

Why Affirm Sexuality?

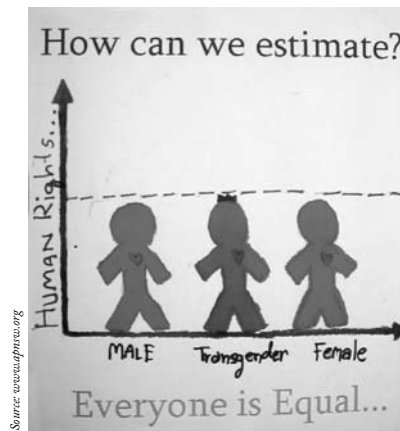
There are many ways to approach work on sexuality. The most common approaches are from health and violence prevention perspectives, which have proven to be useful entry points for work on sexuality that can be controversial in many of our conservative societies. However, because these approaches have specific purpose—to promote health or to prevent violence—they are limited and cannot be expected to address all sexuality-related issues. For that, we need an approach that focusses on and affirms sexuality.

Why are health-based and violence prevention-based approaches limited?

A health-based approach runs the risk of reducing sexuality to only its biological aspects. Because of its focus on health, it does not consider the non-biological or non-physical expressions and aspects of sexuality such as desires and fantasies, as well as the gender and power relations that govern gender and sexual expressions. This is not to suggest that the body is unimportant, but to point out that there is more to sexuality than sex.

An approach based on violence prevention focusses only on the negative aspects of sexuality and runs the risk of becoming protectionist. Instead of protecting the rights of women, it often ends up being protective of women and treating women as if they have no power of their own.¹ Having said that, it is also important to acknowledge that the women's movement in many countries began addressing some issues of sexuality through work on preventing violence against women.

So what is the alternative? An affirmative framework on sexuality views sexuality positively, as a part of life that has the potential to offer excitement, pleasure, comfort, intimacy and all the joys that sexuality can offer. Sexuality has a dark side as well, and this approach also works towards preventing and addressing discrimination and violence that are the reality of many people's sexual lives (e.g., people who do not conform to gender and sexual norms, rape survivors, sex workers). An approach that affirms sexuality as being integral and of value to people's lives also makes demands for human rights; just as women's rights and reproductive rights are human rights, so



must sexual rights be claimed as human rights. This is reflected in the evolving articulation of sexual rights that includes rights to be free from discrimination, coercion and violence; and rights based on positive ethical principles, such as those of bodily integrity (my body is mine), personhood (the right to make one's own choices), equality (between and amongst men, women and transgender people) and respect for diversity (in the context of culture, provided the first three principles are not violated).^{2,3}

An affirmative framework uses the principle of consent rather than

procreation or marriage to determine what is acceptable sexual behaviour. Consent, in simple terms, means that a person has willingly, of her/his own free choice, agreed to participate in an activity, with adequate knowledge of its possible consequences. It also recognises that people bring their own meanings to different sexual acts—that is to say, what for one may be highly erotic, for another might be utterly disgusting.⁴ This means that a judgemental attitude towards people's gender and sexual expressions that are practised consensually is also a form of violence in and of itself. Because this approach privileges consent and choice of *all* people and not just a few, it encourages us to work with people who have traditionally been neglected. For example, once we acknowledge that people with disabilities have sexual feelings, we can include them in sexuality education programmes and reproductive and sexual health interventions. If we are able to discern the differences between sex work and trafficking for sexual exploitation, and believe that sex work is work and is not always 'exploitation,' we will not expend our energies in trying to 'rescue' sex workers and 'rehabilitate' them in meaningless and demeaning ways. Instead, we will work towards claiming sex workers' rights. If we make consent our benchmark for acceptability, it allows us to work with and for the rights of same-sex desiring people. Heterosexual married women who face marital rape can take it on as an issue. It also means that people who choose to be celibate are also making a sexual choice, and so on.

What would an affirmative approach to sexuality look like in terms of research, policymaking, service provision and programming in the Asia-Pacific region? Variables like gender expression, marital status, sexual preference, age, socio-economic status, race, ethnicity, poverty, caste and religion are some of the axes of privilege and discrimination that intersect not only with each other but also with sexuality. An affirmative approach to sexuality must necessarily take into account that people live in multiple dimensions; that while they might experience privilege in one, they might be disadvantaged in another, or they might be multiply disadvantaged. For example, a young lesbian from a minority religion might be disadvantaged because of her age, sexual preference, gender, marital status and religion, and might therefore not have the same access to sexual health services that a married woman from a dominant religion may have.

As noted earlier, an affirmative approach is based on the core principles of bodily integrity, personhood, equality and respect for diversity. By acknowledging that sexual and gender expression take many different forms, this approach is inclusive of *all* people. In our region, we have a plethora of vibrant and various ways in which people express their gender and sexual identities—ways that defy simple categorisation of people into man-woman or heterosexual-homosexual. For instance, think of the *warias* in Indonesia; the *metis* in Nepal; the *kothis*, *aravanis* and *hijras* in India; the *baklas* in the Philippines; and the *mak nyahs* in Malaysia;⁵ as well as the butch/femme identities that are so strongly ingrained in same-sex desiring women in China, Indonesia and the Philippines.

Let us look at age as another example. In an affirmative approach, it is not only people who are in the reproductive age range who are considered worthy of sexual health services, education or advocacy interventions. Given this, research would require a more comprehensive way of regarding sexuality as being more than the KAP (knowledge, attitude, practices) studies that are routinely conducted. For instance, the Safe Passages to Adulthood,⁶ a research programme on young people's sexual health in poorer countries, looks at a variety of factors that influence young people's sexual health, including factors that can be counted as young people's 'strengths.'⁷

In the policy arena, an affirmative approach would work towards ensuring that policies uphold people's rights. For this, policymakers need to be sensitised to gender and sexual expressions. For example, India and seven other countries in the region still have the colonial legacy of Section 377, which penalise 'carnal intercourse against the order of Nature,' and under which *hijras* and gay men are harassed and oppressed.⁸ Voices Against 377, a coalition of groups in Delhi, is pressing for change in the law.⁹ An encouraging policy change in the region is the lowering of the age of consent for sex for homosexuals in Hong Kong in August 2006.¹⁰ In 2005, a young gay man in Hong Kong, William Leung, mounted a challenge to laws which criminalise consensual sex between men aged over 16 years but under 21 years whilst allowing sex

between consenting heterosexuals aged 16 and over. The Basic Law in Hong Kong states that all residents shall be treated equally before the law and are entitled to protection under the law without any discrimination. As such, this is not just a case about gay rights or the right to have sex. It is about people's fundamental rights to equality and privacy.

