Investigator's office at the Epsom Campus and then destroyed using a document shredder. The audio tapes will be erased after 6 years.

Publication of the study:

The data obtained from the focus group interviews will be analysed and discussed around common themes. The final report will be submitted for assessment as a doctoral thesis as part of the Doctor of Philosophy from the University of Auckland and a copy of the thesis will be accessible at the University of Auckland library. The information provided by the students might be reported/published, used in conference presentations and used within the researcher's own teaching. This will be done in a way that does not identify any individual student as the source of the information provided.

Thank you in advance for your time and help in making this study possible.

If you would like any further information about the study please do not hesitate to contact the researcher, Nelly Choy. Mobile number 0273583837.

Email: ncho016@aucklanduni.ac.nz

The Principal Investigator is Associate Professor Louisa Allen.

Telephone 09 9235140

Email: le.allen@auckland.ac.nz

The Head of Department is Associate Professor Carol Mutch.

Telephone 09 6238899, Extn. 48257

Email: c.mutch@auckland.ac.nz

For any concerns regarding ethical issues you may contact the Chair, The University of Auckland Human Participants Ethics Committee, The University of Auckland, Research Office, Private Bag 92019, Auckland 1142. Telephone 09 373-7599, Extn. 83711. Email: ro-ethics@auckland.ac.nz.

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS
ETHICS COMMITTEE on 23 March 2016 for 3 years, Reference Number 016395

Appendix B – Consent Form (Principal)

CONSENT TO PARTICIPATE IN RESEARCH

(Principal)

(This Consent Form will be held for a period of six years.)

Project title: Sexuality Education and Asian Young People in New Zealand

Researcher: Nelly Choy

I have been given and have understood the purpose of this research project. I have had an opportunity to ask questions and have them answered.

I consent to the students of my school participating in this study knowing that their participation is entirely voluntary. I can withdraw the school's participation at any time unconstrained by a deadline. The researcher will also obtain signed Consent Forms from every participating student. Participation in this study will not affect the students' learning, standing or assessment

I agree to:

- The researcher approaching the principal who may identify a teacher. If that teacher is agreeable the researcher may approach the Asian students in his/her class to ask if 4 to 5 students are willing to be participants in this study. The students need to be aged 16 or over. Each of the students will be provided with a Participant Information Sheet and a Consent Form.
- The Asian students aged 16 and over of one of my school's classes taking part in a focus group interview consisting of 4 to 5 students lasting about 50 minutes. The focus group will be carried out during the students' normal class period and will be conducted at a suitable time during normal school hours as agreed upon by me, the teacher, the participating students and the researcher.
- The focus group interview will be audio taped and transcribed with the prior written consent of participants. I am aware that the students can choose not to answer questions that they do not feel comfortable with. During the focus groups the students can also choose to leave the interview at any stage without having to give a reason.

I give explicit permission to the researcher to access to the site and students during school hours. I give explicit assurance that participation or nonparticipation will not affect a student's grades or relationship with the school.

I understand that settings such as focus groups may make it difficult for an individual participant to be able to withdraw any information once provided. Participants of the focus group cannot have the recording device turned off, cannot withdraw their data and are not given the option to edit their transcripts, due to the conversational and contextual nature of the discussion. There will be ground rules established before the focus groups commenced so that participants are assured of a safe and secure environment where their views will be respected and valued. The researcher will

forewarn participants of these issues and to actively encourage participants to maintain confidentiality of information shared under such conditions.

In the unlikely event that participants experience adverse consequences or physical or psychological risks an appropriate third party, in the first instance the school counsellor will be informed. The researcher shall discuss the protocol for such an event with me. If an adverse event did occur concerning any perceived harm to any participant, the researcher will provide details of another counsellor the participant can talk too. This will be decided in consultation with the school counsellor. The counsellor will come from a trusted counselling organization such as Youthline Auckland. I understand that the researcher will need to disclose any information shared by participants involving any illegal behaviour or potential serious harm to themselves or others to an appropriate third party.

The school and students have the right to withdraw from this study at any time before data is collected. Transcripts and consent forms will be stored separately and securely for six years in the Principal Investigator's office at the Epsom Campus and then destroyed using a document shredder. The audio tapes will be erased after 6 years.

I understand that the name of the school and individual students will under no circumstances be revealed by the researcher. I understand that full anonymity and confidentiality cannot be guaranteed due to the nature of the research methods undertaken. I am aware that the information provided by the students might be reported/published, used in conference presentations and used within the researcher's own teaching and that this will be done in a way that does not identify the school or any individual student as the source of the information provided.

I agree that my school _____ (insert name here) can take part in this research.

Signed: _____

Name: _____

Date: _____

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE on 23 March 2016 for (3) years, Reference Number 016395.

Appendix C – Participant Information Sheet

(Student)

PARTICIPANT INFORMATION SHEET

(School Student – Over 16 years old)

Dear Student,

My name is Nelly Choy and I am currently studying for the degree in Doctor of Philosophy (PhD) degree at the University of Auckland. My supervisor is Associate Professor Louisa Allen and her area of expertise is youth sexuality. I would like to invite students to take part in a research project with the title *Sexuality Education and Asian Young People in New Zealand*.

The overall aim of this study is to investigate how Asian young people understand their experience of the sexuality education they have received. It will also explore the strengths, weaknesses and gaps they perceive sexuality education has in relation to content, sexuality educators, pedagogy and cultural relevance. The study will address the following research question:

How do Asian young people understand their experience of sexuality education in New Zealand secondary schools?

Conducting the study will involve:

- Inviting participants to take part in a focus group session consisting of 4 to 8 Asian students. The session will last approximately 50 minutes and will be audio-taped with prior written consent from the participating students. At any stage participants can choose not to answer questions that they do not feel comfortable with or leave the interview without having to give a reason. The focus group interview will be conducted during normal school hours at a suitable time as agreed upon by the participants, the principal, the form teacher and the researcher.

Participation is strictly voluntary and will not affect your learning, standing or assessment. The principal has provided explicit assurance that participation or non-participation will not affect your grades or relationship with the school. Settings such as focus groups may make it difficult for an individual participant to be able to withdraw any information once provided. Participants of the focus group cannot have the recording device turned off, cannot withdraw their data and are not given the option to edit their transcripts, due to the conversational and contextual nature of the discussion. However, there will be ground rules established before the focus groups commenced so that participants are assured of a safe and secure environment where their views will be respected and valued. The researcher will forewarn participants of these issues and to actively encourage participants to maintain confidentiality of information shared under such conditions.

Risks of Participation

I do not foresee any negative outcomes for the school, teacher or the students from being involved in this project. However, sharing about perceptions and experiences about sexuality issues can sometimes cause some level of discomfort or distress for some participants. Participants will know that they are able to leave the group at any time during the session (without having to give a reason) if they feel any discomfort or distress. The researcher is also a professional counsellor who is fully qualified to deal with such issues.

In the unlikely event that participants experience adverse consequences or physical or psychological risks an appropriate third party, in the first instance the school counsellor will be informed. If an adverse event did occur concerning any perceived harm to any participant, the researcher will provide details of another counsellor the participant can talk too. This will be decided in consultation with the school counsellor. The counsellor will come from a trusted counselling organization such as Youthline Auckland. The researcher will need to disclose any information shared by participants involving any illegal behaviour or potential serious harm to themselves or others to an appropriate third party.

All participants' names will be changed in all publications and will not be used in a way that discloses their identity. By consenting to be part of the study, participants will be agreeing to share their views and understanding of their experiences of the sexuality education they have received.

Participants' rights:

Participation in this project is completely voluntary. Participants may choose to withdraw at any time without giving a reason before data is collected. They may also at any stage tell the teacher they want to withdraw from participating in the focus group. During the focus group interviews, participants have the option of leaving the interview at any time without having to give a reason. They can also choose not to answer questions that they do not feel comfortable with. Transcripts and consent forms will be stored separately and securely for six years in the Principal Investigator's office at the Epsom Campus and then destroyed using a document shredder. The audio tapes will be erased after 6 years.

Publication of the study:

The data obtained from the focus group interviews will be analysed and discussed around common themes. The final report will be submitted for assessment as a doctoral thesis as part of the Doctor of Philosophy from the University of Auckland and a copy of the thesis will be accessible at the University of Auckland library. A copy of the summary of the research findings is available to participants upon request. The information provided by the students might be reported/published, used in conference presentations and used within the researcher's own teaching. This will be done in a way that does not identify any individual student as the source of the information provided.

Thank you in advance for your time and help in making this study possible.

If you would like any further information about the study please do not hesitate to contact the researcher, Nelly Choy. Mobile number 0273583837. Email: ncho016@aucklanduni.ac.nz

The Principal Investigator is Associate Professor Louisa Allen.
Telephone 09 9235140
Email: Le.allen@auckland.ac.nz

The Head of Department is Associate Professor Carol Mutch.
Telephone 09 6238899, Extn. 48257
Email: c.mutch@auckland.ac.nz

For any concerns regarding ethical issues you may contact the Chair, The University of Auckland Human Participants Ethics Committee, The University of Auckland, Research Office, Private Bag 92019, Auckland 1142. Telephone 09 373-7599, Extn. 83711. Email: ro-ethics@auckland.ac.nz.

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS
ETHICS COMMITTEE on 23 March 2016 for 3 years, Reference Number 016395

Appendix D – Consent Form (Student)

CONSENT TO PARTICIPATE IN RESEARCH (School Students – Over 16 years old)

(This Consent Form will be held for a period of six years.)

Project title: Sexuality Education and Asian Young People in New Zealand

Researcher: Nelly Choy

I have been given and have understood the purpose of this research project. I have had an opportunity to ask questions and have them answered.

I consent to participating in this study knowing that my participation is entirely voluntary and that I can withdraw from this study at any stage without giving a reason, unconstrained by a deadline.

I agree to:

- Taking part in a focus group consisting of 4 to 8 students lasting about 50 minutes. The session will be conducted at a suitable time during normal school hours as agreed upon by me, my form teacher, the principal and the researcher.
- The focus group sessions will be recorded using audio tape and transcribed with my prior written consent. I am aware that I can choose not to answer questions that I do not feel comfortable with. During the focus group I can also choose to leave the session at any stage without having to give a reason.

I understand that settings such as focus groups may make it difficult for an individual participant to be able to withdraw any information once provided. Participants of the focus group cannot have the recording device turned off, cannot withdraw their data and are not given the option to edit their transcripts, due to the conversational and contextual nature of the discussion. There will be ground rules established before the focus groups commenced so that I am assured of a safe and secure environment where my views will be respected and valued. The researcher will forewarn participants of these issues and to actively encourage participants to maintain confidentiality of information shared under such conditions.

In the unlikely event that I experience adverse consequences or physical or psychological risks an appropriate third party, in the first instance the school counsellor will be informed. If an adverse event did occur concerning any perceived harm to me, the researcher will provide details of another counsellor I can talk too. This will be decided in consultation with the school counsellor. The counsellor will come from a trusted counselling organization such as Youthline Auckland. I understand that the researcher will need to disclose any information shared by participants involving any illegal behaviour or potential serious harm to themselves or others to an appropriate third party.

Participation in this study will not affect my learning, standing or assessment. The researcher acknowledges that the principal has provided explicit assurance that participation or nonparticipation will not affect a student's grades or relationship with the school.

Transcripts and consent forms will be stored separately and securely for six years in the Principal Investigator's office at the Epsom Campus and then destroyed using a document shredder. The audio tapes will be erased after 6 years.

I understand that the name of the school and individual students will under no circumstances be revealed by the researcher. I understand that full anonymity and confidentiality cannot be guaranteed due to the nature of the research methods undertaken. I am aware that the information provided by the students might be reported/published, used in conference presentations and used within the researcher's own teaching and that this will be done in a way that does not identify any individual student as the source of the information provided.

I agree to take part in this research.

Signed: _____

Name: _____

Date: _____

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS
ETHICS COMMITTEE on 23 March 2016 for 3 years, Reference Number 016395.

Appendix E – Participant Information Sheet

(Focus Group)

PARTICIPANT INFORMATION SHEET (Asian Young People –16 to 39 years)

My name is Nelly Choy and I am currently studying for the degree in Doctor of Philosophy (PhD) degree at the University of Auckland. My supervisor is Associate Professor Louisa Allen and her area of expertise is youth sexuality. I am writing to invite participants to take part in a research project with the title *Sexuality Education and Asian Young People in New Zealand*.

The overall aim of this study is to investigate how Asian young people understand their experience of the sexuality education they have received. It will also explore the strengths, weaknesses and gaps they perceive sexuality education has in relation to content, sexuality educators, pedagogy and cultural relevance. The study will address the following research question:

What are Asian young people's sexuality education experiences and views of sexuality education?

Conducting the study will involve:

- Inviting participants to take part in a focus group session consisting of 4 to 8 Asian students. The session will last approximately 50 minutes and will be audio-taped with prior written consent from the participating students. At any stage participants can choose not to answer questions that you do not feel comfortable with or leave the session without having to give a reason. The focus group session will be conducted at a suitable time as agreed upon by all the participants and the researcher.

Settings such as focus groups may make it difficult for an individual participant to be able to withdraw any information once provided. Participants of the focus group cannot have the recording device turned off, cannot withdraw their data and are not given the option to edit their transcripts, due to the conversational and contextual nature of the discussion. However, there will be ground rules established before the focus groups commenced so that participants are assured of a safe and secure environment where their views will be respected and valued. The researcher will forewarn participants of these issues and to actively encourage participants to maintain confidentiality of information shared under such conditions.

Risks of Participation

I do not foresee any negative outcomes for the participants from being involved in this project. However, sharing about perceptions and experiences about sexuality issues can sometimes cause some level of discomfort or distress for some participants. Participants will know that they are able to leave the group at any time during the

session without having to give a reason) if they feel any discomfort or distress. The researcher is also a professional counsellor who is fully qualified to deal with such issues.

In the unlikely event that participants experience adverse consequences or physical or psychological risks or If an adverse event did occur concerning any perceived harm to any participant, the researcher will provide details of another counsellor the participant can talk too. The counsellor will come from a trusted counselling organization such as Youthline Auckland. The researcher will need to disclose any information shared by participants involving any illegal behaviour or potential serious harm to themselves or others to an appropriate third party.

All participants' names will be changed in all publications and will not be used in a way that discloses their identity. By consenting to be part of the study, the participants will be agreeing to share their views and understanding of their experiences of the sexuality education they have received.

Participants' rights:

Participation in this project is completely voluntary. Participants have the right to withdraw from this study at any time before data is collected. During the focus group interviews, they have the option of leaving the interview at any time without having to give a reason. Participants can also choose not to answer questions that they do not feel comfortable with. Transcripts and consent forms will be stored separately and securely for six years in the Principal Investigator's office at the Epsom Campus and then destroyed using a document shredder. The audio tapes will be erased after 6 years.

Publication of the study:

The data obtained from the focus group interviews will be analysed and discussed around common themes. The final report will be submitted for assessment as a doctoral thesis as part of the Doctor of Philosophy from the University of Auckland and a copy of the thesis will be accessible at the University of Auckland library. A copy of the summary of the research findings is available to participants upon request. The information provided by the students might be reported/published, used in conference presentations and used within the researcher's own teaching. This will be done in a way that does not identify any individual student as the source of the information provided.

Thank you in advance for your time and help in making this study possible.

If you would like any further information about the study please do not hesitate to contact the researcher, Nelly Choy, Mobile phone 0273583837.

Email: ncho016@aucklanduni.ac.nz

The Principal Investigator is Associate Professor Louisa Allen.

Telephone 09 9235140

Email: Le.allen@auckland.ac.nz

The Head of Department is Associate Professor Carol Mutch.

Telephone 09 6238899, Extn. 48257
Email: c.mutch@auckland.ac.nz

For any concerns regarding ethical issues you may contact the Chair, The University of Auckland Human Participants Ethics Committee, The University of Auckland, Research Office, Private Bag 92019, Auckland 1142. Telephone 09 373-7599, Extn. 83711. Email: ro-ethics@auckland.ac.nz.

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS
ETHICS COMMITTEE on 23 March 2016 for 3 years, Reference Number 016395

Appendix F – Consent Form (Focus Group)

CONSENT TO PARTICIPATE IN RESEARCH (Asian Young People – 16 to 39 years)

(This Consent Form will be held for a period of six years.)

Project title: Sexuality Education and Asian Young People in New Zealand
Researcher: Nelly Choy

I have been given and have understood the purpose of this research project. I have had an opportunity to ask questions and have them answered.

I consent to participating in this study knowing that my participation is entirely voluntary and that I can withdraw from this study at any time without giving a reason before data is collected. I understand that participation or nonparticipation in this study will not affect my learning, standing or assessment.

I agree to:

- Taking part in a focus group session consisting of 4 to 8 participants lasting about 50 minutes. The session will be conducted at a suitable time as agreed upon by me, other participants and the researcher. I will be provided with a Participation Information Sheet and a Consent Form.
- The focus group session being recorded using audio tape and transcribed with my prior written consent. I am aware that I can choose not to answer questions that I do not feel comfortable with. During the focus group I can also choose to leave the session at any stage without having to give a reason.
-

I understand that settings such as focus groups may make it difficult for an individual participant to be able to withdraw any information once provided. Participants of the focus group cannot have the recording device turned off, cannot withdraw their data and are not given the option to edit their transcripts, due to the conversational and contextual nature of the discussion. There will be ground rules established before the focus groups commenced so that I am assured of a safe and secure environment where my views will be respected and valued. The researcher will forewarn participants of these issues and to actively encourage participants to maintain confidentiality of information shared under such conditions.

In the unlikely event that I experience adverse consequences or physical or psychological risks or an adverse event did occur concerning any perceived harm to any participant, the researcher will provide details of another counsellor that I can talk too. The counsellor will come from a trusted counselling organization such as Youthline Auckland. I understand that the researcher will need to disclose any information shared by me involving any illegal behaviour or potential serious harm to myself or others to an appropriate third party.

Transcripts and consent forms will be stored separately and securely for six years in the Principal Investigator's office at the Epsom Campus and then destroyed using a document shredder. The audio tapes and will be erased after 6 years.

I understand that my name or any other participants' name will under no circumstances be revealed by the researcher. I understand that full anonymity and confidentiality cannot be guaranteed due to the nature of the research methods undertaken. I am aware that the information provided by the participants might be reported/published, used in conference presentations and used within the researcher's own teaching and that this will be done in a way that does not identify any individual student as the source of the information provided.

I agree to take part in this research.

Signed: _____

Name: _____

Date: _____

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS
ETHICS COMMITTEE on 23 March 2016 for 3 years, Reference Number 016395.

Appendix G – Participant Information Sheet

(Interview)

PARTICIPANT INFORMATION SHEET (Individual Interview Participants 16 – 39 years old)

My name is Nelly Choy and I am currently studying for the degree in Doctor of Philosophy (PhD) degree at the University of Auckland. My supervisor is Associate Professor Louisa Allen from the Faculty of Education & Social Work. I would like to invite participants to take part in a research project with the title *Sexuality Education and Asian Young People in New Zealand*.

The overall aim of this study is to investigate how Asian young people understand their experience of the sexuality education they have received. It will also explore the strengths, weaknesses and gaps they perceive sexuality education has in relation to content, sexuality educators, pedagogy and cultural relevance. The study will address the following research question:

How do Asian young people understand their experience of sexuality education in New Zealand secondary schools?

Conducting the study will involve:

- Inviting participants to take part in an individual interview that will last approximately 50 minutes and will be audio-taped with prior written consent from you. At any stage participants can choose not to answer questions that you do not feel comfortable with or leave the interview without having to give a reason. The individual interview will be conducted at a suitable time and place as agreed upon by the participant and the researcher.

Risks of Participation

I do not foresee any negative outcomes for the participants from being involved in this project. However, sharing about perceptions and experiences about sexuality issues can sometimes cause some level of discomfort or distress for some participants. Participants will know that they are able to leave the interview at any time during the session (without having to give a reason) if they feel any discomfort or distress. The researcher is also a professional counsellor who is fully qualified to deal with such issues.

In the unlikely event that participants experience adverse consequences or physical or psychological risks or If an adverse event did occur concerning any perceived harm to any participant, the researcher will provide details of another counsellor the participant can talk too. The counsellor will come from a trusted counselling organization such as Youthline Auckland. The researcher will need to disclose any information shared by participants involving any illegal behaviour or potential serious harm to themselves or others to an appropriate third party.

All participants' names will be changed in all publications and will not be used in a way that discloses their identity. By consenting to be part of the study, the participants will be agreeing to share their views and understanding of their experiences of the sexuality education they have received.

Participants' rights:

Participation is strictly voluntary and will not affect your learning, standing or assessment. Participants can withdraw participation at any time without giving a reason, unconstrained by a deadline. During the interview interviews, participants have the option of leaving the interview at any time without having to give a reason. They can also choose not to answer questions that you do not feel comfortable with. Transcripts and consent forms will be stored separately and securely for six years in the Principal Investigator's office at the Epsom Campus and then destroyed using a document shredder. The audio tapes will be erased after 6 years.

Publication of the study:

The data obtained from the individual interviews will be analysed and discussed around common themes. The final report will be submitted for assessment as a doctoral thesis as part of the Doctor of Philosophy from the University of Auckland and a copy of the thesis will be accessible at the University of Auckland library. The information provided by the participants might be reported/published, used in conference presentations and used within the researcher's own teaching. This will be done in a way that does not identify any individual student as the source of the information provided.

Thank you in advance for your time and help in making this study possible.

If you would like any further information about the study please do not hesitate to contact the researcher, Nelly Choy. Mobile phone 0273583837
Email: ncho016@aucklanduni.ac.nz

The Principal Investigator is Associate Professor Louisa Allen.
Telephone 09 9235140
Email: Le.allen@auckland.ac.nz

The Head of Department is Associate Professor Carol Mutch.
Telephone 09 6238899, Extn. 48257
Email: c.mutch@auckland.ac.nz

For any concerns regarding ethical issues you may contact the Chair, The University of Auckland Human Participants Ethics Committee, The University of Auckland, Research Office, Private Bag 92019, Auckland 1142. Telephone 09 373-7599, Extn. 83711. Email: ro-ethics@auckland.ac.nz.

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS
ETHICS COMMITTEE on 23 March 2016 for 3 years, Reference Number 016395.

Appendix H – Consent Form (Interview)

CONSENT TO PARTICIPATE IN RESEARCH

(Individual Interview Participants)

(This Consent Form will be held for a period of six years.)

Project title: Sexuality Education and Asian Young People in New Zealand

Researcher: Nelly Choy

I have been given and have understood the purpose of this research project. I have had an opportunity to ask questions and have them answered.

I consent to participating in this study knowing that my participation is entirely voluntary and that I can withdraw from this study at any time without giving a reason, unconstrained by a deadline.

I agree to:

- Taking part in an individual interview lasting about 60 minutes. The session will be conducted at a suitable time and place as agreed upon by me and the researcher.
- The individual interview being recorded using audio tape and transcribed with my prior written consent. I am aware that I can choose not to answer questions that I do not feel comfortable with. During the interview, I can also choose to leave it at any stage without having to give a reason.
-

In the unlikely event that I experience adverse consequences or physical or psychological risks or an adverse event did occur concerning any perceived harm, the researcher will provide details of another counsellor that I can talk too. The counsellor will come from a trusted counselling organization such as Youthline Auckland. I understand that the researcher will need to disclose any information shared by me involving any illegal behaviour or potential serious harm to myself or others to an appropriate third party.

Transcripts and consent forms will be stored separately and securely for six years in the Principal Investigator's office at the Epsom Campus and then destroyed using a document shredder. The audio tapes will be erased after 6 years.

I understand that my name will under no circumstances be revealed by the researcher. I am aware that the information provided by me might be reported/published, used in conference presentations and used within the researcher's own teaching and that this will be done in a way that does not identify me as the source of the information provided.

I agree to take part in this research.