What about services on the ground? How do we translate all these ideas into action? Some examples of sexuality programmes that are rights affirming in South and Southeast Asia are those run by Aahung in Pakistan, the Empower Foundation in Thailand, Likhaan and the Philippines Educational Theatre Association in the Philippines, the Pink Triangle Foundation and Sisters in Islam in Malaysia, and Yayasan Kesejahteraan Fatayat in Indonesia.¹¹ They work with different groups of people and use a range of interventions, including health care, religious interpretation, collectivism, theatre, education, advocacy and outreach.

There is still a lot more to be done. We need more services for young people who are ignored, for lesbians and other same-sex desiring people who may not yet have a name for themselves, for indigenous as well as rural women, for people with disabilities, and also for the ubiquitous heterosexuals who often because of their 'ordinariness' are often neglected, apart from being 'targetted' in HIV prevention interventions that do not take pleasurable sexuality into account. We need to do this because affirming sexuality means doing it for all, not just a chosen few.

A participant at the *Regional Consultation on Affirming Sexuality* hosted by the South and Southeast Asia Resource Centre on Sexuality in June 2007 summed it up perfectly: "Affirming Sexuality Equals Affirming Life." Need one say more?

Endnotes

- 1 Miller, Alice M. 2004. "Sexuality, violence against women and human rights: Women make demands and ladies get protection." *Health and Human Rights*. Vol. 7, No. 2, pp. 17-47.
- 2 Correa, S.; Petchesky, R. 1994. "Reproductive and sexual rights: A feminist perspective." In Sen, G.; Germain, A.; Chen, L. C. (Eds.). *Population Policies Reconsidered: Health, Empowerment and Rights*. Boston, U.S.A.: Harvard University Press. pp. 107-123.
- 3 Miller, Alice M. 2000. "Sexual but not reproductive: Exploring the junction and disjunction of sexual and reproductive rights." *Health and Human Rights*. Vol. 4, No. 2, pp. 69-109.
- 4 Rubin, Gayle. 1999. "Thinking sex: Notes for a radical theory of the politics of sexuality." In Parker, R. & Aggleton, P. (Eds.). *Culture, Society and Sexuality: A Reader*. UK: UCL Press. pp. 143-178.
- 5 Indigenous gender identities/expressions. Many have sex with men, but do not consider themselves as trans people or as homosexual. They do not easily conform to binary gender or sexual classifications.
- 6 Chandiramani, R. [et al.] 2002. *Sexuality and Sexual Behaviour: A Critical Review of Selected Studies (1990-2000)*. New Delhi: CREA. 33p.
- 7 www.safe passages.soton.ac.uk
- 8 In Plainspeak. 2006. "Did you know." Issue 1. www.asiasrc.org/inplainspeak/issue1_2006/sex_law.php
- 9 www.voicesagainst377.org/component/option,com_frontpage/Itemid,1/
- 10 www.thestandard.com.hk/stdn/std/Metro/GH29Ak02.html
- 11 Descriptions and analyses of all these organisations are available in Misra, G. & Chandiramani, R. (Eds.). 2005. *Sexuality, Gender and Rights: Exploring Theory and Practice in South and Southeast Asia*. New Delhi/Thousand Oaks/London: SAGE Publications. 313p.

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A Glimpse into Young Women's Sexuality in Suva

Culture, religion, parents, peers and media are all factors that influence young women's sexuality. This article highlights some key characteristics of young heterosexual women's sexuality from research on sexual decision-making in the HIV/AIDS context in Suva.¹

Suva. Suva, the 'New York' of the Pacific, the capital of Fiji, and the centre for most regional organisations and businesses, is a context constituted by patriarchal social structures, a racist colonial history and growing class differentials, which set the scene for conflict, real or imagined, between tradition and modernity in multi-ethnic Fiji. Fiji is famous for its four *coup d'états* in its short history of independence since 1970. In contemporary Suva, class divides are between the wealthy business elite, Indigenous-Fijian chiefly class and the growing sprawl of urban and peri-urban Suva dwellers. Nearly half the population are Indo-Fijians, descendants of indentured labourers brought to work in the colonial sugarcane plantations. Other minority races include Chinese, European and mixed race Fiji Islanders. *Coups* have increased racial divisions, conflict and violence, and contributed to significant 'brain drain' and loss of economic productivity.

Life in Suva is fluid and contradictory. Churches protest against gay marriage rights (in foreign countries), and sodomy is illegal. Yet Suva is also where a police high commissioner has said 'being gay is not an offence and the police have more important work to do,' and where a new NGO, Equal Ground Pacific, has been established to specifically work on sexual rights. In many ways, Suva is a place where 'sexual promiscuity' is as prevalent as the moralism against it.

On the study. 'Sexuality' is understood as the socially constructed aspect of all things related to sex.² One-on-one interviews with 20 young women in Suva focussing on heterosexual sexual decision-making were used to gather data. Interview transcripts were analysed to identify common factors in decision-making with reference to their economic status, education, and family and cultural life, as existing literature identifies these areas as key factors in young women's vulnerability to HIV/AIDS.

Sexuality. Young women had to contend with conservative, cultural and patriarchal ideas about sexuality. These included strong ideas about 'virginity' and 'purity': "My father is very strict... he doesn't allow us having boyfriends... we have to be in the house all the time... he's Samoan that's how their culture is like." Similar kinds of values exist in Indo-Fijian culture (*purdah* or the practice of restricting women's mobility).³

Most young women face difficulties in creating sexual identities for themselves because of stigma and general denial of young women's sexuality. "If we did [talk about sex at high

school] which I did—they would automatically think I was being promiscuous." Sexual taboos also create difficulties in addressing contraception, abortion and access to sexual and reproductive health services: "Of course I knew condoms and things... but I was just too shy you know!... Most of the time here people are really shy to walk into a chemist and buy condoms. Everybody here knows everybody! Ok, this person here might know my mother!" Mothers and close female relatives are significant and influential role models for young women's sexuality, and can play a profound role in influencing their sexual decision-making by overriding other competing values and influences, including the media.

Interestingly, young women are cognisant of the contradictory nature of ideas about their sexuality. For example, a 17-year old explains her thoughts on sex education at school: "They covered contraception and abstinence, and basically it was just like 'DON'T HAVE SEX.' But they're not being realistic, because a lot of people, young people in high school, are having sex; they want to stamp it out and hide it, like ignorance is bliss kind of thing."

Sexual values varied across those interviewed: most rationalised that it was fine to have sex if you are planning to marry your boyfriend, or if you use condoms; others did not subscribe to conservative ideas at all: "Actually in my group, if you were still a virgin they'd make fun of you." However, actual enjoyment of sex was central in decision-making for only a few, showing how most young women lack a 'sexual-self' and that external factors are influential on decisions about sex. This 'unconstructedness' of young women's sexuality, together with the barriers mentioned, was a key factor preventing agency and the ability to actualise preferences in sexuality, and thus a major risk in terms of HIV prevention.

Conclusion. This window into young women's sexuality in Suva shows that there is an uneasy coexistence of contradictions. Young women are negotiating conservative, cultural, religious and patriarchal ideas about virginal purity, as well as trends and values from movies, the global media and local school yard peer pressure, vis-a-vis their own desires—all these within a tumultuous social, political and economic context, where colonial grievances, neo-liberal globalisation and a multi-racial society impact on women's lives and sexuality.

Endnotes

- 1 Sami, Roshni. 2006. *Power and Young Women's Sexual Agency in Suva*. [Thesis]. University of Auckland.
- 2 Harding, J. 1998. "Investigating sex: Essentialism and constructionism." In LaFont, S. (Ed.), 2003. *Constructing Sexualities: Readings in Sexuality, Gender, and Culture*. New Jersey: Prentice Hall, pp.6-17.
- 3 Lateef, S. 1990. "Rule by the Danda: Domestic violence among Indo-Fijians." *Pacific Studies*. Vol.13, No.3, pp.43-62.

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Photo by Redfern Martz

Perspective Matters:

Moving Towards Affirmative Thinking on 'Xing' in Contemporary China

Since the Open Door policy was put in force in China in the late 1970s,¹ China has experienced rapid changes in sexuality matters, with policies such as the new Marriage Law and the One Child Policy² and cultural influence from Hollywood and Hong Kong movies driving changes in love, family, marriage, sex and other related matters. Journalists, sociologists, lawyers, public health officials, educators and gay rights activists have begun to talk about sexuality issues and to intervene in the public policy arena. Issues such as rights of sex workers and of homosexuals are entering public debates and policies, with the government now officially recognising that these groups exist in Chinese society. Programmes and research that promote sexuality, as well as sex education programmes sponsored by the Chinese government and international NGOs, have also increased in the country.

The International Conference on Sexualities. These changes and increasing interest in sexuality prompted the Institute of Sexuality and Gender,³ the pioneering research institute in China on the issue, to hold an annual *International Conference on Sexualities in China* beginning in 1996. The most recent conference was held in June 2007 at the Renmin University of China, with some 50 people from diverse backgrounds and nationalities discussing various sexuality issues in the country to an audience of more than 100 people.⁴ The conference aimed to bridge local and international academic research on sexuality in

the Chinese context; encourage more scholars to devote to sexuality work; and inspire more affirmative perspectives and diverse thinking on different issues related to gender and sexuality. It hoped to make sexuality 'more acceptable' in public discourse and thus facilitate an understanding of 'xing' (the local term for sex), and move towards a diverse, gender and rights-based concept of sexuality. Covering various issues such as gay and lesbian's sexuality, women's sexuality, and the internet and sexuality, the presentations expressed different attitudes towards sexuality and were a good reflection of existing research and programmes in contemporary China.

Current discourses on sexuality. There are at least four types of sexuality-related research and programmes that are conducted by different groups in contemporary China and which result in several popular discourses.⁵

The most established and dominant voice is that of **medicalised and sexological discourse.** Sexological research rose to prominence in the mid-1980s to early 1990s in China, as illustrated by groundbreaking texts as Fangfu Ruan's *Sex Knowledge Handbook* (1985) and *Sex in China* (1992); Wu Jieping's *Sexual Medicine* (1984); and Liu Dalin's *Sex Culture in Modern China* (1991). Medicalised discourse is driven by sexologists, doctors, some sex educators and commercial interests. Whilst originally viewed as a 'healthy' and positive attitude towards sex as a counter to the 'asexual' culture of the Maoist period,

the focus of sexologists on delineating 'scientific' sexual knowledge, 'scientific' sexual health, and 'scientific' sexual behavior, is now associated with the commercialisation and the medicalisation of the sexual body.

The second discourse is concerned with the **subordination and oppression of women's bodies and sexuality or a silence on sexuality in women's studies.** Mainly conducted by feminists in China, this discourse focusses on the subordinate status of Chinese women vis-à-vis Chinese men. Despite the evident importance of such studies, they also tend to portray women as 'victims,' discouraging positive representations of female autonomy and sexuality.

The third popular discourse is that of **sexual revolution.**⁶ Driven by scholars and the mass media, this discourse is expressed in a shift from notions of sex for reproduction to new conceptions of sex for leisure and pleasure; a dramatic change in personal sexual behaviour, practices and relationships; generated public and academic debate on sex-related issues and an associated proliferation of new terminology and concepts; and changes in women's sexuality, such as more positive perception of sexuality, diverse sexual practices and increasing rate of pre-marital and extra-marital sex.⁷ However, the sexual revolution discourse is often distorted in the mass media into claims that China is a virtual 'paradise of sexuality' or is 'liberal,' which is then equated with 'Westernised,' thus increasing public resistance in recent years.

There are also discourses of 'self-control and self-respect' which function to reinstate 'tradition' as a means to resist what are seen as the negative consequences of an imagined 'westernisation' of sexual attitude, behaviour and practices. My previous work in HIV/AIDS programmes and related social debates has shown that this slogan features prominently in sexual health and education projects targeted at China's youth. Emphasising the 'traditional' ideology of behaving properly and avoiding 'premature' love and sex, especially for girls, this slogan is used without enough evidence-based analysis on sexualities among the youth and with a lack of respect for their voices. Moreover, it reinforces harmful gender stereotypes. Likewise, the ABC (abstinence, be faithful and use condom) policy is emphasised by some parties to advocate moral policing of sexuality in order to prevent sexually transmitted infections (STIs) and HIV/AIDS.

It is worth noting that in recent years, the HIV/AIDS pandemic has opened an incredible space for sexuality research and programming in China. It has resulted in concrete financial commitment both from funding agencies and the government and encouraged increased acceptance of sexuality research and public discussion. However, this entry point means that the government also runs the risks of pathologising the sexual body, presenting it as something to be 'cured' as a result of disease and disorder. Rather than

using the wellbeing perspective, the government usually addresses the 'danger' and 'risks' of sexuality.