Signed: _____ Name: _____ Date: _____

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS
ETHICS COMMITTEE on 23 March 2016 for 3 years, Reference Number 016395.

Appendix I - Online Survey Questionnaire

Sexuality Education and Asian Young People in New Zealand

Participation Information Sheet

My name is Nelly Choy and I am currently studying for the degree in Doctor of Philosophy at the University of Auckland. My supervisor is Associate Professor Louisa Allen and her area of expertise is youth sexuality. I would like to invite Asian young people aged 16 to 39 years to participate in this research on Asian young people's experience of sexuality education.

Participants need to be of Asian ethnicity (e.g. China, Taiwan, South Korea, Japan, Hong Kong, Singapore, Malaysia, Philippines, Indonesia, Thailand, Cambodia, Vietnam, Laos, Burma and India). The overall aim of this study is to examine how Asian young people understand their experience of school-based sexuality education. The study will explore the strengths, weaknesses and gaps they perceive in sexuality education in the areas of programme content, sexuality educators, pedagogy (teaching methods) and cultural relevance. It will also investigate the needs and preferences of sexuality education in order to improve Asian young people's sexual health and well-being.

The data obtained from the questionnaires will be analysed and discussed around common themes. Data from completed online questionnaires will be stored in Qualtrics storage for six years. The final report will be submitted for assessment as a doctoral thesis as part of the Doctor of Philosophy from the University of Auckland and a copy of the thesis will be accessible at the University of Auckland library. The data provided in this research may be used in future publications or teaching purposes.

Your participation will involve completing an online questionnaire below which will take about 20 to 30 minutes. This project aims to involve approximately 500 or more Asian participants aged 16 to 25. **Participants' names will NOT be requested or used in this study so that confidentiality and anonymity can be guaranteed.** Participants cannot withdraw their data once it is submitted, since the data is anonymous and therefore cannot be linked to an individual participant.

Researcher's Contact Details:

Nelly Choy
Faculty of Education & Social Work,
University of Auckland,
60, Epsom Avenue, Epsom, Auckland
Mobile phone: 02040394524
Email: ncho016@aucklanduni.ac.nz

Principal Investigator's Contact Details:

Associate Professor Louisa Allen
Critical Studies in Education
Faculty of Education & Social Work,
University of Auckland
60, Epsom Avenue, Epsom, Auckland
Telephone 09 9235140
Email: le.allen@auckland.ac.nz

If you have a concern about any aspect of your participation or any query please raise this with the researcher. However, if you would like to contact an independent party please contact the Head of Department.

Head of Department Contact Details:

Associate Professor Carol Mutch
Head of School, Critical Studies in Education
Faculty of Education & Social Work
University of Auckland
60, Epsom Avenue, Epsom, Auckland
Telephone: 6238899, ext. 48257
Email: c.mutch@auckland.ac.nz

For any queries regarding ethical concerns you may contact the Chair, University of Auckland Human Participants Ethics Committee, University of Auckland, Research Office, Private Bag 92019, Auckland 1142. Telephone 09 3737599, Extn. 83711.
Email: ro-ethics@auckland.ac.nz

Approved by the University of Auckland Human Participants Ethics Committee on 23 March, 2016 for three years. Reference number 016395

Consent Statements:

I agree to take part and I have understood the information relating to this study.
I confirm that I am an Asian aged between 16 to 30 years.
I understand that my name will NOT be revealed under any circumstance by the researcher.
I am aware that the data provided in this research may be used in future publications or teaching purposes and that this will be done in a way that does not identify any participant.

(Please click the ‘Yes’ button below to give your consent.)

Yes, I agree to participate in this study.

To thank you for completing this questionnaire you can enter a lucky draw to win one of 2 Prezzy Cards worth \$100 each. Please click the ‘Yes’ button if you would like to enter the draw and a contact to inform you in case you win. This will be separated so the researcher does not know your identity.

Yes, I would like to enter the draw.

Background Information

1. What is your gender?
 Male Female Transgender Others, please specify
.....
2. What is your age?
DROP BOX – 16 to 25 years

3. Please tick the country where you were born?
- | | | | |
|-----------------------------------|---------------------------------|-----------------------------------|---------------------------------|
| <input type="radio"/> New Zealand | <input type="radio"/> China | <input type="radio"/> India | <input type="radio"/> Hong Kong |
| <input type="radio"/> Malaysia | <input type="radio"/> Singapore | <input type="radio"/> Philippines | <input type="radio"/> Taiwan |
| <input type="radio"/> Indonesia | <input type="radio"/> Cambodia | <input type="radio"/> Vietnam | <input type="radio"/> Thailand |
| <input type="radio"/> Laos | <input type="radio"/> Japan | <input type="radio"/> South Korea | <input type="radio"/> Burma |

4. Which ethnicity do you most identify with?
- | | | | |
|--|-----------------------------------|----------------------------------|---------------------------------|
| <input type="radio"/> European | <input type="radio"/> Chinese | <input type="radio"/> Indian | <input type="radio"/> Hong Kong |
| <input type="radio"/> Malay | <input type="radio"/> Singaporean | <input type="radio"/> Filipino | <input type="radio"/> Taiwanese |
| <input type="radio"/> Indonesian | <input type="radio"/> Cambodian | <input type="radio"/> Vietnamese | <input type="radio"/> Thai |
| <input type="radio"/> Laotian | <input type="radio"/> Japanese | <input type="radio"/> Korean | <input type="radio"/> Burmese |
| <input type="radio"/> Others, please specify | | | |

5. How long have you lived in New Zealand?
- Less than a year
 - 1 - 10 years
 - 11 - 20 years
 - More than 20 years

6. What are you currently doing?
- Still studying at school
 - Studying at university/other tertiary institution
 - Working full-time or part-time
 - Working and studying part-time
 - Not working
 - Others, please specify

7. What religion do you practice?
- No religion
 - Protestant (Anglican, Baptist, Methodist, Presbyterian)
 - Catholicism
 - Buddhism
 - Islam
 - Hinduism
 - Others, please specify

8. Which of the following is true for you?
- I speak only English with my family
 - I speak some English with my family
 - I speak English and an Asian language with my family
 - I speak only an Asian language with my family
 - Others, please specify

9. Have you engaged in any sexual activity in the past and/or presently?
- Yes
 - Oral sex
 - Anal sex
 - Others, please specify
 - No Go to Question 25

10. What type of physical or sexual activities have you engaged in?

(You can tick more than one)

- Hugging, touching, kissing
- Sexual intercourse

11. How old were you when you had your first sexual intercourse?

- 10 - 15
- 16 - 18
- 19 - 21
- 22 - 25

12. Who was your first sexual intercourse partner?

- Girl friend
- Boy friend
- Partner
- Colleague
- Neighbour
- Stranger
- Others, please specify

13. What was the reason for your first sexual intercourse?

- I was curious about it
- I felt pressured because my peers/friends at school were doing it
- My girl friend wanted it
- My boy friend wanted it
- I wanted it
- I was drunk
- I was under the influence of a drug/s
- I wanted money
- I was on a date and I was forced into doing it
- I was raped
- Others, please specify

14. How many sexual partners have you had in the past and including your present partner if you have one?

- One
- Two
- Three
- More than three

15. Do you use birth control?

- Yes
- No Go to Question 19

16. If you use birth control, what method/s do you use? (Please tick all methods used).

- Condom
- Pills
- Intra-uterine device
- Emergency contraception (morning after pill)
- Natural fertility circle
- Withdrawal
- Others, please specify

17. If you are not using any birth control, what is/are the reason/s?
- I do not know about any birth control method
 - I do not know where to go to get birth control
 - I am too embarrassed to use any birth control
 - My partner does not want to use any birth control
 - I want to get pregnant
 - Others, please specify
18. How consistent is your use of birth control method/s?
- Always use it
 - Sometimes
 - Do not use it at all
19. Are you aware of sexually transmitted infections (e.g. chlamydia, syphilis, gonorrhoea, genital herpes, HIV/AIDS, etc.)?
- Yes
 - No
20. Have you contracted any sexually transmitted infections?
- Yes
 - No
21. Have you ever become pregnant or make a girl pregnant?
- Yes
 - No... go to Question 25
22. If yes, how many times were you pregnant or make a girl pregnant?
- Once
 - Twice
 - More than twice
23. Have you ever had an abortion or has your girl friend/partner had an abortion?
- Yes
 - No go to Question 25
24. If you had an abortion or thought about having abortion, did you receive any counselling
- from the abortion clinic or other agency?
- I was offered counselling and had counselling
 - I was offered counselling, but did not take it
 - I was not offered any counselling
 - I did not want any counselling
 - Others, please specify
25. Do you watch pornography?
- Yes
 - No... go to Question 29
26. If yes, what type of pornography do you watch? (You can tick more than one).
- Internet – porn sites
 - Social media
 - DVD Videos
 - Magazines

- Special porn for Asians
- Animation porn
- Others, please specify

27. If yes, how often to you watch pornography?

- Daily
- Weekly
- Monthly
- Others, please specify

28. How old were you when you started watching pornography?

- 10 to 15
- 16 to 18
- 19 to 21
- 22 to 25
- 26 to 39

29. Where do you go to get help for your sexual health needs? (You can tick more than one).

- I do not know where to go
- I ask my parents
- I ask my friends
- Mass media (internet, social media)
- Health Nurse (if you are at school)
- Doctor
- Clinics, e.g. Family Planning
- Others, please specify

Your experience of Sexuality Education

1. My overall experience of school-based sexuality education is:

- Very Good
- Good
- No memory
- Negative

2. Sexuality Education has helped me gained sufficient knowledge to improve my sexual health and well-being.

- Fully Agree
- Agree
- Disagree

3. Share two things you learnt from your sexuality education classes.

Please rate each item by selecting the appropriate scale to make your preference.

A. Sexuality Education Content

1. Human development about puberty, reproduction, bodily changes:

- Very Important
- Important
- Not Important

2. Understanding birth control methods and safe sex knowledge:

- Very Important
- Important
- Not Important

3. Understanding sexually transmitted infections, treatment and consequences on fertility:

- Very Important
- Important
- Not Important

4. Understanding sexual values, equality and responsibility:
 Very Important Important Not Important
5. Understanding circumstances that will lead to sex, pregnancy and/or sexually transmitted infections (e.g. alcohol, drugs, etc.)
 Very Important Important Not Important
6. Understanding dating, love and personal relationships:
 Very Important Important Not Important
7. Understanding your sexual identity:
 Very Important Important Not Important
8. Understanding the meaning of 'consent', sexual harassment, abuse and rape:
 Very Important Important Not Important
9. Understanding personal and Asian cultural sexual attitudes, values and expectations:
 Very Important Important Not Important
10. Understanding the challenges and implications of pornography:
 Very Important Important Not Important

What other sexual topics can you suggest?

.....

B. Sexuality Educators

Which age group of sexuality educators do you prefer?

- 20 to 30 31 to 40 41 to 50 Over 50

Please rate each item by selecting the appropriate scale to make your preference

1. I prefer educators to be someone of similar age or about 15 years old older than the students.
 Very Important Important Not Important
2. I prefer educators to be someone I know from my school (e.g. Counsellor, teacher)
 Very Important Important Not Important
3. I prefer educators to be outside providers (e.g. Attitude, Family Planning).
 Very Important Important Not Important
4. I prefer educators to be of Asian ethnicity.
 Very Important Important Not Important
5. I prefer educators who are enthusiastic, relaxed and have a sense of humour.
 Very Important Important Not Important
6. I prefer educators who are sensitive to the cultural differences and needs of

Students.

- Very Important Important Not Important

7. Other qualities or characteristics of educators I prefer are

A. Pedagogy (Teaching Methods)

Please rate each item by selecting the appropriate scale to make your preference

- 1. I prefer educators who use the lecturing style.
 Very Important Important Not Important
 - 2. I prefer group work among students, e.g. research project.
 Very Important Important Not Important
 - 3. I prefer using interactive methods, e.g. discussions, scenarios, role play, game-based learning.
 Very Important Important Not Important
 - 4. I prefer using media for learning, e.g. videos, films.
 Very Important Important Not Important
 - 5. I prefer reflective learning, e.g. reading, writing, journaling.
 Very Important Important Not Important
 - 6. I prefer being in a same sex class when sexuality education is taught.
 Very Important Important Not Important
 - 7. Other learning methods I prefer are
-

B. Cultural factors

Please rate each item by selecting the appropriate scale to make your preference.

- 1. In my family, the topic about sex and sexuality is :
 - Never discussed
 - Seldom discussed
 - Discussed freely
 - Discussed only with my mother
 - Discussed only with my father
 - Discussed only with my brothers/sisters
 - Other, please specify
- 2. What are your beliefs and attitude about your parent's expectations on sexual behaviour and lifestyle? (You can tick more than one answer.)
 - They are conservative and old fashion (e.g. no pre-marital sex).
 - Their expectations are not appropriate for me living in a Western culture

- Do not apply to me and I will not comply with them
- My parents allow me to do what I want
- My parents expect me not to get involve sexually until I am married
- My parents do not approve of me living with my partner because we are not married
- Others, please specify

3. Asian cultural beliefs and expectations regarding sexual issues do you hold on to:

(You can tick more than one.)

- Men have more rights in sexual areas than women.
- Couples do not have sex until they are married
- Same sex relationships are not approved
- Women must obey their partners/husbands
- It is the women's responsibility to take contraceptives

4. Asian culture or my parents have different expectations and rules for sons and daughters: (You can tick more than one answer.)

- Sons can start dating any time they want but daughters are not allowed to date until they finished school or start working.
- Sons can stay out late but daughters have to be home early (e.g. by 9 or 10pm)
- Sons can have pre-marital sex but daughters are forbidden until they are married
- Others, please specify

.....

5. How does your religious faith influence your sexual attitude or behaviour?

- I do not have a religion
- I cannot engage in sexual activity unless I am married to the person
- I cannot engage in sexual activity with someone of the same sex
- I cannot date or marry someone from another religious faith
- I do not follow the expectations of my religious faith
- Others, please specify

.....

6. Being an Asian youth have been challenging and confusing because of my parents' expectations and what was taught in Sexuality Education regarding sexual behaviour.

- Fully Agree Agree Disagree

7. Suggestions to make sexuality education culturally relevant for Asian youth?

.....

8. How can sexuality education improve the sexual health and well-being of Asian youth?

.....

9. Can you share what you LIKE about sexuality education in general?

.....

10. Can you share what you DO NOT LIKE about sexuality education in general?

.....
11. Apart from school-based sexuality education, where do you go to get information about sex?

- My father
- My mother
- My siblings
- My friends
- Internet
- Social Media
- Written materials (e.g. magazines, newspapers)
- Others, please specify

.....
Thank you very much for your time and for sharing your views.

Appendix J – Focus Group Guide

1. Sexuality Education Experience

- a) Share something positive you remember about sexuality education at school?
- b) Share something negative you remember about sexuality education at school?

2. Sexuality Education Content

- a) Where did you go to find information about sex or sexual issues?
- b) What topics on sex and sexual issues are important to you and your friends?
- c) What topics in sexuality education were not useful for you?
- d) What contemporary issues should sexuality education include for Asian youth?

3. Sexuality Educators

- a. Tell me your most preferred sexuality educator? Why did you like them?
- b. Tell me your least preferred sexuality educator? Why did you not like them?
- c. What types of sexuality educators did you prefer? (e.g. teachers from college, peer educators, outside service providers, health professionals)
- d. What qualities or characteristics did you appreciate in sexuality educators that made them effective or ineffective sexuality teachers?

e. Pedagogy

- a. What teaching styles did you like the best for sexuality education? Why did you like them?
- b. What teaching styles did you not like for sexuality education? Why did you not like them?
- c. What do you think are the best and most effective ways for Asian youth to learn about sex and sexual health in sexuality education classes?

d. Cultural Relevance

- a. Is the current sexuality education culturally relevant for Asian youth? Provide reasons for your response.

- b. Share some challenges or conflicts you experience with your culture, parents and sexuality education?
- c. How can sexuality education be culturally responsive to Asian youth?

Final Question:

What needs to be included in the current sexuality education that can support Asian youth improve their sexual health and well-being?

Appendix K – Interview Guide

A) Asian culture, sexual values and beliefs

- a) Participants indicate that they found it challenging because of the differences in cultural-values in sexual beliefs and parental sexual expectations. Can you share your views on this?
- b) What other views do you have regarding the lack or absence of parental sexual communication?
- c) What suggestions do you have to make sexuality education culturally responsive to Asian young people?

B) Parental involvement in sexuality education

From the online survey, there were many comments for Asian parental involvement in sexuality education.

- a) How can Asian parents be involved in sexuality education?
- b) What family, cultural or social factors need to be considered?

C) Sexuality education content

- a) What are your views on the three topics relating to understanding consent, intimate relationships and the challenges of pornography?

D) Internet as main source of sexual information

86% of participants used the internet to source sexual information.

- a) Can you provide reasons why the internet has become the main source of sexual information for Asian young people?
- b) What kind of information do Asian young people get from the internet that they don't get from school-based sexuality education classes?

E) Sexuality educator

- a) Asian young people chose educator's quality of being knowledgeable, awareness of Asian culture, sexual beliefs and being able to relate to students – what are your views of these qualities?

F) Pedagogy

- a) Asian young people rated the use of media as their most preferred teaching style – what are your views?
- b) Interactive method was the second most preferred and lecturing the least preferred – what are your views?

G) Pornography

53% of participants reported watching internet pornography.

- a) What are your experiences of pornography, if any?
- b) How can Asian young people deal with the images and messages they received from pornography?

REFERENCES

- Abbott, K., Ellis, S., & Abbott, R. (2016). 'We've got a lack of family values': An examination of how teachers formulate and justify their approach to teaching sex and relationships education. *Sex Education*, 16 (6), 678-691.
- Abramson, P., & Imai-Marquez, J. (1982). The Japanese-American: A cross-cultural, cross-sectional study of sex guilt. *Journal of Research in Personality*, 16, 227-237.
- Acharya, D., Bhattarai, R., Poobalan, A., van Teilingen, E., & Chapman, G. (2010). Factors associated with teenage pregnancy in South Asia: A systematic review. *Health Science Journal*, 4 (1), 3-14.
- Acker, S. (1987). Feminist theory and the study of gender and education. *International Review of Education*, 419-435.
- Agarwal, B. (1997). Bargaining and gender relations within and beyond the household. *Feminist Economist*, 3 (1), 1-51.
- Aggleton, P., Clarke, D., Crewe, M., Kippax, S., Parker, R., & Yankah, E. (2012). Educating about HIV: Prevention, impact mitigation and care. *AIDS*, 26 (10), 1215-1222.
- Aggleton, P., & Campbell, C. (2000). 'Working with young people – Towards an agenda for sexual health', *Sexual and Relationship Therapy*, 14 (3), 283-296.
- Aggleton, P., Dennison, C., & Warwick, I. (2010). *Promoting health and well-being through schools*. Abingdon: Routledge
- Ahmed, N., Flisher, A., Mathews, C., Jansen, S., Mukoma, W. & Schaam, H. (2006). Process evaluation of the teacher training on AIDS prevention programme. *Health Education Research*, 21 (5), 621-632.

- Albanesi, H. P. (2010). *Gender and sexual agency: How young people make choices about sex*. New York: Lexington Books.
- Albury, K. (2014). Porn and sex education, porn as sex education. *Porn Studies*, 1 (1-2), 172-181.
- Alekseeva, E., Krasnopolskaya, I., & Skokova, Y. (2015). Introducing sexual education to Russian schools: Effects of dance4life program on perceptions and behaviour of adolescents and teachers. *Health Education*, 115 (1), 7-37.
- Alimoradi, Z., Kariman, N., Simbar, M., & Ahmadi, F. (2017). Empowerment of adolescent girls for sexual and reproductive health care: A qualitative study. *African Journal of Reproductive Health*, 21 (4), 80-92.
- Allred, P., David, M., & Smith, P. (2003). Teachers' views of teaching sex education: Pedagogy and models of delivery. *Journal of Educational Inquiry*, 4 (1), 80-96.
- Allred, P., & David, M. (2007). *Get real about sex: The politics and practice of sex education*. New York: McGraw Hill.
- Allen, A. (2018). *The power of feminist theory*. New York: Routledge.
- Allen, L. (2001). *Young people and sexuality education: Rethinking key debates*. London: Palgrave MacMillan.
- Allen, L. (2003a). Power talk: Young people negotiating (Hetero) sex. *Women's Studies International Forum*, 26(3), 235-244.
- Allen, L. (2003b). Girls want sex, boys want love: Resisting dominant discourses of (Hetero) sexuality. *Sexualities*, 6 (2), 215-236.
- Allen, L. (2005a). 'Say everything': Exploring young people's suggestions for improving sexuality education. *Sex Education*, 5 (4), 389-404.
- Allen, L. (2005b). *Sexual subjects: Young people, sexuality, and education*. London: Palgrave MacMillan.

Allen, L. (2006). Looking at the real thing: Young men, pornography and sexuality education. *Discourse: Studies in the Cultural Politics of Education*, 27 (1), 69-83.

Allen, L. (2007a). Doing 'it' differently: Relinquishing the disease and pregnancy prevention focus in sexuality education. *British Journal of Sociology of Education*, 28 (5), 575-588.

Allen, L. (2007b). Denying the sexual subject: Schools' regulation of student sexuality. *British Educational Research Journal*, 33 (2), 221-234.

Allen, L. (2007c). Examining dominant discourses of sexuality education research. *International Studies in Sociology of Education*, 17 (1-2), 163-180.

Allen, L. (2008). They think you shouldn't be having sex anyway: Young people's suggestions for improving sexuality education content. *Sexualities*, 11 (5), 573-694.

Allen, L. (2008a). Young people's agency in sexuality research using visual methods. *Journal of Youth Studies*, 11, 565-577.

Allen, L. (2009). It's not who they are it's what they are like: Re-conceptualising sexuality education's best educator debate. *Sex Education*, 9 (1), 33-49.

Allen, L. (2011). *Young people and sexuality education: Thinking key debates*. Basingstoke: Palgrave Macmillan.

Allen, L., & Rasmussen, M. L. (2017). Introduction to The Palgrave Handbook of sexuality education. In L. Allen and M. L. Rasmussen (Eds.), *The Palgrave handbook of sexuality education*. London: Palgrave Macmillan.

Alsop, R., Bertelsen, M., & Holland, J. (2006). *Empowerment in practice: From analysis to implementation*. Washington, D.C., U.S.A.: World Bank Publications.

Amo-Adjei, J., Kumi-Kyereme, A., & Tuoyire, D. (2014). Transactional sex among female university students in Ghana: Implications for HIV education. *Health Education*, 114 (6), 473-486.

- Anderson, A. (2015). What is critique? In P. Kelly and A. Kamp (Eds.), *A critical youth studies for the 21st century*. Leiden, NE: Printforce.
- Anderson, E., Steen, E., & Stavropoulos, V. (2017). Internet use and problematic internet use: A systematic review of longitudinal research trends in adolescence and emergent adulthood. *International Journal of Adolescence and Youth*, 22 (4), 430-454.
- Armstrong, E., England, P., & Fogarty, A. (2012). Accounting for women's orgasm and sexual enjoyment in college hook-ups and relationships. *American Sociological Review*, 77 (3), 435-462.
- Arnab, S., Brown, K., Clarke, S., Dunwell, I., Lim, T., Suttie, N., Louchart, S., Hendrix, M., & de Freitas, S. (2013). The development approach of a pedagogically-driven serious game to support Relationship and Sex Education (RSE) within a classroom setting. *Computers and Education*, 69, 15-30.
- Arribas-Ayllon, M., & Walkerdine, V. (2008). Foucauldian discourse analysis. In C. Willig and W. Stain-Rogers (Eds.), *The SAGE handbook of qualitative research in psychology*. Los Angeles, CA: SAGE Publications.
- Ashcraft, C. (2003). Adolescent ambiguities in American pie: Popular culture as a resource for sex education. *Youth & Society*, 35 (1), 37-70.
- Ashing, K., Padilla, G., Tejero, T., & Kagawa-Singer, M. (2003). Understanding the breast cancer experience of Asian American women. *Psycho-Oncology*, 12 (1), 12-19.
- Aspy, C., Vesely, S., Oman, R., Rodine, S., Marshall, L., & McLeroy, K. (2007). Parental communication and youth sexual behaviour. *Journal of Adolescence*, 30 (3), 449-466.
- Attwood, F., Barker, M., Boynton, P., & Hancock, J. (2015). Sense about sex: Media, sex advice, education and learning. *Sex Education*, 15 (5), 528-539.
- Attwood, F., & Smith, C., (2014). Porn studies: An introduction. *Porn Studies*, 1 (1-2), 1-6.