Moving towards an affirmative perspective. While sexuality's acceptability as a topic in China's academic and public spheres remains an issue, what is more important is the type of perspective on sexuality that the researchers and programme advocates hold. As discussed above, some discourses emphasise a medicalised understanding of sexuality, others support the control of sexuality for a moral purpose, and still others focus on the 'disease,' 'subordination' and 'disorder' brought by sexuality. These discourses reaffirm a negative attitude towards sexuality.

On the other hand, other discourses, such as respect for sexual diversity, positive attitude towards pleasure and the sexual body, and the call for a rights-based understanding lead to an affirmative perspective on sexuality. This perspective focusses on the 'person' and highlights the voices of our research participants and the communities our programmes serve. It recognises that sexuality is about but not limited to sex, and is not only about STIs, unwanted pregnancy or sexual violence, but is also about pleasure, sexual well-being and respect for rights of all people of diverse sexual and gender expressions.

Encouragingly, we see more examples of research using this affirmative perspective. Recent studies provide positive accounts of how women in China view and practice their sexuality and bodies in daily lives.⁸ The need to re-explore terms and sayings in Chinese that indicate women's strength in and control over sexuality, such as, "Women in their 30s are wolves, in their 40s are tigers, and in their 50s could even absorb the dust," is also now recognised.⁹ There is still a long way to go, but the fact that affirming perspectives are addressed in the 2007 sexuality conference and in some programmes and research in the country is a good start.

Endnotes

- 1 *The Communist Party of China's decision in 1978 to open China's doors to the outside world.*
- 2 *The new Marriage Law indicates that couples could get divorced because of 'fading love.' The One Child Policy introduced the concept of 'sex for pleasure.'*
- 3 *Based at the Renmin University of China and directed by Prof. Pan Suiming, who has worked in this field for two decades and began the first sexuality course in 1985.*
- 4 www.policyinnovations.org/ideas/commentary/data/chinese_sexual_culture
- 5 Huang Yingying. 2005. *Body, Sexuality and Sexiness: A Study of Young Urban Chinese Women in Daily Lives.* Ph.D dissertation. [In press.]
- 6 Farrer, J. 2002. *Opening Up: Youth Sex Culture and Market Reform in Shanghai.* University of Chicago Press. Pan Suiming. 2006. "Transformations in the primary life cycle: The origins and nature of China's sexual revolution." In Jeffrey, E. (Ed.). *Sex and Sexuality in China.* Routledge Curzon.
- 7 Pan Suiming. [et al.] 2004. *Sexual Behaviors and Sexual Mores of Contemporary Chinese People.* Social Science and Document Press. Also refer to the result of a 2006 population-based randomised survey among Chinese people's sexual practices and relationships, which was conducted by the Institute of Sexuality and Gender. www.sexstudy.org (in Chinese)
- 8 See no. 5. Li Yinhe. 1998. *Love and Sexuality of Chinese Women.* Beijing: Jinri Zhongguo Chubanshe.
- 9 Huang Yingying. "Chinese key words on sexuality and gender." *Key Words on Sexuality Project.*

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Regional

The **Pleasure Project** facilitated two workshops at the *8th International Congress on AIDS in Asia and the Pacific* held in Colombo, Sri Lanka on 19–23 August 2007. Titled “Where’s the Pleasure in Safer Sex,” the workshops aimed to build skills of HIV practitioners in promoting safer sex as both a safe and sexy activity. The sessions meant to ensure that people working in HIV prevention actually talked in a sex-positive way about condom use and a whole range of diverse sexual acts that are safe and enjoyable.

The response was overwhelming: 15–20 people were expected to engage in a cosy discussion, but more than 60 attended the first session. The organisers were compelled to rerun the workshop and still had to turn people away. The highlight of the session came from the testimonials received from the participants. A woman from Uganda told the facilitators: “We have been doing it all wrong in my country—people associate condom use with disease and AIDS; but now I know it can be so much more.” Sister Mary Selinta, a Catholic nun from Sri Lanka who counsels young couples entering matrimony, said: “This is the best session I have attended at this conference.”

The Pleasure Project is an educational organisation that promotes sex-positive approaches to preventing sexually transmitted infections, including HIV. The project is non-donor funded, run by volunteers and driven by passion.

Source: Revati Charwla. For more information, contact Anne Phillpott at anne@thepleasureproject.org or info@thepleasureproject.org Website: www.thepleasureproject.org

Research on non-normative sexualities in India and Indonesia has recently been concluded by the Kartini Network for Women’s/Gender Studies in Asia. The research into and analysis of non-normative sexual practices and behaviours of three groups—widows/divorced women, young lesbians and female sex workers—interrogates issues of sex, secrecy and the denial of women’s sexuality within a perspective of human and women’s/sexual rights. The analysis of marginal and parallel sexualities suggests strategies of empowerment for these groups. At the same time, the study of the ‘margins’ of sexual regimes sheds light on the control mechanisms and the denial of women’s potential for empowerment in such regimes. These research projects are complemented with historical research into pre-colonial sexual regimes and media analysis.

Research results have been shared with other academics, activists, the media and policymakers throughout Indonesia, as well as in Delhi, India. These have been published in Bahasa Indonesia as well. A training manual and a reader on women’s non-normative sexualities have also been produced. In the next project phase, an academic publication will

be produced and the research will be expanded into other Asian countries. A training on feminist research methods on sexuality issues will also be conducted in 2009.

Source: Nursyabbani Katjasungkana, Kartini Network, Email: nur_dpr@yahoo.com

The South and Southeast Asia Resource Centre on Sexuality (Resource Center) hosted by TARSHI (Talking About Reproductive and Sexual Health Issues) organised a satellite session which aimed at examining new issues and broadening the discussion on pleasure at the *4th Asia Pacific Conference on Reproductive and Sexual Health and Rights* held in Hyderabad, India from 29–31 October 2007.

Titled “More than Pleasure: New Issues in Affirming Sexuality in Asia,” the session featured Dede Oetomo from GAYa Nusantara Foundation, Indonesia; Khartini Slamah from the Asia Pacific Network of Sex Workers, Malaysia; Dinh Thai Son from the Institute for Social Development Studies, Vietnam; and Sumit Baudh from the Resource Centre. Oetomo focussed on how Men who have Sex with Men (MSM) could relate to and yet may not identify with gay men and their communities, thus signifying the need for sexual health programmes to cater to the specific needs of various communities. Slamah pointed out the dangers of categorising transgendered people into neatly manageable boxes by donors and implementers (such as the category of MSM). Dinh stressed that male sex work is often the only space for homosexual men to express and affirm their sexual orientation and pleasure. Finally, Baudh spoke on how the penalisation of private consensual same-sex sexual acts forces a large section of people to lead closeted lives and damages their self esteem, which is quite contrary to the principles of affirming sexuality. The session was chaired by Radhika Chandiramani and rapporteured by Sushma Luthra from the Resource Centre. It was well attended, with participants actively engaging in the discussion, and expressing their dismay at the non-inclusion of the rights of transgendered people in programmes and services on SRHR and voicing a need to include broader issues of affirming sexuality.

The Resource Centre aims to increase knowledge and scholarship on issues of sexuality, sexual health and well-being in the South and Southeast Asia region. It also conducts with TARSHI a *Regional Training on Sexuality, Sexual and Reproductive Health and Rights*.

Source: Arpita Das, Programme Associate, The South and Southeast Asia Resource Centre on Sexuality. Email: arpita@tarshi.net Website: www.asiasrc.org

Philippines

“Got Pride?” the *2007 Pride March* was held on 8 December 2007 in Manila City, as part of Human Rights

week. It aimed to bolster the struggle to reduce and eliminate the stigma and discrimination against the lesbian, gay, bisexual and transgender (LGBT) community, and hoped to contribute to an effort in Congress to enact a measure that penalises discriminations against LGBTs. The pride celebration affirms the universality of human rights and fundamental freedoms and the endurance of solidarity between and among vulnerable communities. It is a community effort rooted in the aspiration to provide positive visibility for the LGBT community.

The pride march caught extensive media attention as some 5,000 people marched along the streets of Manila, while thousands more viewed the celebration. The march generated increased participation from different non-government organisations and government organisations, as well as private companies supportive of the cause.

Task Force Pride (TFP) of Manila, Philippines, is the official organising body of the Filipino LGBT pride march and festivities since 1999. Akbayan Partylist, Ang Ladlad, Indigo Philippines, STRAP (Society of Transgenders in the Philippines), The Library Foundation, UP BABAYLAN and a number of individuals currently compose the leadership of TFP.

Source: Eva Callueng, TFP Co-Coordinator, Pride March 2007. Telefax: +632-426-9438. Email: tfpmanila@yahoo.com

Thailand

Although interest in sexuality studies is increasing in Thailand, the development of concepts, methodologies and theories in this field does not respond to the complex and diversified situation of the socio-cultural practices of sexualities in Thai society. Nor does it challenge myths about sexuality which exist both in Thai 'social construction' of sexuality and in the academic fields. Studies on Thai sexuality are almost exclusively by scholars and academics, with civil society involvement relatively rare. These differences obstruct the development of sexuality studies and prevent the development of critical analysis which could modify old paradigms.

As such, the *1st Annual Conference on Sexuality Studies in Thai Society* was held on 7-8 January 2008 in Bangkok. Themed "Critiques of the Body of Knowledge and Conventional Practices of Sexuality Studies in Thai Society," the conference aimed to provide space and opportunities for participants to have constructive dialogues, address the issues, and exchange and share knowledge, perspectives and methodologies that would enhance new discourses and stimulate participants to further their theoretical and research work. The annual conference also sought to increase public awareness and understanding on sexuality, and thus pave the way to the

promotion and advocacy of sexual rights interventions at the national level.

The conference was a success, with about 300 activists, practitioners, researchers, scholars and students coming to hear presentations on topics ranging from phone sex to the titillation of the Camfrog website. The gathering was organised by the Southeast Asian Consortium on Gender, Sexuality and Health; the Women's Health Advocacy Foundation; Anjaree Group; and Mahidol and Thammasat universities.

Source: Suwannee Hanmusicwatkoorn, Coordinator, The Southeast Asian Consortium on Gender, Sexuality and Health. Website: www.seaconsortium.net

Upcoming Trainings

Sexuality and Development Workshop

3-5 April 2008; Brighton, UK
Institute of Development Studies
Email: j.grant@ids.ac.uk

The Sexuality, Gender and Rights Institute

7-14 April 2008; New Paltz, New York, USA
CREA. Email: mailcrea@verizon.net

Training of Trainers' Workshop on Sexual Rights

7-20 April 2008; Sidhbari, Himachal Pradesh, India
Kartini Network for Women's/Gender Studies in Asia
Email: kartiniasia@gmail.com

12th Summer Institute on Sexuality, Culture and Society

6 July-2 August 2008; Amsterdam, the Netherlands
International School for Humanities and Social Sciences
Universiteit van Amsterdam
Email: summerinstitute-ishss@uva.nl

CSBR Sexuality Institute

16-21 August 2008; Kuala Lumpur, Malaysia
The Coalition for Sexual and Bodily Rights in Muslim Societies. Email: liz.amado@wwhr.org

7th Leadership Course on Gender, Sexuality and Health in Southeast Asia and China

25 August-13 September 2008; Vientiane, Lao PDR
SEAsian Consortium on Gender, Sexuality and Health
Email: coordinator@seaconsortium.net

LGBT & Human Rights: Int'l. Training Programme

10-28 November 2008; Stockholm, Sweden
1-5 June 2009; Asia/Eastern Europe
RFSL and RFSU; funding from Sida
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in plainspeak



Chandiramani, R.; Das, A. (Eds.). *In Plainspeak: Talking About Sexuality in South and Southeast Asia*. New Delhi, India: South and Southeast Asia Resource Centre on Sexuality. Volumes 2005-2008. v.p. Available at www.asiasrc.org/plSpk/inplainspeak.asp Tel.: +91-11-2437-9070/9071.

As the title suggests, this magazine features open discussion on issues around sexuality—something that is often anything but openly discussed. As well as the more familiar forms of articles focussing on policy changes, innovative programmes and personal experiences, a range of other content is featured. This includes artwork and photography, interviews, and movie and literature reviews. This mix of content makes *In Plainspeak* not only informative but also refreshingly easy to read. It offers an insight into how sexuality is perceived, experienced and expressed by individuals and society in South and Southeast Asia that cannot be gained from purely academic publications. Among others, the latest issue (2007 Issue 4) features an interview with ARROW's Programme Manager Rodelyn Marte on her feminist journey and the challenges of incorporating sexuality in reproductive health and rights work.

Datta, Bishakka. 2007. *Work in Progress: Building Sexuality into Programs on Reproductive Health, Human Rights, HIV/AIDS and Women's Rights*. New Delhi, India: CREA. 52p. Tel.: +91-11-2437-7707/8700/8701. Fax.: +91-11-2437-7708. Emails: crea@creaworld.org & mailcrea@verizon.net

This publication offers eight short case studies based primarily on interviews with high-profile organisations such as CARE, Human Rights Watch, World Health Organisation, Guttmacher Institute, International Planned Parenthood Federation, Open Society Institute, Amnesty International and International Centre for Research on Women. Those interviewed outlined how they view sexuality as a part of their organisation's cause and

how they have gone about addressing this often bypassed topic. This is a great source of inspiration and ideas for those who feel that sexuality deserves better representation in health, gender and rights programmes.