- Ayyud, R. (2000). Domestic violence in the South Asian Muslim immigrant population in the United States. *Journal of Social Distress and the Homeless*, 9, 237-248.
- Bacchi, C. (2005). Discourse, discourse everywhere: Subject 'agency' in feminist discourse methodology. *Nordic journal of Women's Studies*, 13(3), 198-209.
- Bachrach, P., & Baratz, M. S. (1970). *Power and Poverty: Theory and Practice*. New York: Oxford University Press.
- Bacque, M., & Biewener, C. (2013). *Empowerment, an emancipator practice*. Paris: Editions.
- Baez, B. (2000). Race-related service and faculty of colour: Conceptualising critical agency in academe. *Higher Education*, 39, 363-391.
- Baker, K. (2016). Online pornography – Should schools be teaching young people about the risks? An exploration of the views of young people and teaching professionals. *Sex Education*, 16 (2), 213-228.
- Bandura, A. (1977). Self-efficacy toward a unifying theory of behavioural change. *Psychological Review*, 64 (2), 191-225.
- Barker, C. (2005). *Cultural Studies: Theory and Practice*. London: Sage.
- Barak, A., & Fisher, W. (2001). Toward an internet-driven, theoretically-based, innovative approach to sex education. *The Journal of Sex Research*, 38 (4), 324-332.
- Barmeyer, C. I. (2004). Learning styles and their impact on cross-cultural training: An international comparison in France, Germany and Quebec. *International Journal of Intercultural Relations*, 28, 577-594.
- Barr, E., Moore, M., Johnson, T., Forrest, J., & Jordan, M. (2014). New evidence: Data documenting parental support for earlier sexuality education. *Journal of School Health*, 84 (1), 10-17.
- Bartz, T. (2007). Sex education in multicultural Norway. *Sex Education*, 7 (1), 17-33.

- Bay-Cheng, L. Y. (2015). The agency line: A neoliberal metric for appraising young women's sexuality. *Sex Roles*, 73, 279-291.
- Bazeley, P. (2009). Analysing mixed methods data. In S. Andrew and E. Halcomb (Eds.), *Mixed methods research for nursing and health sciences*. Malden, MA: Wiley-Blackwell Science.
- Beasley, C. (1999). *What is feminism? An introduction to feminist theory*. London: SAGE Publications.
- Beasley, C. (2005). *Gender and sexuality: Critical theories, critical thinkers*. London: SAGE Publications.
- Bedford, R., & Ho, E., (2008). *Asians in New Zealand: Implications of a changing demography* (Outlook No. 07). Wellington & Auckland: Asian NZ Foundation.
- Bell, S. (2012). Young people and sexual agency in rural Uganda. *Culture, Health and Sexuality*, 14 (3), 283-296.
- Bennett, R. (1991). Empowerment (equals) work over time: Can there be feminist pedagogy in the sports sciences? *Journal of Physical Education, Recreation and Dance*, 62 (6) 63-71.
- Beres, M. (2014). Rethinking the concept of consent for anti-sexual violence activism and education. *Feminism and Psychology*, 24 (3), 373-389.
- Berne, L., Patton, W., Milton, J., Hunt, L. Wright, S., & Peppard, J. (2000). A qualitative assessment of Australian parents' perceptions of sexuality education and communication. *Journal of Sex Education & Therapy*, 25 (2-3), 161-167.
- Berry, J, Phinney, J., Sam, D, & Vedder, P. (2006). Immigrant youth: Acculturation, identity and adaptation. *Applied Psychology: An International Review*, 55 (3), 303-332.
- Best, A. (2007). *Representing youth: Methodological issues in critical youth studies*. New York: New York University Press.

- Bezeley, P. (2009). Integrating data analyses in mixed methods research. *Journal of Mixed Methods Research*, 3 (3), 203-207.
- Bhana, D., Crewe, M., & Aggleton, P. (2019). Sex, sexuality and education in South Africa. *Sex Education*, 19(4), 361-370.
- Bhugra, D., & Becker, M. (2005). Migration, cultural bereavement and cultural identity. *World Psychiatry*, 4 (1), 18-25.
- Bicchieri, C., & Penn Social Norms Training and Consulting Group. (2016). *Why people do what they do? A social norms manual for Vietnam, Indonesia and the Philippines*. Florence, Italy: UNICEF Office of Research.
- Biklen, S., & Casella, R. (2007). *A practical guide to qualitative dissertation*. New York: Teacher College Press.
- Blake, S. (2008). There is a hole in the bucket: The politics, policy and practice of sex and relationships education. *Pastoral Care in Education*, 26 (1), 33-141.
- Blake, S., & Aggleton, P. (2017). Young people, sexuality and diversity. What does a needs-led and rights-based approach look like? *Sex Education*, 17 (3), 363-369.
- Blanc, A. K. (2001). The effect of power in sexual relationships on sexual and reproductive health: An examination of the evidence. *Studies in Family Planning*, 32 (3) 189-213.
- Bleakley, A., Hennessy, M., Fishbein, M., Coles, H., & Jordan, A. (2009). How sources of sexual information relate to adolescents' beliefs about sex. *American Journal of Health Behaviour*, 33, 37-48.
- Bloom, Z., & Hagedorn, W. (2015). Male adolescents and contemporary pornography: Implications for marriage and family counsellors. *Family Journal*, 23 (1), 82-89.
- Bochner, S., (1994). Cross-cultural differences in the self-concept: A test of Hofstede's individualism/collectivism distinction. *Journal of Cross-Cultural Psychology*, 25 (2), 273-283.

- Boluijt, B., & de Graff, L. (2010). *Preaching empowerment, practicing participation*. Toulouse: EGPA.
- Boonstra, H. D. (2011). Advancing sexuality education in developing countries: Evidence and implications. *Guttmacher Policy Review* 14 (3), 17-23.
- Botfield, J., Newman, C., & Zwi, A. (2017). Drawing them in: Professional perspectives on the complexities of engaging ‘culturally diverse’ young people with sexual and reproductive health promotion and care in Sydney, Australia. *Culture, Health & Sexuality*, 19 (4), 438-452.
- Bourke, A., Boduszek, D., Kelleher, C., McBride, O., & Morgan, K. (2014). Sex education, first sex and sexual health outcomes in adulthood: Findings of a nationally representative sexual health survey. *Sex Education*, 14 (3), 299-309.
- Boyatzis, R. (1998). *Transforming qualitative information: Thematic analysis and code development*. London: Sage.
- Boyd, D. (2014). *It's complicated: The social lives of networked teens*. New Haven, C.T.: Yale University Press.
- Boynton, P.M. (2003). ‘I’m just a girl who can’t say no’: Women, consent, and sex research. *Journal of Sex & Marital Therapy*, 29 (Sup.1), 23-32.
- Braun, V., & Clarke, V., (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3 (2), 77-101.
- Braun-Courville, D., & Rojas, M. (2009). Exposure to sexually explicit web sites and adolescent sexual attitudes and behaviour. *Journal of Adolescent Health*, 45 (2), 156-162.
- Brazier, J. E., & Mannur, A. (2003). Nation, migration and globalization: Points of contention in diaspora studies. In J. E. Brazier and A. Mannur (Eds.), *Theorizing diaspora: A reader*. Oxford: Blackwell Publishing.
- Bricker-Jenkins, M. (1991). Introduction. In M. Bricker-Jenkins, N. Hooyman and N. Gottlieb (Eds.), *Feminist social work practice in clinical settings*. Newbury Park, CA: Sage.

Bricker-Jenkins, M., & Hooyman, N. (1986). *Not for women only: Social work practice for a feminist future*. Silver Spring, MD: National Association of Social Workers.

Bristow, A., & Esper, J. (1988). A feminist research ethos. In Nebraska Sociological Feminist Collective (Ed.), *A feminist ethic for social science research*. Lewiston, NY: The Edwin Mellen Press.

Brownmiller, S. (1975). *Against our will: Men, women and rape*. London: Secker and Warburg.

Brotto, L., Chik, H., Ryder, A., Gorzalka, B., & Seal, B. (2005). Acculturation and sexual function in Asian women. *Archives of Sexual Behaviour*, 34 (6), 613-626.

Brotto, L., Woo, J., & Ryder, A. (2007). Acculturation and sexual function in Canadian East Asian men. *The Journal of Sexual Medicine*, 4 (1), 72-82.

Browes, N. C. (2015). Comprehensive sexuality education, culture and gender: The effect of the cultural setting on a sexuality education programme in Ethiopia. *Sex Education*, 15 (6), 655-670.

Brown, J., Halpern, C., & L'Engle, K. (2005). Mass media as a sexual super peer for early maturing girls. *Journal of Adolescent Health*, 36, 420-429.

Brown, J., El-Toukhy, S., & Ortiz, R. (2014). Growing up sexually in a digital world. In A. B. Jordan, & D. Romer (Eds.), *Media and the well-being of children and adolescents*. New York: Oxford University Press.

Brown, J., & L'Engle, K. (2009). X-rated: Sexual attitudes and behaviours associated with U.S. early adolescents' exposure to sexually explicit media. *Communication Research*, 36 (1), 129-151.

Bruess, C., & Schroeder, E. (2014). *Sexuality education: Theory and practice*. (6th Ed.). Burlington, MA: Jones & Bartlett Learning.

Bryant, C. (2010). Adolescence, pornography and harm. *Youth Studies Australia*, 29 (1), 18-26.

Bryant C. (2009). *Adolescence, pornography and harm*. Trends & issues in crime and criminal justice No. 368. Canberra: Australian Institute of Criminology. Retrieved on 4th July, 2019 from: <https://aic.gov.au/publications/tandi/tandi368>

Buhi, E., Daley, E., Fuhrmann, H., & Smith, S. (2009). An observational study of how young people search for online sexual health information. *Journal of American College Health*, 58(2), 101-111.

Burchard, A., Laurence, C., & Stocks, N. (2011). Female international students and sexual health: A qualitative study into knowledge, beliefs and attitudes. *Australia Family Physician*, 40 (10), 817-820.

Burke, L., Gabhainn, S., & Young, H. (2015). Student sex: More or less risky than other young adults? *Sex Education*, 15 (1), 31-47.

Buston, K., Wight, D., & Hart, G. (2002). Inside the sex education classroom: The importance of context in engaging pupils. *Culture, Health & Sexuality*, 4 (3), 317-335.

Buston, K., Wight, D., & Scott, S. (2001). Difficulty and diversity: The context and practice of sex education. *British Journal of Sociology of Education*, 22 (3), 353-368.

Butcher, A., Spoonley, P., & Gendall, P. (2015). New Zealanders' attitudes to Asian and Asian peoples: An exceptional case? *Political Science*, 67 (1), 38-55.

Butler, J. (1995). Contingent foundations: Feminism and the question of 'postmodernism'. In S. Benhabib, J. Butler, D. Cornell and N. Fraser (Eds.), *Feminist contentions: A philosophical exchange*. New York: Routledge.

Butler, J. (1997). *The psychic life of power*. Stanford, CA: Stanford University Press.

Byers, E., Sears, H., & Foster, L. (2013). Factors associated with middle-school students' perceptions of the quality of school-based sexual health education. *Sex Education*, 13 (2),

214-227.

Cahill, C. (2004). Defying gravity? Raising consciousness through collective research. *Children's Geographies*, 2 (2), 273-286.

Cai, M., Hardy, S., Olsen, J., Nelson, D., & Yamawaki, N. (2013). Adolescent-parent attachment as a mediator of relations between parenting and adolescent social behaviour and well-being in China. *International Journal of Psychology*, 48 (6), 1185-1190.

Cammarota, J., & Fine, M. (2008). *Revolutionizing education: Youth participatory action research in motion*. New York: Routledge.

Cargo, M., Grams, G.D., Ottoson, J. M., Ward, P., & Green, L.W. (2003). "Empowerment as fostering positive youth development and citizenship." *American Journal of Health Behaviour*, 27 (Supplement 1), S66-79.

Carman, M., Mitchell, A., Schlichthorst, M., & Smith, A. (2011). Teacher training in sexuality education in Australia: How well are teachers prepared for the job? *Sexual Health*, 6, 269-271.

Cerecer, D., Cahill, C., & Bradley. (2013). Toward a critical youth policy praxis: Critical youth studies and participatory action research. *Theory into Practice*, 52, 216-223.

Chafetz, J. S. (1997). Feminist theory and sociology: Underutilized contributions for mainstream theory. *Annual Review of Sociology*, 23, 97-120.

Chang, Y. T., Hayter, T., & Lin, M. L. (2014). Chinese adolescents' attitudes toward sexual relationships and premarital sex: Implications for promoting sexual health. *Journal of School Nursing*, 30 (6), 420-429.

Chao, M. M., Zhang, Z. X., & Chiu, C. Y. (2010). Adherence to perceived norms across cultural boundaries: The role of need for cognitive closure and in-group identification. *Group Processes and Intergroup Relations*, 13, 69-89.

Chen, F. (2017). Gender, sexuality and social change in contemporary China. *Sexuality & Culture*, 21, 953-975.

- Chen, K. H. (2010). *Asia as method: Toward de-imperialization*. Durham & London: Duke University Press.
- Chen, Z., Fiske, S., & Lee, T. (2009). Ambivalent sexism and power-related gender-role ideology in marriage. *Sex Roles*, 60 (11-12), 765-778.
- Chen, A., Leung, M., Chen, C., & Yang, S. (2013). Exposure to internet pornography among Taiwanese adolescents. *Social Behaviour and Personality*, 41 (1), 157-164.
- Cheng, S., Ma, J., & Missari, S. (2014). The effects of internet use on adolescents' first romantic and sexual relationships in Taiwan. *International Sociology*, 29 (4), 324-347.
- Cheung, C., & Pomerantz, E. (2011). Parents' involvement in children's learning in the United States and China: Implications for children's academic and emotional adjustment. *Child Development*, 82, 932-950.
- Cheung, C., & Swank, J. (2019). Asian American Identity Development: A Bicultural Model for Youth. *Journal of Child and Adolescent Counselling*, 5 (1), 89-101.
- Cheung, V. (2004). *Risk and protective factors influencing sexual health behaviour among Chinese students*. Inaugural Asian Health & Well-being Conference, Auckland, New Zealand.
- Chiu, C. Y., Gelfand, M., Yamagishi, T., Shteynberg, G., & Wan, C. (2010). Intersubjective culture: The role of intersubjective perceptions in cross-cultural research. *Perspectives on Psychological Science*, 23 (2), 25-31.
- Chiu, C. Y., & Qiu, L. (2014). Communication and culture: A complexity theory approach. *Asian Journal of Social Psychology*, 17, 198-111.
- Cho, D., & Lewis, T. (2006). The persistent life of oppression: The unconscious, power and subjectivity. *Interchange*, 36, 313-329.

- Cho, S. M., Sung, M. J., Shin, K. M., Lim, K. Y., & Shin, Y. M. (2013). Does psychopathology in childhood predict internet addiction in male adolescents? *Child Psychiatry and Human Development*, 44, 549-555.
- Chou, C., Condon, L., & Belland, J. (2005). A review of the research on internet addiction. *Education Psychology Review*, 17, 363-388.
- Chow, M. Y., Quine, S., & Li, M. (2010). The benefits of using a mixed-methods approach – quantitative with qualitative – to identify client satisfaction and unmet needs in an HIV healthcare centre. *AIDS Care*, 22 (4), 491-498.
- Christensen, P. H. (2000). *Research with children: Perspectives and practices*. London, Routledge Falmer.
- Chun, K., Balls, P., Organista, P., & Marín, G. (Eds.). (2003). *Acculturation: Advances in theory, measurement, and applied research*. Washington, DC, US: American Psychological Association.
- Chung, P., Borneo, H., Kilpatrick, S., Lopez, D., Travis, R., Lui, C., Khandwala, S., & Schuster, M. (2005). Parent-adolescent communication about sex in Filipino American families: A demonstration of community-based participatory research. *Ambulatory Paediatrics*, 5 (1), 50-55.
- Ciarrochi, J., Parker, P., Sahdra, B., Marshall, S., Jackson, C., Gloster, A. T., & Heaven, P. (2016). The development of compulsive internet use and mental health: A four-year study of adolescence. *Developmental Psychology*, 53, 271-283.
- Clark, T.C., Fleming, T., Bullen P., Denny, S., Crengle, S., Dyson, B., Fortune, S., Lucassen, M., Peiris-John, R., Robinson, E., Rossen, F., Sheriden, J., Teevale, T., & Utter, J. (2013). *Youth '12 Overview: The health and well-being of New Zealand secondary school students in 2012*. Auckland, N.Z.: The University of Auckland.
- Clark, T. C., Fleming, T., Bullen, P., Denny, S., Lucassen, M., Robinson, E., & Rossen, F. (2013). The health and well-being of transgender high school students: Results from the New Zealand Adolescent Health Survey (Youth' 12). *Journal of Adolescent Health*, 55 (1), 93-99.

Clark, T. C., Robinson, E., Crengle, S., Grant, S., Galbreath, R., & Sykora, J. (2009). *Youth '07: The health and well-being of secondary school students in New Zealand: Findings on young people and violence*. Auckland, N.Z.: The University of Auckland.

Clark, T. C., Moselen, E., Dixon, R., The Adolescent Health Research Group, & Lewycka, S. (2015). *Sexual and reproductive health and sexual violence among New Zealand secondary school students: Findings from the Youth '12 national youth health and wellbeing survey*. Auckland, N.Z.: The University of Auckland.

Coffer, J., & Farrugia, D. (2014). Unpacking the black box: The problem of agency in sociology of youth. *Journal of Youth Studies*, 17 (4), 461-474.

Cohen, R. (1997). *Global diasporas: An introduction*. Seattle: University of Washington Press.

Coleman, L., & Testa, A. (2007), Preferences towards sex education and information from an ethnically diverse sample of young people. *Sex Education*, 7 (3), 293-307.

Collins, B. G. (1986). Defining feminist social work. *Social Work*, 31, 214-219.

Conger, R., Cui, M., Bryant, C., & Elder, G. (2000). Competence in early adult romantic relationships: A developmental perspective on family influences. *Journal of Personality and Social Psychology*, 79, 224-237.

Connell, R. W. (1987). *Gender and power*. Stanford, CA: Stanford University Press.

Connell, C., & Elliot, S. (2009). Beyond the Birds and the Bees: Learning Inequality through Sexuality Education. *American Journal of Sexuality Education*, 4, 83-102.

Connolly, J., McIsaac, C., Shulman, S., Wincentak, K., Joly, L., Heifetz, M., & Bravo, V. (2014). Development of romantic relationships in adolescence and emerging adulthood: Implications for community mental health. *Canadian Journal of Community Mental Health*, 33, 7-19.

- Cornwall, A. (2014). *Women's empowerment: What works and why?* Helsinki, Finland: United Nations University World Institute for Development Economics Research.
- Cornwall, A., & Edwards, J. (2014). *Feminisms, empowerment and development: Changing women's lives*. London: Zed Books.
- Corteen, K. M. (2006). Schools' fulfilment of sex and relationship education documentation: Three school-based case studies. *Sex Education*, 6 (1), 77-99.
- Cover, R. (2017). Learning about mobile sexual identities from queer as folk. In L. Allen and M. L. Rasmussen (Eds.), *The Palgrave handbook of sexuality education*. London: Palgrave Macmillan.
- Coy, M., Kelly, L., Vera-Guy, F., Garner, M., & Kanyeredzi, A. (2016). 'From no means no' to 'An enthusiastic yes': Changing the discourse on sexual consent through Sex and Relationships Education. In V. Sundaram and H. Sauntson (Eds.), *Global perspectives and key debates in Sex and Relationships Education: Addressing issues of gender, sexuality, plurality and power*. Basingstock: Palgrave Macmillan.
- Crengle, S., Robinson, E., Ameratunga, S., Clark, T., & Raphael, D. (2012). Ethnic discrimination prevalence and associations with health outcomes: Data from a nationally representative cross-sectional survey of secondary school students in New Zealand. *BMC Public Health*, 12:45.
- Creswell, J. W. (2003). *Research design: Qualitative, quantitative, and mixed methods approaches*. (2nd Edn.). Thousand Oaks, CA: Sage.
- Currier, A., & Manuel, R. (2014). When rape goes unnamed: Gay Malawian men's responses to unwanted and non-consensual sex. *Australian Feminist Studies*, 29 (81), 289-305.
- Cushner, K., & Mahon, J. (2009). Intercultural competence in teacher education – Developing the intercultural competence of educators and their students: Creating the blueprints. In D. K. Deardorff (Ed.), *The SAGE Handbook of Intercultural Competence*. New York: Sage Publishing

- Dadich, A. (2015). Beyond the romance of participatory youth research. In P. Kelly and A. Kamp (Eds.), *A critical youth studies for the 21st century*. Leiden, NE: Printforce
- Daneback, K., Cooper, A., & Mansson, S. (2005). An internet study of cybersex participants. *Archives of Sexual Behaviour*, 34 (3), 321-328.
- Daneback, K., & Lofberg, C. (2011). Youth, sexuality and the internet: Young people's use of the internet to learn about sexuality. In E. Dunkels, G. M. Franberg and C. Hallgren (Eds.), *Youth culture and net culture: Online social practices*. Hersey, PA: IGI Global.
- Daneback, K., Mansson, S., & Ross, M. (2007). Using the internet to find offline sex partners. *Cyber Psychology and Behaviour* 10 (1), 100-107.
- Daneback, K., Mansson, S., Ross, M., & Markham, C., (2012). The internet as a source of information about sexuality. *Sex Education*, 12 (5), 583-568.
- Darling, C., & Hicks, M. (1982). Parental influence on adolescent sexuality: Implications for parents as educators. *Journal of Youth and Adolescence*, 11, 231-245.
- Dauda, C. (2010). Childhood, age of consent and moral regulation in Canada and the UK. *Contemporary Politics*, 16 (3), 227-247.
- Davidson, A., & Dai, R. (2008). Moving through memory: Chinese migration to New Zealand in the 1990s. In K. E. Kuah-Pearce and A. P. Davidson (Eds.), *At home in the Chinese diaspora: Memories, identities and belongings*. London: Palgrave Macmillan.
- Davies, B. (2006). Subjectification: The relevance of Butler's analysis for education. *British Journal of Sociology of Education*, 27 (4), 425-438.
- De Certeau, M. (1984). *The practice of everyday life*. Berkeley: California University Press.
- Dedman, T. (2011). Agency in UK hip-hop and grime youth subcultures – Peripherals and purists. *Journal of Youth Studies*, 14, 505-522.

- Del Mar, C. B., Freeman, G., & van Weel, C. (2003). "Only a GP": Is the solution to the general practice crisis intellectual? *Medical Journal of Australia*, 179 (1), 26-29.
- Dhariwal, A., & Connolly, J. (2013). Romantic experience of homeland and diaspora South Asian youth: Westernizing processes of media and friends. *Journal of Research on Adolescence*, 23, 45-56.
- Dickson-Swift, V., James, E. L., & Liamputtong, P. (2008). *Undertaking Sensitive Research in the Health and Social Sciences: Managing Boundaries, Emotions and Risks*. U.K.: Cambridge University Press.
- DiCenso, A., Guyatt, G., Willan, A., & Griffith, L. (2002). Interventions to reduce unintended pregnancies among adolescents: Systematic review of randomised controlled trials. *British Medical Journal*, 324, 1426-1435.
- Dilorio, C., Lehr, S., Wasserman, J., Eichler, M., Cherry, C., & Denzmore, P. (2006). Fathers are important people: A study of father-son sexual communication. *Journal of HIV/AIDS Prevention in Children and Youth*, 7 (1), 55-72.
- Dimitriadis, G. (2011). Studying resistance: Some cautionary notes. *International Journal of Qualitative Studies in Education*, 24 (5) 649-654.
- Dines, G. (2010). *Pornland: How porn has hijacked our sexuality*. Boston: Beacon Press.
- Dingo, R. (2012). *Networking Arguments: Rhetoric, Transnational Feminism, and Public Policy Writing*. Pittsburgh, Pa: University of Pittsburgh Press.
- Dion, K. K., & Dion, K. L. (2001). Gender and cultural adaption in immigrant families. *Journal of Social Issues*, 57, 511-521.
- Dittus, P., & Jaccard, J. (2000). Adolescents' perceptions of maternal disapproval of sex: Relationship to sexual outcomes. *Journal of Adolescent Health*, 26, 268-278.

Dombrowski, S., Gischlar, K., & Durst, T. (2007). Safeguarding young people from cyber pornography and cyber sexual predation: A major dilemma of the Internet. *Child Abuse Review*, 16 (3), 153-170.

Donevan, M., & Mattebo, M. (2017). The relationship between frequent pornographic consumption, behaviours and sexual preoccupancy among male adolescents in Sweden. *Sexual & Reproductive Healthcare*, 12, 82-87.

Doring, N. (2009). The internet's impact on sexuality: A critical review of 15 years of research. *Computers in Human Behaviour*, 25 (5), 1089-1101.

Dornwaard, S., Bickham, D., Rich, M., ter Bogt, T., and van den Eijnden, R. J. (2015). Adolescents' use of sexually explicit internet material and their sexual attitudes and behaviour. Parallel development and directional effects. *Developmental Psychology*, 51 (10), 1476-1488.

Dove, M. M. (1994). Feminist pedagogy and the teaching of social work practice. *Journal of Social Work Education*, 30 (1), 97-106.

Dunne, A., McIntosh, J., & Mallory, D. (2014). Adolescents, sexually transmitted infections and education using social media: a review of literature. *The Journal of Sex & Marital Therapy*, 28 (2), 105-129.

Durie, M. (1994). *Whaiora: Maori health development*. Auckland: Oxford University Press.

Durlak, J., Weissberg, R., Dymnicki, A., Taylor, R., & Schellinger, K. B. (2009). The impact of enhancing students' social and emotional learning: A meta-analysis of school-based universal interventions. *Child Development*, 82 (1), 405-432.

Dutch Sexual and Reproductive Health and Rights Alliance. (2014). *Meaningful youth participation*. Retrieved on 12th August, 2019, from: <http://srhralliance.org/wp-content/blogs.dir/7/files/sites/7/2014/05/MYP-Infographic-JUN-2014.pdf>.

Dworkin, A. (1981). *Pornography: Men possessing women*. London: Women's Press.

- Dwyer, C. (2000). Negotiating diasporic identities: Young British South Asian Muslim women. *Women's Studies International Forum*, 23 (4), 475-486.
- East, J. E. (2000). Empowerment through welfare-rights organizing: A feminist perspective. *AFFILIA*, 15 (2). 311-328.
- Education Review Office. (2007). *The teaching of sexuality education in years 7–13*. Wellington: Author.
- Education Review Office. (2018). *Promoting wellness through sexuality education*. Wellington: Author.
- Eggen, P., & Kauchak, D. (2006). *Strategies and models for teachers: Teaching content and thinking skills*. New York: Pearson Education.
- Eisenberg, M., Madsen, N., Oliphant, J., & Resnick, M. (2012). Policies, principals and parents: Multilevel challenges and supports in teaching sexuality education. *Sex Education*, 12 (3), 317-329.
- Elia, J., & Tokunaga, J. (2015). Sexuality education: Implications for health, equity, and social justice in the United States. *Health Education*, 115 (1) 106-120.
- Elliot, S., & Umberson, D. (2008). The performance of desire: Gender and sexual negotiation in long-term marriages. *Journal of Marriage and Family*, 70 (2), 391-406.
- Ellis, J. (2014). Preventing violence against women and girls through education: Dilemmas and challenges. In J. Ellis and R. K. Thiara (Eds.), *Preventing violence against women and girls*. Bristol: Bristol University Press.
- Epstein, D., & Johnson, R. (Eds.). (1998). *Schooling sexualities*. Buckingham, England: Open University Press.
- Epstein, M., & Ward, L. (2007). “Always use protection”: Communication boys receive about sex from parents, peers and the media. *Journal of Youth and Adolescence*, 37, 113-126.

Ergler, C., & Wood, B. (2015). Re-imagining youth participation in the 21st century: Young people in New Zealand speaks out. In P. Kelly and A. Kamp (Eds.), *A critical youth studies for the 21st century*. Leiden, NE: Printforce.

Espin, O. M. (2013). Gender, sexuality, language and migration. In R. Mahalingam (Ed.), *Cultural psychology of immigrants*. Mahwah, London: Lawrence Erlbaum Associates.

Evans, H. (1997). *Women and sexuality in China: Female sexuality and gender since 1949*. New York: Continuum.

Ezer, P., Kerr, L., Fisher, C., Heywood, W., & Lucke, J. (2019). Australian students' experiences of sexuality education at school. *Sex Education*, 19 (5), 597-613.

Fahs, B. (2014). "Freedom to" and "Freedom From": A new vision for sex-positive politics. *Sexualities*, 17 (3), 267-290.

Fahs, B. (2016). Naming sexual trauma: On the political necessity of nuance in rape and sex offender discourses. In M.J. Casper and E. Wertheimer (Eds.), *Critical trauma studies: Understanding violence, conflict and memory in everyday life*. New York: New York University Press.

Fahs, B., & McClelland, M. (2016). When sex and power collide: An argument for critical sexuality studies. *The Journal of Sex Research*, 53 (4-5), 392-416.

Fanslow, J., Robinson, E., Crengle, S., & Perese, L. (2007). Prevalence of child sexual abuse reported by a cross-sectional sample of New Zealand women. *Child Abuse & Neglect*, 31 (9), 935-945.

Farrer, J. (2002). *Opening up: Youth sex culture and market reform in Shanghai*. Chicago: University of Chicago Press.

Farris, C. (2004). Women's liberation under "East Asian modernity" in China and Taiwan: Historical, cultural and comparative perspectives. In C. Farris, A. Lee and M. Rubinstein (Eds.), *Women in the New Taiwan: Gender roles and gender consciousness in a changing society*. London: M. E. Sharpe.

- Farvar, J., Narang, S., & Bhadha, B. (2002). East meets West: Ethnic identity, acculturation and conflict in Asian Indian families. *Journal of Family Psychology*, 16 (3), 338-350.
- Fasula, A., & Miller, K. (2006). African-American and Hispanic adolescents' intentions to delay first intercourse: Parental communication as a buffer for sexually active peers. *Journal of Adolescent Health*, 38 (3), 193-200.
- Feldman, S., & Rosenthal, D. (1990). The acculturation of autonomy expectations on Chinese high schoolers in two Western nations. *International Journal of Psychology*, 25, 259-281.
- Feldman, S., & Rosenthal, D. (2000). The effect of communication characteristics on family members' perceptions of parents as sex educators. *Journal of Research on Adolescence*, 10, 119-150.
- Fenton, K.A. (2001). Measuring sexual behaviour: Methodological challenges in survey research. *Sexually Transmitted Infections*, 77, 84-92.
- Fetterolf, J. & Sanchez, D. (2015). The costs and benefits of perceived sexual agency for men and women. *Archives of Sexual Behaviour*, 44 (4), 961-970.
- Findlow, S. (2012). Higher education change and professional-academic identity in newly academic disciplines: The case of nurse education. *Higher Education*, 63, 117-133.
- Fine, M., & McClelland, S. (2006). Sexuality education and desire: Still missing after all these years. *Harvard Educational Review*, 76 (3), 297-338.
- Fingerson, L. (2005). Do mothers' opinions matter in teens' sexual activity? *Journal of Family Issues*, 26, 947-974.
- Fischel, J. (2016). *Sex and harm in the age of consent*. Minneapolis: University of Minnesota Press.
- Fisher, A. (2011). *Critical thinking: An introduction*. (2nd Ed.). Cambridge: Cambridge University Press.

- Fiske, A., Kitayama, S., Markus, H., & Nisbett, R. (1998). The cultural matrix of social psychology. In D. Gilbert, S. Fiske, and G. Lindzey (Eds.), *The Handbook of Social Psychology* (4th Ed.) San Francisco: McGraw-Hill.
- Fitzpatrick, K. (2007). Health and physical education and the New Zealand curriculum 2007: Ongoing challenges. *Teachers and Curriculum*, 10, 51-54.
- Fitzpatrick, K. (2014). Critical pedagogies of health education. In K. Fitzpatrick and R. Tinning's (Eds.), *Health Education: Critical perspectives*. London: Routledge.
- Fitzpatrick, K. & Burrows, L. (2017). Critical health education in Aotearoa New Zealand. *Sport, Education and Society*, 22 (5), 552-568.
- Fitzpatrick, K. (2018). Sexuality education in New Zealand: A policy for social justice? *Sex Education*, 18 (5), 601-609.
- Flick, U. (2006). *An introduction to qualitative research*, (3rd Ed.) London: SAGE.
- Flood, M. (2017). Exposure to pornography among youth in Australia. *Journal of Sociology*, 43 (1), 45-60.
- Flores, D., & Barroso, J. (2017). 21st Century parent-child sex communication in the United States: A process review. *The Journal of Sex Research*, 54 (4-5), 532-548.
- Foertsch, J. (2000). The circle of learners in a vicious circle: Derrida, Foucault and feminist pedagogic practice. *College Literature*, 17 (3), 111-129.
- Forrest, S., Strange, V., Oakley, A. (2002). A comparison of students' evaluations of a peer-delivered sex education programme and teacher-led provision. *Sex Education*, 2 (3), 195-214.
- Foucault, M. (1978). *The history of sexuality: An introduction*. New York: Vintage Books.
- Foucault, M. (1991). *Discipline and punish: The birth of a prison*. London: Penguin.

- Foucault, M. (2000). *Power, the essential works of Michel Foucault 1954-1984, Volume 3*. (J. D. Faubion, Ed.) London: Penguin.
- Francis, D. A. (2017). *Troubling the teaching and learning of gender and sexuality diversity in South African Education*. New York: Palgrave Macmillan.
- Fraser, E. (2010). *Empowerment, choice and agency*. England, UK: Governance and Social Development Resource Centre (GSDRC).
- Fredricks, J., Blumenfield, P., & Paris, A. (2004). School engagement: Potential of the concept, state of the evident. *Review of Educational Research*, 74 (1), 59-109.
- Freire, P. (1970). *Pedagogy of the oppressed*. New York: Herder and Herder.
- Freire, P. (1998). *Teachers as cultural workers: Letters to those who dare to teach*. Boulder, CO: Westview.
- French, B. (2013). More than jezebels and freaks: Exploring how Black girls navigate sexual coercion and sexual scripts. *Journal of African American Studies*, 17 (1), 35-50.
- Friend, P. (2014). What did you learn at school today? In J. Ellis and R. K. Thiara (Eds.), *Preventing violence against women and girls*. Bristol: Bristol University Press.
- Fung, J., Kim, J., Jin, J., Wu, Q., Fang, C., & Lau, A. (2017). Perceived social change, parental control, and family relations: A comparison of Chinese families in Hong Kong, Mainland China, and the United States. *Frontiers in Psychology*, 8: 1671, 1-14.
- Fung, J., and Lau, A. (2012). Tough love or hostile domination? Psychological control and relational induction in cultural context. *Journal of Family Psychology*, 26, 966-975.
- Furlong, A. (2013). *Youth studies: An introduction*. London: Routledge.
- Furman, W., Low, S., & Ho, M. J. (2009). Romantic experience and psychosocial adjustment in middle adolescence. *Journal of Clinical Child and Adolescent Psychology*, 38, 75-90.
- Gagnon, J., & Simon, W. (1973). *Sexual conduct*. Chicago, IL: Aldine-Atherton.

- Gallagher, M. (2008). Power is not evil: Rethinking power in participatory methods. *Children's Geographies*, 6, 137-150.
- Galbreath, B. (2012). An argument for teaching a human sexuality course within the context of a women and gender studies program. *American Journal of Sexuality Education*, 7 (1), 62-77.
- Gamez-Guadix, M. (2014). Depressive symptoms and problematic internet use among adolescents: Analysis of the longitudinal relationships from the cognitive-behavioural model. *CyberPsychology, Behaviour and Social Networking*, 17, 714-719.
- Gamez-Guadix, M., Calvete, E., Orue, I., & Havas, C. (2015). Problematic internet use and problematic alcohol use from the cognitive-behavioural model: A longitudinal study among adolescents. *Addictive Behaviours*, 40, 109-114.
- Gardiner, H., Kosmitzki, C., & Mutter, J. (2008). *Lives across cultures: Cross-cultural human development*. Boston: Allyn and Bacon.
- Garland-Levett, S. (2017). Exploring discursive barriers to sexual health and social justice in New Zealand sexuality education curriculum. *Sex Education*, 17 (2), 121-134.
- Gaventa, J. (2003). *Power after Lukes: A review of the literature*. Brighton: Institute of Development Studies.
- Gavey, N. (1989). Feminist post-structuralism and discourse analysis: Contributions to feminist psychology. *Psychology of Women Quarterly*, 13 (4), 450-475.
- Gavey, N. (2012). Beyond empowerment: Sexuality in a sexist world. *Sex Roles*, 66, 718-724.
- Gay, G. (2010). *Culturally responsive teaching: Theory, research and practice*. New York: Teacher College Press.
- Gay, J., Hardee, K., & Croce-Galis, M. (2010). *What works for women and girls: Evidence for HIV/IDS interventions*. New York: Open Society Institute.

- Gibson, C. (1991). A concept analysis of empowerment: *Journal of Advanced Nursing*, 16, 354-361.
- Gibson, A., Miller, M., Smith, P., Bell, A., & Crothers, C. (2013). *The internet in New Zealand 2013*. Auckland, New Zealand: Institute of Culture, Discourse and Communication, AUT University.
- Giddens, A. (1992). *The transformation of intimacy: Sexuality, love and eroticism in modern societies*. Cambridge: Polity.
- Giddings, L. S. & Grant, B. M. (2007). A trojan horse for positivism? A critique of mixed methods. *Advances in Nursing Science*, 30, 52-60.
- Giddings, L. S. & Grant, B. M. (2009). From rigour to trustworthiness. Validating mixed methods. In S. Andrew and E. Halcomb (Eds.), *Mixed methods research for nursing and the health sciences*. Malden, MA: Wiley-Blackwell Science.
- Giguere, B., Lalonde, R., & Lou, E. (2010). Living at the crossroads of cultural worlds: The experience of normative conflicts by second generation immigrant youth. *Social and Personality Psychology Compass*, 4 (1), 14-29.
- Gilbert, J. (2017). Contesting consent in sex education. *Sex Education*, 18 (3), 268-279.
- Gill, R. (2007). Critical respect: The difficulties and dilemmas of agency and “choice” for feminism. *European Journal of Women’s Studies*, 14 (1), 69-80.
- Gill, R. (2008). Empowerment/sexism: Figuring female sexual agency in contemporary advertising. *Feminism and Psychology*, 18 (1), 35-60.
- Gipson, J., Gultiano, S., Avila, J., & Hindin, M. (2012). Old ideals and new realities: The changing context of young people’s partnerships in Cebu, Philippines. *Culture, Health and Sexuality: An International Journal of Research, Intervention and Care*, 14 (6), 613-627.
- Giroux, H. (2015). Resisting youth and the crushing state violence. In P. Kelly and A. Kamp (Eds.), *A critical youth studies for the 21st century*. Leiden, NE: Printforce.

- Goldman, J. (2008). Responding to parental objections to school sexuality education: A selection of 12 objections. *Sex Education*, 8 (4), 415-438.
- Goldman, J. (2016). Can MOOCs enhance sexuality education? *Sex Education*, 16(5), 487-502.
- Gonzales, A. M., & Rolison, G. (2005). Social oppression and attitudes toward sexual practices. *Journal of Black Studies*, 35 (6), 715-729.
- González-Ortega, E., Vicario-Molina, I., Martínez, J., & B. Orgaz, B. (2015). The internet as a source of sexual information in a sample of Spanish adolescents: Associations with sexual behaviour. *Sexuality Research and Social Policy*, 12 (4), 290–300.
- Gore, J. M. (1990). What can we do for you! What can ‘we’ do for ‘you’? Struggling over empowerment in critical and feminist pedagogy. *The Journal of Educational Foundations*, 4 (3), 5-27.
- Gore, J. M. (2003). Struggling over empowerment in cultural and feminist pedagogy. In A. Darder, M. Baltodano and R. Torres (Eds.), *The critical pedagogy reader*. London: Routledge.
- Gray, N., Klein, J., Cantrill, J., & Noyce, P. (2002). Adolescent girls’ use of the internet for health information: Issues beyond access. *Journal of Medical Systems*, 26 (6), 545-553.
- Green, E., Hamarman, A., & McKee, R. (2015). Online sexuality education pedagogy: Translating five in-person teaching methods to online learning environments. *Sex Education*, 15 (1), 19-30.
- Greene, J. C., & Caracelli, V. J. (1989). *Advances in mixed methods evaluation: The challenges and benefits of integrating diverse paradigms*. San Francisco, CA: Jossey-Bass.
- Greene, J., & McClintock, C. (1985). Triangulation in evaluation. *Evaluation Review*, 9 (5), 523-545.

- Greenfield, P. (2009). Linking social change and developmental change: Shifting pathways of human development. *Developmental Psychology*, 45, 401-418.
- Grewal, I., & Kaplan, C. (2001). Global identities: Theorizing transnational studies of sexuality. *GLQ: A Journal of Lesbian and Gay Studies*, 7 (4), 663-679.
- Griagoriadis, V. (2017). *Blurred lines: Rethinking sex, power and consent on campus*. New York: Houghton Mifflin Harcourt.
- Guba, E., & Lincoln, Y. (1989). *Fourth generation evaluation*. London: Sage.
- Guerra-Nunez, O. (2017). The use of digital educational technology and third spaces with foreign-born Latinos. *Journal of Latinos and Education*, 16 (4), 323-337.
- Guillamo-Ramos, V., Jaccard, D., Bouris, A., Holloway, I., & Casillas, E. (2007). Adolescent expectancies, parent-adolescent communication and intentions to have sexual intercourse among inner-city, middle school youth. *Annals of Behavioural Medicine*, 34 (1), 56-66.
- Guinee, N. (2014). Empowering women through education: Experiences from Dalit women in Nepal. *International Journal of Educational Development*, 39, 183-190.
- Guo, W., Wu, Z., Qiu, Y., Chen, G., & Zheng, X. (2012). The timing of sexual debut among Chinese youth. *International Perspectives on Sexual and Reproductive Health*, 38 (4), 196-204.
- Gupta, M. (1994). Sexuality in the Indian subcontinent. *Sexual & Marital Therapy*, 9, 57-69.
- Gutierrez, L., Oh, H., & Gillmore, M. (2000). Toward an understanding of (em)power(ment) for HIV/AIDS prevention with adolescent women. *Sex Roles*, 42, 581-611.
- Haberland, N. (2015). The case for addressing gender and power in sexuality and HIV education: A comprehensive review of evaluation studies. *International Perspectives on Sexual and Reproductive Health*, 41 (1), 31-42.

- Haberland, N., & Rogow, D. (2015). Sexuality education: Emerging trends in evidence and practice. *Journal of Adolescent Health, 56*, 515-521.
- Haggis, J., & Mulholland, M. (2014). Rethinking difference and sex education: From cultural inclusivity to normative diversity. *Sex Education, 14* (1), 57-66.
- Haglund, K., & Fehring, R. (2010). The association of religiosity, sexual education and parental factors with risky social behaviours among adolescents and young adults. *Journal of Religion and Health, 49* (4), 460-472
- Hagquist, C., & Starrin, B. (1997). Health education in schools- from information to empowerment models. *Health Promotion International, 12* (3), 225-232.
- Hahm, H., Lahiff, M., & Barreto, R. (2006). Asian American adolescents' first sexual intercourse: Gender and acculturation differences. *Perspectives on Sexual & Reproductive Health, 38* (1), 28-36.
- Halcomb E., & Andrew, S. (2009). Managing mixed methods project. In A. Andrew and E. Halcomb (Eds.), *Mixed methods research for nursing and health sciences*. Malden, MA: Wiley-Blackwell Science.
- Hald, G. M., & Malamuth, M. (2008). Self-perceived effects of pornography consumption. *Archives of Sexual Behaviour, 37* (4), 614-625.
- Hall, S., & Jefferson, T. (1976). *Resistance through rituals: Youth subcultures in post-war Britain*. London: Hutchinson.
- Halley, J. (2016). The move to affirmative consent. *Journal of Women in Culture and Society, 42* (1), 257-279.
- Halstead, J. (2005). Teaching about love. *British Journal of Educational Studies, 53* (3), 290-305.
- Hardy, S., Steelman, M., Coyne, S., & Ridge, R. (2013). Adolescent religiousness as a protective factor against pornography use. *Journal of Applied Developmental Psychology, 34* (3), 131-139.

- Harrington, L., & Liu, J. (2002). Self-enhancement and attitudes towards high achievers: A bicultural view of the independent and interdependent self. *Journal of Cross-Cultural Psychology*, 33 (1), 37-55.
- Harris, A. (2013). *Young people and everyday multiculturalism*. New York: Routledge.
- Harris, A., Sutherland, M., & Hutchinson, M. (2013). Parental influences of sexual risk among urban African American adolescent males. *Journal of Nursing Scholarship*, 45 (2), 141-150.
- Harris, T., & Hill, P. (1998). "Waiting to exhale" or "Break(ing) again": A search for identity, empowerment and love in the 1990s. *Women and Language*, 21 (2), 9-19.
- Hartsock, N. (1985). *Money, sex and power: Toward a feminist historical materialism*. Boston, MA: North-Eastern University Press.
- He, K., Kramer, E., Houser, R., Chomitz, V., & Hacker, K. (2005). Defining and understanding healthy lifestyles choices for adolescents. *Journal of Adolescent Health*, 35, 26-33.
- He, S., Tsang, S., Zou, H., & Wu, Y. (2010). Psychometric properties of the sexual attitudes scale in a sample of unmarried Chinese young adults. *Journal of Sex Research*, 47 (4), 269-278.
- Heath, S., Brooks, R., Cleaver, E., & Ireland, E. (2009). *Researching young people's lives*. London: Sage.
- Hedberg, J. G. (2011). Towards a disruptive pedagogy: Changing classroom practice with technologies and digital content. *Educational Media International*, 48 (1), 1-6.
- Heffernan, T., Morrison, M., Basu, P. & Sweeney, A. (2010). Cultural differences, learning styles and transnational education. *Journal of Higher Education Policy & Management*, 32 (1), 23-30.