Institute of Development Studies (IDS). 2007. *BRIDGE Cutting Edge Pack on Gender and Sexuality*. Brighton, UK: IDS. v.p. Available at www.bridge.ids.ac.uk Fax.: +44-0-127362-1202.

Sexuality is often discussed in terms of health, but this excellent publication suggests that while health is vital, the importance of sexuality and gender in our lives goes further than just health. Rather, we also need to give attention to the positive and pleasurable aspects of sexuality. The report focusses on sexual rights as a way to challenge the dominant gender ideologies around sexuality. The sexual rights framework, the work of the UN on sexual rights and sexual rights within the current political context are all discussed. True to its name, this publication explores new thinking on sexual rights—such as using alliances amongst different groups as a tool to create change through a more integrated approach to sexuality. Recommendations fall under two categories: recognising the importance of sexuality, and taking an inclusive, gendered and positive approach to it.



Jolly, Susie. 2007. "IDS working paper no. 283: Why the development industry should get over its obsession with bad sex and start to think about pleasure." IDS. 29p. Available at www.ids.ac.uk/ids/bookshop/wp/wp283.pdf Tel.: +44-0-1273-678269. Fax: +44-0-1273-621202.

This publication demonstrates how the development industry deals negatively with sexuality-related issues, and that benefit could be reaped from a more positive approach to sexuality. The author notes the industry's focus on negative issues such as population control, disease and violence, and the creation of bad sex and gender stereotypes that often portray women as victims and men as perpetrators, while largely ignoring transgender people. Recommendations for negotiating the relationship between pleasure and danger in sexuality are outlined, including a call for tackling of exploitation and inequalities through participation, empowerment and accountability; a shift beyond negative approaches to sexuality; and promoting

sexual pleasure to affirm and empower. These suggestions are presented along with examples of successful programmes in Africa, Asia and the Americas. The overall message from the author is that programmes that focus on positive aspects of sexuality cannot only help to improve health outcomes but also empower people to enjoy sexual pleasure—something ‘wonderful in itself.’

Maxwell, J.; Watts Belser, J.; David, D. 2007. “Chapter 7: Sexuality.” In *A Health Handbook for Women with Disabilities*. The Hesperian Foundation. Available at www.Hesperian.org/publications_download_wwd.php Tel.: +510-845-1447. Fax.: +510-845-9141.

For women with disability, sexuality can be a more complicated issue due to lack of information or self-confidence, and the beliefs and attitudes of potential or current partners, family or other members of society. This chapter aims to dispel some of the harmful myths about women with disabilities and sexuality and act as a guide for them to explore and enjoy their sexuality. It discusses learning about sexuality, different ways of having sex, and possible problems during sex. It centres on women respecting themselves and expecting respect from their partners, and on educating themselves about sexuality issues so that they can make informed decisions. The chapter concludes with suggestions for women with disabilities, families and caregivers, the community, and health workers on how they can work to change community beliefs and attitudes to make it easier for women with disabilities to enjoy sexual rights.

Misra, G.; Chandiramani, R. (Eds.). 2005. *Sexuality, Gender and Rights: Exploring Theory and Practice in South and Southeast Asia*. New Delhi: Sage Publications India. 313p. Available at web.creaworld.org/items.asp?CatID=1

This volume aims to address the lack of documentation on work done in the area of gender, and to a greater degree, of sexuality, in South and Southeast Asia. Each chapter describes a different organisation’s use of a human rights framework to conduct research, practice activism or provide services. The organisations featured work in different areas, including sex workers’s rights, promoting the rights of those who do not conform to heteronormativity, advancing the status and health of heterosexual women, and exploring how sexuality is portrayed in Indian media and film industry. Although the countries featured (India, the Philippines, Malaysia, China, Indonesia, Pakistan, Thailand and Sri Lanka) present diverse realities, the issues of religious fundamentalism, government censorship, family values, and globalised media are recurrent.



Nicole, R.; Marin, M.; Ando, M.M. (Eds.) 2006. *Women in Action: Queering Social Movements and Feminist Theories*. Issue 1. Manila, Philippines: Isis International-Manila. 188p. Available at isiswomen.org/index.php?option=com_content&task=view&id=262&Itemid=156 Tel.: +632-928-1956. Fax.: +632-924-1065.

This volume features articles mostly focussing on lesbian, gender, bisexual and transpeople (LGBT) issues, with insights from a diverse range of countries across the region including Fiji, Japan, the Philippines and Singapore. Particularly interesting is an article based on an e-forum convened with the Women’s Human Rights Defenders Campaign, which explored how the LGBT agenda fits in relation to the women’s and human rights movements, and possibilities for increased inter-movement work in the future on the issue of sexual diversity. Other excellent pieces are an article describing the politics of sexuality in Malaysia by Zaitun Mohamed Kasim, an article by Neha Patel commenting on language and sexual pleasure, and another by Sonia Correa on why feminists should engage in queer theorising.

Parker, A.; Aggleton, P. (Eds.) 2007. *Culture, Society and Sexuality: A Reader*. (2nd ed.) London & New York: Routledge. 490p.

The second edition of this very important volume consolidates current literature on the construction of sexual life and sexual rights. It is divided into eight sections: conceptual frameworks; gender and power; gender and sexuality; sexual identities/sexual communities; sexual meanings, health and rights; sexual categories and classifications; sexual negotiations and transactions; and contemporary and future challenges. Authors featured include Carole Vance, Jeffrey Weeks, Gayle Rubin, Adrienne Rich, Sonia Correa and Rosalind Petchesky. Articles that focus on Asia-Pacific realities and theorising are “The *hijras* of India: Cultural and individual dimensions of an institutionalised third gender role” by Serena Nanda; “An explosion of Thai identities: Global queering and re-imagining queer theory” by Peter A. Jackson; and “*Bhai-behen*, true love, time pass: Friendships and sexual partnerships among youth in an Indian metropolis” by Leena Abraham. This reader is a must for researchers, activists, health workers, service providers and others who confront practical and policy issues related to sexuality, sexual health and sexual rights.