- Heinemann, J., Atallah, S., & Rosenbaum, T. (2016). The impact of culture and ethnicity on sexuality and sexual function. *Current Sexual Health Reproduction*, 8, 144-150.
- Heise, L. (2011). *What works to prevent partner violence? An evidence overview* (Version 2.0). Department for International Development, London.
- Hekman, S. (1995). Subjects and agents: The question for feminism. In J. K. Gardiner (Ed.), *Provoking agents: Gender and agency in theory and practice*. Chicago: University of Illinois Press.
- Helmer, J., Senior, K., Davison, B., & Vodic, A. (2015). Improving sexual health for young people: Making sexuality education a priority. *Sex Education*, 15 (2), 158-171.
- Hennink, M., Kiiti, N., Pillinger, M., & Jayakaran, R. (2012). Defining empowerment: perspectives from international development organisations. *Development in Practice*, 22, 202-215.
- Hermes, J. (1995). *Reading women's magazines*. Cambridge: Polity.
- Higgins, L., Zheng, M., Liu, Y., & Sun, C. H. (2002). Attitudes to marriage and sexual behaviours: A survey of gender and culture differences in China and United Kingdom. *Sex Roles*, 46 (3/4), 7589.
- Hilton, G. (2003). Listening to the boys: English boys' views on the desirable characteristics of teachers of sex education. *Sex Education*, 3 (1), 33-45.
- Ho, E. S. (2004). *Acculturation and mental health among Chinese immigrant youth in New Zealand: An exploratory study*. Paper presented at the Inaugural International Asian Health Conference, Auckland.
- Ho, P., Jackson, S., Cao, S., & Kwok, C. (2018). Sex with Chinese characteristics: Sexuality research in/on 21st Century China. *The Journal of Sex Research*, 55 (4-5), 486-521.
- Hofstede, G. (2001). *Culture's consequences*. (2nd Ed.). Thousand Oaks, CA: Sage.

- Holland, J., Ramazanoglu, C., & Sharpe, S. (1993). Wimp or gladiator: Contradictions in acquiring masculine sexuality. *In Women, Risk and AIDS Project, Men Risk and AIDS Project*. London: Tufnell.
- Holstrom, A. (2015). Sexuality education goes viral: What we know about online sexual health information. *American Journal of Sexuality Education*, 10 (3), 277-294.
- Holt, T., Bossler, A., & May, D. (2012). Low self-esteem, deviant peer associations, and juvenile cyber deviance. *American Journal of Criminal Justice*, 37 (3), 378-395.
- Homma, Y., Saewyc, E., Wong, S., & Zumbo, B. (2013). Sexual health and risk behaviour among East Asian adolescents in British Columbia. *Canadian Journal of Human Sexuality*, 22 (1), 13-24.
- Houts, L. (2005). But was it wanted? Young women's first voluntary sexual intercourse. *Journal of Family Issues*, 26, 1082-1102.
- Hsu, F. L. K. (1971). *Under the ancestors' shadow: Kinship, personality and social mobility in China*. Stanford: Stanford University Press.
- Hsu, H-Y., Lien, Y-F., Lou, J-H., Chen, S-H., & Wang, R-H. (2010). Exploring the effect of sexual empowerment on sexual decision making in female adolescents. *Journal of Nursing Research*, 18 (1), 44-51.
- Hughes, C. (2002). *Key concepts in feminist theory and research*. London: SAGE Publications.
- Hunt, J., & L. Hunt (1987). Male resistance to role symmetry in dual-earner households: Three alternative explanations. In N. Gerstel and H. E. Gross (Eds.), *Families and Work*. Philadelphia: Temple University Press.
- Hunter, M. (2002). If you're light you're alright: Light skin colour as social capital for women of colour. *Gender and Society*, 16 (2), 175-193.

Hunter, A., & Brewer, J. (2015). Designing multi-methods research. In S. N. Hesse-Biber and R. B. Johnson (Eds.) *The Oxford handbook of multi-methods and mixed-methods research inquiry*. Oxford, UK: Oxford University Press.

Hutchinson, M., & Montgomery, A. (2007). Parent communication and sexual risk among African Americans. *Western Journal of Nursing Research*, 29 (6), 691-707.

Hyde, A., Carney, M., Drennan, J., Butler, M., Lohan, M., & Howlett, E. (2010). The silent treatment: Parents' narratives of sexuality education with young people. *Culture, Health and Sexuality*, 12 (4), 359-371.

Hyde, A., Drennan, J., Butler, M., Howlett, E., Carney, M., & Lohan, M. (2013). Parents' constructions of communication with their children about safer sex. *Journal of Clinical Nursing*, 22, 3438-3446.

Hyland, K. (1993). Culture and learning: A study of the learning style preferences of Japanese students. *RELC Journal*, 24 (2), 69-91.

Hussey, J., Halifors, D., Waller, M., Iritani, B., Halpern, C., & Bauer, D. (2007) Sexual behaviour and drug use among Asian and Latino adolescents: Association with immigrant status. *Journal of Immigrant Minor Health*, 9 (2), 535-550.

Ibrahim, A. (2014). Critical youth studies: An introduction. In A. Ibrahim and S. R. Steinberg (Eds.), *Critical youth studies reader*. New York, USA: Peter Lang Publishing Inc.

Impett, E., & Peplau, L. (2002). Why some women consent to unwanted sex with a dating partner: Insights from attachment theory. *Psychology of Women Quarterly*, 26, 360-370.

International Conference on Population and Development (1994). *The dignity project: A journey towards rights and development*. Retrieved on 2nd April, 2019 from:

<https://www.unfpa.org/icpd>

Ip, W. Y., Chau, J. P., Chang, A. M., & Lui, M. H. (2001). Knowledge of and attitudes toward sex among Chinese adolescents. *Western Journal of Nursing Research*, 23 (2), 211-222.

- Ip, M., & Pang, D. (2005). New Zealand Chinese Identity: Sojourners, model minority and multiple identities. In J. Liu, T. McCreanor, R. McIntosh and T. Teaiwa (Eds.), *New Zealand Identities Departures and Destinations*. Wellington: Astra Print.
- Irvine, J. (2003). *Educating teachers for diversity: Seeing with a cultural eye*. New York: Teachers College Press.
- Iyer, P., Clarke, D., & Aggleton, P. (2013). Barriers to HIV and sexuality education in Asia. *Health Education*, 114 (2), 118-132.
- Iyer, P., & Aggleton, P. (2015). Seventy years of sex education in Health Education Journal: A critical review. *Health Education Journal*, 74 (1), 3-15.
- Jackson, C. (2006). Feminism spoken here: Epistemologies for interdisciplinary development research. *Development Change*, 37 (3), 525-547.
- Jackson, S., (2004). Identifying future research needs for the promotion of young people's sexual health in New Zealand. *Social Policy Journal of New Zealand*, 21, 123-136.
- Jackson, S., & Scott, S. (2010). *Theorising sexuality*. New York: Open University Press.
- Jagger, A. M. (2015). *Just methods: An interdisciplinary feminist Reader*. New York & London: Routledge.
- Jeffreys, E. (2006). Introduction: Talking sex and sexuality in China. In E. Jeffreys (Ed.), *Sex and sexuality in China*. New York: Routledge.
- Jennings, L., Parra-Medina, D., Hilfinger-Messias, D., & McLoughlin, K. (2008). Toward a critical social theory of youth empowerment. *Journal of Community Practice*, 14, 31-55.
- Johansson, T., & Lalander, P. (2012). Doing resistance – youth and changing theories of resistance. *Journal of Youth Studies*, 15 (8), 1078-1088.
- Jones, R., & Biddlecom, A. (2011). Is the internet filling the sexual health information gap for teens? An exploratory study. *Journal of Health Communication*, 16, 112-123.

- Jones, S., & Fox, S. (2009). *Generations online in 2009*. Pew Research Centre Publications.
- Jones, L., Mitchell, K., & Finkelbor, D. (2012). Trends in youth internet victimization: Findings from three youth internet safety surveys 2000-2010. *Journal of Adolescent Health, 50* (2), 179-186.
- Jose, R. E., & Schurer, K. (2010). Cultural differences in coping among New Zealand adolescents. *Journal of Cross-Cultural Psychology, 41* (1), 3-18.
- Joy, S., & Kolb, D. (2007). Are there cultural differences in learning style? *International Journal of Intercultural Relations, 33* (1), 69-85.
- Juang, L., Syed, M., & Takagi, M. (2007). Intergenerational discrepancies of parental control among Chinese American families: Links to family conflict and adolescent depressive symptoms. *Journal of Adolescence, 30* (6), 965-975.
- Kabeer, N. (1994). *Reversed realities: Gender hierarchies in development thought*. London: Verso.
- Kabeer, N. (1999). Resources, agency and achievements: Reflections on the measurement of women's empowerment. *Development and Change, 30*, 435-464.
- Kabeer, N. (2005). Gender equality and women's empowerment: A critical analysis of the third Millennium Development Goal. *Gender and Development, 13* (1), 13-24.
- Kagitcibasi, C. (1997). Individualism and collectivism. In J. Berry, M. Segall, and C. Kagitcibasi (Eds.), *Handbook of cross-cultural psychology*. Needham Heights, MA: Allyn & Bacon.
- Kagitcibasi, C. (2013). *Family, self and human development across cultures: Theory and applications*. Abingdon: Routledge.
- Kahn, R., & Kellner, D. (2005). Reconstructing techno-literacy: A multiple literacies approach. *E-Learning, 2* (3), 238-250.

- Kahn, R., & Kellner, D. (2006). Reconstructing techno literacy: A multiple literacies approach. In J. R. Dakers (Ed.), *Defining technological literacy*. New York, NY: Palgrave Macmillan.
- Kahn, R., & Kellner, D. (2007). Paulo Freire and Ivan Illich: Technology, politics and the reconstruction of education. *Policy Futures in Education*, 5 (4), 431-0443.
- Kaiser, K. (2009). Protecting respondent confidentiality in qualitative research. *Qualitative Health Research*, 19(11), 1632-1641.
- Kamp, A., & Kelly, P. (2015). On becoming. In P. Kelly and A. Kamp (Eds.), *A critical youth studies for the 21st century*. Leiden, NE: Printforce.
- Kanahois, A., Magnusson, H., & Alehagen, S. (2011). Swedish adolescents' experiences of educational sessions at youth clinics. *Sex Reproductive Health*, 2, 119-123.
- Kapungu, C., Baptiste, D., Holbeck, G., McBride, C., Robinson-Brown, M., Sturdivant, A., & Paikoff, R. (2010). Beyond the 'birds and the bees': Gender differences in sex-related communication among urban African-American adolescents. *Family Process*, 49 (2), 251-264.
- Kashima, Y., Yamaguchi, S., Kim, U., Cho, S., Gelfand, M., & Yuki, M. (1995). Culture, gender and self: A perspective from individualism-collectivism research. *Journal of Personality and Social Psychology*, 69, 925-937.
- Kehily, M. J. (2002a). Sexing the subject: Teachers, pedagogies and sex education. *Sex Education*, 2 (3), 215-231.
- Kehily, M. J. (2002b). *Sexuality, gender and schooling: Shifting agendas in social learning*. London: Routledge.
- Kehily, M. J. (2007). A cultural perspective. In M. J. Kehily (Ed.), *Understanding youth: Perspectives, identities and practices*. London: Sage Publication.

- Kehily, M. J. (2015). On the subject of sex: An ethnographic approach to gender, sexuality and sexual learning in England. In P. Smeyers, D. Bridges, N. C. Burbules and M. Griffiths (Eds.), *International handbook of interpretation in educational research*. New York: Springer.
- Kehily, M., & Nayak, A. (1996). The Christmas Kiss: Sexuality, story-telling and schooling. *Curriculum Studies*, 4, 211-227.
- Kehily, M., & Nayak, A. (2017). Global assemblages of sexuality education. In L. Allen and M. L. Rasmussen (Eds.), *The Palgrave Handbook of Sexuality Education*. London: Palgrave Macmillan.
- Kellner, D. (2004). Technological transformation, multiple literacies and the re-visioning of education. *E-Learning*, 1, 9-37.
- Kellner, D. (2014). Toward a critical theory of youth. In A. Ibrahim and S. Steinberg (Eds.), *A critical youth studies reader*. New York, USA: Peter Lang Publishing Inc.
- Kelly, G. (2009). Will the good sexuality educators please stand up? In E. Schroeder and J. Kuransky (Eds.), *Sexuality education: Past, present and future*. Westport, C.T.: Praeger.
- Kendall, L. (2011). 'White and nerdy': Computers, race and the nerd stereotype. *The Journal of Popular Culture*, 44 (3), 505-524.
- Kennedy, M., & Gorzalka, B. (2002). Asian and non-Asian attitudes toward rape, sexual harassment, and sexuality. *Sex Roles*, 46 (7), 227-238.
- Ketting, E., Friele, M., & Michielsen, M. (2016). Evaluation of holistic sexuality education: A European expert group consensus agreement. *The European Journal of Contraceptive & Reproductive Health Care*, 21 (1), 68-80.
- Kidger, J. (2005). Stories of redemption? Teenage mothers as the new sex educators. *Sexualities*, 8 (4), 481-496.
- Kim, J. L. (2005). *Sexual socialization among Asian Americans: A multi-method examination of cultural influences*. University of Michigan, Ann Arbor, MI.

- Kim, J. L. (2009). Asian American women's retrospective reports of their sexual socialization. *Psychology of Women Quarterly*, 33, 334-350.
- Kim, Y-H. (2001). Korean adolescents' health risk behaviours and their relationships with the selected psychological constructs. *Journal of Adolescent Health*, 29 (4), 298-306.
- Kim, Y-H. (2011). Adolescents' health behaviours and its associations with psychological variables. *Central European Journal of Public Health*, 19 (4), 205-209.
- Kim, S., Crutchfield, C., Williams, C., & Hepler, N. (1998). Toward a new paradigm in substance abuse and other problem behaviour prevention for youth: Youth development and empowerment approach. *Journal of Drug Education*, 28 (1), 1-17.
- Kim, J. L., & Ward, C. (2007). Silence speaks volumes: Parent sexual communication among Asian American emerging adults. *Journal of Adolescent Research*, 22, 3-31.
- Kimmel, A., Williams, T., & Veinot, T. (2013). "I make sure I am safe and I make sure I have myself in every way possible": African- American youth perspectives on sexuality education. *Sex Educator*, 13, 172-185.
- Kindred, J. B. (1999). "8/18/97" Bite me: Resistance in learning and work. *Mind, Culture and Activity*, 6 (3), 192-221.
- King, N. (2004). Using templates in the thematic analysis of text. In C. Cassell and G. Symon (Eds.), *Essential guide to qualitative methods in organizational research*. London, UK: Sage.
- Kirby, D. (2008). The impact of abstinence and comprehensive sex and STD/HIV education programs on adolescent sexual behaviour. *Sexuality Research & Social Policy*, 5, 18-27.
- Kirby, D. (2011). *Sex Education: Access and Impact on Sexual Behaviour of Young People*. New York: United Nations.
- Kitayama, S., & Cohen, D. (2007) *Handbook of cultural psychology*. New York: Cambridge University press.

- Klugman, J., Hanmer, L., Twigg, S., Hasan, T., McCleary-Sills, J., & Santamaria, J. (2014). *Voice and agency: Empowering women and girls for shared prosperity*. Washington, D.C.: World Bank Publications.
- Ko, C. H., Yen, J. Y., Chen, C. S., Yeh, Y. C., & Yen, C. F. (2009). Predictive values of psychiatric symptoms for internet addiction in adolescents: A two-year prospective study. *Archives of Paediatric and Adolescent Medical*, 163, 937-943.
- Koch, T. (1994). Establishing rigour in qualitative research: A decision trail. *Journal of Advanced Nursing*. 19, (5), 976-986.
- Koelen, M. & Lindstrom, B. (2005). Making healthy choices easy choices: The role of empowerment. *European Journal of Clinical Nutrition*, 59 (1), S10 – S16.
- Koletic, C. (2017). Longitudinal associations between the use of sexually explicit material and adolescents' attitudes and behaviours: A narrative review of studies. *Journal of Adolescence*, 57, 119-133.
- Krauss, B., & Miller, K. (2012). Parents as HIV/AIDS educators. In W. Pequenat and C.C. Bell (Eds.), *Family and HIV/AIDS: Cultural and contextual issues in prevention and treatment*. New York, NY: Springer.
- Krathwohl, D. R. (2009). *Methods of educational and social science research*. (3rd Ed.) Long Grove, ILL: Waveland Press, Inc.
- Kreisberg, S. (1992). *Transforming power: Domination, empowerment and education*. Albany, N.Y.: State University of New York Press.
- Kruger, R. (2008). *Focus groups: A practical guide for applied research*. (4th Ed.) Thousand Oaks, CA: SAGE.
- Kulig, J. C. (1994). Sexuality beliefs among Cambodians: Implications for health care professionals. *Health Care for Women International*, 15, 69-76.

- Kvale, S., & Brinkmann, S. (2009). *Learning the craft of qualitative research interviewing*. London: Sage.
- Kwaak, A., Hooft, K., Kwagala, B., Krasnopolskaya, I., Skokova, J., Alexeeva, E., Kok, M., Coolen, A., & Armstrong, A. (2012). *Concept note for the impact assessment of dance4life, development policy and practice*. Amsterdam. Accessed on 15th August, 2019: www.dance4life.com/media/442695/impact_research_dance4life
- Kwak, K. (2003). Adolescents and their parents: A review of intergenerational family relations for immigrant and non-immigrant families. *Human Development*, 46, 115-136.
- Ladson-Billings, G. (1995). But that's just good teaching! The case of culturally relevant pedagogy. *Theory into Practice*, 34 (3), 159-165.
- Lafrance, D., Loe, M., & Brown, S. (2012). "Yes" means "yes": A new approach to sexual assault prevention and positive sexuality promotion. *American Journal of Sexuality Education*, 7 (4), 445-460.
- Lam, L. T. (2014). Risk factors of internet addiction and the health effect of internet addiction on adolescents: A systematic review of longitudinal and prospective studies. *Current Psychiatry Reports*, 16 (11), 1-9.
- Lam, C. B., & Chan, D. (2007). The use of cyber-pornography by young men in Hong Kong: Some psychosocial correlates. *Archives of Sexual Behaviour*, 36, 588-598.
- Lam, S., Jimerson, S., Wong, B., Kikas, E., Shin, H., Veiga, F., & Hatzichristou, C. (2014). Understanding and Measuring Student Engagement in School: The Results of an International Study from 12 Countries. *School Psychology Quarterly*, 29, (2), 213-232.
- Lamb, S. (1997). Sex education as moral education: Teaching for pleasure, about fantasy and against abuse. *Journal of Moral Education*, 25 (3), 301-315.
- Lamb, S. (2010). Feminist ideals for a healthy female adolescent sexuality: A critique. *Sex Roles*, 62 (5), 294-306.

- Lansford, J. E., & Dodge, K. A. (2008). Cultural norms for adult corporal punishment of children and societal rates of endorsement and use of violence. *Parenting, Science and Practice*, 8, 257-270.
- Lappe, F., & Dubois, P. (1994). *The quickening of America: Rebuilding our nation, remaking our lives*. San Francisco: Jossey-Bass Publishers.
- Larkins, S., Page, R., Panaretto, K., Scott, R., Mitchell, M., Alberts, V., Veitch, P., & McGinty, S. (2007). Attitudes and behaviours of young indigenous people in Townsville concerning relationships, sex and contraception: The 'U Mob Yarn Up' project. *The Medical Journal of Australia*, 186 (10): 513-517.
- Lau, M., Markham, C., Lin, H., Flores, G., & Chacko, M. (2009). Dating and sexual attitudes in Asian-American adolescents. *Journal of Adolescent Research*, 24, 91-113.
- Lazzari, M. M. (1991). Feminism, empowerment and field education. *Affilia*, 6 (4), 71-87.
- Le Mat, M. L. (2017). (S)exclusion in the sexuality education classroom: Young people on gender and power relations. *Sex Education*, 17 (4), 413-424.
- Lee, R. H. (1960). *The Chinese in the United States of America*. Hong Kong University Press.
- Leask, M. (2018). Feminist social science research in New Zealand. In M. Tolich and C. Davidson's (Eds.), *Social science research in New Zealand*. Auckland: Auckland University Press.
- Lee, T. L., Fiske, S., Glick, P., & Chen, Z. (2010). Ambivalent sexism in close relationships: (Hostile) power and (benevolent) romance shape relationship ideals. *Sex Roles*, 62 (7-8), 583-601.
- Lee, B., Kirk, R., & Reid, K. (2013). *Knowledge of sexual health, sexual health services and sexual experiences: Asian born, New Zealand born and other overseas born tertiary students of Canterbury*. Christchurch: Partnership Health Canterbury.

- Lee, C, Tran, D, Thoi, D, Chang, M, Wu, L., & Trieu, S. L. (2013). Sex education among Asian American college females: Who is teaching them and what is being taught. *Journal of Immigrant Minority Health*, 15, 350-356.
- Lee, S., & Rotheram-Borus, M. (2009). Beyond the 'model minority' stereotype: Trends in health risk behaviours among Asian/Pacific Islander high school students. *Journal of School Health*, 79 (8), 347-354.
- Lees, S. (1994). Talking about sex in sexuality education. *Gender & Education*, 6, 281-231.
- Lenderyou, G., & Ray, C. (1977). *Let's hear it from the boys! Supporting sex and relationship education for boys and young men*. London: National Children's Bureau.
- Lenhart, A. (2015). Teens, social media and technology overview 2015. Washington, DC: Pew Research Centre. Retrieved on 22 November, 2019 from:
<http://www.pewinternet.org/2015/04/09/teens-social-media-technology-2015/>
- Lenhart, A., Maddenn, M., & Hitlin, P. (2005). *Teens and technology: Youth are leading the transition to a fully wired and mobile nation*. Retrieved from: <http://www.pewinternet.org>
- Lenhart, A., Purcell, K., Smith, A., & Zickuhr, K. (2010). *Social media and mobile internet use among teens and young adults*. Pew Internet & American Life Project.
- Lenskyj, H. (1990). Beyond plumbing and prevention. *Gender & Education*, 2, 217-231.
- Letherby, G. (2003). *Feminist research in theory and practice*. McGraw-Hill Education (UK).
- Leonard, M. (2007). With a Capital "G": Gatekeepers and gatekeeping in research with children. In A. Best's (Ed.), *Representing youth: Methodological issues in critical youth studies*. New York: New York University Press.
- Levin, D., Ward, L., & Neilson, E. (2012). Formative sexual communication, sexual agency and coercion, and youth sexual health. *Social Service Review*, 86 (3), 487-516.
- Lewis, L. J. (2004). Examining sexual health discourses in a racial/ethnic context. *Archives of Sexual Behaviour*, 33 (3), 223-234.

- Li, Z. H., Connolly, J., Jiang, D., Pepier, D., & Craig, W. (2010). Adolescent romantic relationships in China and Canada: A cross-national comparison. *International Journal of Behavioural Development*, 34, 113-120.
- Li, Ying, Cottrell, R., Wagner, D., & Ban, M. (2004). Needs and preferences regarding sex education among Chinese college students: A preliminary study. *International Family Planning Perspectives*, 30 (3), 128-133.
- Liao, K. Y., & Wei, M. (2014). Academic stress and positive affect: Asian value and self-worth contingency as moderators among Chinese international students. *Cultural Diversity & Ethnic Minority Psychology*, 20 (1), 107-115.
- Lim, M. S., Agius, P., Carrotte, E., Vella, A., & Hellard, M. (2017). Young Australian's use of pornography and associations with sexual risk behaviours. *Australian & New Zealand Journal of Public Health*, 41 (4), 438-443.
- Lim, M.S., Carotte, E., & Hellard, M. (2015). The impact of pornography on gender-based violence, sexual health and well-being: What do we know? *Journal of Epidemiology and Community Health*, 70 91), 3-5.
- Lin, P., Simoni, J., & Zemon, V. (2005). The health belief model, sexual behaviours and HIV risk among Taiwanese immigrants. *AIDS Education and Prevention*, 17 (5), 469-483.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Beverley Hills, CA: Sage.
- Lindau, S., Tetteh, A., Kasza, K., & Gilliam, M. (2008). What schools teach our patients about sex: Content, quality and influence on sex education? *Obstetrics & Gynaecology*, 111 (2), 256-266.
- Lindberg, L., Maddow-Zimet, I., & Boonstra, H. (2016). Changes in adolescents' receipt of sex education, 2006-2013. *Journal of Adolescent Health*, 58, 621-627.
- Lipman-Blumen, J. (1994). The existential bases of power relationships: The Gender role case. In H. L. Radtke and H. J. Stam's (Eds.), *Power/Gender: Social relations in theory and practice*. London: SAGE Publications.

- Liu, D., Ng, M.L., Zhou, L.P., & Haeberle, E. J. (2002). Sexual behaviour in modern China. In S. D. Blum and L. M. Jensen's (Eds.), *China Off Centre*. Hawaii: University of Hawaii Press.
- Liu, S. (2015). *Identity, hybridity and cultural home: Chinese migrants and diaspora in multicultural societies*. London: Rowman & Littlefield.
- Liu, W., Van Campen, K., Edwards, C., & Russell, S. (2011). Chinese parents' perspectives on adolescent sexuality education. *International Journal of Sexual Health*, 23, 224-236.
- Livingstone, S., Haddon, L. Gorzig, A., & Olafsson, K. (2011). *Risks and safety on the internet: The perspective of European children. Initial Findings*. London: EU Kids and LSE.
- Lo, V., & Wei, R. (2005). Exposure to internet pornography and Taiwanese adolescents' sexual attitudes and behaviour. *Journal of Broadcasting & Electronic Media*, 49 (2), 221-237.
- Lofgren-Martenson, L., & Mansson, S. A. (2010). Lust, love and life: A qualitative study of Swedish adolescents' perceptions and experiences with pornography. *Journal of Sex Research*, 47 (6), 568-579.
- Lohrmann, D. K. (2011). Thinking of a change: Health education for the 2020 generation. *American Journal of Health Education*, 42 (5), 258-267.
- Lou, C., Cheng, Y., Gao, Y., Zuo, X., Emerson, M., & Zabin, L. (2012). Media's contribution to sexual knowledge, attitudes, and behaviours for adolescents and young adults in three Asian cities. *Journal of Adolescent Health* 50 (3), S26-S36.
- Lou, E., Lalonde, R., & Wong, J. (2015). Acculturation, gender and views on interracial relationships among Chinese Canadians. *Personal Relationships*, 22, 621-634.
- Lou, C., Zhou, Q., Gao, E.-S., & Shah, I. (2006). Can the internet be used effectively to provide sex education to young people in China? *Journal of Adolescent Health*, 39, 720-728.

Lu, H-Y. (2004). Imagining “New women,” imagining modernity: Gender rhetoric in colonial Taiwan. In C. Farris, A. Lee and M. Rubinstein’s (Eds.), *Women in the New Taiwan: Gender roles and gender consciousness in a changing society*. London: M. E. Sharpe.

Lu, I., & Gilmour, R. (2006). Individual oriented and socially oriented cultural conceptions of subjective well-being: Conceptual analysis and scale development. *Asian Journal of Psychology*, 9, 36-49.

Luder, M., Pittet, I., Berchtold, A., Akre, C., Michaud, P., & Suris, J. (2011). Associations between online pornography and sexual behaviour among adolescents: Myth or reality? *Archives of Sexual Behaviour*, 40, 1027-1035.

Lukes, S. (1994). *Power: A radical view*. London: Macmillan.

Lupton, D., & Tulloch, J. (1996). ‘All red in the face’: Students’ views on school-based HIV/AIDS and sexuality education. *Sociological Review*, 44, 252-271.

Luttrell, C., Quiroz, S., Scrutton, C., & Bird, K. (2009). *Understanding and operationalising empowermentnet*. Retrieved on 23 June, 2019 from: <http://goo.gl/a4KQ2a>.

Ma, J. F. (2012). A review of not under my roof: Parents, teens and the culture of sex. *American Journal of Sexuality Education*, 7, 267-277.

Ma, C. M., & Shek, D. T. (2013). Consumption of pornographic materials in early adolescents in Hong Kong. *Journal of Paediatric & Adolescent Gynaecology*, 26 (Supplement 3) S18-25.

MacDonald, J., Gagnon, A., Mitchell, C., Di Meglio, G., Rennick, J., & Cox, J. (2011). Asking to listen: Towards a youth perspective on sexual health education and needs. *Sex Education*, 11 (4), 443-457.

MacDonald, J., Gagnon, A., Mitchell, C., Di Meglio, G., Rennick, J., & Cox, J. (2011). Include them and they will tell you: Learnings from a participatory process with youth. *Qualitative Health Research*, 21 (8), 1127-1135.

MacKenzie, A. (2017). Sex education: Challenges and choices. *British Journal of Educational Studies*, 65 (1), 27-44.

- MacLure, M. (2013). Classification or wonder: Coding as an analytic practice in qualitative research. In R. Coleman and J. Ringrose (Eds.), *Deleuze and Research Methodologies*. Edinburgh: Edinburgh University Press.
- McCaffree, K., & Matlack, A. (2015). Does sexuality education last? Self-reported benefits of a high school comprehensive sexuality education course. *Journal of Sex Education and Therapy*, 26 (4), 347-357.
- McCave, E. L. (2007). Comprehensive sexuality education vs. abstinence-only sexuality education: The need for evidence-based research and practice. *School Social Work Journal*, 32 (1), 14–28.
- Madden, M., Lenhart, A., Duggan, M., Cortesi, S., & Gasser, U. (2013). *Teens and technology 2013*. The Berkman Centre for Internet and Society at Harvard University.
- Maher, F., & Tetreault, M. (2001). *The feminist classroom: Dynamics of gender, race and privilege*. Lanham, MD: Rowman & Littlefield.
- Mak, K., Lai, C, Watanabe, H., Kim, D., Bahar, N., Ramos, M., Young, K., Ho, R., Aum, N., & Cheng, C. (2014). Epidemiology of internet behaviours and addiction among adolescents in sex Asian countries. *Cyberpsychology, Behaviour and Social Networking*, 17 (11), 21-29.
- Malacane, M., & Beckmeyer, J. (2016). A review of parent-based barriers to parent-adolescent communication about sex and sexuality: Implications for sex and family educators. *Journal. American Journal of Sexuality Education*, 11 (1), 27-40.
- Malik, I. H. (2005). *Culture and customs of Pakistan*. Westport, CT: Greenwood Press.
- Mann, S. (2004). What can feminist theory do for the study of Chinese history? In C. Farris, A. Lee and M. Rubinstein (Eds.), *Women in the New Taiwan: Gender roles and gender consciousness in a changing society*. London: M. E. Sharpe.
- Markus, H. R., & Kitayama, S. (1991). Culture and self: Implications for cognition, emotion and motivation. *Psychological Review*, 98, 224-253.

- Martin, F. (2018). Overseas study as zone of suspension: Chinese students re-negotiating youth, gender and intimacy. *Journal of Intercultural Studies*, 39 (6), 688-703.
- Martin, K., Luke, K., & Verduzco-Baker, L. (2007). The sexual socialization of young children: Setting the agenda for research. *Social Psychology of Gender, Advances in Group Processes*, 24, 231-259.
- Martinez, X., Jimenez-Morales, M., Maso, P., & Bernet, J. (2017). Exploring the conceptualization and research of empowerment in the field of youth. *International Journal of Adolescence and Youth*, 22 (4), 405-418.
- Martinez, A., & Phillips, K. (2008). Challenging ethno-cultural and sexual inequities: An intersectional feminist analysis of teachers, health partners and university students' views on adolescent sexual and reproductive health rights. *The Canadian Journal of Human Sexuality*, 17 (3), 141-159.
- Mattebo, M., Tyden, T., Haggstrom-Nordin, E., Nilsson, K., & Larsson, M. (2013). Pornography consumption, sexual experiences, lifestyles, and self-rated health among male adolescents in Sweden. *Journal of Developmental and Behavioural Paediatrics*, 34 (7), 460-468.
- Mayberry, M., & Rees, M. (1999). Feminist pedagogy, interdisciplinary praxis and science education. In M. Mayberry and E. C. Rose (Eds.), *Meeting the challenge: Innovative feminist pedagogy in action*. London: Routledge.
- McArthur, J. (2017). Auckland: Rescaled governance and post-suburban politics. *Cities*, 64, 79-87.
- McClelland, S., & Fine, M. (2017). Sexualities Education in schools. In L. Allen and M. L. Rasmussen (Eds.), *The Palgrave handbook of sexuality education*. London: Palgrave Macmillan.
- McElwain, A., D., Kerpelman, J. L., & Pittman, J. F. (2015). The role of romantic attachment security and dating identity exploration in understanding adolescents' sexual attitudes and cumulative sexual risk-taking. *Journal of Adolescence*, 39, 70-81.

- McKee, A. (2010). 'Does pornography harm young people?' *Australian Journal of Communication*, 37 (1), 17-36.
- McKee, A., Albury, K., Dunne, M., & Grieshaber, S. (2010). Healthy sexual development: A multidisciplinary framework for research. *International Journal of Sexual Health*, 22 (1), 14-19.
- McKee, A., Watson, A., & Dore, J. (2014). 'It's all scientific to me': Focus group insights into why young people do not apply safe-sex knowledge. *Sex Education*, 14 (6), 652-665.
- McLaren, M. A. (2012). *Feminism, Foucault and embodied subjectivity*. SUNY Press.
- McLaren, P. (1989). *Life in schools: An introduction to critical pedagogy in the foundations of education*. New York: Longman.
- McLaughlin, C., Chen, C., Greenberger, E., & Biermeier, C. (1997). Family, peer, and individual correlates of sexual experience among Caucasian and Asian American late adolescents. *Journal of Research on Adolescents*, 7, 33-53.
- McPeck, J. E. (2016). *Critical thinking and education*. London: Routledge.
- Measor, L. (1989). 'Are you coming to see some dirty films today Miss?' Sex education and adolescent sexuality. In L. Holly (Ed.), *Girls and sexuality, teaching and learning*. Buckingham: Open University Press.
- Measor, L. (2004). Young people's views of sex education: Gender, information and knowledge. *Sex Education*, 4 (2), 153-166.
- Measor, L., Tiffin, C., & Miller, K. (2000). *Young people's views on sexuality education: Education, attitudes and behaviour*. London: RoutledgeFalmer.
- Mesch, G. S. (2009). Social bonds and internet pornographic exposure among adolescents. *Journal of Adolescence*, 32 (3), 601-618.

- Mesch, G., S., & Maman, T. (2009). Intentional online pornographic exposure among adolescents: Is the internet to blame? *Verhaltenstherapie & Verhaltensmedizin*, 30 (3), 352-367.
- Meston, C., & Ahrold, T. (2010). Ethnic, gender and acculturation influences on sexual behaviours. *Archives of Sexual Behaviour*, 39, 179-189.
- Meston, C., & Buss, D. (2007). Why human have sex? *Archives of Sexual Behaviour*, 36, 477-507.
- Meston, C., Trapnell, P., & Gorzalka, B. (1996). Ethnic and gender differences in sexuality: Variations in sexual behaviour between Asian and non-Asian university students. *Archives of Sexual Behaviour*, 25, 63-72.
- Meston, C., Trapnell, P., & Gorzalka, B. (1998). Ethnic, gender, and length-of-residency influences on sexual knowledge and attitudes. *Journal of Sex Research*, 35, 176-188.
- Metcalf, J., Eich, T., & Castel, A. (2010). Metacognition of agency across the lifespan. *Cognition*, 23, 267-282.
- Michau, L. Horn, J., Bank, A., Dutt, M., & Zimmerman, L. (2014). Prevention of violence against women and girls: Lessons from practice. *Lancet*, 385 (9978), 1672-1684.
- Micollier, E., & Hall, J. (2005). Aids in China: Discourses on sexuality and sexual practices: The state's management of the epidemic both reflects and illuminates social contradictions. *China Perspectives*, 60 (July-August), 2-14.
- Ministry of Education. (1999). *Health and physical education in The New Zealand Curriculum*. Wellington: Ministry of Education.
- Ministry of Education. (2007). *The New Zealand curriculum*. Wellington: Ministry of Education.
- Ministry of Education. (2015). *Sexuality education: Guidelines for Principals, Board of Trustees and Teachers*. Wellington: Ministry of Education.

Ministry of Health. (2013). *Literature review on the key components of appropriate models and approaches to deliver sexual and reproductive health promotion to Pacific peoples in Aotearoa New Zealand*. Wellington: Ministry of Education.

Ministry of Health. (2012). *Maori models of health – Te Wheke*. Retrieved on 2nd June, 2019 from:

<http://www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-wheke>

Mitchell, A. (2014). Sex education for young people. In M. Temple Smith (Ed.) *Sexual health: A multidisciplinary approach*. Melbourne: IP Communications.

Mitchell, A., Patrick, K., Heywood, W., Blackman, P., & Pitts, M. (2014). *5th National survey of Australian secondary students and sexual health 2013*. Monograph Series No. 97. Melbourne: La Trobe University, Australian Research Centre in Sex, Health & Society.

Mittal, V., Dean, D., & Pellentier, A. (2013). Internet addiction, reality substitution and longitudinal changes in psychotic-like experiences in young adults. *Early Intervention Psychiatry*, 7, 261-269.

Mkumbo, K. (2013). Assessment of HIV/AIDS knowledge, attitudes and behaviours among students in higher education in Tanzania. *Global Public Health*, 8 (10), 1168-1179.

Mohajer, N., & Earnest, J. (2009). Youth empowerment for the most vulnerable. *Health Education*, 109, 424-438.

Montgomery, A., & McGlynn, C. (2009). New peace, new teachers: Student teachers' perspectives of diversity and community relations in Northern Ireland. *Teaching and Teacher Education*, 25, 391-399.

Moore, S., & Rosenthal, D. (2006). *Sexuality in adolescent-current trends*. London: Routledge.

- Moreno, M., Egan, K., Bare, K., Young, H., & Cox, E. (2013). Internet safety education for youth: Stakeholder perspectives. *BMC Public Health*, 13 (5), 1-6.
- Morgan, D. L. (1998). Practical strategies for combining qualitative and quantitative methods: Applications to health research. *Qualitative Health Research*, 8, 362-376.
- Morgan, M., & Rhoden, J. (1995). Change in White college women's understanding of sexism and empowerment through critical reflection. *NWSA Journal*, 7 (2), 35-57.
- Morris, M. W., Hong, Y. Y., Chiu, C. Y., & Liu, Z. (2015). Normology: Integrating insights about social norms to understand cultural dynamics. *Organizational Behaviour and Human Decision Processes*, 129, 1-13.
- Morris, M., W., & Liu, Z. (2015). Psychological functions of subjective norms: Reference groups, moralization, adherence and defiance. *Journal of Cross-Cultural Psychology*, 46, 1279-1360.
- Morrison-Saunders, A., & Hobson, J. (2013). Being subject-centred: A philosophy of teaching and implications for higher education. *Issues in Educational Research*, 23 (2), 212-226.
- Morse, J., & Niehaus, L. (2009). *Mixed method design: Principles and procedures*. Walnut Creek, CA: Left Coast Press.
- Mosedale, S. (2005). Assessing women's empowerment: Towards a conceptual framework. *Journal of International Development*, 17 (2), 243-257.
- Mturi, A., & Hennink, M. (2005). Perceptions of sex education for young people in Lesotho. *Culture, Health and Sexuality*, 7, 129-143.
- Muehlenhard, C., & Peterson, Z. (2005). Wanting and not wanting sex: The missing discourse of ambivalence. *Feminism and Psychology*, 15 (1), 15-20.
- Mulholland, M. (2013). *Young people and pornography: Negotiating pornification*. New York: Palgrave.

- Mustanki, B., & Hunter, J. (2012). Parents as agents of HIV prevention for gay, lesbian and bisexual youth. In W. Pequenat and C. Bell (Eds.), *Family and HIV/AIDS: Cultural and contextual issues in prevention and treatment*. New York, NY: Springer.
- Naezer, M., Rommes, E., & Jansen, W. (2017). Empowerment through sex education? Rethinking paradoxical policies. *Sex Education*, 17 (6), 712-728.
- Naidoo, J. (2015). Pedagogic strategies: Using empowerment theory to confront issues of language and race within mathematics education. *Power and Education*, 7 (2), 224-238.
- Najmabadi, K., & Sharifi, F. (2019). Sexual education and women empowerment in health: A review of the literature. *International Journal of Women's Health and Reproduction Sciences*, 7 (2), 150-155.
- National Bureau of Statistics of China. (2018). *China statistical yearbook of 2018*. Beijing: China Statistics Press.
- Newby, K., Wallace, L., Dunn, O., & Brown, K. (2012). A survey of English teenagers' sexual experience and preferences for school-based sex education. *Sex Education*, 12 (2), 231-251.
- Ng, F., Pomerantz, E., & Deng, C. (2014). Why are Chinese mothers more controlling than American mothers? "My child is my report card". *Child Development*, 85, 355-369.
- Ng, M. L., & Lau, M. P. (1990). Sexual attitudes in the Chinese. *Archives of Sexual Behaviour*, 19 (4), 373-388.
- Ngo, A., Ross, M., & Ratliff, E. (2008). Internet influences on sexual practices among young people in Hanoi, Vietnam. *Culture, Health and Sexuality*, 10 (Supplement), S201-S213.
- Nico, M. (2015). Beyond 'Biographical' and 'Cultural Illusions' in European youth studies. In P. Kelly and A. Kamp (Eds.), *A critical youth studies for the 21st century*. Leiden, NE: Printforce.

- Nixon, D., & Givens, N. (2007). An epitaph to Section 28? Telling tales out of school about changes and challenges to discourses of sexuality. *International Journal of Qualitative Studies in Education*, 20 (4), 449-71.
- Norwell, L., Norris, J., White, D., & Moules, N. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. *International Journal of Qualitative Methods*, 16, 1-13.
- O'Byrne, R., Rapley, M., & Hansen, S. (2006). "You couldn't say 'no', could you?": Young men's understandings of sexual refusal. *Feminism and Psychology*, 16 (2), 133-145.
- O'Connor, C. D. (2014). Agency and reflexivity in Boomtown transitions: Young people deciding on a school and work direction. *Journal of Education and Work*, 27, 372-391.
- O'Donnell, L., Myint, U., O'Donnell, C., & Stueve, A. (2003). Long-term influence of sexual norms and attitudes on timing of sexual initiation among urban minority youth. *Journal of School Health*, 73, 68-75.
- Oerton, S., & Bowen, H. (2014). Key issues in sex education: Reflecting on teaching, learning and assessment. *Sex Education*, 14 (6), 679-691.
- Office of Film and Literature Classification. (2018). *NZ Youth and Porn: Research findings of a survey on how and why young New Zealanders view online pornography*. Wellington, NZ: Office of Film and Literature Classification.
- Okazaki, S. (2002). Influences of culture on Asian Americans' sexuality. *The Journal of Sex Research*, 39 (1), 34-41.
- Ollis, D. (2016). The challenges, contradictions and possibilities of teaching about pornography in sex and relationships education (SRE): The Australian context. In S. Vanita and H. Sauntson (Eds.), *Global perspectives and Key debates in Sex and Relationships Education: Addressing issues of gender, sexuality, plurality and power*. Basingstoke: Palgrave Macmillan.

Ong, J., Wong, W., Lee, A., Holroyd, E., & Huang, S. (2013). Sexual activity and adolescent health risk behaviours amongst high school students in three ethnic Chinese urban populations. *Journal of Clinical Nursing*, 22, 3270-3279.

Oppedal, B. (2006). Development and acculturation. In D. L. Sam and J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology*. Cambridge: Cambridge University Press.

Osborne, J. W. (2008). Sweating the small stuff in educational psychology: How effect size and power reporting failed to change from 1969 to 1999, and what that means for the future of changing practices. *Educational Psychology*, 28, 1–10.

Oswalt, S., Wagner, L., Eastman-Mueller, H., & Nevers, H. (2015). Pedagogy and content in sexuality education courses in US colleges and universities. *Sex Education*, 15 (2), 172-187.

Owens, E., Behun, R., Manning, J., & Reid, R. (2012). The impact of internet pornography on adolescents: A review of the research. *Sexual Addiction and Compulsivity*, 19, 99-122.

Pacheco, E., & Melhuish, N. (2018). *New Zealand teen's digital profile: A Factsheet*. Retrieved on 1st March, 2019 from:
<https://www.netsafe.org.nz/wp-content/uploads/2018/02/NZ-teens-digital-profile-factsheet-Feb-2018.pds.p.4>.

Page, N., & Czuba, C. (1999). Empowerment: What is it? *The Journal of Extension*, 37 (5), 1-5.

Page, S-J., & Yip, A. K. (2012). Religious young adults recounting the past: Narrating sexual and religious cultures in school. *Journal of Beliefs and Values*, 33(3), 405-415.

Pan, S. (2006). Transformations in the primary life cycle: The origins and nature of China's sexual revolution. In E. Jeffreys (Ed.), *Sex and sexuality in China*. New York: Routledge.

Park, H., Lee, M., Choi, G., & Zepernick, J. (2017). Challenges and coping strategies of East Asian graduate students in the United States. *International Social Work*, 60 (3), 733-749.

- Park, Y., Kim, B., Chiang, J., & Ju, C. (2010). Acculturation, enculturation, parental adherence to Asian cultural values, parenting styles and family conflict among Asian American college students. *Asian American Journal of Psychology*, 1, 67-68.
- Parker, R. (2009). Sexuality, culture and society: Shifting paradigms in sexuality research. *Culture, Health and Sexuality*, 11 (3), 251-266.
- Parker, R., Wellings, K., & Lazarus, J. (2009). Sexuality education in Europe: An overview of current policies. *Sex Education*, 9 (3), 227-242.
- Parpart, J., Rai, S., & Staudt, K. (2002). Rethinking em(power)ment, gender and development: An introduction. In J. Parpart, S. Rai and K. Staudt (Eds.), *Rethinking empowerment: Gender and development in a global/local world*. London: Routledge.
- Parsons, T. (1967). *Sociological theory and modern society*. New York: Free Press.
- Pascoe, C. J. (2011). Resource and risk: Youth sexuality and new media use. *Sex Research and Social Policy*, 8, 5-17.
- Pasik, R. (1997). Socioeconomic and cultural factors in the development and use of theory. In K. Glanz, F. Lewis and B. Rimer (Eds.), *Health behaviour and health education*. San Francisco: Jossey-Bass Publishers.
- Paul, P. (2005). *Pornified: How pornography is transforming our lives, our relationships and our families*. New York: Times Books.
- Pearrow, M., & Pollack, S. (2009). Youth empowerment in oppressive systems: Opportunities for school consultants. *Journal of Educational and Psychological Consultation*, 19, 45-60.
- Peiris-John, R., Wong, A., Sobrun-Maharaj, A., & Ameratunga, S. (2016). Stakeholder views on factors influencing the wellbeing and health sector engagement of young Asian New Zealanders. *Journal of Primary Health Care*, 8 (1), 35-43.
- Perkins, D. D., & Zimmerman, M. (1995). Empowerment theory, research and application. *American Journal of Community Psychology*, 23 (5), 569-578.