Other Resources

Armas, Henry. 2007. "IDS working paper 294: Whose sexuality counts? Poverty, participation and sexual rights." Brighton, UK: Institute of Development Studies (IDS). 23p.
Available at www.ids.ac.uk/ids/bookshop/wp/wp294.pdf

Asia-Pacific Rainbow Support Centre, Inc. 2006. *Weaving Common Threads: Proceedings of the Regional Workshop on Lesbian Sexual and Reproductive Health*. Philippines: Asia-Pacific Rainbow Support Centre, Inc. 120p. Tel.: +632-728-8487. Fax.: +632-751-7047. Email: aprainbow@gmail.com

Berer, Marge. (Ed.) 2004. "Sexuality, rights and social justice." *Reproductive Health Matters*. Vol.12, No. 23. 210p. Tel.: +44-20-7267-6567. Fax.: +44-20-7267-2551. Email: mberer@rhjournal.org.uk

Cornwall, A.; Jolly S. (Eds.) 2007. *Realizing Sexual Rights*. Brighton, UK: IDS. 59p. Available at www.ids.ac.uk/UserFiles/File/Participation_publications/RealisingSRidslowJan.pdf

Correa, S.; Jolly, S. 2006. "Sexuality, development and human rights." 23p. Available at www.siyanda.org/docs/Correa_Jolly_EGDI.doc Email: s.jolly@ids.ac.uk and s.correa@abiuids.org.br

CREA. 2006. *Sexual Rights and Social Movements in India*. India: CREA. 33p. Available at files.creaworld.org/files/wp.pdf

International Gay and Lesbian Human Rights Commission. 2005. "Institutional memoir of the 2005 Institute for Trans and Intersex Activist Training." Available at www.iglhrc.org/files/iglhrc/LAC/ITIAT-Aug06-E.pdf

Petchesky, Rosalind P. 2005. "Rights of the body and perversions of war: Sexual rights and wrongs ten years past Beijing." *International Social Science Journal*. Vol.57, Issue 184, pp.301-318. Available at www.sxpolitics.org/mambo452/index.php?option=com_docman&task=doc_details&gid=21 Email: rpetches@igc.org

The Southeast Asian Consortium on Gender, Sexuality and Health. 2005. *Researching Sexuality and Sexual Health in Southeast Asia and China*. (2nd ed.). 194p. Available at www.seaconsortium.net/public_publication.php Tel.: +662-441-9184. Fax.: +662-441-9515 ext.112. Email: coordinator@seaconsortium.net

The SEAsian Consortium on Gender, Sexuality & Health. 2006. *Living on the Edges: Cross-border Mobility and Sexual Exploitation in the Greater Southeast Asia Sub-region*. 322p.

The SEAsian Consortium on Gender, Sexuality & Health. 2007. *A Glossary of Terms in Gender and Sexuality*. 97p.

ARROW's Publications

ARROW. 2007. *Rights and Realities: Monitoring Reports on the Status of Indonesian Women's Sexual and Reproductive Health and Rights; Findings from the Indonesian Reproductive Health and Rights Monitoring & Advocacy (IRRMA) Project*. Kuala Lumpur, Malaysia: ARROW. 216p. Price: US\$10.00

ARROW. 2005. *Monitoring Ten Years of ICPD Implementation: The Way Forward to 2015, Asian Country Reports*. Kuala Lumpur, Malaysia: ARROW. 384p. Price: US\$10.00

ARROW, Center for Reproductive Rights (CRR). 2005. *Women of the World: Laws and Policies Affecting Their Reproductive Lives, East and Southeast Asia*. New York, U.S.A.: CRR. 235p. Price: US\$10.00

ARROW. 2003. *Access to Quality Gender-Sensitive Health Services: Women-Centred Action Research*. Kuala Lumpur, Malaysia: ARROW. 147p. Price: US\$10.00

ARROW. 2001. *Women's Health Needs and Rights in Southeast Asia: A Beijing Monitoring Report*. Kuala Lumpur, Malaysia: ARROW. 39p. Price: US\$10.00

Abdullah, Rashidah. 2000. *A Framework of Indicators for Action on Women's Health Needs and Rights after Beijing*. Kuala Lumpur, Malaysia: ARROW. 30p. Price: US\$10.00

ARROW. 2000. *In Dialogue for Women's Health Rights: Report of the Southeast Asian Regional GO-NGO Policy Dialogue on Monitoring and Implementation of the Beijing Platform for Action, 1-4 June 1998, Kuala Lumpur, Malaysia*. Kuala Lumpur, Malaysia: ARROW. 65p. Price: US\$10.00

ARROW. 1999. *Taking up the Cairo Challenge: Country Studies in Asia-Pacific*. Kuala Lumpur, Malaysia: ARROW. 288p. Price: US\$10.00

ARROW. 1997. *Gender and Women's Health: Information Package No. 2*. Kuala Lumpur, Malaysia: ARROW. v.p. Price: US\$10.00

ARROW. 1996. *Women-centred and Gender-sensitive Experiences: Changing Our Perspectives, Policies and Programmes on Women's Health in Asia and the Pacific; Health Resource Kit*. Kuala Lumpur, Malaysia: ARROW. v.p. Differential Pricing.

ARROW. 1994. *Towards Women-Centred Reproductive Health: Information Package No. 1*. Kuala Lumpur, Malaysia: ARROW. v.p. Price: US\$10.00

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Definitions

Thai Sexuality Keywords

Terms used in sexuality discourse are often taken from English, which can be problematic as it then excludes local concepts that may actually be quite rich and useful for sexual and reproductive health work in the region. The Southeast Asian and Chinese Key Words Project, led by Dr. Michael Tan of the University of the Philippines, aims to return to the basics and look at what is being said about sex and sexuality out in the streets, in homes and in places of worship. It aims to identify gender and sexuality keywords in local languages and map them out according to four categories: gender, sexual anatomy, sexual activities and sexuality. Additionally, the Thailand Key Words Project aims to provide an analysis of Thai key words in accordance with four thematic areas: one's own sexual culture, cross-cultural differences in sexual cultures, social construction of sexual cultures and sexuality, and the power of language in reinforcing or in changing sexual cultures. A sample of Thai project findings can be presented in four pairs as follows:¹