- Peter, J., & Valkenburg, P. (2006). Adolescents' exposure to sexually explicit material on the Internet. *Communication Research*, 33 (2), 178-204.
- Peter, J., & Valkenburg, P. (2008). Adolescents' exposure to sexually explicit material, sexual uncertainty and attitudes toward uncommitted sexual exploration: Is there a link? *Communication Research*, 35 (5), 570-601.
- Peter, J., & Valkenburg, P. (2010). Processes underlying the effects of adolescents' use of sexually explicit internet material: The role of perceived realism. *Communication Research*, 37 (3), 375-399.
- Peter, J., & Valkenburg, P. (2011). The influence of sexually explicit material on sexual risk behaviour: A comparison of adolescents and adults. *Journal of Health Communication*, 16, 750-765.
- Peter, J., & Valkenburg, P. (2016). Adolescents and pornography: A review of 20 years of research. *The Journal of Sex Research*, 53 (4-5), 509-531.
- Peterson, Z. D. (2010). What is sexual empowerment? A multi-dimensional and process-oriented approach to adolescent girls' sexual empowerment. *Sex Roles*, 62, 307-313.
- Pew Internet and American Life Project. (2010). *Demographic of internet users*. Retrieved on 30th April, 2015 from: <http://pewinternet.org/Static-pages/rend-Data/Whos-Online>
- Phinney, J. (1990). Ethnic identity in adolescents and adults. Review of research. *Psychological Bulletin*, 108 (3), 499-514.
- Phinney, J., Romero, I., Nava, M., & Huang, D. (2001). The role of language, parents and peers in ethnic identity among adolescents in immigrant families. *Journal of Youth and Adolescence*, 30, 135-153.
- Pleck, J., Sonenstein, E., & Ku, L. (1993). Masculinity ideology: Its impact on adolescent males' heterosexual relationships. *Journal of Social Issues*, 49 (3), 11-20.
- Posavac, J. E., & Carey, R. G. (2007). *Programme evaluation: Methods and case studies*. New Jersey: Pearson Prentice Hall.

Pound, P., Denford, S., Shucksmith, J., Tanton, C., Johnson, A., Owen, J., Hutten, R., Mohan, L., Bonell, C., Abraham, C., & Campbell, R. (2017). What is best practice in sex and relationship education? A synthesis of evidence, including stakeholders' views. *BMJ Open* 7.

Pound, P., Langford, R., & Campbell, R. (2016). What do young people think about their school-based sex and relationship education: A qualitative synthesis of young people's views and experiences. *BMJ Open* 6.

Powell, A. (2008). Amor Fati? Gender habitus and young people's negotiation of (hetero) sexual consent. *Journal of Sociology*, 44 (2), 167-184.

Putman, R. (1993). The prosperous community: Social capital and public life. *American Prospect*, 13, 35-42.

Qin, L., Pomerantz, E., & Wang, Q. (2009). Are gains in decision-making autonomy during early adolescence beneficial for emotional functioning? The case of the United States and China. *Child Development*, 80, 1705-1721.

Quinlivan, K. (2006). Affirming sexuality diversity in two New Zealand secondary schools: Challenges, constraints and shifting ground in research process. *Journal of Gay and Lesbian Issues in Education*, 3 (2), 5-33.

Quinlivan, K. (2018). Introduction: Contemporary issues in sexuality and relationships education with young people: Theories in practice. In K. Quinlivan (Ed.), *Exploring contemporary issues in sexuality and relationships with young people, Palgrave studies in gender and education*. London: Palgrave Macmillan.

R-Almendarez, R., & Wilson, A. (2013). The effect of gender and ethnicity on the sexual behaviours of adolescents. *The Family Journal: Counselling and Therapy for Couples and Families*, 21 (1), 104-111.

Raby, R. (2007). Across a great a gulf? Conducting research with adolescents. In A. Best's (Ed.) *Representing Youth: Methodological issues in critical youth studies*. New York: New York University Press.

- Ragonese, M., Bowman, C., & Tolman, D. (2017). Sex education, youth and advocacy: Sexual literacy, critical media and intergenerational sex education(s). In L. Allen and M. L. Rasmussen (Eds.) *The Palgrave handbook of sexuality education*. London: Palgrave Macmillan.
- Ramburuth, P., & McCormick, J. (2001). Learning diversity in higher education: A comparative study of Asian international and Australian students. *Higher Education*, 42 (3), 333-350.
- Rao, N., & Sweetman, C. (2014). Introduction to gender and education. *Gender Development*, 22 (1), 1-12.
- Rasanathan, K., Ameratunga, S., Chen, J., Robinson, E., Young, W., Wong, G., & et al. (2006). *A health profile of Asian New Zealanders who attend secondary school: Findings from Youth 2000*. Auckland: The University of Auckland.
- Rasanathan, K., Craig, D., & Perkins, R. (2006). The novel use of “Asian” as an ethnic category in the New Zealand health sector. *Ethnicity & Health*, (3), 211-227.
- Rasmussen, M. L. (2006). *Becoming subjects: Sexualities and secondary schooling*. New York: Routledge.
- Rawson, H., & Liamputtong, P. (2009). Influence of traditional Vietnamese culture on the utilisation of mainstream health services for sexual health issues by second-generation Vietnamese Australian young women. *Sexual Health*, 6 (1), 593-617.
- Rawson, H., & Liamputtong, P. (2010). Culture and sex education: The acquisition of sexual knowledge for a group of Vietnamese Australian young women. *Ethnicity and Health*, 15 (4), 343-364.
- Rice, P., & Ezzy, D. (2000). *Qualitative research methods: A health focus*. South Melbourne, VIC: Oxford University Press.

- Richmond, P. (2011). Critical agency, resistance and a post-colonial civil society. *Cooperation and Conflict*, 46 (4), 419-440.
- Rijsdijk, L., Lie, R., Bos, A., Leerlooijer, J., & Kok, G. (2013). Sexual and reproductive health and rights: Implications for comprehensive sex education among young people in Uganda. *Sex Education*, 13 (4), 409-422.
- Ringrose, J. (2013). *Postfeminist education? Girls and the sexual politics of schooling*. London: Routledge.
- Rissel, C. (1994). Empowerment: The holy grail of health promotion? *Health Promotion International*, 9 (1), 39-47.
- Rissel, C., Richers, J., Grulich, A., de Visser, R., & Smith, A. (2003). Sex in Australia: First experiences of vaginal intercourse and oral sex among a representative sample of adults. *Australian New Zealand Journal of Public Health*, 27, 131-137.
- Robert, A., Oyun, C., Batnasan, E., & Laing, L. (2005). Exploring the social and cultural context of sexual health for young people in Mongolia: Implications for health promotion. *Social Science & Medicine*, 60, 1487-1498.
- Robinson, K., Smith, E., & Davies, C. (2017). Responsibilities, tensions and ways forward: Parents' perspectives on children's sexuality education. *Sex Education*, 17 (3), 333-347.
- Roche, J., Tucker, S., Thomson, R., & Flynn, R. (2004). Introduction to second edition. In J. Roche, S. Tucker, R. Thomson and R. Flynn (Eds.), *Youth in society: Contemporary theory, policy and practice*. London: Sage.
- Roien, L., Graugaard, C., & Simovska, V. (2018). The research landscape of school-based sexuality research: Systematic mapping of the literature. *Health Education*, 118 (2), 159-170.
- Roller, M., & Lavrakas, P. (2015). *Applied qualitative design: A total quality framework approach*. New York, NY: The Guilford Press.

- Rose, K., & Webb, C. (1998.) Analysing data: Maintaining rigor in a qualitative study. *Qualitative Health Research*, 8 (4), 556-562.
- Rosenthal, D., & Feldman, S. (1999). The importance of importance: Adolescents' perceptions of parental communication about sexuality. *Journal of Adolescence*, 22, 835-851.
- Rotter, J. (1966). Generalised expectations for internal versus external control of reinforcement. *Psychological Monographs*, 80 (1), 1-28.
- Rowlands, J. (1995). Empowerment examined. *Development in Practice*, 5 (2), 101-107.
- Rowlands, J. (1997). *Questioning empowerment: Working with women in Honduras*. Oxford: Oxfam.
- Rowland-Serdar, B. & Schwartz-Shea, P. (1991). Empowering women: Self, autonomy and responsibility. *The Western Political Quarterly*, 44 (3), 605-624.
- Ruan, F. (1991). *Sex in China: Studies in sexology in Chinese culture*. New York: Plenum Press.
- Ruan, F., & Lau, M. P. (2004). China. In R. T. Francoeur and R. J. Noonan (Eds.), *The Continuum complete international encyclopaedia of sexuality*. New York: Continuum.
- Rudman, L., & Phelan, J. (2007). The interpersonal power of feminism: Is feminism good for romantic relationships? *Sex Roles*, 57 (11-12), 787-799.
- Ryder, A., Alden, L., & Paulhus, D. (2000). Is acculturation unidimensional or bi-dimensional? A head-to-head comparison in the prediction of personality, self-identity, and adjustment. *Journal of Personality and Social Psychology*, 79, 49-65.
- Safran, W. (1991). Diasporas in modern societies: Myths of homeland and return. *Diaspora*, 9 (1), 83-99.
- Sahni, U. (2017). Developing a feminist consciousness: Dialogical circles of empowerment. In U. Sahni (Ed.), *Reaching for the sky: Empowering girls through education*. Washington, DC: Brookings Institute Press.

- Sanino, A. (2010). Teachers' talk of experiencing: Conflict, resistance and agency. *Teaching and Teacher Education*, 26, 838-844.
- Sang, Y., & Ji, C. Y. (2010). Sexual intercourse and high-risk sexual behaviours among a national sample of urban adolescents in China. *Journal of Public Health*, 32, 312-321.
- Sanjakdar, F., Allen, L., Rasmussen, M. L., Quinlivan, K., Bromdal, A., & Aspin C. (2015). In search of critical pedagogy in sexuality education: Visions, imaginations and paradoxes. *The Review of Education, Pedagogy and Cultural Studies*, 37, 53-70.
- Santana, M., Raj, A., Decker, M. La Marche, A., & Silverman, J. (2006). Masculine gender roles associated with increased sexual risk and intimate partner violence perpetration among young adult men. *Journal of Urban Health*, 83 (4), 575-585.
- Saulnier, C. (1996). *Feminist theories and social work: Approaches and applications*. New York: Haworth Press.
- Savin-Williams, R. (2001). A critique of research on sexual-minority youths. *Journal of Adolescence*, 24 (1), 5-13.
- Scarcelli, C. (2014). 'One way or another I need to learn this stud!' Interdisciplinary. *Journal of Family Studies*, 19 (1), 40-59.
- Scarcelli, C. (2015). "It is disgusting, but...": Adolescent girls' relationship to internet pornography as gender performance. *Porn Studies*, 2 (2-3), 237-249.
- Schaalma, H., Abraham, C., Gillmore, M., & Kok, E. (2004). Sex education as health promotion: What does it take? *Archives of Sexual Behaviour*, 33 (3), 259-270.
- Schniedewind, N. (1983). Feminist values: Guidelines for teaching methodology in women's studies. In C. Bunch and S. Pollack (Eds.), *Learning our way: Essays in feminist education*. Trumansburg, NY: Crossey Press.

- Schniedewind, N. (1985). Cooperatively-structured learning: Implications for feminist pedagogy. *Journal of Thought*, 20 (3), 74-87.
- Schwab, K., & Browne, L. (2015). The institutionalization of ethics. In P. Kelly and A. Kamp (Eds.), *A critical youth studies for the 21st century*. Leiden, NE: Printforce.
- Scott, W. R. (2008). *Institutions and organizations: Ideas and interests*, (3rd Ed.), Los Angeles, C.A.: Sage Publications.
- Scott, B. C. (2013). Positioning sex educators: A critical ethnography of a professional development workshop. *Sex Education*, 13 (6), 660-673.
- Sears, J. (1992). *Sexuality and the curriculum: The politics and practices of sexuality education*. New York: Teachers College Press.
- Segall, M., Lonner, W., & Berry, J. (1998). Cross-cultural psychology as a scholarly discipline: On the flowering of culture in behavioural research. *American Psychologist*, 53, 1101-1110.
- Seidman, S. (1992). *Embattled eros*. London: Routledge.
- Selwyn, N., & Powell, E. (2007). Sex and relationships education in schools: The views and experiences of young people. *Health Education*, 107 (2), 219-231.
- Senior, K., & Chenhall, R. (2008). Walkin' about at night: The background to teenage pregnancy in a remote Aboriginal community. *Journal of Youth Studies*, 11 (3), 269-281.
- Senior, K., & Chenhall, R. (2017). More than "Just learning about the organs": Embodied story telling as a basis for learning about sex and relationships. In L. Allen and M. L. Rasmussen (Eds.), *The Palgrave handbook of sexuality education*. London: Palgrave Macmillan.
- Sevcikova, A., & Daneback, K. (2011). Anyone who wants sex? Seeking sex partners on sex-oriented contact websites. *Sexual & Relationship Therapy*, 26 (2), 170-181.

- Sevcikova, A., Serek, J., Barbovschi, M., & Daneback, K. (2014). The roles of individual characteristics and liberalism in intentional and unintentional exposure to online sexual material among European youth: A multilevel approach. *Sexuality Research and Social Policy*, 11 (2), 104-115.
- Shek, D., & Ma, C., (2001). Parent-adolescent conflict and adolescent antisocial and prosocial behaviour: A longitudinal study in a Chinese context. *Adolescence*, 36 (143), 545-555.
- Shek, D., & Ma, C. (2012). Consumption of pornographic materials among Hong Kong early adolescents: A replication. *The Scientific World Journal*, 1-8.
- Shek, D., & Ma, C. (2013). Consumption of pornographic materials in early adolescents in Hong Kong. *Journal of Paediatric and Adolescent Gynaecology*, 26 (3) Supplement, S18-S25.
- Shek, D., & Ma, C. (2016). A six-year longitudinal study of consumption of pornographic materials in Chinese adolescents in Hong Kong. *Journal of Paediatric and Adolescent Gynaecology*, 29 (1) Supplement, S12-S21.
- Short, M., Black, L., Smith, A., Wetterneck, C., & Wells, D. (2012). A review of internet pornography use research: Methodology and content from the past 10 years. *Cyberpsychology, Behaviour and Social Networking*, 15 (1), 13-23.
- Shrewsbury, C. (1997). What is feminist pedagogy? *Women's Studies Quarterly*, 25 (1) 166-173.
- Shu, C., Fu, A., Lu, J., Yin, M., Chen, Y., Qin, T., Shang, Z., Wang, Z., Zhang, M., Xiong, C., & Yin, P. (2016). Association between age at first sexual intercourse and knowledge, attitudes and practices regarding reproductive health and unplanned pregnancy: A cross-sectional study. *Public Health*, 135, 104-113.
- Siefen, G., Kirkaldy, B., & Athanasou, J. (1996). Parental attitudes: A study of German, Greek and second-generation Greek migrant adolescents. *Human Relations*, 49, 837-851.
- Sieving, R., Olphant, J. & Blum, R. (2002). Adolescent sexual behaviour and sexual health. *Paediatrics in Review*, 23 (12), 407-416.

- Simon, L., & Daneback, K. (2013). Adolescents' use of the internet for sex education: A thematic and critical review of the literature. *International Journal of Sexual Health*, 25 (4), 305-319.
- Simon-Kumar, R. (2009). The 'problem' of Asian women's sexuality: Public discourses in Aotearoa/New Zealand. *Culture, Health & Sexuality*, 11 (1), 1-16.
- Simovska, V., & Kane, R. (2015). Sexuality education in different contexts: Limitations and possibilities. *Health Education*, 115 (1), 2-6.
- Simpson, K., & Freeman, R. (2004). Critical health promotion and education: A new research challenge. *Health Education Research*, 19 (3), 340-348.
- Singelis, T. (2000). Some thoughts on the future of cross-cultural social psychology. *Journal of Cross-Cultural Psychology*, 31, 76-91.
- Sinkovic, M., Stulhofer, A., & Bozic, J. (2013). Revisiting the association between pornography use and risky sexual behaviours: The role of early exposure to pornography and sexual sensation seeking. *Journal of Sex Research*, 50 (7), 633-641.
- Siu, P. C. (1952). The sojourner. *American Journal of Sociology*, 58 (1), 34-44.
- Smart, B. (1985). *Michel Foucault*. London: Routledge.
- Smith, A., Agius, P., Mitchell, A., Barrett, & Pitts, M. (2009). *Secondary students and sexual health 2008*. Monograph Series No. 70. Melbourne: La Trobe University, Australian Research Centre in Sex, Health & Society.
- Smith, A., Schlichorst, M., Mitchell, A., Walsh, J., Lyons, A., Blackman, P., & Pitts, M. (2010). *Sexuality education in Australian Secondary Schools*. Monograph Series No. 80. Melbourne: La Trobe University, Australian Research Centre in Sex, Health & Society.
- Smyth, J. (2015). An 'evolving criticality' in youth and/or student voice in schools in hardening neoliberal times. In Anwar Ibrahim and Shirley Steinberg (Eds.), *Critical youth studies reader*. New York, USA: Peter Lang Publishing Inc.

- So, H., & Cheung, F. M. (2005). Review of Chinese sex attitudes and applicability of sex therapy for Chinese couples with sexual dysfunction. *Journal of Sex Research*, 42 (2), 93-101.
- Somers, C., & Paulson, S. (2000). Students' perceptions of parent-adolescent closeness and communication about sexuality: Relations with sexual knowledge, attitudes and behaviours. *Journal of Adolescence*, 23, 629-644.
- Somers, C., & Surmann, A. (2004). Adolescents' preferences for source of sex education. *Child Study Journal*, 34, 47-59.
- Song, Y. (2015). The sexuality education and attitudes of college students in China. *Health Education*, 115 (1), 93-104.
- Song, Y., & Ji, C. (2010). Sexual intercourse and high-risk behaviours among a national sample of urban adolescents in China. *Journal of Public Health*, 32 (3), 312-321.
- Song, Y., Ji, C., Hu, P., Xing, Y., Zhang, L., & Chen, T. (2013). Comparative study of sexual behaviours of high school students between urban and rural China. *Journal of Peking University (Health Science) (In Chinese)*, 45, 376-181.
- Song, Y., Ji, C., & Agardh, A. (2014). Sexual coercion and health-risk behaviours among urban Chinese high school students. *Global Health Action*,
- Song, A., Ritchers, J., Crawford, J., & Kippax, S. (2005). HIV and sexual health knowledge and sexual experiences among Australian-born and overseas-born students in Sydney. *Journal of Adolescent Health*, 37 (3), 243–250.
- Spencer, G. (2014). Young people and health: Towards a new conceptual framework for understanding empowerment. *Health*, 18 (1), 3-22.
- Spencer, G., & Doull, M. (2015). Examining concepts of power and agency in research with young people. *Journal of Youth Studies*, 18 (7), 900-913.
- Spencer, G., Maxwell, C., & Aggleton, P. (2008). What does 'empowerment' mean in school-based sex and relationships education? *Sex Education*, 8 (3), 345-356.

- Spisak, S. (2015). 'Everywhere they say that it's harmful but they don't say how, so I'm asking here': Young people, pornography and negotiations with notions of risk and harm. *Sex Education*, 16 (2), 130-142.
- Springate, J., & Omar, H. (2013). The impact of the internet on the sexual health of adolescents: A brief review. *International Journal of Child and Adolescent Health*, 6 (4), 469-471.
- Squires, J. (1999). *Gender in political theory*. Cambridge: Polity Press.
- Squires, J. (2000). Feminism and citizenship. *Political Studies*, 48 (3), 596-597.
- Stanley, N., Barter, C., Wood, M., Aghtaie, N., Larkins, C., Lanau, A., & Overlien, C. (2016). Pornography, sexual coercion and abuse and sexting in young people's intimate relationships: A European study. *Journal of Interpersonal Violence*, 33 (19), 2929-2944.
- Stanton-Salazar, R. D. (2010). A social capital framework for the study of institutional agents and their role in the empowerment of low-status students and youth. *Youth and Society*, 43, 1066-1109.
- Starks, H., & Trinidad, S. B. (2007). Choose your method: A comparison of phenomenology, discourse analysis, and grounded theory. *Qualitative Health Research*, 17, 1372-1380.
- Statistics New Zealand. (2018). National ethnic population census and projections. Retrieved on 21st April, 2020 from:
http://www.stats.govt.nz/browse_for_stats/population/estimates_and_projections/NationalEthnicPopulationProjections_HOTP2018-2038/Technical%20Notes.aspx
- Stats New Zealand. (2020). New Zealand social indicators on suicide. Retrieved on 21st April, 2020 from:
http://archive.stats.govt.nz/browse_for_stats/snapshots-of-nz/nz-social-indicators/Home/Health/suicide.aspx
- Stone, N., Ingham, R., & Gibbins, K. (2013). 'Where do babies come from?' Barriers to early sexuality communication between parents and young children. *Sex Education*, 13 (2), 228-240.

- Strange, V., Oakley, A., & Forrest, S. (2003). Mixed-sex or single-sex education: How would young people like their sex education and why? *Gender and Education*, 15 (2), 201-214.
- Stromquist, N. (2002). Education as a means for empowering women. In J. Parpart, S. Rai and K. Staudt (Eds.), *Rethinking empowerment: Gender and development in a global/local world*. London: Routledge.
- Stuart, J., & Ward, C. (2011). Predictors of Ethno-cultural identity conflict among South Asian immigrant youth in New Zealand. *Applied Developmental Science*, 15 (3), 117-128.
- Stulhofer, A., Busko, V., & Schmidt, G. (2012). Adolescent exposure to pornography and relationship intimacy in young adulthood. *Psychology and Sexuality*, 3, 95-107.
- Sukarieh, M., & Tannock, S. (2014). *Youth rising? The politics of youth in the global economy*. London: Routledge.
- Sywelem, M., Al-Harbi, Q., & Fthema, N. (2012). Learning style preferences of student teachers: A cross-cultural perspective. *Institute for Learning Styles Journal*, 1, 10-24.
- Tan, C. (2004). *Chinese overseas comparative cultural issues*. Hong Kong: Hong Kong University Press.
- Tang, N., Bensman, L., & Hatfield, E. (2012). The impact of culture and gender on sexual motives: Differences between Chinese and North Americans. *International Journal of Intercultural Relations*, 36, 286-294.
- Tashakkori, A., & Teddlle, C. (2003). *Handbook of mixed methods in social and behavioural research*. Thousand Oaks, CA: Sage.
- Tasker, G. (2013). *Relationship Education: Guidance for schools addressing relational violence and the promotion of positive gender relations*. Auckland, N.Z.: Ministry of Education.
- Taukobong, H., Kincaid, M., Levy, J., Bloom, S., Platt, J., Henry, S., & Damstadt, G. (2016). Does addressing gender inequalities and empowering women and girls improve health and development programme outcomes? *Health Policy and Planning*, 31, 1492-1514.

- Te Riele, K., & Brooks, R. (2013). *Negotiating ethical challenges in youth research*. London: Routledge.
- Teddlie, C., & Tashakkori, A. (2009). *Foundations of mixed methods research*. Thousand Oaks, CA: Sage.
- Teitelman, A., Ratcliffe, S., & Cederbaum, J. (2008). Parent-adolescent communication about sexual pressure, maternal norms about relationship power, and STI/HIV protective behaviours of minority urban girls. *Journal of the American Psychiatric Nurses Association*, 14 (1), 50-60.
- Tengland, P. A. (2008). Empowerment: A conceptual discussion. *Health Care Analysis*, 16(2), 77-06.
- The Light Project. (2018). Porn and young people – what do we know? NZ Youth Stakeholder Survey. Retrieved on 4th March, 2019 from: <https://www.thelightproject.co.nz>
- Therborn, G (2006). Families in today's world – and tomorrow's. *International Journal of Health Services*, 363, 593-603.
- Thiara, R. K., & Coy, M. (2014). “Boys think girls are toys”: Sexual exploitation and young people. In J. Ellis and R. K. Thiara (Eds.), *Preventing violence against women and girls*. Bristol: Bristol University Press.
- Thomas, F., & Aggleton P. (2016). School-Based Sex and Relationships Education: Current Knowledge and Emerging Themes. In V. Sundaram and H. Sauntson (Eds.), *Global Perspectives and Key Debates in Sex and Relationships Education: Addressing Issues of Gender, Sexuality, Plurality and Power*. London: Palgrave Pivot.
- Thomson, N. (2007). *Power and empowerment*. Lyme Regis: Russell House Publishing.
- Thomson, R. (1994). ‘Moral rhetoric and public health pragmatism: The recent politics of sex education’. *Feminist Review* 48 (Autumn): 40-60.

- Thorogood, N. (2000). Sex education as disciplinary technique: Policy and practice in England and Wales. *Sexualities*, 3 (4), 425-438.
- Thorsteinsson, E., & Davey, L. (2014). Adolescents' compulsive internet use and depression: A longitudinal study. *Open Journal of Depression*, 3, 13-17.
- Tikly, L., & Barrett, A. (2011). Social justice, capabilities and the quality of education in low income countries. *International Journal of Educational Development*, 31 (1), 3-14.
- Tilleczek, K. (2011). *Approaching youth studies: Being, becoming and belonging*. Don Mills, ON: Oxford University Press.
- Timmerman, G. (2009). Teaching skills and personal characteristics of sex education teachers. *Teaching and Teacher Education*, 25, 500-506.
- To, S., Iu Kan, S., & Ngai, S. (2015). Interaction effects between exposure to sexually explicit online materials and individual, family and extra-familial factors on Hong Kong high school students' beliefs about gender role equality and body-centred sexuality. *Youth and Society*, 47 (6), 747-768.
- To, S., Ngai., & Iu Kan, S. (2012). Direct and mediating effects of accessing sexually explicit materials on Hong Kong adolescents' attitude, knowledge and behaviour relating to sex. *Children and Youth Services Review*, 34 (11), 2156-2163.
- Tobin, G. A., & Begley, C. M. (2004). Methodological rigour within a qualitative framework. *Journal of Advanced Nursing*, 48, 388-396.
- Tolman, D. L. (2000). Femininity as a barrier to positive sexual health for adolescent girls. In J. Ussher (Ed.), *Women's health: Contemporary international perspectives*. Leicester, UK: British Psychological Society.
- Tolman, D. (2002). *Dilemmas of desire: Teenage girls talk about sexuality*. Harvard, MA: University Press.

- Tolman, D., & McClelland, S. (2011). Normative sexuality development in adolescence: A decade in review, 2000-2009. *Journal of Research on Adolescence*, 21, 242-255.
- Tong, R. (1995). *Feminist thought: A comprehensive introduction*. London: Routledge.
- Tong, Y. (2013). Acculturation, gender disparity, and the sexual behaviour of Asian American youth. *Journal of Sex Research*, 50 (6), 560-573.
- Torre, D. (1985). *Empowerment: Structured conceptualization and instrument development*. Doctoral dissertation. New York: Cornell University.
- Tosh, A., & Simmons, P. (2007). Sexual activity and other risk-taking behaviours among Asian-American adolescents. *Journal of Paediatric Adolescent Gynaecology*, (20), 29-34.
- Tran, T. T. (2013). Is the learning approach of students from the Confucian heritage culture problematic? *Educational Research for Policy and Practice*, 12 (1), 57-65.
- Trehan, G., & Adams, J. (2017). Critical perspectives on research into sexualities and health in Aotearoa/New Zealand: Thinking outside the boxes. *Psychology of Sexualities Review*, 8 (1), 53-70.
- Trinh, L. (2012). *Abortions among Asian woman in New Zealand: What do we know?* (Thesis, Master of Public Health). The University of Otago, Dunedin, New Zealand. Retrieved from <http://hdl.handle.net/10523/2601>.
- Trinh, S., Ward, M. Day, K., Thomas, K. & Levin, D. (2014). Contributions of divergent peer and parent sexual messages to Asian American college students' sexual behaviours. *Journal of Sex Research*, 51 (2), 208-220.
- Trinh, T., Steckler, A., Ngo, A., & Ratliff, E. (2009). Parent communication about sexual issues with adolescents in Vietnam: Content, contexts and barriers. *Sex Education*, 9 (4), 371-380.
- Trudell, B. N. (1993). *Doing sex education*. London: Routledge.

- Tsatsou, P. (2012). Gender and sexuality in the internet era. In K. Ross (Ed.), *The handbook of gender, sex and media*. Malden: Wiley-Blackwell.
- Tschann, J., Flores, E., Marin, B., Pasch, L., Baisch, E., & Wibbelsman, C. (2002). Interparental conflict and risk behaviours among Mexican American adolescents: A cognitive-emotional model. *Journal of Abnormal Child Psychology*, 30, 373-385.
- Tsui, A., (1985). Psychotherapeutic considerations in sexual counselling of Asian immigrants. *Psychotherapy*, 22, 357-362.
- Tsunokai, G., McGrath, A., & Hernandez-Hernandez, L. (2012). Early sexual initiation and HIV awareness among Asian American adolescents. *JAAS*, 299-325.
- Tuck, E., & Yang, K.W. (2011). Youth resistance revisited: New theories of youth negotiations of educational injustices. *International Journal of Qualitative Studies in Education*, 24 (5) 521-530.
- Tuck, E., & Yang, K. W. (2013). *Youth resistance research and theories of change*. London: Routledge.
- Tucker, L., George, G., Reardon, C., & Panday, S. (2016). Learning the basics: Young people's engagement with sexuality education at secondary schools. *Sex Education*, 16 (4), 337-352.
- Tuckett, A. (2005). Applying thematic analysis theory to practice: A researcher's experience. *Contemporary Nurse*, 19, 75-87.
- Turnbull, T., Wersch, V. A., & Schaik, V. P. (2008). A review of parental involvement in sex education: The role for effective communication in British families. *Health Education Journal*, 67 (2), 182-195.
- Turnbull, T., Wersch, V. A., & Schaik, V. P. (2011). Parents as educators of sex and relationship education: The role for effective communication in British families. *Health Education Journal*, 70 (3), 240-248.

Turner, S., & Maschi, T. (2015). Feminist and empowerment theory and social work practice. *Journal of Social Work Practice*, 29 (2), 151-162.

Tylor, E. (1929). *Primitive Culture* (5th Ed.). London: S. Murray.

Ungar, M. (2007). Grow 'em strong: Conceptual challenges in researching childhood resilience. In A. L. Best's (Ed.), *Representing youth: Methodological issues in critical youth studies*. New York: New York University Press.

UNESCO (United Nations Educational Scientific and Cultural Organisation). (2009). *International Technical Guidance on Sexuality Education: An evidence-informed approach for schools, teachers and health educators*. Paris: UNESCO.

UNESCO (United Nations Educational Scientific and Cultural Organisation). (2012). *School-based sexuality education programmes: A cost and cost-effectiveness analysis in six countries. Executive Summary*. Paris: UNESCO.

UNESCO (United Nations Educational Scientific and Cultural Organisation). (2013). *Review of policies and strategies to implement and scale up sexuality education in Asia and Pacific*. Bangkok: UNESCO

UNESCO (United Nations Educational Scientific and Cultural Organisation). (2014). *Comprehensive sexuality education: The challenges and opportunities of scaling up*. Paris: UNESCO.

UNESCO. (2018). International technical guidance on sexuality education: an evidence-informed approach. Retrieved on 3rd March, 2019:
<https://unesdoc.unesco.org/ark:/48223/pf0000260770>

UNFPA. 2010. *Comprehensive Sexuality Education: Advancing Human Rights, Gender Equality and Improved Sexual and Reproductive Health*. A Report on an International Consultation to Review Current Evidence and Experience. New York, NY: UNFPA.

UNICEF. (2002). *Life skills: Lessons learned*. Access on 20th September, 2019: www.unicef.org/lifeskills/index_lessonslearned.html.

United Nations Population Fund and United Nations Educational Scientific and Cultural Organisation. (2014). *Youth comprehensive sex education fact sheet*. Retrieved on 9th April, 2019, from: <http://www.un.org/esa/socdev/documents/youth/fact-sheets/youth-sexuality-education.pdf>.

Upchurch, D., Aneshensel, C., Mudgal, J., & McNeely, C. (2001). Sociocultural contexts of time to first sex among Hispanic adolescents. *Journal of Marriage and the Family*, 63, 1158-1169.

Ussher, J. M., Rhyder-Obid, M., Perz, J., Rae, M., Wong, W., & Newman, P. (2012). Purity, Privacy and Procreation: Constructions and Experiences of Sexual and Reproductive Health in Assyrian and Karen Women Living in Australia. *Sexuality and Culture*, 16 (4), 467–485.

Valkenburg, P. & Piotrowski, C. (2017). Media and sex. In P. Valkenburg and C. Piotrowski (Eds.), *Plugged in*. Yale: Yale University Press.

Van de Bongardt, D., Yu, R., Dekovic, M., & Meeus, W. (2015). Romantic relationships and sexuality in adolescence and young adulthood: The role of parents, peers and partner. *European Journal of Developmental Psychology*, 12 (5), 497-515.

Van Eerdewijk, A., Wong, F., Vaast, C., Newton, J., Tyszler, M., & Pennington, A. (2017). *White paper: A conceptual model of women and girls' empowerment*. Amsterdam: Royal Tropical Institute (KIT).

Van der Gaag, N. (2014). *Because I am a girl: The state of the world's girls 2014: Pathways to power- creating sustainable change for adolescent girls*. London: Plan International.

Vandenbosch, L., & Eggermont, S. (2013). Sexually explicit websites and sexual initiation: Reciprocal relationships and the moderating role of pubertal status. *Journal of Research on Adolescence*, 23, 621-634.

- Vandenbosch, L., & van Oosten, J. (2017). The relationship between online pornography and the sexual objectification of women: The attenuating role of pornography literacy education. *Journal of Communication*, 67 (6), 1015-1036.
- Vanwesenbeeck, I., Westeneng, J., de Boer, T., Reinders, J., & van Zorge, R. (2016). Lessons learned from a decade implementing Comprehensive Sexuality Education in resource poor settings: *The world starts with me*. *Sex Education*, 16 (5), 471-486,
- Venn, C. (1984). The subject of psychology. In J. Henriques, W. Hollway, C. Urwin, C. Venn, and V. Walkerdine (Eds.), *Changing the subject: Psychology, social regulation and subjectivity*. London: Methuen.
- Veukiso-Ulugia, A. (2013). *Literature review on the key components of appropriate models and approaches to deliver sexual and reproductive health promotion to Pacific peoples in Aotearoa New Zealand*. Wellington: New Zealand Ministry of Health.
- Vickers, J. (2012). Gendering power: Feminist approaches. In M. Haugaard and K. Ryan (Eds.), *Political power: The development of the field*. Opladen, Germany: Barbara Budrich Publisher.
- Vidourek, R., Bernard, A., & King, K. (2009). Effective parent connectedness components in sexuality education interventions for African American youth: A review of literature. *American Journal of Sexuality Education*, 4, 225-247.
- de Visser, R., Smith, R., & Richters, J. (2005). Can we generalise to other young people from studies of sexual risk behaviour among university students? *Australia and New Zealand Journal of Public Health*, 29 (5), 436-441.
- Vuttanont, U., Greenhalgh, T., Griffin, M., & Boynton, P. (2006). “Smart boys” and “sweet girls” – Sex education needs in Thai teenagers: A mixed-method study. *Lancet*, 368, 2068-2080.
- Wagner, L., Eastman-Mueller, H., Oswalt, S., & Nevers, J. (2017). Teaching philosophies guiding sexuality instruction in U.S. colleges and universities. *Teaching in Higher Education*, 22(1), 44-61.

Walker, J. L. (2001). A qualitative study of parents' experiences of providing sex education to their children: The implications for health education. *Health Education Journal*, 60 (2), 132-146.

Walker, B., & Kushner, S. (1997). *Understanding boys' sexual health education and its implications for attitude change*. Norwich: Centre for Applied Research in Education, University of East Anglia.

Wallace, P. (2014). Internet addiction disorder and youth. *EMBO Reports*, 15, 12-16.

Wallerstein, N., Sanchez-Merki, V., & Verlade, L. (2005). Freirian praxis in health education and community organizing: A case study of an adolescent prevention program. In M. Minkler (Ed.), *Community Organizing and Community Building for Health*. New Brunswick, NJ: Rutgers University Press.

Wang, Y., & Wu, Z. C. (2002). The situation, problems and health education strategies on adolescent sexual behaviour. *Chinese Journal of Health Education*, 18 (19).

Wang, J. (2003). The differences in China and Western countries' sexual attitudes and the causes. *Social Science Front*, 3, 235-239.

Wang, N. (2016). Parent-adolescent communication about sexuality in Chinese families. *Journal of Family Communication*, 16 (3), 229-246.

Ward, C., & Geeraert, N. (2016). Advancing acculturation theory and research: The acculturation process in its ecological context. *Current Opinion in Psychology*, 8 (April), 98-104.

Ward, C., & Lin, E. (2005). Immigration, acculturation and national identity in New Zealand. In J. Liu, T. McCreanor, R. McIntosh, and T. Teaiwa (Eds.), *New Zealand Identities Departures and Destinations*. Wellington: Astra Print.

Ward, C., & Masgoret, A. (2004). *The experiences of international students in New Zealand*. Wellington: Ministry of Education.

- Ward, C., & Masgoret, A. (2008). Attitudes toward immigrations, immigration and multiculturalism in New Zealand: A social psychological analysis. *International Migration Review*, 42 (1), 227-248.
- Weaver, A., Byer, E., Sears, H., Cohen, J., & Randall, H. (2002). Sexual health education at school and at home: Attitudes and experiences of New Brunswick parents. *Canadian Journal of Human Sexuality*, 11, 19-31.
- Weaver, H., Smith, G., & Kippax, S. (2005). School-based sex education policies and indicators of sexual health among young people: A comparison of the Netherlands, France, Australia and the United States. *Sex Education*, 5, 171-188.
- Weber, M. (1946). Science as a vocation. By H. H. Gerth and C. W. Mills (Eds.), *From Max Weber: Essays in sociology*. New York: Oxford University Press.
- Weber, M., Quiring, O., & Daschmann, G. (2012). Peers, parents and pornography: Exploring adolescents' exposure to sexually explicit material and its developmental co-relates. *Sexuality and Culture*, 16 (4), 408-427.
- Weedon, C. (1997). *Feminist practice and poststructuralist theory*. (2nd Ed.) Oxford: Blackwell.
- Wei, R., Lo, V., & Wu, H. (2010). Internet pornography and teen sexual attitudes and behaviour. *China Media Research*, 6 (3), 66-75.
- Welch, S. (2012). Social freedom and commitment. *Ethical Theory and Moral Practice*, 15 (1), 117-134.
- Westwood, J., & Mullan, B. (2006). Knowledge of secondary school pupils regarding sexual health education. *Sex Education*, 6 (2), 151-162.
- White, R., & Wyn, J. (1998). Youth agency and social context. *Journal of Sociology*, 34, 314-327.

WHO (World Health Organisation). (2009). *Changing cultural and social norms supportive of violence behaviour. (Series of briefings on violence prevention: The evidence)*. Geneva, Switzerland: World Health Organisation.

WHO (World Health Organisation). (2010). *Standards for sexuality education in Europe*.

Retrieved on 3rd March, 2019, from:

<https://www.amsterdamuas.com/safe/lecturers/literature/standards-for-sexuality-education-in-europe.html>

Wight, D. (1999). Limits to empowerment-based sex education. *Health Education*, 99 (6), 233-243.

Wight, D., & Abraham, C. (2000). From psycho-social theory to sustainable classroom practice: Developing a research-based teacher-delivered sex education programme. *Health Education Research*, 15 (1), 24-38.

Wight, D., Raab, G., Abraham, C., Buston, K., & Hart, G. (2002). Limits of teacher delivered sex education: Interim behavioural outcomes from randomised trial. *British Medical Journal*, 324, 1430-1439.

Willis, P. (1977). *Learning to labour: How working-class kids get working class jobs*. Farnborough: Saxon House.

Wisnieski, D., Sieving, R., & Garwick, A. (2015). Parent and family influences on young women's romantic and sexual decisions. *Sex Education*, 15 (2), 144-157.

Wolak, J., Mitchell, K., & Finkelhor, D. (2007). Unwanted and wanted exposure to online pornography in a national sample of youth internet users. *Paediatrics*, 119 (2), 247-257.

Wong, A., Peiris-John, R., Sobrun-Maharaj, A., & Ameratunga, S. (2015). Priorities and approaches to investigating Asian youth health: Perspectives of young Asian New Zealanders. *Journal of Primary Health Care*, 7 (4), 282-290.

Wood, N., & Dickson, S. (2013). *Reporting Sexual Violence in Aotearoa New Zealand*. Taiwi Prevention Project, TOAH-NNEST.

- Wood, L., & Rolleri, L. (2014). Designing an effective sexuality education curriculum for schools: Lessons gleaned from the South(ern) African literature. *Sex Education: Sexuality, Society and Learning*, 14 (5), 525-542.
- Worell, J. & Remer, P. (1992). *Feminist perspectives in therapy*. New York: John Wiley.
- Wray, A., Ussher, J., & Perz, J. (2014). Constructions and experiences of sexual health among young, heterosexual, unmarried Muslim women immigrants in Australia. *Culture, Health and Sexuality*, 16 (1), 76-89.
- Wright, K. B. (2006). Researching internet-based populations: Advantages and disadvantages of online survey research, online questionnaire authoring software packages, and web survey services. *Journal of Computer-Mediated Communication*, 10 (3).
- Wright, P., Sun, C., Steffin, N., & Tokunaga, R. (2014). Pornography, alcohol and male sexual dominance. *Community Monogram*, 82, 252-270.
- Wu, J., Zhou, Y., Li, Y., Zhao, R., Zhang, Y., & Ji, H. (2013). Status of adolescent-parent communication on issues related to sex and reproductive health in Shanghai. *Chinese Journal of Family Planning*, 21, 371-376.
- Xia, L.X., Shi, X.L., Zhang, Y., & Hollon, S. (2013). Interpersonal self-support and attentional bias on negative and positive interpersonal information. *International Journal of Psychology*, 48 (6), 1246-1259.
- Xiao, Z., Mehrotra, P., & Zimmerman, R. (2011). Sexual revolution in China: Implications for Chinese women and society. *AIDS Care*, 23 (1), 105-112.
- Yan, E., Wu, A. M., Ho, P., & Pearson, V. (2011). Older Chinese men and women's experiences and understanding of sexuality. *Culture, Health and Sexuality*, 13 (9), 983-999.
- Yang, P. Q. (1999). Sojourners or settlers: Post-1965 Chinese immigrants. *Journal of Asian American Studies*, 2 (1), 61-91.

Yang, P. Q. (2000). The 'sojourner hypothesis' revisited: Diaspora. *Journal of Transnational Studies*, 9 (2), 235-258.

Yankah, E. (2016). International frameworks for sexuality education. In J. Ponzetti Jr. (Ed.), *Evidence-based approaches to sexuality education: A global perspective*. New York: Routledge.

Ybarra, M., & Mitchell, K. (2005). Exposure to internet pornography among children and adolescents: A national survey. *Cyber Psychology and Behaviour*, 8 (5), 473-486.

Yeung, P., Aggleton, P., Richters, J., Grulich, A., de Visser, R., Simpson, J., & Rissel, C. (2017). Sex Education: Findings from the second Australian study of health and relationships. *Sexual health*, 14 (3), 293-299.

Yeung, P., & English, A. (2012). A survey of knowledge, attitudes and behaviours regarding sexual wellbeing among Chinese woman living in New Zealand – a pilot study. *Aotearoa New Zealand Social Work*, 24 (1), 14-30.

Yi, S., & Ji, C. (2010). Sexual intercourse and high-risk sexual behaviours among a national sample of urban adolescents in China. *Journal of Public Health*, 32 (3), 312-321.

Yip, A. K. T. (2008). The quest for intimate sexual citizenship: Livid experiences of lesbian and bisexual Muslim women. *Contemporary Islam*, 2 (2), 99-117.

Yip, A. K. T., & Page, S. J. (2013). Introducing religion, youth and sexuality. In A.K.T. Yip and S. J. Page (Eds.), *Religion and sexual identities: A multi-faith exploration*. Burlington, Vt.: Ashgate.

Yu, J. (2007a). School sex education: Views within British-Chinese families. *Asian Journal of Nursing*, 10, 171-178.

Yu, J. (2007b). British-born Chinese teenagers: The influence of Chinese ethnicity on their attitudes towards sexual behaviour. *Nursing and Health Sciences*, 9, 69-75.

- Yu, J. (2008). Perspectives of Chinese British adolescents on sexual behaviour within their socio-cultural contexts in Scotland. *Diversity in Health & Social Care*, 5, 177-186.
- Yu, J. (2010a). Sex education beyond school: Implications for practice and research. *Sex Education*, 10 (2), 187-199.
- Yu, J. (2010b). Young people of Chinese origin in Western countries: A systematic review of their sexual attitudes and behaviour. *Health & Social Care in the Community*, 18 (2), 117-128.
- Yu, J. (2012). Teenage sexual attitudes and behaviour in China: A literature review. *Health & Social Care in the Community*, 20, 561-582.
- Yu, X., Guo, S., & Sun, Y. (2013). Sexual behaviours and associated risks in Chinese young people: A meta-analysis. *Sexual Health*, 10, 424-433.
- Yu, L., & Shek, D. T. (2013). Internet addiction in Hong Kong adolescents: A three-year longitudinal study. *Journal of Paediatric and Adolescent Gynaecology*, 26 (3 Supplement), S10-S17.
- Yu, A. B., & Yang, K. S. (1994). The nature of achievement motivation in collective societies. In U. Kim, H. Triandis, C. Kagitchibasi, S. Choi and G. Yoon (Eds.), *Individualism and collectivism: Theory, method and applications*. Thousand Oaks, CA: Sage.
- Yuxin, P., Ho, S. P., & Lun, N. M. (2007). Studies on women's sexuality in China since 1980: A critical review. *Journal of Sex Research*, 44 (2), 202-212.
- Zaidi, A. U., Couture-Carron, A., & Maticka-Tyndale, E. (2013). 'Should I or should I not?': An exploration of South Asian youth's resistance to cultural deviancy. *International Journal of Adolescence and Youth*, 1-20.
- Zhang, P., Gao, E., Sun, Q., Lou, C., Leung, E., Cheng, Y., & Zabin, L. (2015). Patterns of sexual behaviours among unmarried adolescents and youth in three Asian cities. *Journal of Public Health Policy*, 37 (1), 80-97.

Zhang, J., & Jemmott, J. (2014). Unintentional Exposure to Online Sexual Content and Sexual Behavior Intentions Among College Students in China. *Asia Pacific Journal of Public Health*, 21 (1), 23-29.

Zhang, L., Li, X., & Shah, I. (2007). Where do Chinese adolescents obtain knowledge of sex? Implications for sex education in China. *Health Education*, 107 (4), 351-363.

Zhang, L., Li, X., Shah, I., Baldwin, W., & Stanton, B. (2007). Parent-adolescent sex communication in China. *The European Journal of Contraception and Reproductive Health Care*, 12, 138-147.

Zheng, W., Xudong, Z., Zhou, C., Liu, W., Li, L., & Hesketh, T. (2011). Detraditionalisation and attitudes of sex outside marriage in China. *Culture, Health and Sexuality*, 13 (5), 497-511.

Zhou, Y. F. (2012). The comparative research on sex education for adolescents of China and the U.S. *US-China Education Review*, A4, 408-417.

Zhou, Y. R. (2012). Changing behaviours and continuing silence: Sex in the post-immigration lives of mainland Chinese immigrants in Canada. *Culture, Health & Sexuality*, 14 (1), 87-100.

Zillmann, D. (2000). Influence of unrestrained access to erotica on adolescents' and young adults' dispositions toward sexuality. *Journal of Adolescent Health*, 27 (Supplement 2), 41-44.

Zuo, X., Lian, A., Tu, X., Cheng, Y., Cheng, J., Bai, T., & Lou, C. (2013). Study on the current status of adolescent-parent communication on sex-related issues in China. *Chinese Journal of Family Planning*, 21, 170-180.