- 1. *Dai Sia Kan* and *Sia Tua*.** *Dai Sia Kan* (to lose or to win) is used to refer to sex before marriage, whereas *'Sia Tua'* (or to lose virtue) only applies to single young women. This notion of being a loser leads a number of women to commercial sex work, as society no longer recognises them as virtuous.
- 2. *Hee* and *Ham*.** *Hee* simply refers to vagina, but it is an avoided term and regarded as a 'curse word.' The female vagina is seen as a hidden and secret place; thus, Thai girls are often taught to cover their genitals. This makes women feel embarrassed and even scared to have gynaecological examinations. *'Ham'* or testicle is commonly used in songs and as a pronoun for 'little boy' or a 'man' in the Northeast; a similar word *'Khai Nui'* exists in the South. These examples show that the Thai society values the male genitalia more than the female genitalia.
- 3. *Rhaad* and *Rak Nuan Sagan Tua*.** *'Rhaad'* refers to a 'Bad Woman' whereas *'Rak Nuan Sagan Tua'* refers to a 'Good Woman.' This binary is often used in teaching female adolescents to 'preserve' their bodies to prevent unintended pregnancy, HIV/AIDS infection and unsafe abortion.
- 4. From Men Who Have Sex with Men (MSM) to *Chay Rak Chay* (CRC).** *'Chay Rak Chay'* literally means men who love men and is used to replace the word MSM. CRC was initially created by activists aiming to advocate sexual rights of homosexuals and to change the sexual stereotype on MSMs and later was used widely among communities working to halt HIV/AIDS.

The main findings of the Thai project portray a wealth of terms that not only reflect gender meanings, but also have a variety of implications in SRHR services and programmes. Some

have shown the power of words to reflect stereotypes; others have the potential for empowerment and reconstructing discourse embedded in Thai socio-cultural construction, expressing resistance and negotiation of agency, and increasing public positive understanding of sexuality.

Endnote

- ¹ Boonmongkon, Pimpavun. "Giving it up or getting it on: Talk about sexuality in Thailand." "Why words matter: Southeast Asian keywords related to gender and sexuality" satellite session. 4th Asia Pacific Conference on Reproductive and Sexual Health, 31 October 2007, Hyderabad, India.

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Examining the Quality and Value of Sexuality Research

With the advent of the HIV/AIDS pandemic, the affirmation of reproductive and sexual rights in major UN conferences and documents, and concrete funding commitment, the number of sexuality research globally and in the Asia-Pacific has increased significantly in the past decade. Driven by the need to address HIV/AIDS and other sexual and reproductive health (SRH) challenges, much of the research focus on sexual behaviour and its implications for sexual health and are framed on the KAP (knowledge, attitudes and practices) format. Such research is extremely critical. However, sexuality is so much more than sexual health or sexual behaviour. Addressing SRH problems needs a fuller understanding of sexuality as the whole gamut of human experience and must address issues of power and gender.

But how does research using an affirmative approach to sexuality look like? Here are some guide posts to assess or conceptualise sexuality research:

A. Perspective

- Views sexuality as something that cannot be reduced to biology. Explores other aspects of sexuality apart from behaviour, such as desire, emotions, fantasy, pleasure and the erotic.¹
- “Based on the core principles of bodily integrity, personhood, equality and respect for diversity.” Makes demands for sexual rights as human rights.²
- “Uses the principle of consent rather than procreation or marriage to determine what acceptable behaviour is.”² Does not make assumptions that ‘normal’ and ‘good’ sex equals heterosexual, coital sex within marriage. Refers to people in terms of marital status only when relevant.¹
- The language used does not reflect inherent biases about people and sex (e.g., ‘engage in sex,’ not ‘indulge in sex’). Nor does it reinforce harmful stereotypes and gender-role expectations (e.g., men ‘experience premarital sex,’ women ‘lose their virginity’), pathologise sexual activity (e.g., ‘premature’ vs. ‘prolonged ejaculation’) or create labels (e.g., ‘masturbators’ and ‘non-masturbators’).¹
- Recognises that sexuality is “shaped by social forces and is intimately connected to issues of power and of gender.” Takes into account specificity and context, including sexual diversity across culture, ethnicity, race, class, age and other social variables.¹ Considers that people live in multiple dimensions, with some disadvantaged in one dimension but privileged in others, while others are multiply disadvantaged.²
- Does not see sexuality as “governed by linear principles of causality.” Examines how “history, mythology, traditional practices and norms works with modern influences to shape constructs of sexuality.”¹
- Considers people outside the reproductive age range as

equally “worthy of sexual health, education and advocacy interventions” and thus research about them as equally critical.^{1,2}

B. Methodological appropriateness of the research

- Specifies who the research team and field investigators are, including training and preparation for gathering data.¹ Expresses the researchers’ sexual orientation and theoretical and professional standpoints (positionality).³ Describes adequately the characteristics of the study sample and explains the bases and methods of selection of study participants.¹
- Strips away the difference in power relations between the researcher and the informant; provides voice to the voiceless. The researcher preferably has the same sexual orientation as the informants and feels like an insider (intersubjectivity).³
- Spells out clearly research limitations, including for the methodology and sampling procedure. Reveals how the research context influenced the responses of participants.¹ Acknowledges researcher’s contribution to the construction of meanings throughout the research process (reflexivity).³
- Uses appropriate methods to answer research questions, preferably multiple methods to counterbalance built-in biases in each method.¹ Examples are the use of sexual diary, observation at the place where sexual interaction occurs and narrative interview.³
- Uses appropriate local terminologies, translation and back translation, and pretesting/field testing to improve the quality of research tools. Uses other procedures such as transcription (for qualitative methods), translation and validation to increase trustworthiness/validity of the research findings.¹

C. Quality of the findings

- Adds value to what is already known about sexuality.¹
- Qualitative research: includes “local terminology, expressions and verbatim quotes” in presenting findings “to give voice to respondents and provide greater authenticity.” Findings “adequately reflect cultural sensitivity and richness.”¹
- Quantitative research: provides adequate analysis of findings together with tables of figures. Contextualises findings and does not over-generalise.¹
- Refers to contradictions from other findings.¹
- Describes implications of findings for policy, programmes and services.¹

D. Ethical soundness

- Obtains informed consent from the participants.¹
- Assures participants of confidentiality¹ and privacy.³
- Does not give false promises to participants; gives something back to the participants (benefit and reciprocity).^{1,3}

Endnotes

- 1 Compiled by writer from analysis made by Radhika Chandiramani, Shagufa Kapadia, Renu Khanna and Geetanjali Mishra in *Sexuality and Sexual Behaviour: A Critical Review of Selected Studies (1990-2000)*. 2000. New Delhi, India: CREA. 33p.
- 2 Chandiramani, Radhika. 2007. “Why affirm sexuality?” *Arrows for Change* Vol. 13 No. 1, pp. 1-2. ARROW.
- 3 Author’s email correspondence with Dr. Pimporwan Boonmongkon, 13 January 2008.

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